Benefits of Reciting Surah Ikhlas

The great reward of the one who increases in reciting Surah Ikhlas abundantly daily:

Reciting Surah Ikhlas is a means of Entering Paradise, Allah creates Houses in Paradise for the recitor, it is a means of attaining the love of Allah, Increasing of ones Rizq and reciting Surah Ikhlas when entering ones house is that poverty will be eradicated, it is a means of forgiveness of ones sins, it is a means of increasing the presence of the angels at the time of death. Reciting Surah Ikhlas 10 times at the end of every Fard-compulsory prayer will allow one to enter paradise from any of its Gates.

Know that increasing recitation of Surah Ikhlas is a means of attaining the love of Allah and when Allah loves you he makes Jannah fard upon you or and makes you one of his saints. As whomever Loves Surah Ikhlas, Allah loves them. There is a Hadith were a Sahabah that kept on reciting Surah Iklas in every ra'kah due to his love of it and the Holy Prophet (s) asked the man why he kept on reciting it in every rakah, he replied, 'because it contains the attributes of the most compassionate and i love reading it. The Holy Prophet (s) then said: 'informed him that Allah loves him. Reciting Surah Ikhlas 1 time will get the reward equal to 10 times the number of people who have believed in the Islamic teachings.

Reciting Surah Ikhlas 1 time compared to one third of complete Quran Recitation. Reciting it once is a means of blessings for the reciter.

Reciting Surah Ikhlas 2 times, the blessings are showered upon the children of the reciter.

Reciting Surah Ikhlas 3 times, brings blessings on the entire family of the reciter and compared to complete Quran Recitation.

Reciting Surah Ikhlas 11 times the reciter will have palaces built for him in Jannah.

Reciting Surah Ikhlas 100 times, all his sins for the past 25 years are forgiven(minor sins), constant recitation of this Surah will help keep the heart sincere inshallah, and Allah will also increase ur Rizq, to gain abundant wealth inshAllah. (except the sins of killing an innocent person or usurping the property of people).

Recite Ikhlas 100 Times and Enter Paradise to Your Right.

Anas (R) has reported the saying of Rasulallah(S) that, "If anyone who is about to sleep on his bed lies on his right side, then recited Al'Ikhlas 100 times, Allah will say to him on the Day of the resurrection, 'My slave, enter Paradise to your right side.'" (Tirmidhi)

Reciting Surah Ikhlas recited 200 times daily gets forgiveness of 50 years of sins-(minor); but, if he has to pay loan to anyone,that will not be forgiven." and Allah will grant him 1500 Rewards (At-Tirmidhi and Darami)

Reciting Surah Ikhlas 1,000 times will not die unless he sees his place in Jannah.

“Sins of that who recites 1,000 Ikhlas with basmala are forgiven and his dua (pray) is accepted.”

"Whoever recites Surah Ikhlas 1,000 times between the afternoon and evening on the day of Arafa, Allah bestowes him whatever he wishes.”

Recites Surah Ikhlas 100,000 times Allah will set him free!

It was narrated by anas that the Holy Prophet (s) said: "whoever reads Recites Surah Ikhlas 100,00 times would have bought himself from Allah, and a caller from Allah will announce in heaven and on earth: 'verily, so-and-so has been set free by Allah, so whoever owes him anything, let him claim it from Allah.'"
Bismillahi Babuna - 'In the Name of Allah is our Door'

The Secrets of reciting Surah Ikhlas abundantly - 1, 3, 10, 11, 25, 100, 200, or 1,000 or 100,000 times

by Muhammad Sajad Ali - updated 28/12/2014

Bismillaah ar-Rahman ar-Raheem

Surah Ikhlas - Qul huwallaahu ahad Allahus samad Lam yalid wa lam yuulad Wa lamyakun lahuuu kufuwan ahad

In the name of Allah, the Beneficent, the Merciful.

Say: He is Allah, the One. He is Allah, the Eternal, Who was never born, nor ever gave birth. The One beyond compare.

I would like to explain the great power and benefits of reciting Surah Ikhlas, 1, 3, 10, 11, 25, 100, 200 and 1,000 times. And I’m hoping this will instill determination and Himmah-yearning to recite Surah Ikhlas, more or at least show its appreciation and its hidden secrets which are over seen by many a reciter.

The great reward of the one who increases in reciting Surah Ikhlas abundantly daily:

Reciting Surah Ikhlas is a means of Entering Paradise, Allah creates Houses in Paradise for the recitor, it is a means of attaining the love of Allah, Increasing of ones Rizq and reciting Surah Ikhlas when entering ones house is that poverty will be eradicated, it is a means of forgiveness of ones sins, it is a means of increasing the presence of the angels at the time of death. Reciting Surah Ikhlas 10 times at the end of every Fard-compulsory prayer will allow one to enter paradise from any of its Gates.

Know that increasing recitation of Surah Ikhlas is a means of attaining the love of Allah and when Allah loves you he makes Jannah fard upon you or and makes you one of his saints. As whomever Loves Surah Ikhlas, Allah loves them. There is a Hadith were a Sahabah that kept on reciting Surah Iklas in every ra’akah due to his love of it and the Holy Prophet (s) asked the man why he kept on reciting it in every rakah, he replied, ‘because it contains the attributes of the most compassionate and i love reading it. The Holy Prophet (s) then said: ‘informed him that Allah loves him.

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**Reciting Surah Ikhlas 100 times, all his sins for the past 25 years are forgiven** (minor sins), constant recitation of this Surah will help keep the heart sincere inshallah, and Allah will also increase ur Rizq, to gain abundant wealth inshAllah. (except the sins of killing an innocent person or usurping the property of people).

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“Whoever recites Surah Ikhlas 1,000 times between the afternoon and evening on the day of Arafa, Allah bestowes him whatever he wishes.”

Recites Surah Ikhlas 100,000 times (One Hundred Thousand times) Allah will set him free!

It was narrated by anas that the Holy Prophet (s) said: "whoever reads Recites Surah Ikhlas 100,000 times would have bought himself from Allah, and a caller from Allah will announce in heaven and on earth: 'verily, so-and-so has been set free by Allah, so whoever owes him anything, let him claim it from Allah.’"

(Note this can be read over a period of time example 3 months, if you try to read the whole 100,000 over 3 months then you read 1,000 times Surah Ikhlas per day and increase last 10 days, or you it over 6 months then you read 500 times Surah Ikhlas per day and increase last 20 days the extra and thus can complete the whole within a set time period, this is only an example some may want to read 3,000 surah Ikhlas a day, again it all depends on ones himmah-yearning to read)

Surah Ikhlas and ‘The kings of mankind’

On the authority of Abu Hurairah (may Allah be pleased with) The Prophet (s) said “on the day of resurrection Allah will grasp the entire earth by His Hand and shall roll up the heaven with His right Hand and say "I am the king, where are the kings of the Earth?” (Sahih Al Bukhari) This hadith refers to the ayah in Surah Ikhlas which is: “The king of mankind”.

Time frame to read 100 times Surah Ikhlas about 4/5 minutes and 1,000 times Surah Ikhlas from 20/30mins to upto an hour depending on speeding thats me-(the author) others will need more time it depends on how you acustom yourself as beginners it can take up to an hour to recite 100 but someone whose is used to reciting and is fluent and after pratice and time will speed up.

Some notes about Surah Ikhlas and One Third of Quran

The meaning of one third of Quran, Allah has divided the Qur’an into three parts: “Say: he is Allah, the one and only” is one of these parts.
The meaning of this is that Allah sent the Qur’an in three parts:
A third of it is comprised of legal rulings,
A third is comprised of exhortations of promises and warnings,
and a third is comprised of discussing Allah’s names and attributes. (Surah Ikhlas)
This chapter Surah Al-Ikhlas brings together within it those names and attributes.

"Allah’s Hadra are three. His Essence, His Actions, and Attributes. This Surah is the only Surah of Quran that is exclusive to Allah’s Essence. and this is why it is considered 1/3 of the Quran" - from Shaykh al Islam Ibrahim Niasse

And the sufis say 'Whoever recites this surah, must obtain the tajalli-(manifestation or Divine lights) of the two Names of Glory, al-Ahad (the One), and as-Samad (the Eternal). Anyone who reads it, must get a portion of this tajalli-(manifestation or lights)'.

Tajalli-(manifestation), which has almost the same meaning as showing itself, display, and appearance, in the language of Sufism means being favored with God's special gifts. It also denotes that the Divine mysteries have become apparent in the heart of the seeker by means of the light of knowledge of God Almighty. Every traveler to the Truth can feel this favor in the conscience according to capacity and station.

Surah Al-Ikhlas is 112th chapter of the Qur’an, and is said to be one of the earliest revelations that the Holy Prophet Muhammad received from archangel Gabriel.

The Arabic root of the word ikhlas is kh-l-s which means to be purified or refined. The very concept of refining and purifying signifies the burning away of all impurities, leaving nothing but the very essence of that which was sought, which, in this case, is Allah.

Such a purification is the burning away of all of the worldly misunderstandings, concerns and desires that separate us from the One; the One and Only upon whom we depend, the One and Only who is our foundation rock, the Eternal One and Only.

People have issues with learning Sunni Aqidah-belief, simply have to read Surah Ikhlas.

So what is our Aqidah-belief and what is the benchmark, as to what we can say or what we shouldn't say or believe about Allah is all in Surah Ikhlas; meaning that ‘He is Allah, the Eternal, Who was never born, nor ever gave birth. The One beyond compare’, and the last part is what we need to remember, ‘The One beyond compare’, meaning whatever you try to compare him to, that isn't him simply. And this stops all silly arguments about were is Allah, can Allah lie or not and other silly questions and confusions, Surah Ikhlas stops all confusions about Allah, with 'The One beyond compare'. So the benchmark is Allah is 'beyond compare' and that is who Allah is, '..the Eternal, Who was never born, nor ever gave birth.'

Surah Ikhlas mentions two names of Allah which together indicate all the Attributes of perfection. They are not mentioned in any other verse: “al-Ahad” and “al-Samad.” These two names indicate the oneness of the Sacred Being who possesses all the attributes of perfection.

Al-Ahad indicates the singularity of existence that cannot be shared by another entity.

Al-Samad implies all attributes of perfection. It means: “the One whose dignity and sovereignty reaches the extent where all other things in existence depend on for all their needs.” In other words, all needs are brought before Him. This attribute cannot be for other than the One who truly possesses complete perfection in al qualities. This cannot apply to anyone other than Allah. He is al-Ahad and al-Samad. And He 'Who was never born, nor ever gave birth.'The One beyond compare'.

This explanation makes clear that these two names possess a comprehensiveness in their indication of Allah and His attributes that are not found in any other names. And these names are not mentioned in any other chapter of the Qur’an. This shows the special value of this chapter, and why it is regarded as a third of the Qur’an.
Some Notes:

The Prophet (peace and blessings of Allaah be upon him) said: “Whoever recites Qul huwa Allaahu ahad ten times, Allaah will build for him a house in Paradise." (Sahih al-Jami’ al-Saghir, 6472).

The Holy Prophet (s) once advised a poor person to always say ‘salaam’ when entering his house, even if there was nobody there, and then Recitie Surah Ikhlas. After a little while, the man became abundantly wealthy.

"whoever reads Surah Ikhlas when he enters his house, poverty will be eradicated from the family of that household and neighbours."

It is makruh to recite this surah in one breath. This surah has numerous other benefits and is a cure for many ailments. It should be recited when travelling or when facing a tyrant ruler.

Reciting Surah Ikhlas 10 times at the end of every Fard-compulsory prayer will enter paradise from any of its Gates. "whoever accomplishes three things with a sound iman will enter paradise from any of its Gates, and will be married to the pure wives of his choice. He who forgives a murderer of kin; he who settles debts on another person secretly; and he who recites 10 times after every Fard-compulsory prayer Surah Ikhlas." Abu Bakr said: "or even doing any of these, O Messenger of Allah?" the Holy Prophet (s) then said: "or one of them."

40 quick, easy and rewarding good deeds to do everyday in Ramadan

1. Earn a thousand good deeds in Minutes Prophet Muhammad (Peace be upon him) said: "Is anyone of you incapable of earning one thousand Hasanah (rewards) a day?" Someone from the gathering asked, "How can anyone of us earn a thousand Hasanah?" Prophet Muhammad (Peace be upon him) said: "Glorify Allah a hundred times by just saying “Subhanallah” and a Good deeds will be written for you, or a thousand sins will be wiped away." (Muslim 4:2073)

2. One of the Rare Treasures of Paradise Hadhrat Abu Dharr [Ra] narrated that Rasulallah [Saw] said: “Should I not tell you of one treasure of the unlimited treasures of Paradise?” I replied spontaneously “Oh Rasulallah (Peace be upon him) that would be an honour indeed!” Rasulallah (Saw) said: “That rare treasure is LA HAWLA WA LA QUWWATA ILLA BILLAH.” (“The strength to do good and to refrain from evil comes from the grace and mercy of Allah!”) -[Ibn Majah] Hadrat Abu Dharr al-Ghifari (may Allah be pleased with him) narrates that "my beloved friend" (the Holy Prophet Muhammad, may Allah’s blessings and peace be upon him) has enjoined five things upon me. He has commanded me to love and be close to the
poor and the downtrodden, and he has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank, and he has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship, and he has commanded me not to ask for anything from anyone as a favour and he has commanded me to speak the truth at all times though it may be bitter for others, and he has commanded me to care nothing for the rebuke of those who revile and villify in the path of Allah, and he has commanded me to recite much the Kalima of: Laa Hawla wa laa Qawwuta Illaa Billah (there is no power or strength but in Allah) because all these things are from the treasure-house (of Allah) which is under the ninth heaven. (Ahmad)

3. A Date Palm planted in Paradise for the one who Recites this Hadhrat Jaa'bir [Ra] narrated that Rasulallah(Peace be upon him) said: “For the person who recites SUB-HAN'ALLAH HIL AZEEM WA BI'HAM'DIHI, [Pure and perfect is Allah in his glory and praise], - A date palm will be planted for him in Paradise” (Tirmidhi) Another Narration says:

4. Forgiveness for Sins Even Though they are like the Foam of the Sea: Narrated Abu Huraira: Allah’s Apostle said, “Whoever says, ‘Subhan Allaahi Wa bihamdihi, {Allah is free from imperfection and His is the praise}. One hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. (Bukhari, Book #75, Hadith #414)

5. We Can Earn Over a BILLION Rewards in Just a Few Seconds! Narrated ‘Ubaadah that the Messenger of Allah said, “Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for each believing man and believing woman.” (Tabarrani)

6. That Which Shall Have no Equal on the Day of Resurrection: Narrated Abu Huraira:Allah’s Apostle said, “Whoever says one hundred times in a day: “Laa ilaaha illallaah wahdahuu laa shareeka lahu, lahu-l-mulk wa lahu-l-hamd wa huwa ‘alaa kulli shai’in qadeer,” (“None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent”), he will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.” (Bukhari, Book #75, Hadith #412)

7. Four Phrases that are Heavier on the Scales than an Entire Morning of Dhikrullah (Remembrance of Allah): The Mother of the Believers, Juwairiyah bint Al-Harith reported that the Prophet came out from my apartment in the morning as I was busy in performing the
dawn prayer. He came back in the forenoon and found me sitting there. The Prophet said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet said, "I recited four phrases three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are: Subhan-Allah Wa bihamdihi, 'adada khalqihi, wa rida-a nafsihi, wa zinatah 'arshihi, wa midada kalimatihi (Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the ink that may be used in recording the words (for His Praise)."

8. A Phrase that Comes with Rewards in the MILLIONS: On the authority of Abdullah ibn ‘Umar that the Prophet said: “Whoever enters a market and says: ‘Laa ilaaha ill Allah Wahdahu laa shareeka lah, lahal Mulku Wa lahal Hamdu yuhyi Wa yumeetu Wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa ‘alaa kulli shay’ in qadeer’ (There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.) Allah will write for him a million good deeds erase a million of his bad deeds and build for him a house in Jannah.” And in another narration, instead of mentioning that Allah will build a house in Jannah, it states, “and he will be raised one million levels.” (Tirmidhi).

9. Reciting Tasbeeh, (Subhanballah), Tahmeed (Alhamdolillah) and Takbeer Allahu Akbar), and enjoining what is Good and forbidding what is evil, and praying Salaatul Duha (Breakfast prayer). It was narrated from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) said: “For every bone of the son of Adam a charity must be given each day. Every Tasbeehah (saying Subhaan Allah ‘Glory be to Allah) is a charity, every Tahmeedah (saying Al’hamdu Lillaah ‘praise be to Allah) is a charity, every tahleelah (saying Laa ilaaha ill’Allah ‘There is no god but Allah) is a charity, every takbeerah (saying Allaahu akbar ‘Allah is Most Great) is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two Rak’ahs (Nafil) offered in the mid-morning (Duha) is sufficient.” (Muslim, 720)

10. The Virtues of Reciting Tasbih at-l-Fatima A well-known Tradition of the Prophet (Peace be upon him) has it that the Prophet's beloved daughter (and Hazrat Ali's (Ra) wife), Hazrat Fatima (Ra), used to perform all the domestic duties with her own hands. She had even to draw water from the well and to carry it home and to grind the corn in the millstone. One day she begged the holy Prophet (Peace be upon him) to provide her with a domestic servant upon which the Prophet (Peace be upon him) observed, "I will tell you of something that will serve you better than a domestic servant. Recite Subhaa-nallaah 33 times, Alhamdu lillaah 33 times, and Allahu Akbar 34 times after each Salaah and on retiring to bed. This will be of greater value to you than a servant." Another Tradition says, "Whoever will recite after each
Salaah 33 times Subhaanallaah, 33 times Alhamdu lillaah, and 34 times Allahu Akbar, and, at the end of it, the Kalima of 'Laa ilaaha illal lahu wahdahu laa sharika lahu lahu mulku wa-lahul hamdu wa huwa alaa kuli shay-in qadeer'. (There is no Allah but one Allah. He is alone. No partner hath. He Him belongs sovereignty and unto Him belongs Praise and He is all-Powerful) all his sins will be forgiven even if they be as profuse as the foam of the sea."

11. How to Erase 2500 Sins in 5 minutes! Abd'Allaah ibn 'Amr (may Allah be pleased with him) who said: “The Messenger of Allah (peace be upon him) said: ‘There are two qualities, no Muslim man acquires them but he will enter Paradise, and they are simple and easy. He should glorify Allah (say Subhaan Allah) ten times immediately after each prayer, and praise Him (say Alhamdu Lillaah) ten times and magnify Him (say Allaahu Akbar) ten times.’ I saw the Messenger of Allah (peace and blessings of Allah be upon him) counting this on his fingers. He said: ‘That makes one hundred and fifty on the tongue and one thousand five hundred (hasanaat) in the scales. [Translator’s note: each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

12. Glorifying Allah 100 times when one goes to bed When you go to bed, glorify Him and praise Him and magnify Him One hundred times: that will be one hundred on the tongue and a thousand in the scales. Who among you does 2,500 bad deeds in one day?’ They said: ‘How could we not count (our sins)?’ He said: ‘The Shaytaan comes to any one of you whilst he is praying and says, Remember this, remember that, until he finishes his prayer and does not do (this dhikr), or he comes to him when he is lying down and makes him sleepy, until he falls asleep (without doing this dhikr).” (Sunan al-Tirmidhi, 3332).

13. Earning a 1000 good deeds and wiping away a 1000 bad deeds in Minutes If a person says "Subhanallah" (glory be to Allah) 100 times, a thousand good deeds are recorded for him and a thousand bad deeds are wiped away. (Muslim)

14. Jannat becomes obligatory for the one who Recites the following Abu Sa'id (Ra) said that Rasullallah (Peace be upon him) said, “Whoever says: Radeetu billahi rabban, Wa bil'Islaami deenan, Wa bi-Muhammadin rasoolan Jannah becomes obligatory for him (to enter). (Abu-Dawud) - Best said in Morning and Evening with "Nabiyan wa rasoolan"

15. The Virtues of Reciting the First Kalimah The declaration of belief in the oneness of Allah or kalimah tayyibah Laa ilaaha ill-Allah (There is no worthy of worship except Allah) Hadrat Zaid bin 'Arqam (Allah be pleased with him) narrated that the Messenger of Allah (peace be
upon him) said: “Whoever says Laa ilaaha illal-laah…sincerely will enter the Paradise.” It was said: And what is the [sign of] sincerity? He said: “That this kalimah stops him from those things which Allah has forbidden.” (Tabaraani in Awsat-ul-Kabeer) “Do you not see how Allah puts forth the likeness of a good word (kalimah tayyibah)? It is like a good tree, whose root is firmly fixed and whose branches reach to the sky. It brings forth its fruit in all seasons by the command of its Lord. And Allah sets forth parables for men, so that they may take heed. And the likeness of an evil word (kalimah khabeetha- a word of shirk) is like an evil tree, which is uprooted from the face of the earth, and has no stability.” (Qur’an: 24:26)

16. Virtues of Reciting the Third Kalimah: The word of glorification or the Kalima-e-Tamjeed Subhāna’llāhī, wa-l-hamdu li-llāhī, Wa lā ilāha illā-l-lāhu, wa-l-lāhu akbar. Wa lā hawla Wa lā quwwata illā bi-l-lāhi l’-‘aliyyi-l’-‘azīm (Glory be to Allah. And praise be to Allah. And there is no god except Allah. And Allah is the Greatest. And there is no power and no strength except with Allah, the Most High, And Most Great) Ibn Mas‘ood (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “When I met Prophet Ibrahim (peace be upon him) in the night of Mi’raaj (Night of ascension) he asked me to convey his Salaam to my Ummah and to tell them that the Paradise has a fertile soil and sweet water, and is like a vast field. And its plants are [the words above].” Another version says: “Whoever recites the words above, a tree in Paradise is planted for him for each word he says.” (Virtues of Dhikr; Tirmidhi)

17. Virtues of reading the Fourth Kalimah: The word of Oneness of Allah or the Kalima-e'-Tawhid: Lā ilāha illā’llāhu waḥdahu lā sharīka lahu lahu’l-mulku Wa lahu’l-hamdu yuḥyi Wa yumītu Wa huwa ḥayyu-llā ṣamūtu abadan abada, ǧū-‘l-jalā’i wa-l-ikrām, biyadihi-l-khayr, wa huwa ‘alā kulli Shay’in qaḍīr. (There is no god except Allah, Who is Alone and has no partners. For Him is the Dominion and for Him is all praise. He gives life and causes death. And He is living and will never ever die. Owner of Majesty and Honour: In His Hands is all goodness. And He has power over all things) Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace be upon him) said: “A person who recites: Laa ilaaha illal-laahu wahdahu laa shareeka lahu, laahul-mulku wa laahul-hamdu wa huwa ‘alaa kulli shay-in qadeer, a hundred times daily will have reward equal to that of freeing ten slaves and one hundred good deeds will be written for him, and one hundred of his sins will be lifted from him, and for the whole day, he will remain immune from the Shaytaan until the evening, and on the Day of Judgment, no one will exceed him in merit except one who has done [these phrases] more.” (Agreed Upon)

18. Virtues of Reciting AYAT UL KURSI after Salaat Rasulallah (peace be upon him) said: "Whoever recites Aayatul Kursi after every Fard (Fard Salat). Only death is keeping him/her from entering Jannah. (As soon as he/she dies, will enter Jannah) (Nisa’i, Ibne Habban,
Ibnelsani A'n Abi Amatah Albahili Radiallah Anhu) Another Hadith states that Reciting Ayatul Kursi after one Fard (Fard Salat) will cause a person to stay in Allah's protection until the next Salat. (Tibrani Fil Kabeer)

18.1 Recite Ayatul Kursi for protection Imam Bihaqi (Ra) States: The one who recites Ayatul Kursi before falling asleep, Allah gives protection to his/her home and his/her Family. (Marqat Sharah Mishkaat, Mulla Ali Qaderi, vol. 2 pp. 583) In another Hadith the Jinn and Shaithaan do not come close to the house in which Ayatul Kursi is recited. (Tirmizi Altargheeb Wal Tarheeb Lilmansari vol.2 pp.631)

18.2 Recite Ayatul Kursi for blessing in ones food Hadrat A'isha Radiallah Anha states that a person arrived in the court of Rasulallah (peace be upon him)and complained that there is no Barakat (Blessings) in anything in his home. Rasulallah (peace be upon him)said, “You do not recite Ayatul Kursi, whichever Food and Curry you will recite Ayatul Kursi on, Allah will give Blessings on that Food and Curry. (Tafseer Dar Manshoor vol. 1 pp. 323)

19. Visiting a sick Muslim. "There is no Muslim who visits another sick Muslim early in the morning but 70 thousand angels send blessings upon him until evening comes, and if he visits him in the evening, 70 thousand angels send blessings upon him until morning comes, and he will have a garden in paradise." [Tirmidhi]

20. Going to the Masjid in order to learn or teach Attending lectures in the Masjid. "Whoever goes to the Masjid not desiring anything except to learn or teach what is good has the reward of a pilgrim who completed his Hajj" (Tabarrani)

21. Praying the 12 Sunnah Rakats each day "Allah will build house in Jannah for whoever is diligent in observing 12 Sunnah rakat (as follows) 4 rakat before and 2 after Dhur, 2 after the Maghrib, 2 after Ishaa, and 2 before Fajr." (Tirmidhi)

22. Praying Fajr then worship until after Sunrise (15-20 min after sunrise) "Whoever prays Fajr Salaat in congregation, then sits remembering Allah until sunrise, then prays 2 Rakats of Salat has a complete reward of Hajj and Umrah. (the Prophet (Peace be upon him) repeated the word 'complete' 3 times for emphasis) (Tirmidhi)

23. Reward for Reciting each letter of Holy Qur'aan. It was narrated that 'Abd-Allaah ibn Mas'oood said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever reads a letter of the Book of Allah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter.” (Narrated by al-Tirmidhi, 2910)
23.1 Surah Fatiha
The Mother of the Qur’an and a cure for every disease Abu Sulaiman
says that once a group of Companions were in an expedition (ghazwa) when they happened
to come across an epileptic person, who was unconscious. One of the Companions recited
Surah Al-Fatiha and blew in his ear. The epileptic person immediately cured. When
Sayyidana Muhammad (Peace be upon him) was informed of this, he said: “It (Surah Al-
Fatiha) is “The Mother of the Qur’an” (Umm al-Qur’an) and is a cure for every disease.”
[This narration has been recorded by Ath-Thua’Ibi from Abu Sulaiman, who narrated it from
Muawiya bin Saleh (RA), Tafseer Mazhari 1:31]

23.2 Surah Mulk which protects one from the Torment of the Grave
It was narrated that Abdullah ibn Mas’ud said: Whoever reads Tabarakallahi Biyadihil Mulk [i.e. Surah al-Mulk]
every night, Allah will protect him from the torment of the grave. At the time of the Messenger
of Allah (Peace be upon him) we used to call it al-man’ah (that which protects). In the Book
of Allah it is a surah which, whoever recites it every night has done very well. (an-Nasa’i)

23.3 Surah Zilzalah worth half of the Qur’an
Abdullah Ibn ‘Abbas and Anas Ibn Malik (Ra)
reported that the Prophet (Peace be upon him) said, ‘Whoever recited Surah Zilzilah (99)
would get the reward of reciting half the Qur’an. Whoever recited Surah al Kaafirun (109)
would get a reward as if reading a quarter of the Qur’an. Whoever recited Surah al Ikhlas
(112)would get a reward as if reading one third of the Qur’an’. (At-Tirmidhi 2818/A)

23.4.1 Surah Ikhlas worth a third of the Qur’an
Abu Sa’id al’Khudri (RA) reported that the
Messenger of Allah (Peace be upon him) said to his Companions, “Are any of you unable to
recite a third of the Qur’an in a night?” That was difficult for them and they said, “Which of us
is able to do that, Messenger of Allah?” He said, “[The surah] ‘Say: He is Allah, Absolute
Oneness, Allah, the Everlasting Sustainer of all’ (112) constitutes a third of the Qur’an.’”
(Sahih al-Bukhari 6:61 #534, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1010)

23.4.2 Surah Ikhlas recited 200 times daily gets forgiveness of 50 years of sin
Anas ( RA)
reported the Prophet (Peace be upon him) as saying, “If anyone recites two hundred times
daily, Qul huwallahu ahad the sins of fifty years will be wiped out, unless he is in debt.” (At-
Tirmidhi and Darami). The latter version has ‘fifty times’ and he did not mention ‘unless he is
in debt’

23.5 Surah al Falaq and An Naas protection from Jinn and evil eye
The Prophet (Peace be upon him) used to seek refuge from the jinn as well as from the evil eye until Surah al Falaq
and An Naas were revealed. When they were sent down, he utilised them and left other
things. [At-Tirmidhi #1984, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1014]
23.6 Reciting Qur’an whilst in Qiyaam (Standing in prayer) Abd’Allah ibn ‘Amr ibn al-‘Aas (may Allah be pleased with them both), narrated that the Prophet (peace and blessings of Allah be upon him) said: Whoever recites ten ayaat (verses) in qiyaam will not be recorded as one of the forgetful. Whoever recites a hundred ayaat (verses) in qiyaam will be recorded as one of the devout, and whoever prays a thousand ayaat (verses) in qiyaam will be recorded as one of the muqantareen (those who pile up good deeds).” (Reported by Abu Dawood and Ibn Hibbaan. It is a hasan report. Saheeh al-Targheeb, 635).

24. Good manners are the Heaviest on the good deed scales Abu Darda (May Allah be pleased with him) reported: The Prophet (Peace be upon him) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language."

25.1 Dhikir of Allah during business or whilst working Dhikir of Allah at intervals while engaged in business is a source of great reward and merit. It is mentioned in hadith that in a place where people are oblivious to dhikir, remembrance of Allah is like being steadfast in jihad, when others are running away. (Targhib, p. 193, vol. 3 ref. Bazar and Tibrani)

25.2 We will regret the Seconds we wasted without remembering Allah Hadhrat Mu’az [RA] narrated Rasulalllah (Peace be upon him) said: “The Inhabitants of Paradise will not be grief stricken or sorrowful about anything they did in the life of the world except for the time they spent without being in the remembrance of Allah” (Tabaraani)

26.1 Do Dhikr of Allah even if its on Comfortable beds Hadhrat Abu Saeed Khudri (Ra) narrates that Rasulullah (Peace be upon him) said: “There are many people reclining on comfortable beds and making the Dhikr of Allah on earth. Allah will grant them elevated ranks (in the Aakhirah).” (Ibn Habbaan) Those indulging in luxury should not abstain from Dhikrullah. They too should be constantly engaged in the remembrance of Allah whilst enjoying the comforts of the bounties which whilst enjoying the comforts of the bounties which Allah has bestowed on them and Allah will give them elevated ranks in the hereafter.

26.2 Do so much Dhikr that people think your mad Hadhrat Abu Saeed Khurdi (Ra) also narrates that Rasulullah (Peace be upon him) said: “Engage in the Dhikr of Allah in such abundance that people comment that ‘you are insane’.” (Ahmed, Abu Ya’la, Ibn Habbaan)

26.3 Remember Allah in the places where people don’t usually remember Allah It is mentioned in hadith that in a place where people are oblivious to dhikir, remembrance of Allah is like being steadfast in jihad, when others are running away. (Targhib, p. 193, vol. 3
27. Always thank Allah for EVERYTHING A’ishah (may Allah be pleased with her) said, I asked, “Messenger of Allah, why do you exert yourself so much while all your sins have been forgiven?” To this he replied, “A’ishah, should I not be a grateful servant of Allah?” (Muslim). Anas bin Malik (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “Allah is pleased with His slave who says: ‘Al-hamdu lillah (praise be to Allah)’ when he takes a morsel of food and drinks a draught of water.” (Muslim).

28. Praising Allah upon Sneezing and its Response Abu Hurairah has related a Prophetic saying: “Allah likes sneezing and dislikes yawning. When anyone of you sneezes he should say “Alhamdulillah” and the hearer thereof should respond “Yar hamakullah” as it is a right of the one who sneezes.” (Sahih Bukhari).

29. Allah will increase us the more thankful we are to him -Allah likes those who are thankful [39:7] -Allah rewards those who are thankful [3:144] -Allah gives more benefits and blessings to those who are thankful [14:7] -Allah protects those from harm who render Him thankfulness [54:34-35]

29.1 Dua to make in every dua to become of the appreciative Allahumma a-inni ala Zikrika wa shukrika wa husni ibadatik (O Allah! Help me to remember you, to thank you, and to worship you in the best of manners)

29.2 Thanking people The Prophet (Peace be upon him)said, Whoever has a favour done for him and says ‘Jazaak Allahu khayran’ has done his utmost to thank him. (At-Tirmithi)

30. Meet Your Brother with a happy face Abu Dharr said, "The Prophet, may Allah bless him and grant him peace, told me, 'Do not consider anything correct insignificant, even meeting your brother with a happy face.'" (Muslim)

31. Even Moving obstacles from peoples paths is a great reward Abu Hurairra reported that the Prophet, may Allah bless him and grant him peace, said, "A man passed by a fallen branch in the middle of the road and said, 'By Allah, I will remove this from the path of the Muslims so that it does not inconvenience them' and he was admitted into the Garden." (Muslim)

32. Being kind to Parents is the best deed after Salat It is narrated on the authority of Abdullah bin Mas'ood (may Allah be pleased with him), who observed: "I asked Allah's Messenger (May peace be upon him) which deed was the best." He (the Holy Prophet)
replied: 'The Prayer at its appointed hour.' I (again) asked: "Then what?" He (the Holy Prophet) replied: 'Kindness to the parents...' (Sahih Muslim: 120)

33. Sending Darud and Peace on the blessed Prophet (Peace be upon him) The Holy Prophet as saying that "One sent by my Sustainer came to me and told me that 'Whoever from your ummah sends darud on you once ten good deeds are recorded on his behalf, his ten (minor) sins are pardoned and he is elevated by ten stages" (Sunan Nisai and Musnad Ahmed, Al-targhib li al Mundhari, P.157 volume 3) And Anas (RA) a companion, has said that the eternally blessed Prophet said that "When my name is mentioned before anyone it is incumbent upon him to, send darud on me, and whosoever sends darud once, Allah sends His Mercy on him ten times (ibid.) The best Darud is that which we read in our Salah and the shortest is to say "Salallahu Alaihi Wasallim"

34. Seeking forgiveness as much as possible everyday Prophet Muhammad (Peace be upon him) was free of all sin, but even then he has said that "I beg for Allah's forgiveness seventy times or more every day" (Bukhari) The Prophet (Peace be upon him) said: "Whosoever regularly seeks Allah's pardon, Allah makes for him a way out of all tight corners, removes all his worries and grants him sustenance from sources he had never imagined." (Abu Damd, Kitab-al-Satat, Bab'al-Istighfar).

35. Planting Trees is like giving Sadaqa and a means of great Reward] Planting plants and trees in appropriate places is an act of great merit Anas (RA) has quoted Rasulallah (Peace be upon him): "A man plants a tree or sows a field and a man or bird eats from it, the tree or field becomes a source of sadaqah for him." (Bukhari and Muslim)

36. Teach others beneficial Islamic things and have mercy of Allah and all creatures Abu Umama has quoted the following words of our Prophet (Peace be upon him) "Allah the Most High and His Angels and all creatures of the Heavens and earth even the ants inside their ant-holes shower mercy one those who teach things of benefit to others." (Jame-Tirmidhi)

37. Greet your Muslim brother whether you know them or not Our holy Prophet (Peace be upon him), was asked as to which actions are good for Muslims. Among the actions which he enumerated was this: "You should greet people whether you know them or not." It is reported about Abdullah bin Omar that sometimes he went out of the house only to greet any Muslims he met and thus to increase his merit. (Muvatta Imam Malik)

37.1 When entering ones house greet with salaam even when entering empty house Our holy Prophet (Peace be upon him) instructed his personal servant Anas as follows, “Oh son! When you enter (your) house, greet your family members; this act shall be of benefit for both
you and your family members." (Tirmidhi) Even when entering an empty house one should greet with the intent that angels are being greeted.

37.2 Reward for giving FULL salaam is 30 good deeds Imran bin Husayn(RA) recounts that once he and others were in the presence of the Prophet (Peace be upon him) when a man came and said, "Assalamu alaikum", to which the blessed Prophet (Peace be upon him) responded and said, "Ten" (i.e. the person who had greeted him had earned ten merits); then another man came and he "Assalamu alaikum wa Rahmatullah", to which the Prophet (Peace be upon him) responded and said "Twenty" (i.e. the person had earned twenty merits). Finally a third man came and said "Assalamu alaikum wa Rahmatullah wa Barakatu", to which the exalted Prophet (Peace be upon him) responded and said, "Thirty" (i.e. the person had earned thirty merits) (Abu Daud, Tirmidhi, Jami al Usul, p. 602. vol 6)

38. Love for the sake of Allah and be under his shade One hadith says, “Allah shall ask on the Day of Judgement, ' Where are those who loved for the sake of my Greatness? Today when there is no shade save Mine, I shall have them in My Shade.'" (Sahih Muslim: Kitab al Birr wa al Silah) Another tells us that "On the Day of Judgement, those who had mutual love for the sake of Allah's Greatness shall be on pulpits of light and all shall envy them." (Jami' Tirmidhi, Kitab al Zuhd)

39. We will be with those whom we love even the Prophet (Peace be upon him) Anas (RA) Quotes that someone asked our blessed and exalted Prophet,"When shall come the Day of Judgement?" Our Prophet asked him "What preparation have you made for the Day?" The man said, "Nothing, but I have love for Allah and for His Messenger." The Prophet said, "You shall be (on that Day) with whom you love." Anas (RA) says that these words of the Holy Prophet (Peace be upon him) so pleased us as nothing had ever done. He further said, "I have great love for the Holy Prophet (Peace be upon him) and with Abu Bakr (RA) and Umar(RA), may Allah be pleased with them, and because of this love, I shall be in their company, even though my deeds are not equal to theirs." (Sahih Bukhari, kitab-al-Adab, chapter Alamah al Hubb fi Allah).

40. Magnify ones intention and get even MORE reward doing good deeds! Allah's Messenger (peace be upon him) said: "Deeds (their correctness and rewards) depend upon intentions, and every person gets but what he has intended." (Agreed upon) Ibn Al-Mubarak said: "May a small deed be magnified by the sincere intention; and may a great deed be diminished by the insincere intention" If we do not correct our intention before doing a good act or deed then we will not get rewarded our deeds even if it is a great one, while we can magnify our humble deeds by a sincere intention.
Reciting Darood 1000 times daily

Fatwa Date : Safar 25, 1424 / 28-4-2003

Question

I read that if you recite Darood 1,000 times daily, you won't die without getting the glad news of Paradise. I have also seen Dhikr, for example, which says "praise be to Allah as many times as the number of His creations." Would it be correct, if someone wanted to send much Darood, to say "O Allah please send your prayers and blessings on Prophet Muhammad (Sallallahu Alaihi wa Sallam) one billion times" instead of repeating the Darood one billion times in one day.

Answer

Praise be to Allah, the Lord of the Worlds; and may His blessings and peace be upon our Prophet Muhammad and upon all his Family and Companions.

Invoking blessing on the Prophet (Sallallahu Alaihi wa Sallam) is a form of worship so the more you perform it the more reward you get. al-Tirmizi reported in his Sunan that Ubay Ibn Kaab said: 'O! Prophet (Sallallahu Alaihi wa Sallam) of Allah. I increasingly invoke blessings upon you. Would you tell me how much of my prayer should I devote to you. He (the Prophet (Sallallahu Alaihi wa Sallam)) said: "Whatever you wish". I said: 'the quarter'. He replied: "Whatever you wish and the more you do the better for you". I said: 'the half'. He replied: "Whatever you wish". The Hadith goes until the Prophet (Sallallahu Alaihi wa Sallam) said to him: "Then, your worries will be dispelled (as a result of these invocations) and your sins be forgiven". This Hadith is enough evidence that multiplying invocations upon the Prophet (Sallallahu Alaihi wa Sallam) brings a lot of good and a great reward. However, specifying a given number and claiming that whoever performs it will not die before hearing glad tidings of entering Paradise has no evidence in Shariah. Specifying a reward for that or a given time for it is not mentioned in the source of evidence of Shariah. So all that is soundless.

Finally, we advise anyone who likes to invoke blessings on the Prophet (Sallallahu Alaihi wa Sallam) to do that according to the forms revealed in Shariah as that is safer and more appropriate. However, although we believe that the forms revealed in Shariah are better, we do not see any objection to the repetitive formula mentioned in the question. Allah knows best.

Reward for Reciting Bismillah Al-Rahman Al-Raheem

June 18, 2009 at 2:55am

It is narrated in Tafseer Al-Burhaan that the Holy Prophet Muhammed (s.a.w.) has said that when a person recites “Bismillah Al-Rahman Al-Raheem” then five thousand ruby palaces are built for him in Jannah. Each palace has a thousand chambers made of pearls and in each chamber has seventy thousand thrones of emerald and each throne has seventy thousand carpets made from special fabrics and upon each carpet is seated a Hur-ul-Ein. A person asked for the condition necessary to get this great reward and the Holy Prophet (s.a.w.) replied that the person should recite the “Bismillah Al-Rahman Al-Raheem” with conviction and understanding.

The Holy Prophet (s.a.w.) has also said that when a believer will have to cross the Pul-e-Siraat on the Day of Judgement, and he will say “Bismillah Al-Rahman Al-Raheem” then the flames beneath him will start dying down until Jahannam will cry out, ‘O believer, pass through quickly, your presence is causing my fire to die out!’
When a teacher teaches a child to recite “Bismillah Al-Rahman Al-Raheem” the child, his parents and the teacher are all guaranteed freedom from hellfire.

It is narrated that Prophet Isa (Jesus) (a.s.) was once passing by a graveyard and he saw a grave upon which the Wrath and Punishment of Allah (s.w.t.) was descending, so he quietly walked past. When he passed the same place after some time, he noticed that the Mercy and Blessings of Allah (s.w.t.) was being showered on the same grave. He was surprised at this and asked Allah (s.w.t.) about what has happened and it was revealed to him that the man inside the grave was a sinner and was thus being punished for his sins. When he died, his wife was pregnant and soon gave birth to a son. When the boy grew older, his mother took him to a teacher who taught him to recite “Bismillah Al-Rahman Al-Raheem” and I felt that it would not be justice that this man’s son was calling My Name and I was punishing his father in the grave.

It is also mentioned that recitation of “Bismillah Al-Rahman Al-Raheem” with a loud voice in Prayer/Salat/Namaz is from the signs of a true believer.

Importance and Virtues of Zikr
Allah says in the Qur’an “Remember Allah abundantly, in order that you become successful”
Quran (Surah 8: Verse 45)

“Only in the remembrance of Allah (swt) will your heart find peace”
Quran (Surah 13: Verse 28)

“Those men and women who engage much in Allah’s praise. for them Allah has prepared forgiveness and a Great
Reward
Quran (Surah 33: Verse 35)

“When any group of men remember Allah, angels surround them and mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him.” (Muslim)

We also know that remembering Allah is of the greatest deed:

“The remembrance of Allah (swt) is the greatest (deed)”
Quran (Surah 29: Verse 45)

and of the the worst things we can do is not to remember Allah:

“Satan has mastered them and caused them to forget the Remembrance of Allah. Those are satan’s party; and satan’s party shall assuredly be the losers”
Quran (Surah 58: Verse 19)

“Whosoever turns away from the Remembrance of Allah, He will hurl him into a stern punishment”.
Quran (Surah 72: Verse 17)

“Whosoever turns away from My remembrance, his life will be made tight and narrow on the Day of Resurrection We shall raise him blind”
Quran (Surah 20: Verse 124)

Allah tells us to remember him no matter what we do whether that be lying or sitting down:

“They are the most wise who remember Allah, standing sitting and lying down”
Quran (Surah 4: Verse 190)

Here are some very beneficial Zikr’s that we can all do especially in the remaining days of this Ramadhan and throughout the year everyday and we should try to every minute and second.

Some beneficial dhikr include:

Subhan’Allah- ‘Praise be to Allah’
Al-Hamdullilah- ‘Thanks be to Allah’
Allahu Akbar – ‘Allah is the Greatest.’
La ila ha illallah- ‘There is no worthy of worship except allah’

Abu haraira(ra) Narrates: Prophet(saw) said: whoever says: SubhanAllahi Wa Bihamdihi – (I deem Allah free of any resemblances to anything whatever in any repeat, and I glorify his praises) one hundred times a day will have his sins forgiven even though they may be as much as the foam of the sea – (Bukhari,b73:c19)

Another naration says a date palm will be planted for him in Paradise (Tirmidhi)

Read much of this Zikr:

Subhaan-Allahi walhamdu-lillaahi, wa laa ila ha illa-la ill-lahu wallahu Akbar, walaaw haula wala quooow-wata illa billa hil-Aliyyil-azeem.

“Glory is for Allaah and all Praise is due to Allah. There is none worthy of worship except Allaah. Allaah is the greatest. There is no power and no strength except with Allaah the Most High, the Great.”

Prophet Muhammad (Peace be upon him) said: “Is anyone of you incapable of earning one thousand Hasanah (rewards) a day?” Someone from the gathering asked, “How can anyone of us earn a thousand Hasanah?” Prophet Muhammad (Peace be upon him) said: “Glorify Allah a hundred times by just saying “Subhanallah” and a Good deeds will be written for you, or a thousand sins will be wiped away.”
[Muslim 4:2073]

Hadhrat Abu Dharr [Ra] narrated that Rasulallah [Saw] said: “Should I not tell you of one treasure of the unlimited
treasures of Paradise?” I replied spontaneously “Oh Rasulallah (Saw) that would be an honour indeed!” Rasulallah (Saw) said: “That rare treasure is LA HAWLA WA LA QUWWATA ILLA BILLAH.” (“The strength to do good and to refrain from evil comes from the grace and mercy of Allah!”) – (Ibn Majah)

A Phrase that Comes with Rewards in the Millions:

On the authority of Abdullah ibn ’Umar that the Prophet said, “Whoever enters a market and says:

‘Laa ilaaha ill Allah waHdahu laa shareeka lah, lahul mulku wa lahul Hamdu yuHyi wa yumeetu wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa ‘alaa kulli shay’in qadeer’

{There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.}

Allah will write for him a million good deeds, erase a million of his bad deeds and build for him a house in Jannah.” And in another narration, which is also classed as hasan, instead of mentioning that Allah will build a house in Jannah, it states, “and he will be raised one million levels.” {Tirmidhi}.

Also:

Earn OVER One Million good deeds in just 5 minutes this Ramdhan

Its VERY easy to Earn 500 good deeds a day in Ramadhan.

If you were to manage 500 good deeds every day of Ramadan, you would receive (70 times 500 = 35000) multiplied by 30 days........1,050,000 deeds! One million fifty thousand deeds!

Just say Subhanallah 100 times, Alhamdullilah 100 times, Allah Akbar 100 times, La ilaha il Allah 100 times and Astaghfar allah 100 times.

Imagine how much we can earn by doing MUCH more than this!

Also:

Heres another BRILLIAAANT one whenever you go the the market. In modern day terms if you ever go to the shops, supermarket, high street or shopping centre or mall:

On the authority of Abdullah ibn ’Umar that the Prophet said, “Whoever enters a market and says:

‘Laa ilaaha ill Allah waHdahu laa shareeka lah, lahul mulku wa lahul Hamdu yuHyi wa yumeetu wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa ‘alaa kulli shay’in qadeer’

There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.}

Allah will write for him a million good deeds, erase a million of his bad deeds and build for him a house in Jannah.” And in another narration, which is also classed as hasan, instead of mentioning that Allah will build a house in Jannah, it states, “and he will be raised one million levels.” {Tirmidhi}.

Abu Sa’id (ra) said that Rasullilah (salalahu ala wasalam) said, “Whoever says:

Radeetu billahi rabban, wa bil-Islaami deenan, wa bi-Muhammadin rasoolan

Jannah becomes obligatory for him (to enter). [Abu-Dawud]

- Best said in Morning and Evening with “Nabiyan wa rasoolan”

The Prophet SallAllaho Alaihi Wa Salam one day said to Ali Radi Allahu Anho: Ya Ali! Do these five things before going to bed at night:
1. Give 4000 Dinaars in Sadaqa and then sleep
2. Read one complete Quran and then sleep
3. Pay the price for Jannah and then sleep
4. Make two people happy with each other when they are upset and then sleep
5. Do one hajj and then sleep

Hazrat Ali Radi Allaho Anho said, Ya Rasulallah SallAllaho Alihi Wa Salam! This looks impossible, how will I be able to do it? Then the prophet Sallalaho Alihi Wa Salam replied:

4 times reading surah Fatiha is equals to four thousand Dinaars giving in Sadaqa.
3 times reading surah Ikhlas (Qul hu Allahu Ahad) is equals to one complete Quran.
3 times reading any durood shareef (Shortest: SallAllaho Alihi Wa Salam) is the price of jannat.
10 times Astagfirullah (or any istighfar) is equals to making two unhappy people happy with each other.
4 times third Kalima is equal to performing one Hajj.

After this Ali Radi Allaho Anho said, Ya RasulAllah SallAllaho Alihi Wa Salam! Now I will do all these before going to bed.

Taken from Majmua e Wazaif

The Prayer (Salaah) where Miswaak is used is 70 times more rewarding that the prayer (Salaah) that Miswak is not used

(Hazrat Ayesha- Mishkat)

So in this month thats 70×70= 4,900 times more rewward for each Salaah! Subhanallah

So lets get brushinggg

There is not much time left in this blessed month so lets do as much as we can for every deed is multiplied by SOOOO MUCH!!

Easy Zikr which is light on the tongue but heavy on the scales!

All of these Dhikr are so easy and light on the tongue but SO heavy on the scales!

Earn a thousand good deeds in Minutes

Prophet Muhammad (Peace be upon him) said: "Is anyone of you incapable of earning one thousand Hasanah (rewards) a day?" Someone from the gathering asked, "How can anyone of us earn a thousand Hasanah?" Prophet Muhammad (Peace be upon him) said: "Glorify Allah a hundred times by just saying "Subhanallah" and a Good deeds will be written for you, or a thousand sins will be wiped away." (Muslim 4:2073)

One of the Rare Treasures of Paradise

Hadrat Abu Dharr [Ra] narrated that Rasulallah [Saw] said: "Should I not tell you of one treasure of the unlimited treasures of Paradise?" I replied spontaneously "Oh Rasulallah (Peace be upon him) that would be an honour indeed!" Rasulallah (Saw) said: "That rare treasure is LA HAWLA WA LA QAWWATA ILLA BILLAH." ("The strength to do good and to refrain from evil comes from the grace and mercy of Allah!") -(Ibn Majah)

Hadrat Abu Dharr al-Ghifari (may Allah be pleased with him) narrates that “my beloved friend” (the Holy Prophet Muhammad, may Allah’s blessings and peace be upon him) has enjoined five things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank, and he has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship, and he has commanded me not to ask for anything from anyone as a favour and he has commanded me to speak the truth at all times though it may be bitter for others, and he has commanded me to care nothing for the rebuke of those who revile and vilify in the path of Allah, and he has commanded me to recite much the Kalima of: Laa Hawla wa laa Qawwuta Illa Billah (there is no power or strength but in Allah) because all these things are from the treasure-house (of Allah) which is under the ninth heaven. (Ahmad)

A Date Palm planted in Paradise for the one who Recites this
Hadhrat Jaa'bir [Ra] narrated that Rasulallah(Peace be upon him) said: "For the person who recites SUB-HAN'ALLAH HIL AZEEM WA BI-HAM'DIHI, [Pure and perfect is Allah in his glory and praise], – A date palm will be planted for him in Paradise" (Tirmidhi)

Another Narration says:

Forgiveness for Sins Even Though they are like the Foam of the Sea:

Narrated Abu Huraira: Allah’s Apostle said, "Whoever says, ‘Subhan Allaahi Wa bihamdihi, (Allah is free from imperfection and His is the praise). One hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. (Bukhari, Book #75, Hadith #414)

We Can Earn Over a BILLION Rewards in Just a Few Seconds!

Narrated 'Ubaadah that the Messenger of Allah said, "Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for each believing man and believing woman." (Tabarrani)

That Which Shall Have no Equal on the Day of Resurrection:

Narrated Abu Huraira:Allah’s Apostle said, "Whoever says one hundred times in a day:

"Laa ilaaha illallaah wahdahuu laa shareeka lahu, lahu-l-mulk wa lahu-l-hamd wa huwa ‘alaa kulli shai’in qadeer,”

("None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)"),

he will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (Bukhari, Book #75, Hadith #412)

Four Phrases that are Heavier on the Scales than an Entire Morning of Dhikrullah (Remembrance of Allah):

The Mother of the Believers, Juwairiyah bint Al-Harith reported that the Prophet came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet said, “Are you still in the same position as I left you.” I replied in the affirmative. Thereupon the Prophet said, “I recited four phrases three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:

Subhan-Allah Wa bihamdihi, ‘adada khalqihi, wa rida-a nafsihi, wa zinatah ‘arshihi, wa midada kalimatihi

(Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the ink that may be used in recording the words (for His Praise)).” (Muslim)

A Phrase that Comes with Rewards in the MILLIONS:

On the authority of Abdullah ibn ‘Umar that the Prophet said: "Whoever enters a market and says:

‘Laa ilaaha ill Allahu laa shareeka laah, laahul Mulku Wa laahul Hamdu yuhyi Wa yumeetu Wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa ‘alaa kulli shay’ in qadeer’

{There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.)

Allah will write for him a million good deeds erase a million of his bad deeds and build for him a house in Jannah.”

And in another narration, instead of mentioning that Allah will build a house in Jannah, it states, "and he will be raised one million levels." (Tirmidhi).

Reciting Tasbeeh, (Subhanballah), Tahmeed (Alhamdolillah) and Takbeer Allahu Akbar), and enjoining what is Good and forbidding what is evil, and praying Salaatul Duha (Breakfast prayer),.
It was narrated from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) said: “For every bone of the son of Adam a charity must be given each day. Every Tasbeehah (saying Subhaan Allah -Glory be to Allah) is a charity, every Tahmeedah (saying Al-hamdu Lillaah -praise be to Allah) is a charity, every tahleelah (saying Laa ilaaha ill-Allah -There is no god but Allah) is a charity, every takbeerah (saying Allaahu akbar -Allah is Most Great) is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two Rak’ahs (Nafil) offered in the mid-morning (Duha) is sufficient.” (Muslim, 720)

The Virtues of Reciting Tasbih at-I-Fatima

A well-known Tradition of the Prophet (Peace be upon him) has it that the Prophet’s beloved daughter (and Hazrat Ali’s (Ra) wife), Hazrat Fatima (Ra), used to perform all the domestic duties with her own hands. She had even to draw water from the well and to carry it home and to grind the corn in the millstone. One day she begged the holy Prophet (Peace be upon him) to provide her with a domestic servant upon which the Prophet (Peace be upon him) observed, “I will tell you of something that will serve you better than a domestic servant. Recite Subhaaanallaah 33 times, Alhamdu lillaah 33 times, and Allaahu Akbar 34 times after each Salaah and on retiring to bed. This will be of greater value to you than a servant.”

Another Tradition says, “Whoever will recite after each Salaah 33 times Subhaaanallaah, 33 times Alhamdu lillaah, and 34 times Allaahu Akbar, and, at the end of it, the Kalima of ‘La ilaaha illal laahu wahdahu laa sharika lahu laahul mulku wa-lahul hamdu wa huwa alaa kulli shay-in qadeer’. (There is no Allah but one Allah. He is alone. No partner hath. He Him belongs sovereignty and unto Him belongs Praise and He is all-Powerful) all his sins will be forgiven even if they be as profuse as the foam of the sea.”

How to Erase 2500 Sins in 5 minutes!

Abd-Allaah ibn ‘Amr (may Allah be pleased with him) who said: “The Messenger of Allah (peace be upon him) said: ‘There are two qualities, no Muslim man acquires them but he will enter Paradise, and they are simple and easy. He should glorify Allah (say Subhaan Allah) ten times immediately after each prayer, and praise Him (say Al-hamdu Lillaah) ten times and magnify Him (say Allaahu Akbar) ten times.’

I saw the Messenger of Allah (peace and blessings of Allah be upon him) counting this on his fingers. He said: ‘That makes one hundred and fifty on the tongue and one thousand five hundred (hasanaat) in the scales.

[Translator’s note: each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

Glorifying Allah 100 times when one goes to bed

When you go to bed, glorify Him and praise Him and magnify Him One hundred times: that will be one hundred on the tongue and a thousand in the scales.

Who among you does 2,500 bad deeds in one day?’ They said: ‘How could we not count (our sins)?’ He said: ‘The Shaytaan comes to any one of you whilst he is praying and says, Remember this, remember that, until he finishes his prayer and does not do (this dhikr), or he comes to him when he is lying down and makes him sleepy, until he falls asleep (without doing this dhikr).’ (Sunan al-Tirmidhi, 3332).

Earning a 1000 good deeds and wiping away a 1000 bad deeds in Minutes

If a person says “Subhanallah” (glory be to Allah) 100 times, a thousand good deeds are recorded for him and a thousand bad deeds are wiped away. (Muslim)

Jannat becomes obligatory for the one who Recites the following

Abu Sa’id (Ra) said that Rasullallah (Peace be upon him) said, “Whoever says:

Radeetu billahi rabban, Wa bil-Islaami deenan, Wa bi-Muhammadin rasoolan

Jannah becomes obligatory for him (to enter). (Abu-Dawud)

- Best said in Morning and Evening with “Nabiyan wa rasoolan”
The Virtues of Reciting the First Kalimah

The declaration of belief in the oneness of Allah or kalimah tayyibah

Laa ilaaha ill-Allah

(There is no worthy of worship except Allah)

This should be read as much as possible all the time where we are and whatever were doing as long as it is not in the toilet.

Hadrat Zaid bin ‘Arqam (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “Whoever says Laa ilaaha illal-laah...sincerely will enter the Paradise.”

It was said: And what is the [sign of] sincerity? He said: “That this kalimah stops him from those things which Allah has forbidden.” (Tabaraani in Awsat-ul-Kabeer)

“Do you not see how Allah puts forth the likeness of a good word (kalimah tayyibah)? It is like a good tree, whose root is firmly fixed and whose branches reach to the sky. It brings forth its fruit in all seasons by the command of its Lord. And Allah sets forth parables for men, so that they may take heed. And the likeness of an evil word (kalimah khabeetha- a word of shirk) is like an evil tree, which is uprooted from the face of the earth, and has no stability.” (Qur’an: 24-26)

Virtues of Reciting the Third Kalimah:

The word of glorification or the Kalima-e-Tamjeed

Subhana-llahi, wa-l-hamdu li-llahi, Wa la ilaha illa-llahu, wa-llahu akbar. Wa la hawla Wa la quwwata illa bi-llahi-l-'aliyyi-l-'azim

(Glory be to Allah. And praise be to Allah. And there is no god except Allah. And Allah is the Greatest. And there is no power and no strength except with Allah, the Most High, And Most Great)

Ibn Mas’ood (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “When I met Prophet Ibrahim (peace be upon him) in the night of Mi’raaj (Night of ascension) he asked me to convey his Salaam to my Ummah and to tell them that the Paradise has a fertile soil and sweet water, and is like a vast field. And its plants are [the words above].”

Another version says: “Whoever recites the words above, a tree in Paradise is planted for him for each word he says.” (Virtues of Dhikr; Tirmidhi)

Virtues of reading the Fourth Kalimah:

The word of Oneness of Allah or the Kalima-e-Tawhid:


(There is no god except Allah, Who is Alone and has no partners. For Him is the Dominion and for Him is all praise. He gives life and causes death. And He is living and will never ever die. Owner of Majesty and Honour: In His Hands is all goodness. And He has power over all things)

Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace be upon him) said: “A person who recites: Laa ilaaha illal-laahu wahdahu lahu l-mulku Wa lahu l-hamdu yu?yi Wa yumitu Wa huwa ?ayyu-lalla yamutu abadan abada, ?u-l-jalali wa-l-ikram, biyadihi-l-khayr, wa huwa ‘ala kulli Shay’in qadir, a hundred times daily will have reward equal to that of freeing ten slaves and one hundred good deeds will be written for him, and one hundred of his sins will be lifted from him, and for the whole day, he will remain immune from the Shaytaan until the evening, and on the Day of Judgment, no one will exceed him in merit except one who has done [these phrases] more.” (Agreed Upon)
THE VIRTUES OF DUROOD SHARIEF:

HAZRAT MUHAMMAD MUSTUFA [SAW] HAS SAID:-

1. "On the day of Qiyamah the person closest to me will be the one who has sent the most Durood unto me. " (TIRMIZI)

2. "On Fridays, send Durood abundantly on me, as it is presented before me. " (ABU DAWUD)

3. " If any person, who writing my name, sends darood Sharif to me, then for as long as my name remains in that book, Angels will make Du’a of mercy for him." 

4. "Whoever recites Durood at my grave, I hear it myself. And whosoever recites it from a distance, Angels present them to me. " (BAIHAQI)

5. "On the day of Qiyamah, that person will be protected from the frightfulness of Qiyamah who recited durood abundantly to me." (SA'AYA)

6. "For the reciter of durood, Allah sends 70 blessings on him and the angels make dua for him 70 times."(TIBRANI)

7. " On the Day of Qiyamah, besides the Shadow of the Throne, there would be no other shadow. On that Day, Allah Almighty will especially Grant three kinds of people a place under his trone:
   1. Whosoever removed some difficulty of my Ummah and solved his hardship
   2. Whoever revived my Sunnah
   3. And Whoever recited Doorud Sharif on me abundantly

8. "Allah Almighty has appointed a group of angels who travel the world, and in my Ummah, whoever sends salutations to me, those salutations are presented to me by these angels. " (IBNE HABBAN)

9. " Recite durood sharief abundantly on me, it will be a means of cleanliness and purity for you." (ABU YA’LA

10. “Before whomsoever my mention is made, he should recite durood sharief upon me.” (Nas’a’I)

11. “ Whosoever recites Durood Sharief on me 10 times in the morning and evening, I will intercede for him on the day of Qiyamah.” (TIBRANI)

12. “ Whosoever recites Durood Shareef a 1000 times on me daily, then before death he will see his abode in Jannah.” (SA’AYA)

13. “ Whosoever recites Durood Sharief upon me once, the Allah Almighty orders the Kiraman-Katibeen not to record any (minor) sins of the reciter for 3 days. ”

14. “ Send Durood Sharief on me, Allah will also send Durood on you.”

A. THE EXCELLENCE OF DUROOD SHAREEF FOR THE UMMAH AS EXPLAINED IN THE HOLY QURAN AND AHADITH

Almighty Allah says: “Surely Allah and His Angels send blessings on the Holy Prophet (Sallal Laahu Alaihi Wasallim). O you who believe! Send Blessings (Durood) and Salutations (Salaams) on the Prophet with worthy Salutation”.(Surah al-Ahzab: 56)

In this verse of the Holy Quran, Almighty Allah, His Malaa’ikah and the Muslims have been mentioned as sending Durood upon Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim). So, Durood Shareef is actually “a Du’a in praise of the Holy Prophet Muhammad (Sallal Laahu Alaihi Wasallim).”

Hazrat Anas (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said: "He who reads a single Durood upon me, Almighty Allah blesses him ten times, ten of his sins are forgiven, and he is increased ten times in stages (internally). (Mishkaat)
Hazrat Abdullah ibn Ma’sud (radi Allahu anhu) also narrates that Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said: “On the Day of Qiyamah, the closest to me from among the people will be those who have read the most amount of Durood Shareef". (Tirmidhi)

Jibra’il (alaihissalam) once came to The Holy Prophet (Sallallahooalaihi-Wasallam) and said ‘Allah has given me the knowledge to count every leaf on earth, every fish in the sea, every star in the sky and every particle of sand on earth, but there’s only one thing I can’t count. Prophet (s.a.w.s) asked Jibra’il (a.s) what is it? Jibra’il (a.s) replied….. When one of your Ummah recites Durood or salaams to you the blessing Allah showers upon him becomes impossible for me to count. Subhan Allah.

The message of Allah Ta’ala to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) has come down to us in the form of the Holy Quran and the teachings of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) have reached us in the form of the Ahadith. Let us see what both the Holy Quran and Ahadith say about Durood Shareef (Salawat):

(Salawat):

Innal llaha wa Malaa’ikatahu Yu salluna allan nabiyi.

Ya Ayyuhal lazeena aamanu sallu alaihi wasallimu tasleema.

Almighty Allah says: “Surely Allah and His Angels send blessings on the Holy Prophet (Sallal Laahu Alaihi Wasallim). O you who believe! Send Blessings (Durood) and Salutations (Salaams) on the Prophet with worthy Salutation”.(Surah al-Ahzab: 56)

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It is now evident that the recitation of Durood Shareef (Salawat) is in perfect obedience to the Divine Command and in complete conformity with the teachings of Holy Prophet (Sallal Laahu Alaihi Wasallam) of Islam. There is no scope to choose anything else when we have with us the words of Allah Ta’ala and His Apostle, Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallam).

B. WHAT IS DUROOD SHAREEF AND THE IMPORTANCE OF DUROOD SHAREEF

Divine blessings on Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallam) is the highest and the most meritorious act in our Deen. This "Divine Blessings" is called Durood Shareef.
When Almighty Allah sends Durood and Salaams upon Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), He is actually blessing him. When the Malaa’ikah and the Muslims send Durood and Salaams to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), they are actually showing Almighty Allah their respect for the Holy Prophet (Sallal Laahu Alaihi Wasallim).

Muslims hope that, through the blessings of the Durood and Salaams, Almighty Allah will forgive them of their sins and increase their status in this world and in the Aakirah. The Malaa’ikah hope that Almighty Allah will increase their status.

Durood is a sure means of Allah Ta’ala granting blessings, peace, prosperity and favours of great magnitude on one who recites Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim). The reciter of Durood Shareef receives all the benefits in this world and utmost gain in the next world with addition to the love of the Holy Prophet (Sallal Laahu Alaihi Wasallim).

The invocation of Blessings on the Holy Prophet (Sallal Laahu Alaihi Wasallim) is styled in Arabic as “Salawat”, in Persian as “Durood”, and in Urdu as “Salawat-o-Salaam”.

The regular recitation of Durood Shareef on Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) lifts up our hearts on to a plane of comprehension where we gaze in our new found peace and moral armour.

The reciter of Durood Shareef will, after some time, come to realise by himself that it is the spontaneous outpouring of his heart before the Great Prophet (Sallal Laahu Alaihi Wasallim) of Islam, whose love and attachment is needed to get all the present day problems solved and obtain mercy in the next world.

The more Durood Shareef we recite, the greater the gain and benefit will be achieved in both the worlds. Hazrat Shaikh-e-Akbar Mo’inuddin ibn Arabi (radi Allahu anhu) has stated that, “Those who claim to love and revere the Holy Prophet (Sallal Laahu Alaihi Wasallim) should increase their recital of the Durood Shareef in patience and perseverance until, through the mercy of Rasoolullah (Sallal Laahu Alaihi Wasallim), they have the opportunity of witnessing his blessed countenance”.

The special and exclusive aspect of this prayer is that Durood Shareef is immediately accepted by Allah Ta’ala. No one can doubt its acceptance, as Durood Shareef is being recited by Allah Ta’ala too. Not only this, but He has revealed this secret in the Holy Quran by saying:

Wara fa’na laka zikrah
“Have I not exalted thy name.”

Muslims are a very fortunate people. Allah Ta’ala chose for them the name of Islam as a religion, declared to be comprehensive and final for mankind. The person chose to deliver this message in this specific form and extra-ordinary style of love and hope was the most beloved of Allah Ta’ala and became the Light of Divinity to be shed upon the entire universe. This Light devastated all the domains of darkness and depression. By reciting Durood Shareef (Salawat) we invite Light and drive away all
darkness from our inner soul. Our mind becomes soft and love saturated. If there is softness in everything, it tends beauty to it. People become ugly owing to lack of this essential beauty of the inner part of the mind. This ugliness cannot be glossed over by any amount of cosmetics. It is the Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim) which works wonders.

In the same manner, the Holy Prophet (Sallal Laahu Alaihi Wasallim) taught us Durood Shareef to attain salvation, perfect peace and maximum gain in this world as well as the next. The soul is the soil where the faith of Allah is to be implanted firmly and faithfully which requires continuous recitation of Durood Shareef to thrive and flourish.

We have been told by Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) that Durood Shareef is itself Light and when Light enters the soul every aspiration is achieved and every goal is won. Nothing remains thereafter to worry about.

Human spirit today is depressed everywhere and mankind has come to the edge of destruction, decay and devastation. Everyone is engulfed in untold miseries and tragedies of a very great magnitude. Troubles and tortures, pain, poverty, hunger, ill-health, frustrations and accidents have broken the back of a human being. All this can evaporate with the recitation of Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim) who has clearly proclaimed that Durood Shareef is the panacea of all ills and that if any one comes across a calamity he should recite Durood Shareef in the maximum number. Allah Ta’ala has promised that if anyone recites Durood only once, He showers ten blessings on the reciter immediately.

It is narrated that once Hazrat Musa (alaihis salaam) walked a very long distance in the desert during summer at noon. He fainted due to thirst and hunger. After a while, when he regained his consciousness, Allah Ta’ala sent Hazrat Jibrael (alaihis salaam) to go and inquire from Hazrat Musa (alaihis salaam) if he was thirsty or not. Hazrat Musa (alaihis salaam) replied that he was thirsty. Allah Ta’ala told him that the thirst on the Day of Judgement will be a million times more than what Hazrat Moosa (alaihis salaam) experienced. Hazrat Musa (alaihis salaam) was told that if he wished to get rid of that thirst on the hottest Day of Judgement he would have to do one thing. When Hazrat Musa (alaihis salaam) enquired as to what should be done, Allah Ta’ala told him that he should recite Durood Shareef in abundance on His last Prophet, Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim). Hazrat Musa (alaihis salaam) thanked Allah Ta’ala and immediately began reciting Durood Shareef on the Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim).

From the above fact it is quite clear that Allah Ta’ala has given orders even to his Ambiya to recite Salawat on the last and final Prophet of Islam, and that Durood Shareef is not only panacea and a solution to the ills of this world but in the next too.

In another story, it is narrated that when Hazrat Adam (alaihis salaam) saw Bibi Hawa (radi Allahu anha) he wanted to
be close to her, but Allah Ta’ala sent Hazrat Jibrael (alaihis salaam) to stop him. Allah Ta’ala told him that if he wanted to take Bibi Hawa (radi Allahu anha) as his wife, he should first pay Mahr (dowry). On his inquiry as to what the Mahr was, Allah Ta’ala told Hazrat Jibrael (alaihis salaam) to inform him that the best way of paying the dowry is for him to recite Durood Shareef 3 times on His last Prophet, Hazrat Muhammad (Sallal Laahu Alaihi Wasallim). Hazrat Adam (alaihis salaam) did so, Bibi Hawa (radi Allahu anha) was granted to him as his legal and legitimate wife.

The highest blessings which Islam has conferred on man is the concept of Tauheed or Unity of Allah in its purest form. This has been furnished to mankind through Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), the last of the Prophets. It is a cardinal duty of every Muslim man and woman, young and old to entertain the highest respect, regard, love and esteem for the Prophet (Sallal Laahu Alaihi Wasallim) and his family. It should be clear that obedience to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) is always to be charged with intense love and highest regard for him, for it is through love and esteem that truth can be comprehended and communion with the Creator can be vouch-safed. In fact, love is the motive force, reverence dissolves and implicit obedience to the Prophet (Sallal Laahu Alaihi Wasallim) which is the natural outcome. It is therefore incumbent on those who love him, to pray to Allah Ta’ala and His Angels in wishing for him peace according to the Divine Command. This will reshape the life which is otherwise infested with turmoil. The reciter will get countless and matchless benefits in both the Worlds and can claim to be the lover of Holy Prophet (Sallal Laahu Alaihi Wasallim).

As Muslims we should recite Durood Shareef in the Arabic language. Islam seeks to create a unified outlook and it is in the Arabic language alone which welds all Muslims into one great brotherhood. Besides, Arabic is the language of Heaven, it is the language of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), it is the language of the Angels and it is the language of Hazrat Abu-Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali (radi Allahu anhuma).

The daily recitation of Durood Shareef has a tremendous effect on the human head, heart, mind and person. It purifies thoughts and intensifies actions. It makes passages for perfect peace and personal satisfaction.

"Hadith" is an Arabic word which means "Holy Sayings". It is the narration of all the affectionate words of advice uttered by the Holy Prophet Muhammad (Sallal Laahu Alaihi Wasallim) from time to time. These sayings (Ahadith) are instructions offered for the guidance of mankind, and to follow them is as important as daily prayers.

The famous books of Hadith are the following: Sahih Bukhari, Sahih Muslim, Tirmidhi, Abu Dawud, Muwatta, Nisaai', Ibn-Majah, Darmi, Baihaqi and Miskhaat Shareef.

Imam Bukhari (radi Allahu anhu), the compiler of Bukhari Shareef, took the greatest and painstaking precautions in making his collections of Ahadith and exerted to his
utmost to achieve all accuracy and reliability as possible. Hence, Ahadith quoted by Imam Bukhari (radi Allahu anhu) and his work on Ahadith stands as one of the wonders of intellectual achievement in Islamic History. He wrote all Ahadith in the sacred Haram of Madina Munawwarah. It is, therefore, that most of the Ahadith have been taken from the book of Bukhari Shareef.

Important Ahadith of the Holy Prophet (Sallal Laahu Alaihi Wasallim) have been included here for the betterment, benefit, guidance and gain of the readers of this book.

If followed, the reader of these sayings will receive a permit to Paradise even in this world. Every saying opens door to Divine favour and sure success.

1. For every Durood Shareef that you recite, ten sins are forgiven, ten good deeds are entered into your sheet of actions and ten position are upgraded.

2. Allah showers ten blessings on the man who recites a Durood. 3. The first man who will meet the Prophet (Sallal Laahu Alaihi Wasallim) on the Day of Judgement will be that person who had recited the Durood maximum number of times in his life time.

4. Those who recite Durood in maximum number will be nearest and dearest to the Holy Prophet (Sallal Laahu Alaihi Wasallim) in the next world.

5. If any one is involved in a difficulty then he must recite countless number of Durood Shareefs.

6. Reciting Durood Shareef eradicates poverty and hunger.

7. If the Sawaab of the Durood Shareef is dedicated to another person, then that person will receive the Sawaab, while the Sawaab of the reciter will not be lessened.

8. Reciting excessive Durood Shareef brings purity.

9. Reciting maximum number of Durood Shareef is full compensation of all sins.

10. Any one who recites excessive Durood Shareef in this world will be safe and sound in the next world.

11. When a prayer is made to Allah it is never accepted unless praise of Allah Ta’ala and Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim) is first of all recited.

12. Those who recite Durood quite often will see Divine Light on the dark Day of Judgement.

13. Three persons will be under the cool shade and the favours of Allah Ta’ala on the Doom’s Day. One who kept the Holy Prophet’s (Sallal Laahu Alaihi Wasallim) Sunnah alive, one who removed difficulty of a fellow being and one who recited maximum number of Durood Shareef in his life time.

14. When you forget anything and your memory fails to recollect it, then recite Durood, you will remember the forgotten thing.

15. Reciting Durood in this world is rewarding in the next.

16. The reciter of 10 Duroods in the morning and 10 in the evening will receive the help of the Holy Prophet (Sallal Laahu Alaihi Wasallim) on the Day of Judgement.

17. One who recites Durood Shareef near the shrine of the Holy Prophet (Sallal Laahu Alaihi Wasallim) is heard by him there and then alone.
18. Any one who recites Durood is just as one who purchased a slave and freed him.

19. If a Durood is written in a book by someone Angels of Allah shower blessings on him till the Durood remains in that book.

20. The Holy Prophet (Sallal Laahu Alaihi Wasallim) said that he himself recites blessings on one who recites Durood on him.

21. Any one who wants to meet his Allah with a happy face must recite countless number of Durood Shareef.

22. Reward equivalent to a big mountain (Uhad) is given to one who recites one Durood.

23. All people will be presented to the Holy Prophet (Sallal Laahu Alaihi Wasallim) with their habits, natures and distinct manner, so it is obligatory for a man to recite maximum number of Durood.

24. Allah is Great and Almighty to forgive all sins of the reciter during the day and night when he recites Durood Shareef.

25. If any one meets in a tragedy, he should recite Durood Shareef in countless numbers.

26. Reciting Durood is like giving something in charity.

27. Reciting maximum number of Durood kills all hardships.

28. Recite Durood Shareef in countless number on Friday, as it is presented to me (the Holy Prophet).

29. Bad deeds of 200 years (equivalent) are obliterated if a man recites 100 Durood on Friday.

30. Anyone who recites Durood will overcome all their troubles.

31. If the name of the Holy Prophet (Sallal Laahu Alaihi Wasallim) is mentioned and one who hears it but does not recite Durood Shareef, understand that he has forgotten the path to Paradise.

32. "I pray for all those who recite Durood on me", said the Holy Prophet (Sallal Laahu Alaihi Wasallim).

33. If any one recites Durood Shareef from any place, any part of the world from any distance, it actually reaches the Holy Prophet (Sallal Laahu Alaihi Wasallim) immediately. Allah Ta’ala has appointed several Angels who are given exclusive duty to collect all Durood Shareef and present the same before the Holy Prophet (Sallal Laahu Alaihi Wasallim) immediately.

34. Angels of Allah shower 70 blessings on a man who recites Durood once.

35. Whenever you hear the call of prayers (Azaan) you should recite Durood.

36. Wherever you are, from any quarter of the world, you must recite Durood as it reaches the Holy Prophet (Sallal Laahu Alaihi Wasallim).

37. Ablution is not complete if Durood is not recited on it.

38. The Holy Prophet (Sallal Laahu Alaihi Wasallim) said to his wife that any one who hears the name of the Holy Prophet (Sallal Laahu Alaihi Wasallim) and does not recite Durood on him will not see the beautiful face of Prophet (Sallal Laahu Alaihi Wasallim) on the Day of the Judgement.

39. Sayyiduna Ali (radi Allahu anhu) reports that Rasoolullah (Sallal Laahu Alaihi Wasallim) said, "The real miser is he in
whose presence I am mentioned and then he fails to recite Salat on me”.

40. If a person recites 1,000 Durood Shareef daily, he will never die unless he himself sees his place in Heaven with his own eyes.

41. The Durood Shareef that is recited by the person is written with a Golden Pen on a Silver tablet by the Angels. The Angels then present this Durood Shareef to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) and proclaim, “O Habeeb of Allah! The son of such and such a person has presented this gift in your majestic court”.

POWERFUL DUROOD SHARIF FOR COUNTLESS REWARD SAWAB

ALLAHUMMA SALLI WA SALLIM WA BARIK ALA SAYYIDINA WA MAULANA MUHAMMADENIL NABY IL UMME YE SALLALLAHU ALAYHI WA SALLAM ADAAD KULLE ZARATIN WA ADAAD KULLE SHAIEN WA ADAAD MAFI IMLILAHI SALATAN DAIMATAN BEDAWAME MULKILLAH WA ALFA ALFA ALFA MARRATIN WA BARIK WA SALLI WA SALLIM TASLIMA.

O’ Allah shower blessings upon Muhammad (Peace be upon Him) our Master in the number that is in Thy knowledge, such that those blessings may continue forever eternal as Thy Kingdom.
O’ Allah may Thy Beneficence be upon the Beloved Prophet Muhammad (peace be upon him) and upon the house of the Beloved Prophet Muhammad (peace be upon him) in a number equal to a Millionfold of each atom created by Thee and Thy Blessings and Thy Peace be upon him’.

The following Durood Shareef is perhaps the ultimate in Duroods. We are requesting Allah Almighty to send blessings upon the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) equivalent to every atom created by Allah Almighty in the universe multiplied by a million times, Subhanallah. No computer in the world could cope with the numbers, yet only Allah Almighty knows how many blessings this comes too.

If the name of the Holy Prophet (sallal laahu alaihi wasallam) is mentioned and one who hears it but does not recite Durood Shareef, understand that he has forgotten the path to Paradise.

I pray for all those who recite Durood on me”, said the Holy Prophet (sallal laahu alaihi wasallam).

If any one recites Durood Shareef from any place, any part of the world from any distance, it actually reaches the Holy Prophet (sallal laahu alaihi wasallam) immediately. Allah Ta’ala has appointed several Angels who are given exclusive duty to collect all Durood Shareef and present the same before the Holy Prophet (sallal laahu alaihi wasallam) immediately.

Angels of Allah shower 70 blessings on a man who recites Durood once.
Whenever you hear the call of prayers (Azaan) you should recite Durood.

Wherever you are, from any quarter of the world, you must recite Durood as it reaches the Holy Prophet (sallal laahu alaihi wasallam).

Ablution is not complete if Durood is not recited on it (though the ablution) . 38. The Holy Prophet (sallal laahu alaihi wasallam) said to his wife that any one who hears the name of the Holy Prophet (sallal laahu alaihi wasallam) and does not recite Durood on him will not see the beautiful face of Prophet (sallal laahu alaihi wasallam) on the Day of the Judgement.
Sayyiduna Ali (radi Allahu anhu) reports that Rasoolullah (sallal laahu alaihi wasallam) said, “The real miser is he in whose presence I am mentioned and then he fails to recite Salat on me”.

If a person recites 1000 Durood Shareef daily, he will never die unless he himself sees his place in Heaven with his own
eyes.

The Durood Shareef that is recited by the person is written with a Golden Pen on a Silver tablet by the Angels. The Angels then present this Durood Shareef to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) and proclaim, "O Habeeb of Allah! The son of such and such a person has presented this gift in your majestic court".

Sayyiduna Abu Hurairah (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, "Whosoever performs the Salaatul Asar on Jummah, remains at the same place without moving, and recites the following Durood eighty times, 'Allahumma salli ala Sayyiduna Muhammaddin Nabiyyil Ummi wa ala ahihi wa sallam,' eighty years of his sins are forgiven and on his record of deeds, he will receive reward (Thawaab) equivalent to eighty years of Salaah." (Sadaatud Daarain)

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, "Among the days, the most excellent is the Day of Jummah. It is on this day that Nabi Adam (alaihis salaam) was created and it is on this day that he passed away. It is on this day that Qiyamah will occur and it is on this day that mankind will be overtaken by unconsciousness. Therefore, on this day, increase your reading of the Durood Shareef for your Durood Shareef is presented to Him". When the Sahaba inquired as to how this was possible when the body of person is supposed to be eaten by the earth after death, Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) replied, "Verily Almighty Allah has made it Haraam upon the earth to devour the bodies of the Ambiya". (Sadaatud Daarain)

Topic:
Qur'an: Are certain parts of the Qur'an superior?

Question:
I am in the habit of reciting Surah 112 (Al-Ikhlas) often, but a scholar told me that approach was not the right one. He suggested that if I read this surah 1000 times at the same spot, I have actually sold my soul to Allah, which did not seem too attractive to me. Please comment.

Answer:
There is a report which suggests that a group of Muslims complained to the Prophet about their local imam who often recited the surah you have mentioned which is entitled "Purity of faith" or "Al-Ikhlas." The Prophet asked him the reason for reciting the surah so often and the man answered that he loved it so much. The Prophet told him that Allah loves him because of his love of this surah. The surah is a very short one, perhaps the second shortest in the whole of the Qur'an. It is appropriate to quote it in order to understand what we are talking about. Its text may be rendered in translation as follows: "In the name of Allah, the Merciful the Beneficent. "Say : He is Allah the One and the Only God, the Eternal, the Absolute. He begot none, nor was He begotten, and there is none comparable to Him." It is clear that the surah summarizes the concept of the Oneness of Allah in a most clear and precise statement which allows no trace of polytheistic beliefs to creep into Islamic faith. Since Oneness of Allah is the basic concept of all divine messages, this surah is very important for anyone who wants to understand what the religion of Islam is all about. To a Muslim it serves as a constant reminder that he must always preserve his faith pure of any trace of polytheism. For this reason, we are recommended to recite this surah often, particularly in Sunnah prayer. The Prophet is known to have read this surah in voluntary prayers in particular and if we do the same we stand to earn more reward for our prayer because of following the Prophet's methods. Having said that, I have to add that at no time did the Prophet recommend us to recite this surah, or any particular one, so many times on the same occasion. The reverse is true. The Prophet has always recommended us to read the Qur'an and ponder over its meanings, so that we understand fully well what Allah's message is. We do not find any scholar of repute of any school of thought recommending the reading of passages of the Qur'an or phrases of glorification of Allah a large number of times, as some people these days suggest. When you consider the position of such people, you find that they do not have any proper knowledge of Islam. They are not scholars, although some people may give them credit for being so. This reflects on the ignorance of such people because they do not distinguish a real scholar from someone who may try to appear so. I am not clear exactly what this man has told about the value of reading this surah 1,000 times on the same spot. I imagine that what he meant is that by so doing, you bring yourself into the kingdom of Allah and as such you free yourself from the shackles of human beings who need reward in order to offset the punishment they may incur for sins they may commit. He may have used
the term "selling your soul to Allah". I can tell you that this is totally alien to Islamic thinking. Islam does not promise us great reward for doing so. If you read this surah once or twice, with contemplation, and you understand the importance of the concept of the Oneness of Allah, you earn much greater reward than reading it a thousand times like a parrot without understanding it. What this man has suggested is total nonsense to which you need not pay any attention whatsoever.

**Dhikr - Remembrance of Allah**

Ibn Juzayy al-Kalbi

From: Kitab at-Tasheel li 'Uloom at-Tanzeel" - "The Sciences of Tafsir" - 1

Sa'id ibn al-Musayyab said, "Its meaning is 'Remember Me with obedience and I will remember you with reward'." It has been said that it means 'Remember Me with supplication and glorification and the like of that.

The commentators, particularly the Sufis, have said a great deal in commentary on this subject using words with restricted and qualified meanings, and there is no proof of restriction. In general this ayah is an explanation of the nobility of *dhikr*, which the saying of the Messenger of Allah, may Allah bless him and grant him peace, made clear, as he narrated it from his Lord, "I am in My slave's opinion of Me, and I am with him when he remembers Me. If he remembers Me in himself, I remember him in My self. If he remembers Me in an assembly, I will remember him in an assembly better than them."

There are three types of *dhikr*:

- the *dhikr* of the heart,
- *dhikr* with the tongue,
- with the two of them together.

Know that *dhikr* is the best of actions in general, even if in some hadith there is related some superiority to some other action, such as the prayer, etc., for that is only because of what they contain of the meaning of *dhikr* and being present with Allah ta'ala.

There are three aspects to the proof of the superiority of *dhikr*:

First, the texts which have been narrated about its superiority over all other actions. The Messenger of Allah, may Allah bless him and grant him peace, said, "Shall I not tell you of the best of your actions, and the most pure of them with your King, and the most exalted of them in your ranks, [those which are] better for you than your meeting your enemy and striking their necks and they striking your necks?" They said, "Certainly, Messenger of Allah." He said, "**Dhikr of Allah.**" The Messenger of Allah, may Allah bless him and grant him peace, was asked, "Which actions are the best?" He said, "**Dhikr of Allah.**" Someone said, "Is *dhikr* better or jihad in the way of Allah?" He said, "Even if the mujahid were to
strike at the *kuffar* until his sword broke and he was coloured with the blood, the person of *dhikr* would be better than him."

Second, that Allah exalted is He, wherever He commands us to do *dhikr* or praises *dhikr*, He has stipulated a great deal of it, so He says, "*Remember Allah with much remembrance*" and "*those who remember Allah a great deal*" and He does not stipulate that for any other action.

Third, that *dhikr* has something extra which belongs to it especially and does not belong to anything else, which is presence in the Highest Presence, and arrival to nearness which is indicated by that which is narrated in the hadith which mention 'sitting with' and 'withness', for Allah, exalted is He, says [in the hadith Qudsi], "*I sit with* the one who remembers Me", and He says, "*I am in My slave's opinion of Me, and I am with* him when he remembers Me."

People have two stations with respect to their intentions in *dhikr*:

- the intention of the generality is to earn rewards,
- the intention of the elect is nearness and presence.

How great a distance there is between the two stations, and how great it is between one who takes his reward and he is behind a veil, and one who draws near until he is one of the elect of the beloved ones.

Know that *dhikr* has many types, of which there is "*La ilaha illal lab*, and *tasbeeh*, *takbir*, praise, "*La bawla wa law quwwata illa billah*, "*husbuna'llahu wa ni'ma'l-wakeel*" and the *dhikr* of every name of Allah *ta'ala*, and sending blessings on the Prophet, may Allah bless him and grant him peace, and seeking forgiveness, etc. Each *dhikr* has its special quality and its fruit.

- As for "*La ilaha illal lab* - There is no god but Allah", its fruit
  is [http://www.bogvaerker.dk/Bookwright/tawhid.html - tawhid](http://www.bogvaerker.dk/Bookwright/tawhid.html), and I mean the tawhid of the elect because every believer obtains the tawhid of the ordinary people.
- As for *takbir "Allahu Akbar* - Allah is greater", its fruit is exaltation of the Possessor of Majesty.
- As for [http://www.bogvaerker.dk/Bookwright/hamd.html - praise](http://www.bogvaerker.dk/Bookwright/hamd.html) and the [Divine] Names whose meanings are good treatment and mercy such as ar-Rahman "The Universally Merciful" and ar-Raheem "The Specifically Compassionate" and al-Kareem "The Nobly Generous", and al-Ghaffar "The Oft Forgiving" and the like of them, their fruit is dependence on Allah and surrendering [all affairs] to Him, and strong trust in Allah.
- As for "*La bawla wa law quwwata illa billah* - There is no power and no strength but by Allah" and "*husbuna'llahu wa ni'ma'l-wakeel* - Allah is enough for us and an excellent guardian" their fruit is dependence on Allah and surrendering [all affairs] to Him, and strong trust in Allah.
- As for the [Divine] Names whose meanings are showing and grasping, such as al-'Aleem "the All-Knowing" and as-Samee' "the All-Hearing" and al-Baseer "the All-
Seeing" and al-Qareeb "the Near" and the like of them, their fruit is *muraqabah* "fearful watchfulness".

- As for sending blessings on the Prophet, may Allah bless him and grant him peace, its fruit is strong love for him, and carefully guarding the following of his sunnah.
- As for *istikfar* "seeking forgiveness" its fruit is going straight
  in [http://www.bogvaerker.dk/Bookwright/Taqwa.html - taqwa](http://www.bogvaerker.dk/Bookwright/Taqwa.html), and guarding the preconditions of turning in penitence [to Allah from one's wrongdoing] along with the hearts rejection of the causes which led to previous wrong actions.
- Then the fruit of the *dhikr* which unites the names and attributes is gathered together in the unique *dhikr* which is our saying, "*Allah, Allah*". This is the goal and the limit.
Rewards for Reciting chapters of Quran

Rewards for Reciting chapters of Quran
Reward of reciting Surah Fatiha
Surah Baqarah and Aale Imran
Reward of reciting Surah Nisa
Reward of reciting Surah Maidah
Reward of reciting Surah Anam
Reward of reciting Surah Araaf
Reward of reciting Surah Anfal
Reward of reciting Surah Tawbah
Reward of reciting Surah Yunus
Reward of reciting Surah Hud
Reward of reciting Surah Yusuf
Reward of reciting Surah Ra’ad
Reward of reciting Surah Ibrahim
Reward of Reciting Surah Hijr
Reward of reciting Surah Nahl
Reward of Reciting Surah al-Isra
Reward of reciting Surah Kahf
Reward of reciting Surah Maryam
Reward of reciting Surah Taha
Reward of reciting Surah Anbiya
Reward of reciting Surah Hajj
Reward of reciting Surah Mominoon
Reward of reciting Surah Nur
Reward of reciting Surah Furqan
Reward of reciting Surah Shoara
Reward of reciting Surah Naml
Reward of reciting Surah Qasas
Reward of reciting Surah Ankabut
Reward of reciting Surah Rum
Reward of reciting Surah Luqman
Reward of reciting Surah Sajdah
Reward of reciting Surah Ahzab
Reward of reciting Surah Saba
Reward of reciting Surah Fatir
Reward of reciting Surah Yasin
Reward of reciting Surah Saffat
Reward of reciting Surah Zumar
Reward of reciting Surah Momin
Reward of reciting Surah Ha Mim
Reward of reciting Surah Zukhruf
Reward of reciting Surah Dukhan
Reward of reciting Surah Jathiya
Reward of reciting Surah Ahqaf
Reward of reciting Surah Muhammad
Reward of reciting Surah Fath
Reward of reciting Surah Hujurat
Reward of reciting Surah Qaf
Reward of reciting Surah Zariyat
Reward of reciting Surah Tur
Reward of reciting Surah Najm
Reward of reciting Surah Qamar
Reward of reciting Surah Rahman
Reward of reciting Surah Waqiah
Reward of reciting Surah Hadid
Reward of reciting Surah Mujadilah
Reward of reciting Surah Hashr
Reward of reciting Surah Mumtahena
Reward of reciting Surah Saff
Reward of reciting Surah Jumah
Reward of reciting Surah Munafiqoon
Reward of reciting Surah Taghabun
Reward of reciting Surah Talaq
Reward of reciting Surah Tahrim
Reward of reciting Surah Mulk
Reward of reciting Surah Qalam
Reward of reciting Surah Haqqah
Reward of reciting Surah Ma’arij
Reward of reciting Surah Nuh
Reward of reciting Surah Jinn
Reward of reciting Surah Muzzammil
Reward of reciting Surah Muddassir
Reward of reciting Surah Qiyamah
Reward of reciting Surah Insan
Reward of reciting Surah Mursalat
Reward of reciting Surah Naba
Reward of reciting Surah Naziyat
Reward of reciting Surah Abasa
Reward of reciting Surah Takwir
Reward of reciting Surah Infitar
Reward of reciting Surah Mutafffeeen
Reward of reciting Surah Inshiqaq
Reward of reciting Surah Buruj
Reward of reciting Surah Tariq
Reward of reciting Surah A’laa
Reward of reciting Surah Ghashiya
Reward of reciting Surah Fajr
Reward of reciting Surah Balad
Reward of reciting Surah Shams
Reward of reciting Surah Lail
Reward of reciting Surah Zuha
Reward of reciting Surah Alam Nashra
Reward of reciting Surah Teen
Reward of reciting Surah Alaq
Reward of reciting Surah Qadr
Reward of reciting Surah Bayyinah
Reward of reciting Surah Zilzal
Reward of reciting Surah Adiyat
Reward of reciting Surah Qariah
Reward of reciting Surah Takathur
Reward of reciting Surah Asr
Reward of reciting Surah Humazah
Reward of reciting Surah Feel
Reward of reciting Surah Quraish
Reward of reciting Surah Maoon
Reward of reciting Surah Kauthar
Reward of reciting Surah Kafiroon
Reward of reciting Surah Nasr
Reward of reciting Surah Lahab
Reward of reciting Surah Tawheed
Reward of reciting Surah Falaq
Reward of reciting Surah Naas

Reward of reciting Surah Fatiha

It is mentioned in Majmaul Bayan from the Prophet (s.a.w.s.) that he said: One who recites it, is like one who has recited two thirds of Quran and similarly is one who gifts the rewards to the believing men and women. By the One in Whose hands is my life, Allah has not revealed anything like it in Taurat, Injeel and Zabur, and it is the mother (source) of Quran and the seven oft-repeated verses and it is distributed between the Hands of Allah and His servants and for the servant who asks. It is the greatest chapter in the Book of Allah.
It is narrated from al-Imam as-Sadiq (a.s.) that he said: If you recite al-Hamd on a dead body 70 times and the soul returns to it, it will not be surprising.

In *Tibbul Aaimma* it is narrated from one of them (a.s.) that he said: I did not recite al-Hamd for a pain 70 seventy times but that it was cured by the leave of Allah, the Exalted. If you like, you can try it and do not doubt it.

It is narrated from al-Imam al-Baqir (a.s.) that he said: All those who do not benefit by Surah Hamd and Qul huwallaaho Ahad (Surah Tawheed), will not benefit by anything. All the maladies are cured by these two chapters.

In *Misbah* of Kafami it is mentioned that it is a cure for everything except death. Also if it is written in a clean utensil and mixed with rainwater and the patient’s face is bathed by it, he will be cured; and if this water is drunk by one whose heart palpitates, he would be cured of it.

Surah Baqarah and Aale Imran

In *Thawabul A’amal* it is narrated from as-Sadiq (a.s.) that he said: One who recites al-Baqarah and Aale Imran would come to us on the Day of Judgment in such a state that both of them would be shading him like two clouds or two mantles.

**Al-Baqarah:** Fasten it to those afflicted with pain, sore eyes or anxiety and the epileptic, they would be cured.

**Aale Imran:** Write it with saffron and rose water and hang it on a tree and it will fructify and fasten it to a woman and she will conceive. One who recites it on a fruit, three times after Bismillah and takes it for stomachache, it will be cured:

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Rabbanaa laa tuzigh quloobanaa ba’da idh hadaitanaa wa hablanaa milladunka rah’matan innaka antal wahhaab.
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Our Lord! Make not our hearts to deviate after Thou hast guided us aright, and grant us from Thee mercy; surely Thou art the most liberal Giver. [2]

Reward of reciting Surah Nisa
1. Amirul Momineen (a.s.) said: One who recites Surah Nisa every Friday will be safe from the squeeze of the grave.

2. The Messenger of Allah (s.a.w.s.) said: One who recites it, it is as if he has given in charity to all the believers that are eligible to inherit from each others, and he would be bestowed a recompense of one who has freed a slave, and he will be immune from polytheism and it is in the hidden wisdom of Allah to recompense him suitably.

One who buries a thing and loses it, then he should write the following in a new utensil and mix it with rain water and sprinkle it on the place it was buried, he would be successful, by the will of Allah.

Surely Allah commands you to make over trusts to their owners and that when you judge between people you judge with justice; surely Allah admonishes you with what is excellent; surely Allah is Seeing, Hearing.

Reward of reciting Surah Maidah

1. Imam al-Baqir (a.s.) said: The belief of the person who recites Surah Maidah on every Thursday shall remain safe from the admixture of wrong and he would not attribute any partner to Allah.

One who writes it and fixes it in his house or his chest (Box), nothing would be stolen from him.

Reward of reciting Surah Anam

1. Imam as-Sadiq (a.s.) said: The Surah Anam was revealed all at once and 70000 angels accompanied it when it descended on the Messenger of Allah (s.a.w.s.). They were respecting it and extolling it. Then indeed the name of Allah, the Blessed, occurs at 70 places in it. If people only knew what benefits lie in its recital, they would never leave it.
2. Ibne Abbas said: One who recites Surah Anam every night would be of the secured ones on the Day of Judgment, and he would never see Fire (of Hell) with his eyes ever.

3. He (a.s.) said: When an illness begins to you and you fear for yourself (death), you will not recite Surah Anam but that you will find yourself cured of the disease that you despised.

4. Ali bin Abi Talib (a.s.) said: It will not be recited on a patient but that Allah would cure him.

One who writes the following from it on a piece of paper at the dawn and fastens it for pain of side (back) and hands he would be cured of it:

\[
\text{Wa iyn yamsaska allaahu biz’urin faa’al laa kashifa lahu illaa huwa wa iyn yamsaska bikhairin faahuwa a’laa kulli shai-in qadeer.}
\]

And if Allah touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.  

Reward of reciting Surah Araaf

1. Imam as-Sadiq (a.s.) said: One who recites Surah Araaf every month would be on the Day of Judgment of those on whom there is no fear and sorrow. If it is recited every Friday there will be no accounting on him on the Day of Judgment. Indeed in it are the clear verses. Then do not leave its recitation and its reading and standing by it for indeed it will testify on the Day of Judgment for the one who has recited it, to its Lord.

2. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, Allah will put a curtain between him and Iblis on the Day of Judgment and he will be in the company of Adam.

One who writes it by rose water and saffron and fastens it, will be safe from snakes, beasts, enemies and deviation from the path.

Reward of reciting Surah Anfal

1. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, I will be an intercessor for him on the Day of Judgment and a witness that he is clean of
hypocrisy and rewards equal to number of all hypocrites will be written for him.

One who fastens it upon himself, the ruler will not stay in front of him except that he will judge his dispute in his favor.

Reward of reciting Surah Tawbah

1. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, Allah would raise him on the Day of Judgment free of hypocrisy.

2. Imam as-Sadiq (a.s.) said: One who recites Barat and Anfal every month will never enter into hypocrisy ever, and he would be of the Shias of Amirul Momineen (a.s.), in the true sense. He would eat on the Day of Judgment from the table spreads of Paradise with the Shias of Ali (a.s.) till the people are free of accounting.

One who fixes it in his business or in his headgear will be safe from theft and fire.

Reward of reciting Surah Yunus

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Yunus, is given ten rewards for each person who testified for Yunus and who denied him, and according to the number of those who were drowned with Firon.

The Almighty Allah says:

وَإِذَا مَسَّ إِنَّمَا الْإِنسَانُ الْضَّرُّ دَعاَناَ لِجَبَحِهِ أَوْ قَاعِدًا أَوْ قَائِمًا فَقَلَمَا كَشَفْنَا عَنْهُ ضُرْرَةً مَّرَّ كَانَ لَمْ يَدْعُنَا

إِلَى عَرْضَ مَّسَّهُ كَذَلِكَ رَبُّ ٱلْمُسْرِفِينَ مَا كَانُوا يَعْمَلُونَ

Wa idhaa massal insaanaz” z”urr ru daa’a’naa lijambihi au qaa-idan au qaa-iman falamaa kashafnaa a’nuh ru z”urrahu marra ka-allam yad-u’nnaa ilaah z”urrimmassahu, kadhaalika zuyyina lil musrifeena maa kaanu ya’maloon.

And when affliction touches a man, he calls on Us, whether lying on his side or sitting or standing; but when We remove his affliction from him, he passes on as though he had never called on Us on account of an affliction that touched him; thus that which they do is made fair-seeming to the extravagant.
For pain of the legs, thighs and sides write it on a baked clay utensil, which is clean, then fill it with pure olive oil and heat it on slow fire and massage with it.

Reward of reciting Surah Hud

1. One who recites this Surah will be given as recompense the reward according to the number of people who testified for Hud and prophets (a.s.) and those who denied them; and on the Day of Judgment they would be in the class of the martyrs and they will by accounted with an easy accounting.

2. Imam al-Baqr (a.s.) said: One who recites Surah Hud every Friday would be raised by Allah on the Day of Judgment in the group of prophets and would be accounted with an easy accounting, and none of his sins would be made apparent on the Day of Judgment.

One should engrave the following words of the Almighty on a tablet of teak wood and nail it at the front portion of his boat for safety in the sea:

ِﻴـْﻬَﺎ ﺑِﺴْﻢِ اﷲِ ﻣَﺠْﺮَاﻫَﺎ وَﻣُﺮْﺳَﺎﻫَﺎ

And he said: Embark in it, in the name of Allah be its sailing and its anchoring.

Reward of reciting Surah Yusuf

1. The Messenger of Allah (s.a.w.s.) said: Teach Surah Yusuf to your bondsmen, for anywhere Surah Yusuf is recited by a Muslim and taught to his family and those his right hand possess, Allah will ease for him the pain of death and give him such strength that he would not eye with jealousy the strength of anyone else.

2. Imam as-Sadiq (a.s.) said: One who recites Surah Yusuf every day or every night, Allah the High, will raise him on the Day of Judgment while his elegance would be like that of Yusuf (a.s.) and he will not be afflicted by the difficulty of the Day of Judgment and he will be of the best of the righteous servants of Allah.

Reward of reciting Surah Ra’ad
1. The Messenger of Allah (s.a.w.s.) said: One who recites the Surah, for him would be a reward of ten deeds according to the weight of all the clouds that have passed away and all those that would come in future. On the Day of Judgment he would be raised among the believers who fulfilled Allah’s covenant.

2. Imam as-Sadiq (a.s.) said: One who recites Surah Ra’ad extensively will never be harmed by lighting even if one is a Nasibi. If he is a believer, he would be admitted in Paradise without accounting and he would intercede for all those he knows from his family and from his brothers.

Reward of reciting Surah Ibrahim

The Messenger of Allah (s.a.w.s.) said: One who recites this Surah will be rewarded equal to the number of people who worshipped the idols and those who did not worship them.

One who writes it on a piece of white silk cloth and ties it to the arm of an infant, he will be safe from hysteria, crying, etc. and all the bad things.

One who recites the beginning verses of Surah Ibrahim forty times on water, then cooks food with this water and feeds it to his students he will see in them an astonishing eloquence and one who has some subjects and he intends to obtain their obedience then he should recite this on pure water forty times and sprinkles it on his house or at the place he sits. But he must only sprinkle on walls.

Bismillaahir rah’maanir rah’eem. Alif laam raa, kitaabun anzalnaahu ilaika litukhrijannaasa minaz’ z’ulumaati ilan noori bi-idhni rabbihim ilaa s’iraatil a’zeezil h’ameed. Allaahilladhee lahu maa fis samaawaati wa maa fil arz”i wa wailul lil kaafireena min a’dhaabin shadeed. Alladheena yastah’iboonal h’ayaatad dunyaa a’lal aakhirati ya waas’uddoona a’n sabeelillaaahi wa yabghoonahaa i’wajan ooolaa-ika feec z”alaalim bae’e’d. wa maa arsalnaa minr
Alif Lam Ra. (This is) a Book which We have revealed to you that you may bring forth men, by their Lord’s permission from utter darkness into light—to the way of the Mighty, the Praised One. (1) (Of) Allah, Whose is whatever is in the heavens and whatever is in the earth; and woe to the unbelievers on account of the severe chastisement. (2) (To) those who love this world’s life more than the hereafter, and turn away from Allah’s path and desire to make it crooked; these are in a great error. (3) And We did not send any apostle but with the language of his people, so that he might explain to them clearly; then Allah makes whom He pleases err and He guides whom He pleases and He is the Mighty, the Wise. (4)

Reward of Reciting Surah Hijr

The Messenger of Allah (s.a.w.s.) said: One who recites this Surah will be given good deeds equal to the number of the emigrants and the helpers.

One writes it by saffron and administers it to his wife who is deficient in breast milk she will get increase in it and one who writes and keeps it in his pocket or ties it to his arm will prosper and his business income and sustenance will increase.

Reward of reciting Surah Nahl

Imam al-Baqir (a.s.) said: One who recites Surah Nahl every month would not see harm in the world and would be immune from seventy diseases the least of whom are insanity, leprosy and white spots.

Reward of Reciting Surah al-Isra

The Messenger of Allah (s.a.w.s.): One who recites this Surah, and his heart softens when the parents are mentioned, for him would be a Qintar (weight) in Paradise, and a Qintar is 1200 “Awqiya” and one “Awqiya” is better than the world and whatever is in it.

One who writes it and fastens it upon himself in a green silk cloth, his aim will not be mistaken.
Reward of reciting Surah Kahf

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Kahf on Friday, a light will be apparent from below his feet till the height of the heavens, a light would be there for him on the Day of Judgment and we would present before him what is between two Fridays (rewards).

2. The Messenger of Allah (s.a.w.s.) said: For one who recites it, there will be a light between the earth and the sky.

3. The Messenger of Allah (s.a.w.s.) said: One who recites it, will enter Paradise.

4. The Messenger of Allah (s.a.w.s.) said: For one who recites Surah Kahf there will be a light from him to Mecca.

5. Imam as-Sadiq (a.s.) said: One who recites Surah Kahf every Friday eve, it will be a remission for him for his sins between two Fridays.

One who puts it in a narrow necked utensil and puts it in his house he will be protected from debts and poverty.

Reward of reciting Surah Maryam

1. Imam as-Sadiq (a.s.) said: One who recites Surah Maryam regularly will not die till he is given that which makes him needless in himself, wealth and children; and in the hereafter he would be of the companions of Isa (a.s.) and in the hereafter he would be given a like of the worldly kingdom of Sulaiman bin Dawood (a.s.).

One who puts it in a clean glass utensil in his house his good will increase and the way of evil will be restricted from him; when one who is fearful, drinks it, he would be safe.

Reward of reciting Surah Taha

1. The Messenger of Allah (s.a.w.s.) said: One who recites it, will be given the reward on Day of Judgment of the emigrants and helpers.

One who takes it with himself and goes towards the people with the intention of marrying from them, he will be married. If he intends to bring peace between two opponents, there will be reconciliation between them. If he walks with it
between two armies they would separate and one who writes it and drinks it
and enters into the presence of a ruler, he would be safe from him and would
gain proximity to him.

The following verses of Surah Taha may be fastened for crying of children
after being written on deerskin and kept in a copper cylinder.

Yaum'idhin yattabio'o'nad daaz'ya laa i'waja lahu wa khasha'a'til as'waatu
lirrah'maani falaa tasmaa'i'llaa hamsaa. Yaum'idhil laa tanfau'sh shafaa'a'tu
illaa man adhina lahu rah'maani wa raz'i'ya lahu qaulaa. Yal'amu maa bain
aideehim wa maa khalfahum wa laa yu'eel'oona bihi i'llmaa. Wa a'natil
wujoohu lil h'ayyil qayyoomi wa qad khaaba man h'amala z'ulmaa. Wa mayn
ya'mal minas' s'aalih'aati wa huwa mu-minun falaa yakhaafu z'ulmanw wa laa
haza'maa.

On that day they shall follow the inviter, there is no crookedness in him, and
the voices shall be low before the Beneficent God so that you shall not hear
aught but a soft sound. (108) On that day shall no intercession avail except of
him whom the Beneficent God allows and whose word He is pleased with.
(109) He knows what is before them and what is behind them, while they do
not comprehend it in knowledge. (110) And the faces shall be humbled before
the Living, the Self-subsistent God, and he who bears iniquity is indeed a
failure. (111) And whoever does good works and he is a believer, he shall have
no fear of injustice nor of the withholding of his due. (112)

Reward of reciting Surah Anbiya

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Anbiya, Allah
will take an easy accounting from him; and all the prophets whose names are
mentioned in the Quran will shake hands with him and salute him.

2. Imam as-Sadiq (a.s.) said: One who recites Surah Anbiya with sincerity to it,
would be among the companions of all the prophets in Paradise. While in the
world he would carry much prestige and awe among the people.
It should be written for the ailing and for those who suffer from amnesia and hysteria.

Reward of reciting Surah Hajj

1. Imam as-Sadiq (a.s.) said: One who recites Surah Hajj every three days, the year will not pass but that he will go for Hajj; and if he dies during the journey he will enter Paradise.

2. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah will be given good rewards according to the number of those who have performed Hajj and Umrah from those who have passed (past) and those who remain (future).

Reward of reciting Surah Mominoon

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Mominoon, the angels give good news on the Day of Judgment about “Ruh and Raihan”. [7] Also his eyes will be cool at the time of the arrival of the angel of death.

2. Imam as-Sadiq (a.s.) said: Whoever recites Surah Mominoon, Allah completes for him the greatness of virtues and auspiciousness and if someone recites Surah Mominoon every Friday regularly, his position would be in the high garden of Paradise where he would be with the prophets and messengers.

3. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, the angels give him good news of the “Ruh and Raihan”[8] and that would be a coolness for his eyes at the time of death.

Reward of reciting Surah Nur

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Nur will be given ten rewards equal to the number of all believing men and women of the past and the future.

2. Imam as-Sadiq (a.s.) said: One who recites it regularly everyday or every night none from his family will fall into trouble till he or she dies. When he dies 70000 angels would accompany his dead body upto the grave and all those angels would keep praying for him and seeking forgiveness for him till the reciter is laid down in the grave.

Reward of reciting Surah Furqan
1. Imam al-Kazim (a.s.) said: One who recites it every night, Allah will never chastise him and not take his account and his abode will be in the high garden of Paradise.

2. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, Allah will raise him on the Day of Judgment as one who has the belief that the hour is inevitable and there is no doubt in it; he will enter Paradise without accounting.

Reward of reciting Surah Shoara

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Shoara there will be reward for him of ten rewards equal to those who testified for Nuh and denied him, and who testified for Hud, Shuaib, Salih and Ibrahim (a.s.) and according to the number of those who denied Isa (a.s.) and testified for Muhammad (s.a.w.s.).

2. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah will have ten rewards according to the number of believing men and women and he will come of his grave calling: “There is no god but Allah,” and one who recites it in the morning it is as if he has recited the books revealed by Allah and one who drinks it with water, Allah will cure him of all maladies.

Reward of reciting Surah Naml

1. The Messenger of Allah (s.a.w.s.) said: One who recites it, for him are virtues ten times the number of those who testified to Sulaiman and those who falsified him and Hud, Salih, Shuaib and Ibrahim (a.s.). He will come out of his grave pronouncing: There is no god but Allah.

Reward of reciting Surah Qasas

1. The Messenger of Allah (s.a.w.s.) said: One who recites “Ta Seen Meem Al-Qasas” will be given ten rewards equal to those who testified to Musa and those who falsified him, and there will not remain any angel in the heavens and the earth who would not testify for him on the Day of Qiyamat that he was a truthful person.

2. The Messenger of Allah (s.a.w.s.) said: One who writes it and mixes it with water and drinks it, all the sorrows and pains will go away from him.

Reward of reciting Surah Ankabut
1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Ankabut for him are ten rewards equal to the number of believers and hypocrites.

Reward of reciting Surah Rum

1. The Messenger of Allah (s.a.w.s.) said: For one who recites it are ten rewards equal to the number of all angels that glorify Allah between the heaven and the earth.

Reward of reciting Surah Luqman

1. Imam al-Baqir (a.s.) said: One who recites Surah Luqman every night Allah appoints for him angels that protect him from Iblis and his army till the morning. If he recites it in the day, they will not leave him and protect him from Iblis and his army till the night falls.

Reward of reciting Surah Sajdah

1. The Messenger of Allah (s.a.w.s.) said: One who recites “Alif Laam Tanzeel al-Sajdah” at night and Yasin, Qamar and Surah Mulk, there would be for him a light and a protection from Satan, and his position with rise till the Day of Judgment.

2. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Sajdah and Surah Mulk it is as if he has stayed awake the night of Qadr.

3. Imam al-Sadiq (a.s.) said to Abi Basir: One who recites it on Friday eve, Allah would bestow him His scroll of deeds in his right hand, and account will not be taken of what he had done, and he will be of the companions of Muhammad and his Ahle Bayt (a.s.).

Reward of reciting Surah Ahzab

1. Imam Sadiq (a.s.) said: One who recites Surah Ahzab extensively and teaches it to his family and servants, will be given protection against the chastisement of the grave.

Reward of reciting Surah Saba

The Messenger of Allah (s.a.w.s.) said: For one who recites Surah Saba there would none from the prophets and messengers who would not be his companion and shake his hand.
Reward of reciting Surah Fatir

The Messenger of Allah (s.a.w.s.) said: One who recites it, intending that which is with Allah, the eight gates of Paradise call out to him that he can enter from whichever one he likes.

Reward of reciting Surah Yasin

1. Imam al-Baqir (a.s.) said: For one who recites Yasin once in his lifetime Allah writes for him virtues million times more than the number of Allah’s creatures that are in this world and would be in the heavens on the Day of Judgment, and the same number of his sins would be forgiven and that man would not be afflicted with poverty and sorrow: he would be safe from death by being buried under debris, misfortune, madness and doubts and from every such illness that might give him pain, and Allah would make the pangs of death and its fear easy and light; and at the time of departure of the soul, Allah would be his Helper while for one whose helper is Allah there is generous livelihood in this world while in the next there would be happiness and pleasure before Allah and also a great reward. When he meets his Lord in the Hereafter Allah would say to all the angels that exist in skies and the earth that I am happy and satisfied with such and such a man, so O angels, all of you seek forgiveness for this man.

2. The Messenger of Allah (s.a.w.s.) said: Indeed everything has a heart and the heart of Quran is Surah Yasin and for one who recites Surah Yasin, Allah writes the reward of reciting the Quran ten times over.

3. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Yasin at night for the sake of Allah, Allah forgives him that night.

4. The Messenger of Allah (s.a.w.s.) said: Yasin is the heart of Quran. No servant recites it intending Allah and the hereafter but that He forgives his past sins. Then recite it on your departed ones.

5. It is from his (s.a.w.s.) traditions in it merits: One who recites it, it is equal for him to twenty Hajjs and one who listens to it, it is equal to giving one thousand Dinars in the way of Allah, and one who writes it and then drinks it, he would acquire in his inside a thousand cures, a thousand lights, a thousand certainties and a thousand blessings and every disease and malady would be taken away from him.
6. The Messenger of Allah (s.a.w.s.) said: One who enters the graveyard and recites Surah Yasin, on this day his burden of sins is lightened and for him are rewards equal to the number of people buried therein.

7. The Messenger of Allah (s.a.w.s.) said: One who recites Yasin and Saffat on Friday and then beseeches Allah, Allah fulfills his demand.

Reward of reciting Surah Saffat

1. Imam as-Sadiq (a.s.) said: One who recites Saffat every Friday would remain safe from every calamity, every trouble would remain away from him in his worldly life, there would be increase in his livelihood and he would not receive any harm for himself, his property and his children from any powerful enemy or the accursed Satan. If he dies the same day or the same night he would die as a martyr, Allah would raise him as a martyr (i.e. on the Day of Judgment he would be raised like martyrs) or give him the death of a martyr; and he would be admitted into Paradise in the high position of Martyrs.

2. The Messenger of Allah (s.a.w.s.) said: For one who recites it, Allah gives ten rewards equal to the number of all Jinns and Satans and keeps away from him the evil of Satans and absolves him from polytheism and his two guarding angels will testify for him on the Day of Judgment that he had faith in the messengers.

Reward of reciting Surah Zumar

1. The Messenger of Allah (s.a.w.s.) said: For one who recites it, Allah does not cut off his hope and bestows him the reward of those who fear (Him).

2. Imam as-Sadiq (a.s.) said: One who recites this Surah, for him none remains from the prophets and truthful ones that does not send upon him his blessings and seeks forgiveness for him.

Reward of reciting Surah Momin

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Ha Mim Momin, for him none of the souls of the prophets and truthful ones remains except that it invokes blessings on him and seeks forgiveness for him.

2. Imam as-Sadiq (a.s.) said: One who recites Ha Mim Momin every night, Allah forgives him all his past and future sins and makes compulsory for him
the word of piety (that is he would be inclined to it) and makes the hereafter for him better than the world.

Reward of reciting Surah Ha Mim

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Ha Mim Sajdah there will be for him a light on the Day of Judgment, his vision and happiness will be increased and he would live in the world a praiseworthy life which would be enviable.

2. Imam as-Sadiq (a.s.) says: One who recites this Surah will be raised with his face like a full moon.

3. Imam as-Sadiq (a.s.) says: One who recites “Surah Sajdah”, Allah will raise him on the Day of Judgment while his face would be like the snow (delighted) or like the sun till he would be presented before Allah, the Exalted and the Mighty: It will be said to him: My servant, you had regularly recited the “Surah Sajdah” and you did not know its reward. If you knew what it is and what is its reward you would not be shortcoming in reciting it; and I will soon give your reward. O Angels make him enter Paradise and in it will be a palace of red rubies, and its doors and turrets arches. He will see its inside from the outside and its outside from its inside and a thousand pageboys born there and living there, whom Allah, the Exalted and the Mighty, had selected.

Reward of reciting Surah Zukhruf

1. The Messenger of Allah (s.a.w.s.) said: It is for one for whom would be said on the Day of Judgment: O servant! There is no fear for you on this day and you will not be aggrieved, enter the Paradise without giving any account.

2. Imam as-Sadiq (a.s.) says: One who regularly recites Surah Ha Mim Zukhruf, Allah will keep him safe in his grave from the crawling creatures and the narrowness of the grave till he comes before Allah, the Exalted and the Mighty. Then this Surah will come and get him admitted to Paradise by the order of Allah, the Blessed and the High.

Reward of reciting Surah Dukhan

1. The Messenger of Allah (s.a.w.s.) said: For one who recites Surah Ha Mim Dukhan at night, he would begin the day while 70000 angels will be seeking forgiveness for him.
2. The Messenger of Allah (s.a.w.s.) said: Allah would make a house in Paradise for one who recites Surah Dukhan on Friday eve and Friday.

3. Imam al-Baqir (a.s.) said: Whoever recites Surah Dukhan in his obligatory and recommended prayers, Allah would raise him on the Day of Judgment among those who would be in safety and peace and under the Throne of Allah, his accounting would be easy and his scroll of deeds would be given in his right hand. (The giving of Record of deeds in the right hand implies success and admission into Paradise).

4. The Messenger of Allah (s.a.w.s.) said: One who recites it on Friday eve would be forgiven.

Reward of reciting Surah Jathiya

1. Imam as-Sadiq (a.s.) said: Whoever recites Surah Jathiya the benefit of it would be that he would never face Hell, and he would not be able to hear the painful screams and sighs, and that man would be in the company of the Holy Prophet (s.a.w.s).

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Ha Min Jathiya, Allah would keep his faults concealed and give him tranquility while knees (of the other people) would be trembling at the time of accounting.

Reward of reciting Surah Ahqaf

1. The Messenger of Allah (s.a.w.s.) said: For one who recites this Surah are rewards ten times the number of all people that walked the earth and Allah would erase ten sins of his and raise him ten levels.

2. Imam as-Sadiq (a.s.) said: One who recites Surah Ahqaf every Friday eve or Friday, Allah would keep him away from the troubles in the worldly life, and on the Day of Judgment he would be safe from the painful screams, if Allah wills.

Reward of reciting Surah Muhammad

1. The Messenger of Allah (s.a.w.s.) said: For one who recites Surah Muhammad, it is the right upon Allah to quench him through the streams of Paradise.
2. Imam Sadiq (a.s.) said: One who recites it, doubt will never enter his religion, and protection from polytheism and disbelief will never leave him till he dies. Then when he dies, Allah appoints for him in his grave one thousand angels that pray in his grave, and the reward of their prayers will be for him, and they will remain with him till he is presented in a calm and quiet atmosphere before Allah, and he will be in the safety of Allah and safety of Muhammad (s.a.w.s).

Reward of reciting Surah Fath

1. From a tradition of Imam as-Sadiq (a.s.) that he said: For one who regularly recites this Surah a caller will call out on the Day of Judgment till all the creatures hear it: “You are from My righteous servants. Include him among My righteous servants and make him enter gardens of bliss (Paradise) and give him to drink the sealed drink laced with camphor.

2. The Messenger of Allah (s.a.w.s.) said: One who recites it, it is as if he is martyred in the company of the Prophet (s.a.w.s.) during the conquest of Mecca.

In another tradition: Then it is as if he is of those who swore allegiance to Muhammad (s.a.w.s.) under the tree (Bayt-ush-Shajarah).

Reward of reciting Surah Hujurat

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Hujurat will be given ten rewards equal to the number of those who have obeyed Allah and those who disobeyed Him.

2. Imam as-Sadiq (a.s.) said: One who recites Surah Hujurat every night or everyday would be among those who visited Muhammad (s.a.w.s.).

Reward of reciting Surah Qaf

1. The Messenger of Allah (s.a.w.s.) said: For one who recites it, Allah lightens for him the pains of death.

2. Imam al-Baqir (a.s.) said: Whoever has been reciting Surah Qaf in his obligatory and supererogatory prayers Allah would grant addition and increase in his livelihood, his record of Deeds would be in his right hand and (on the Day of Judgment) his accounting would be in an easy and peaceful way.
Reward of reciting Surah Zariyat

1. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, Allah would give him virtues in this world ten times the number of blowing of the winds.

2. Imam as-Sadiq (a.s.) said: One who keeps reciting Surah Zariyat in the day or night, Allah would improve the means of his livelihood and grant him much livelihood and also light up his grave with such a lamp that would keep burning and giving out light upto the Day of Judgment.

Reward of reciting Surah Tur

1. It is narrated from Muhammad bin Muslim from Abi Abdullah and Abi Ja’far (a.s.) that they said: For one who recites Surah Tur, Allah gathers for him the world and the Hereafter.

2. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, it is necessary upon Allah to protect him from His chastisement, and give him rewards in Paradise.

Reward of reciting Surah Najm

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Najm, Allah would grant him virtues ten times the number of those who testified for the Prophet Muhammad (s.a.w.s.) and those who denied him.

2. Imam as-Sadiq (a.s.) says: Whoever regularly recites Surah Najm during the day or night would become praiseworthy and conspicuous among the people, would be forgiven (his sins) and would become popular and amiable among the people.

Reward of reciting Surah Qamar

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Qamar every alternate night till he dies, he would meet his Lord with his face like a full moon.

2. Imam al-Sadiq (a.s.) said: One who recites: Surah Qamar, Allah would take him out on a she-camel from the she-camels of Paradise.

Reward of reciting Surah Rahman
1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Rahman, Allah would have pity on his weakness and infirmity and thank him for the bounties bestowed for him, because of his expressing gratefulness.

2. Imam as-Sadiq (a.s.) said: One who recites it regularly, Allah would make his face bright.

Reward of reciting Surah Waqiah

1. Imam al-Baqir (a.s.) said: One who recites Waqiah every night before going to sleep, he would meet Allah while his face would be like the moon on a full moon night.

2. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, his name would never be included among the careless ones.

3. The Messenger of Allah (s.a.w.s.) said: One who recites it everyday would never ever suffer from hunger.

Reward of reciting Surah Hadid

1. The Messenger of Allah (s.a.w.s.) said: The one who recites Surah Hadid, Waqiah and Rahman would be hailed in the kingdom of the heavens and the earth as a dweller of Firdos (High garden in Paradise).

2. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Hadid would be considered as one who has believed in Allah and His Prophets.

3. The Messenger of Allah (s.a.w.s.) said: If one recites Surah Hadid he would become entitled that Allah makes him safe from chastisement and grants him bounties in Paradise.

Reward of reciting Surah Mujadilah

1. The Messenger of Allah (s.a.w.s.) said: One who regularly recites Surah Hadid and Surah Mujadilah regularly in his obligatory prayers, Allah would not chastise him as long as he lives.

Reward of reciting Surah Hashr

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Hashr then none from among Paradise, Hell, Arsh (Allah’s Throne) Chair, Curtains, the seven Skies, the Seven earths, space, wind, birds, trees, mountains, Sun, Moon,
and angels would miss seeking forgiveness for him and yearning for his safety. If that man dies that day or that night he would die a martyr.

Reward of reciting Surah Mumtahena

1. Imam Ali bin al-Husain (a.s.) said: One who recites Surah Mumtahena in his obligatory and recommended prayer, Allah examines his heart for belief, and brightens his sight and he is never ever afflicted with poverty, madness in himself or his children.

Reward of reciting Surah Saff

1. The Messenger of Allah (s.a.w.s.) said: If a person recites Surah Saff, Prophet Isa (a.s.) would pray for his safety and forgiveness, so long as he lives in this world and when he dies he would be regarded among the companions of Prophet Isa (a.s.) on the Day of Judgment.

2. Imam al-Baqir (a.s.) said: If a person recites Surah Saff and is regular in reciting it in the obligatory prayers, Allah includes him in the row of His angels, prophets and messengers, Insha Allah.

Reward of reciting Surah Jumah

1. The Messenger of Allah (s.a.w.s.) said: If a person recites Surah Jumah, Allah records for him virtues ten times the number of those who collected for Friday prayer and those who did not come in all the towns of Muslims.

2. The Messenger of Allah (s.a.w.s.) said: There is great reward for one who recites it regularly.

Reward of reciting Surah Munafiqoon

1. The Messenger of Allah (s.a.w.s.) said: One who recites it, would become absolved of polytheism and hypocrisy in religion.

Reward of reciting Surah Taghabun

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Taghabun will be protected from sudden (accidental) death.

2. Imam as-Sadiq (a.s.) said: One who recites Surah Taghabun in his obligatory prayers it will intercede for him on the Day of Judgment, offer
evidence for him in justice, near one who considers its testimony justified for himself, it would not separate from him till it has him admitted in Paradise.

Reward of reciting Surah Talaq

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Talaq dies on the Sunnah (Practice) of the Messenger of Allah (s.a.w.s.).

2. Imam as-Sadiq (a.s.) said: One who recites Surah Talaq and Tahrim in obligatory prayer, Allah would keep him in His refuge from what he fears or is aggrieved on the Day of Judgment and save him from the Fire and Allah would admit him into Paradise due to his reciting the two Surahs, and accord him protection because the two Surahs are related to the Holy Prophet (s.a.w.s.).

Reward of reciting Surah Tahrim

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Tahrim, Allah would provide him promptitude for sincere repentance.

Reward of reciting Surah Mulk

1. Imam al-Baqir (a.s.) said: Whoever recites Surah Mulk this Surah provides him protection from the chastisement of grave…and whoever recites Surah Mulk and dies and angels Munkir and Nakeer enter his grave and stand towards his feet and the feet say to them: You two have nothing to do here because this man gets up and sits with our help and used to recite Surah Mulk in the day and night.

2. The Messenger of Allah (s.a.w.s.) said: Reciting of Surah Mulk is protection against chastisement of grave.

Reward of reciting Surah Qalam

1. Imam as-Sadiq (a.s.) says: Whoever recites Surah “Noon wal Qalam” in his obligatory or recommended prayers, Allah would always keep him safe and protected from destitution and poverty, and when that man dies, Allah would grant him exemption from the squeeze of the grave.

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Qalam, Allah would give him reward like those persons whose good manners are likeable in His view.
Reward of reciting Surah Haqqah

1. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, Allah takes an easy account from him.

2. Imam al-Baqir (a.s.) said: Recite Surah Haqqah very often because recitation of Surah Haqqah in obligatory and recommended prayers is a sign of belief in Allah and His Prophet and the religion of the reciter would not remain doubtful and uncertain till he meets Allah.

Reward of reciting Surah Ma’arij

1. It is narrated from Imam as-Sadiq (a.s.) that he said: You people should recite “Sa’ala Saa-elun” (Surah Ma’arij) very much, because whoever recites Surah Ma’arij very much Allah would not count his mistakes on the Day of Judgment, and that man would be in Paradise with the Holy Prophet (s.a.w.s.), if Allah wills.

2. The Messenger of Allah (s.a.w.s.) said: One who recites Surah “Saa-ala Saa-elun” Allah gives him the reward of those who are faithful to their trusts and covenant.

Reward of reciting Surah Nuh

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites it and puts forth his need and desire, Allah would fulfill it in an easy and simple way.

2. Imam as-Sadiq (a.s) said: Whoever has belief and firm conviction on Allah should not miss recitation of “Inna Arsalna Noohan ilaa Qaumeh” (i.e. Surah Nuh) because whoever recites Surah Nuh in his obligatory and recommended prayer, Allah would allow him to stay with the virtuous and approved persons of Allah and would award him three gardens of paradise with his garden by His special favors.

Reward of reciting Surah Jinn

1. Imam as-Sadiq (a.s.) said: Whoever recites it often would neither be affected by the evil eye of Jinn in his worldly life, nor can there be any effect on him of sorcery, nor can any harm occur to him through any kind of machination or Satanic action of the Jinn. Also the reciter of Surah Jinn would be in the company of the Holy Prophet (s.a.w.s.) and his Progeny (a.s.).
2. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Jinn, for him there is great reward and the person who recites Surah Jinn would remain safe and protected from Jinn.

**Reward of reciting Surah Muzzammil**

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Muzzammil, Allah lifts from him the difficulty in the world and the Hereafter.

2. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah, there is for him a reward equal to the reward of freeing as many slaves as the number of Satans and Jinns; and Allah removes the trouble from the world and the hereafter.

**Reward of reciting Surah Muddassir**

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Muddassir would get reward ten times the number of those who acknowledged the Prophet Muhammad (s.a.w.s.) or disbelieved in him in Mecca.

**Reward of reciting Surah Qiyamah**

1. Imam al-Baqir (a.s.) said: Whoever recites Surah Qiyamat regularly and acts upon it, Allah would raise him from the grave with the Messenger of Allah (s.a.w.s.) in the best form.

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites this Surah, I and Jibraeel would stand witness for him on the Day of Judgment that the man believed in the Day of Judgment and that he would come out of his grave with face more lustrous than the faces of other people, and a light would be spreading before him. Whoever recites it regularly would get increase in livelihood and would be protected and would become popular among the people.

**Reward of reciting Surah Insan**

1. The Messenger of Allah (s.a.w.s.) said: One who recites it, his recompense is on Allah that He gives him Garden (Paradise) and silk (of Paradise).

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Dahr his reward is the High Paradise, and whatever he wishes about all the matters he has in his heart, Allah would fulfill them all.
Reward of reciting Surah Mursalat

1. Imam as-Sadiq (a.s.) said: Whoever recites it, it becomes a way of sincerity and a means of affection between him and Prophet Muhammad (s.a.w.s).

Reward of reciting Surah Naba

1. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah and memorizes it, would not be subjected to reckoning or the Day of Judgment, except to the extent of the writing of Surah Naba and he would be admitted to Paradise.

2. Imam as-Sadiq (a.s.) said: If one recites “Amma Yatasaa-aloon” (Surah Naba) daily for one year then a year would not pass but he would have the honor of paying homage to the Holy House of Allah, if Allah wills.

Reward of reciting Surah Naziyat

1. Imam as-Sadiq (a.s.) said: One who recites it, would not die except as cheerful and hearty, and Allah would not raise him from the grave but in happy and pleasant state, and he would not enter Paradise except as happy and joyful.

2. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Naziyat would not be accounted on the Day of Judgment except to the extent of the obligatory prayers till he would enter Paradise.

Reward of reciting Surah Abasa

1. Imam as-Sadiq (a.s.) said: Whoever recites “Abasa wa Tawalla” (Surah Abasa) and “Izash Shamso Kuwirrat” (Surah Takwir) will abide with prestige and high position under the shade of Allah’s mercy and His Kindness in Paradise, and it is not much for Allah, if Allah wills.

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites this Surah would come out of his grave on the Day of Judgment laughing, happy and joyful.

Reward of reciting Surah Takwir

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Takwir, Allah would save him from humiliation on the Day of Judgment when his scroll of deeds would be made known (spread or opened).
2. The Messenger of Allah (s.a.w.s.) said: One who likes to see the Day of Judgment as if he is seeing it with his eyes, he should recite “Izash Shamse Kuwwerat” (Surah Takweer), and “Izas Samaae Infitarat” (Surah Infitar) and “Izas Samaae Inshaqaqat” (Surah Inshiqaq).

Reward of reciting Surah Infitar

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Infitar, Allah would keep him safe from humiliation on the Day of Judgment when his record of deeds would be made known and by command of Allah, his hidden affair would not be disclosed, and his condition on the Day of Judgment would be wholesome.

2. Imam as-Sadiq (a.s.) said: One who recites it at the time of rain, Allah would forgive him equal to the raindrops that fall.

Reward of reciting Surah Mutaffeeeen

1. Imam as-Sadiq (a.s.) said: Whoever recites Surah Mutaffeeeen in his obligatory prayers, Allah would keep him safe from the fire of Hell on the Day of Judgment, neither would the fire of Hell see him nor will he see the fire of Hell, and the reciter of Surah Mutaffeeeen would not have to pass over the bridge of Hell, not would face any questioning on the Day of Judgment.

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites it, Allah would make him drink sealed scented water.

Reward of reciting Surah Inshiqaq

1. Imam as-Sadiq (a.s.) said: Whoever recites both these Surahs, al-Infitar and al-Inshiqaq, in his obligatory and recommended prayers there would be no impediment in his affair reaching Allah on the Day of Judgment, and no stopper would stop him, Allah would look at him with mercy until the reckoning of the people would be over.

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Inshiqaq, Allah would save him from the position that his record of deed be thrown behind his back.

Reward of reciting Surah Buruj
1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Buruj, Allah would give him rewards ten times the number of those who gathered for the Friday prayer and who were present on the Day of Arafah in the world.

2. If a person recites Surah Buruj in his obligatory prayers, by virtue of the dignity of this Surah, he would be raised among the prophets because this Surah is related to them.

Reward of reciting Surah Tariq

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Tariq, virtues ten times the number of all the stars in the sky would be written for him.

2. Imam as-Sadiq (a.s.) said: Whoever recites Surah Tariq in his obligatory prayer would enjoy great prestige and position before Allah on the Day of Judgment and he would be among the friends of the prophets and their companions in Paradise.

Reward of reciting Surah A’laa

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Alaa would be given ten rewards equal to the number of each letter of the scriptures revealed to Ibrahim, Musa and Muhammad (s.a.w.s.).

2. Imam as-Sadiq (a.s.) said: Whoever recites it in his obligatory and recommended prayers, it would be said to him on the Day of Judgment: Enter Paradise from whichever door you like.

Reward of reciting Surah Ghashiya

1. Imam as-Sadiq (a.s.) said: If a person regularly recites: Surah Ghashiya in his obligatory and recommended prayers, Allah’s mercy would pervade him in this world as well as the next, and on the Day of Judgment, Allah would keep that man safe and protected from the chastisement of fire.

Reward of reciting Surah Fajr

1. The Messenger of Allah (s.a.w.s.) said: One who recites it for ten nights, He would forgive him equal to the number he has recited, and appoint for him a light on the Day of Judgment.

Reward of reciting Surah Balad
1. The Messenger of Allah (s.a.w.s.) said: For one who recites it, Allah would give him protection against His anger on the Day of Judgment.

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Balad, Allah would keep him safe from the hardships of Hell on the Day of Judgment.

Reward of reciting Surah Shams

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites it, is like one who gives away in charity all that on which the Sun and the Moon shone (everything in the world).

2. Imam as-Sadiq (a.s.) said: Whoever recites Surah Shams, Surah Lail, Surah Zuha and Surah Alam Nashrah in one day or night, nothing would remain that would not stand witness for his recitation on the Day of Judgment, so much so that the reciter’s hair, face, blood, muscles and even bones would stand witness for him, and everything that grows from the earth would stand witness along with them and Allah would say: I have accepted the evidence of all of you for My servant, now admit him into Paradise and give him all that he likes on My behalf. Along with this also give him more by virtue of My mercy and favor.

Reward of reciting Surah Lail

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Lail, Allah would give him so much that he would be pleased and all kinds of hardships and worries would get away from him, and ease and prosperity would come to him.

Reward of reciting Surah Zuha

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Zuha, Allah would allow the Prophet Muhammad (s.a.w.s.) to intercede for him on the Day of Judgment and rewards ten times the total number of beggars and orphans would be recorded in his scroll of deeds.

Reward of reciting Surah Alam Nashra

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites it, Allah awards him safety and conviction. If someone has any ailment in the chest then if it is recited over him and written for him, Allah would grant him cure.
2. The Messenger of Allah (s.a.w.s.) said: One who recites it, would be given reward like the one who meets Prophet Muhammad (s.a.w.s.) in a sorrowful mood and removes his grief.

Reward of reciting Surah Teen

1. Imam as-Sadiq (a.s.) said: Whoever recites Surah Teen in his obligatory and recommended prayers would be given a place in Paradise of his liking, if Allah wills.

2. The Messenger of Allah (s.a.w.s.) said: Allah would give two qualities: Forgiveness and certainty. When he dies Allah would give him reward of fasting days equal to the number of times he recited it.

Reward of reciting Surah Alaq

1. Imam as-Sadiq (a.s.) said: If someone recites Surah Alaq in the day or night and then he dies the same day or night it is as though he achieved the rank of martyrdom and he would remain alive like a martyr who might have used his sword along with the Messenger of Allah (s.a.w.s.).

2. Imam as-Sadiq (a.s.) said: Whoever intends to go on a journey and recites this Surah would become safe from hardship and worry of travel. Similarly in the voyage on sea also, by power of Allah, he would remain safe and protected from every kind of grief and calamity.

Reward of reciting Surah Qadr

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Qadr, for him there is reward equal to that man’s who observes all the fasts for the month of Ramadan and who has remained awake the night of Qadr (Shab-e-Qadr).

2. Whoever recites it in his obligatory prayers Allah makes an announcer to announce: O servant of Allah all your past sins have been forgiven, now you pay attention to your deeds.

3. Imam al-Baqir (a.s.) said: One who recites a hundred times during the night will see Paradise before it is morning.

4. Imam Zainul Abideen (a.s.) said: One who recites Inna Anzalna (Surah Qadr) at the time of Iftar (breaking the fast) or in Saher (predawn meal) he
would be like the one who has smeared himself in his blood on the path of Allah.

Reward of reciting Surah Bayyinah

1. The Messenger of Allah (s.a.w.s.) said: Indeed when Allah hears the recitation of “Lam Yakun” (Surah Bayyinah) He says: I give you good news, My servant. By My Power and Might, I would settle you in Paradise till you are satisfied.

2. Imam al-Baqir (a.s.) said: Whoever recites Surah Bayyinah, is untouched by Polytheism, hateful of polytheists and has entered the religion of Muhammad (s.a.w.s.), and on the Day of Judgment, Allah would raise him as a believer, and his accounting would be very easy.

Reward of reciting Surah Zilzal

1. The Messenger of Allah (s.a.w.s.) said: Surah Zilzal is equal to half of Quran.

2. Imam as-Sadiq (a.s.) said: Do not get tired of reciting Surah Iza Zulzilatul Ardh, because whoever recites it in his obligatory or recommended prayers would never face the calamity of an earthquake by Power of Allah and would not die because of earthquake or lightning, nor would his death occur through other calamities of the world. When he dies, it would be ordered, that he be taken to Paradise, then Allah, the Blessed, would say: My servant you are an ornament for My Paradise, so take your abode in it wherever you like, nothing of this place is inadmissible to you, nor would anything of this place be kept away from you.

Reward of reciting Surah Adiyat

1. The Messenger of Allah (s.a.w.s.) said: Surah Zilzal is equal to half of Quran and Surah Adiyat is equal to half the Quran.

2. The Messenger of Allah (s.a.w.s.) said: One who recites it, would be given ten times the rewards equal to the number of Hajj pilgrims that stay in Muzdalifah at night and were in the gathering.

3. Imam as-Sadiq (a.s.) said: One who recites it, would be with Ali (a.s.) on the Day of Judgment and would be among his special companions.
Reward of reciting Surah Qariah

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites this Surah would be kept safe by Allah from the mischief of Dajjal that he believes in him and the man would remain safe from the chastisement of Hell.

Reward of reciting Surah Takathur

1. The Messenger of Allah (s.a.w.s.) said: Can anyone of you recite 1000 verses everyday? They said: Who can recite a thousand verses everyday? He said: But one of you can recite Al-Hakaumut Takathur.

2. Imam as-Sadiq (a.s.) said: Whoever recites Al-Haakumut Takathur (Surah Takathur) in his obligatory Prayer, reward for a hundred martyrs would be written for him by command of Allah and whoever recites it in his recommended prayers, Allah would grant him reward for fifty martyrs. Further, if Allah wills, forty rows of angels would offer prayer with the reciter of Surah Takathur.

Reward of reciting Surah Asr

1. Imam as-Sadiq (a.s.) said: Whoever recites Surah Asr in his optional prayers, Allah would raise him on the Day of Judgment with cheerful and smiling face and happy and cool eyes, and eventually he would be admitted into Paradise.

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites this Surah, ten virtues would be recorded in his scroll of deeds, and his end would be good and he would be counted among the followers of truth.

Reward of reciting Surah Humazah

1. Imam as-Sadiq (a.s.) said: Whoever recites Wailul Lekulle Humazah (Surah Humazah) in his obligatory prayers, Allah would remove poverty and destitution from him and make livelihood easy for him and also keep him safe from accidental or bad death.

2. The Messenger of Allah (s.a.w.s.) said: Whoever recites this Surah, virtues equal to the number of those who ridiculed the Prophet Muhammad (s.a.w.s.) would be recorded for him.

Reward of reciting Surah Feel
1. The Messenger of Allah (s.a.w.s.) said: For one who recites it, Allah protects him in his worldly life from false accusations and evil transformation.

2. The Messenger of Allah (s.a.w.s.) said: For one who recites it, Allah would protect him from painful chastisement and evil transformation in the world.

**Reward of reciting Surah Quraish**

1. Imam as-Sadiq (a.s.) said: Whoever regularly recites “Surah Li Ilafe Quraishin”, Allah would raise him on the Day of Judgment making him ride a conveyance of Paradise so much so that on the Day of Judgment that man would sit on a brilliant and shining throne of Paradise.

2. In the tradition of Ubayy it is mentioned that to whoever recites it, Allah would grant ten times the reward of the one who made circumambulation of Holy Ka’ba and performed Etekaaf in the Holy Mosque.

**Reward of reciting Surah Maoon**

1. Imam al-Baqir (a.s.) said: Whoever recites Surah Maoon in his obligatory and optional prayers would be among those whose prayers and fast are accepted by Allah, the Mighty and the Sublime, and that man would not be subjected to reckoning for whatever he has done in the world.

2. In the tradition of Ubayy: Whoever recites it, Allah would forgive him if he had been among those who had fulfilled the duty of paying Zakat.

**Reward of reciting Surah Kauthar**

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites this Surah, Allah would give him to drink the water of Kauthar and from all the streams of Paradise.

2. Imam as-Sadiq (a.s.) said: Whoever recites Surah Kauthar in his obligatory and recommended prayers, Allah would give him to drink from Kauthar on the Day of Judgment and he would be of those who had been with the Messenger of Allah (s.a.w.s.) under the shade of the tree (of Paradise) Tuba.

**Reward of reciting Surah Kafiroon**

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites it, Allah would grant him reward like one who has recited one-fourth of Quran, and the teasing
of Satan would remain away from him, and on the Day of Judgment Allah would keep him safe and protected from fear and terror.

2. Imam as-Sadiq (a.s.) said: Whoever recites Surah Kafiroon and Surah Tawheed in one of his obligatory prayers, Allah grants forgiveness for him, for his parents and for his children, and if his name is written in the register of unfortunate and disobedient persons, then after erasing it He writes in it the register of virtuous and happy people and Allah would grant him the death of a martyr and raise him on the Day of Judgment with the martyrs.

Reward of reciting Surah Nasr

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites Surah Nasr, would get reward like the person who was with the Prophet (s.a.w.s.) on the day of the conquest of Mecca. Also whoever recites Surah Nasr in his prayer after al-Hamd, his prayer and supplication would be deemed to be most acceptable.

Reward of reciting Surah Lahab

1. The Messenger of Allah (s.a.w.s.) said: Whoever recites it, Allah would not bring together him and Abu Lahab at one place.

Reward of reciting Surah Tawheed

1. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Tawheed 200 times every day, Allah writes for him 1500 rewards and erases for him fifty sins except if he is having debts.

2. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Tawheed fifty times every day will called on the Day of Judgment from his grave: Stand up one who praised Allah, and enter Paradise.

3. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Tawheed 100 times, Allah forgives for him his sins of 50 years if he refrains from four things: Murder, illegal wealth, illegal sex and wine.

4. The Messenger of Allah (s.a.w.s.) said: One who recites Surah Tawheed, it is as if he has recited 1/3 of Quran and one who recites it 100 times Allah makes for him a palace in Paradise.

Reward of reciting Surah Falaq
1. Imam al-Baqir (a.s.) said: One who recites in Watr Prayer Surah Falaq and Surah Naas with Surah Tawheed, it is said to him: O Servant of Allah! Congratulations! Allah has accepted your Midnight Prayer.

2. In the tradition of Ubayy: One who recites Qul Aoozobe Rabbil Falaq and Qul Auzubirabbin Naas, it is as if he has recited all the books Allah revealed on the prophets.

Reward of reciting Surah Naas

1. The Messenger of Allah (s.a.w.s.) said: One who recites this Surah on a calamity, it will cease by the leave of Allah, the Exalted, and in it is a cure for one who recites it.

2. The Messenger of Allah (s.a.w.s.) said: One who recites it at the time of going to bed, Allah the High, will protect him till the morning, and it is refuge from all troubles, pains and calamities, and it is a cure for one who recites it.

[5] Surah Yunus 10:12
[8] Ease and prosperity
[9] It is Ubayy bin Ka’ab the famous companion who has narrated from the Prophet (s.a.) regarding the rewards of reciting chapters of Quran.

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A. THE EXCELLENCE OF DUROOD SHAREEF FOR THE UMMAH AS EXPLAINED IN THE HOLY QURAN AND AHADITH

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D. RESPECT THAT SHOULD BE ACCORDED WHEN RECITING THE DUROOD SHAREEF

E. A SELECTION OF DUROOD SHAREEFs

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9. DUROOD-E-WALLI
10. DUROOD-E-ALLI
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12. DUROOD-E-AKBAR
13. DUROOD-E-NOOR
14. DUROOD-E-NABI
15. DUROOD-E-TAIYAB
16. DUROOD-E-ALFI
17. DUROOD-E-ROOHI
18. DUROOD-E-SHIFA
19. DUROOD-E-INAAM
20. DUROOD-E-AWWAL
21. DUROOD-E-MUQADDAS
22. DUROOD-E-TAAJ
23. DUROOD-E-DA'IM
24. DUROOD-E-HAQ
25. DUROOD-E-RADAWIYYA
26. DUROOD DIDAAR-E-MUSTAPHA
27. DUROOD SALAATUL SA'AADAT
28. DUROOD-E-ISME AZAM
29. DUROOD: VIRTUES OF 1 000 DAYS
30. DUROOD-E-MALWAAN

F. A FEW DUROOD SHAREEFS FROM DISTINGUISHED PERSONALITIES

G. MIRACLES ATTRIBUTED TO READING THE DUROOD SHAREEF AND SALAAM
Allah in Whose Name we begin, Most Beneficent, Most Merciful

A. THE EXCELLENCE OF DUROOD SHAREEF FOR THE UMMAH AS EXPLAINED IN THE HOLY QURAN AND AHADITH

This book contains valuable information about Durood Shareef (Salawat) on Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim).

The message of Allah Ta'ala to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) has come down to us in the form of the Holy Quran and the teachings of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) have reached us in the form of the Ahadith. Let us see what both the Holy Quran and Ahadith say about Durood Shareef (Salawat):

Innal illaha wa Malaa'ikatahu Yu salluna allan nabi.

Ya Ayyuhal lazeena aamanu sallu alaihi wasallimu tasleema.

Almighty Allah says: "Surely Allah and His Angels send blessings on the Holy Prophet (Sallal Laahu Alaihi Wasallim). O you who believe! Send Blessings (Durood) and Salutations (Salaams) on the Prophet with worthy Salutation".(Surah al-Ahzab: 56)

In this verse of the Holy Quran, Almighty Allah, His Malaa'ikah and the Muslims have been mentioned as sending Durood upon Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim). So, Durood Shareef is actually "a Du'a in praise of the Holy Prophet Muhammad (Sallal Laahu Alaihi Wasallim)."
Hazrat Anas (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said: "He who reads a single Durood upon me, Almighty Allah blesses him ten times, ten of his sins are forgiven, and he is increased ten times in stages (internally). (Mishkaat)

Hazrat Abdullah ibn Ma'sud (radi Allahu anhu) also narrates that Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said: "On the Day of Qiyamah, the closest to me from among the people will be those who have read the most amount of Durood Shareef". (Tirmidhi)

It is now evident that the recitation of Durood Shareef (Salawat) is in perfect obedience to the Divine Command and in complete conformity with the teachings of Holy Prophet (Sallal Laahu Alaihi Wasallim) of Islam. There is no scope to choose anything else when we have with us the words of Allah Ta'ala and His Apostle, Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim).

B. WHAT IS DUROOD SHAREEF AND THE IMPORTANCE OF DUROOD SHAREEF

Divine blessings on Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) is the highest and the most meritorious act in our Deen. This "Divine Blessings" is called Durood Shareef.

When Almighty Allah sends Durood and Salaams upon Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), He is actually blessing him. When the Malaa'ikah and the Muslims send Durood and Salaams to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), they are actually showing Almighty Allah their respect for the Holy Prophet (Sallal Laahu Alaihi Wasallim).

Muslims hope that, through the blessings of the Durood and Salaams, Almighty Allah will forgive them of their sins and increase their status in this world and in the Aakhirah. The Malaa'ikah hope that Almighty Allah will increase their status.

Durood is a sure means of Allah Ta'ala granting blessings, peace, prosperity and favours of great magnitude on one who recites Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim). The reciter of Durood Shareef receives all the benefits in this world and utmost gain in the next world with addition to the love of the Holy Prophet (Sallal Laahu Alaihi Wasallim).
The invocation of Blessings on the Holy Prophet (Sallal Laahu Alaihi Wasallim) is styled in Arabic as "Salawat", in Persian as "Durood", and in Urdu as "Salawat-o-Salaam".

The regular recitation of Durood Shareef on Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) lifts up our hearts on to a plane of comprehension where we gaze in our new found peace and moral armour.

The reciter of Durood Shareef will, after some time, come to realise by himself that it is the spontaneous outpouring of his heart before the Great Prophet (Sallal Laahu Alaihi Wasallim) of Islam, whose love and attachment is needed to get all the present day problems solved and obtain mercy in the next world.

The more Durood Shareef we recite, the greater the gain and benefit will be achieved in both the worlds. Hazrat Shaikh-e-Akbar Mo'inuddin ibn Arabi (radi Allahu anhu) has stated that, "Those who claim to love and revere the Holy Prophet (Sallal Laahu Alaihi Wasallim) should increase their recital of the Durood Shareef in patience and perseverance until, through the mercy of Rasoolullah (Sallal Laahu Alaihi Wasallim), they have the opportunity of witnessing his blessed countenance".

The special and exclusive aspect of this prayer is that Durood Shareef is immediately accepted by Allah Ta'ala. No one can doubt its acceptance, as Durood Shareef is being recited by Allah Ta'ala too. Not only this, but He has revealed this secret in the Holy Quran by saying:

\[War\text{ }fa'na\text{ }laka\text{ }zikrah\]

"Have I not exalted thy name."

Muslims are a very fortunate people. Allah Ta'ala chose for them the name of Islam as a religion, declared to be comprehensive and final for mankind. The person chose to deliver this message in this specific form and extra-ordinary style of love and hope was the most beloved of Allah Ta'ala and became the Light of Divinity to be shed upon the entire universe. This Light devastated all the domains of darkness and depression. By reciting Durood Shareef (Salawat) we invite Light and drive away all darkness from our inner soul. Our mind becomes soft and love saturated. If there is softness in everything, it tends beauty to it. People become ugly owing to lack of this essential beauty of the inner part of the mind. This ugliness cannot be glossed over by any amount of cosmetics. It is the Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim) which works wonders.
In the same manner, the Holy Prophet (Sallal Laahu Alaihi Wasallim) taught us Durood Shareef to attain salvation, perfect peace and maximum gain in this world as well as the next. The soul is the soil where the faith of Allah is to be implanted firmly and faithfully which requires continuous recitation of Durood Shareef to thrive and flourish.

We have been told by Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) that Durood Shareef is itself Light and when Light enters the soul every aspiration is achieved and every goal is won. Nothing remains thereafter to worry about.

Human spirit today is depressed everywhere and mankind has come to the edge of destruction, decay and devastation. Everyone is engulfed in untold miseries and tragedies of a very great magnitude. Troubles and tortures, pain, poverty, hunger, ill-health, frustrations and accidents have broken the back of a human being. All this can evaporate with the recitation of Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim) who has clearly proclaimed that Durood Shareef is the panacea of all ills and that if any one comes across a calamity he should recite Durood Shareef in the maximum number. Allah Ta’ala has promised that if anyone recites Durood only once, He showers ten blessings on the reciter immediately.

It is narrated that once Hazrat Musa (alaihis salaam) walked a very long distance in the desert during summer at noon. He fainted due to thirst and hunger. After a while, when he regained his consciousness, Allah Ta'ala sent Hazrat Jibrael (alaihis salaam) to go and inquire from Hazrat Musa (alaihis salaam) if he was thirsty or not. Hazrat Musa (alaihis salaam) replied that he was thirsty. Allah Ta’ala told him that the thirst on the Day of Judgement will be a million times more than what Hazrat Moosa (alaihis salaam) experienced. Hazrat Musa (alaihis salaam) was told that if he wished to get rid of that thirst on the hottest Day of Judgement, he would have to do one thing. When Hazrat Musa (alaihis salaam) enquired as to what should be done, Allah Ta’ala told him that he should recite Durood Shareef in abundance on His last Prophet, Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim). Hazrat Musa (alaihis salaam) thanked Allah Ta’ala and immediately began reciting Durood Shareef on the Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim).

From the above fact it is quite clear that Allah Ta’ala has given orders even to his Ambiya to recite Salawat on the last and final Prophet of Islam, and that Durood Shareef is not only panacea and a solution to the ills of this world but in the next too.

In another story, it is narrated that when Hazrat Adam (alaihis salaam) saw Bibi Hawa (radi Allahu anha) he wanted to be close to her, but Allah Ta’ala sent Hazrat
Jibrael (alaihis salaam) to stop him. Allah Ta'ala told him that if he wanted to take Bibi Hawa (radi Allahu anha) as his wife, he should first pay Mahr (dowry). On his inquiry as to what the Mahr was, Allah Ta'ala told Hazrat Jibrael (alaihis salaam) to inform him that the best way of paying the dowry is for him to recite Durood Shareef 3 times on His last Prophet, Hazrat Muhammad (Salla l Laahu Alaihi Wasallim). Hazrat Adam (alaihis salaam) did so, Bibi Hawa (radi Allahu anha) was granted to him as his legal and legitimate wife.

The highest blessings which Islam has conferred on man is the concept of Tauheed or Unity of Allah in its purest form. This has been furnished to mankind through Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), the last of the Prophets. It is a cardinal duty of every Muslim man and woman, young and old to entertain the highest respect, regard, love and esteem for the Prophet (Sallal Laahu Alaihi Wasallim) and his family. It should be clear that obedience to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) is always to be charged with intense love and highest regard for him, for it is through love and esteem that truth can be comprehended and communion with the Creator can be vouch-safed. In fact, love is the motive force, reverence dissolves and implicit obedience to the Prophet (Sallal Laahu Alaihi Wasallim) which is the natural outcome. It is therefore incumbent on those who love him, to pray to Allah Ta'ala and His Angels in wishing for him peace according to the Divine Command. This will reshape the life which is otherwise infested with turmoil. The reciter will get countless and matchless benefits in both the Worlds and can claim to be the lover of Holy Prophet (Sallal Laahu Alaihi Wasallim).

As Muslims we should recite Durood Shareef in the Arabic language. Islam seeks to create a unified outlook and it is in the Arabic language alone which welds all Muslims into one great brotherhood. Besides, Arabic is the language of Heaven, it is the language of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), it is the language of the Angels and it is the language of Hazrat Abu-Bakr, Hazrat Umar, Hazrat Uthman and Hazrat Ali (radi Allahu anhuma).

The daily recitation of Durood Shareef has a tremendous effect on the human head, heart, mind and person. It purifies thoughts and intensifies actions. It makes passages for perfect peace and personal satisfaction.

Continued on next page.
C. THE EXCELLENCE OF DUROOD SHAREEF AS EXPLAINED IN THE AHADITH

"Hadith" is an Arabic word which means "Holy Sayings". It is the narration of all the affectionate words of advice uttered by the Holy Prophet Muhammad (Sallal Laahu Alaihi Wasallim) from time to time. These sayings (Ahadith) are instructions offered for the guidance of mankind, and to follow them is as important as daily prayers.

The famous books of Hadith are the following: Sahih Bukhari, Sahih Muslim, Tirmidhi, Abu Dawud, Muwatta, Nisaai', Ibn-Majah, Darmi, Baihaqi and Miskhaat Shareef.

Imam Bukhari (radi Allahu anhu), the compiler of Bukhari Shareef, took the greatest and painstaking precautions in making his collections of Ahadith and exerted to his utmost to achieve all accuracy and reliability as possible. Hence, Ahadith quoted by Imam Bukhari (radi Allahu anhu) and his work on Ahadith stands as one of the wonders of intellectual achievement in Islamic History. He wrote all Ahadith in the sacred Haram of Madina Munawwarah. It is, therefore, that most of the Ahadith have been taken from the book of Bukhari Shareef.

Important Ahadith of the Holy Prophet (Sallal Laahu Alaihi Wasallim) have been included here for the betterment, benefit guidance and gain of the readers of this book. If followed, the reader of these sayings will receive a permit to Paradise even in this world. Every saying opens door to Divine favour and sure success.

1. For every Durood Shareef that you recite, ten sins are forgiven, ten good deeds are entered into your sheet of actions and ten position are upgraded.

2. Allah showers ten blessings on the man who recites a Durood. 3. The first man who will meet the Prophet (Sallal Laahu Alaihi Wasallim) on the Day of Judgement will be that person who had recited the Durood maximum number of times in his lifetime.

4. Those who recite Durood in maximum number will be nearest and dearest to the Holy Prophet (Sallal Laahu Alaihi Wasallim) in the next world.

5. If any one is involved in a difficulty then he must recite countless number of Durood Shareefs.

6. Reciting Durood Shareef eradicates poverty and hunger.
7. If the Sawaab of the Durood Shareef is dedicated to another person, then that person will receive the Sawaab, while the Sawaab of the reciter will not be lessened.

8. Reciting excessive Durood Shareef brings purity.

9. Reciting maximum number of Durood Shareef is full compensation of all sins.

10. Any one who recites excessive Durood Shareef in this world will be safe and sound in the next world.

11. When a prayer is made to Allah it is never accepted unless praise of Allah Ta'ala and Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim) is first of all recited.

12. Those who recite Durood quite often will see Divine Light on the dark Day of Judgement.

13. Three persons will be under the cool shade and the favours of Allah Ta'ala on the Doom's Day. One who kept the Holy Prophet's (Sallal Laahu Alaihi Wasallim) Sunnah alive, one who removed difficulty of a fellow being and one who recited maximum number of Durood Shareef in his life time.

14. When you forget anything and your memory fails to recollect it, then recite Durood, you will remember the forgotten thing.

15. Reciting Durood in this world is rewarding in the next.

16. The reciter of 10 Duroods in the morning and 10 in the evening will receive the help of the Holy Prophet (Sallal Laahu Alaihi Wasallim) on the Day of Judgement.

17. One who recites Durood Shareef near the shrine of the Holy Prophet (Sallal Laahu Alaihi Wasallim) is heard by him there and then alone.

18. Any one who recites Durood is just as one who purchased a slave and freed him.

19. If a Durood is written in a book by someone Angels of Allah shower blessings on him till the Durood remains in that book.

20. The Holy Prophet (Sallal Laahu Alaihi Wasallim) said that he himself recites blessings on one who recites Durood on him.
21. Any one who wants to meet his Allah with a happy face must recite countless number of Durood Shareef.

22. Reward equivalent to a big mountain (Uhad) is given to one who recites one Durood.

23. All people will be presented to the Holy Prophet (Sallal Laahu Alaihi Wasallim) with their habits, natures and distinct manner, so it is obligatory for a man to recite maximum number of Durood.

24. Allah is Great and Almighty to forgive all sins of the reciter during the day and night when he recites Durood Shareef.

25. If any one meets in a tragedy, he should recite Durood Shareef in countless numbers.

26. Reciting Durood is like giving something in charity.

27. Reciting maximum number of Durood kills all hardships.

28. Recite Durood Shareef in countless number on Friday, as it is presented to me (the Holy Prophet).

29. Bad deeds of 200 years (equivalent) are obliterated if a man recites 100 Durood on Friday.

30. Anyone who recites Durood will overcome all their troubles.

31. If the name of the Holy Prophet (Sallal Laahu Alaihi Wasallim) is mentioned and one who hears it but does not recite Durood Shareef, understand that he has forgotten the path to Paradise.

32. "I pray for all those who recite Durood on me", said the Holy Prophet (Sallal Laahu Alaihi Wasallim).

33. If any one recites Durood Shareef from any place, any part of the world from any distance, it actually reaches the Holy Prophet (Sallal Laahu Alaihi Wasallim) immediately. Allah Ta’ala has appointed several Angels who are given exclusive duty to collect all Durood Shareef and present the same before the Holy Prophet (Sallal Laahu Alaihi Wasallim) immediately.
34. Angels of Allah shower 70 blessings on a man who recites Durood once.

35. Whenever you hear the call of prayers (Azaan) you should recite Durood.

36. Wherever you are, from any quarter of the world, you must recite Durood as it reaches the Holy Prophet (Sallal Laahu Alaihi Wasallim).

37. Ablution is not complete if Durood is not recited on it.

38. The Holy Prophet (Sallal Laahu Alaihi Wasallim) said to his wife that any one who hears the name of the Holy Prophet (Sallal Laahu Alaihi Wasallim) and does not recite Durood on him will not see the beautiful face of Prophet (Sallal Laahu Alaihi Wasallim) on the Day of the Judgement.

39. Sayyiduna Ali (radi Allahu anhu) reports that Rasoolullah (Sallal Laahu Alaihi Wasallim) said, "The real miser is he in whose presence I am mentioned and then he fails to recite Salat on me".

40. If a person recites 1 000 Durood Shareef daily, he will never die unless he himself sees his place in Heaven with his own eyes.

41. The Durood Shareef that is recited by the person is written with a Golden Pen on a Silver tablet by the Angels. The Angels then present this Durood Shareef to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) and proclaim, "O Habeeb of Allah! The son of such and such a person has presented this gift in your majestic court".

D. RESPECT THAT SHOULD BE ACCORDED WHEN RECITING THE Durood SHAREEF

Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said: "Without doubt, there is an Angel of Almighty Allah whom Allah has given power to listen to the voices of all the people. Whenever any person reads the Durood Shareef, this Angel delivers the Durood Shareef to me. I then plead to Almighty Allah for the person to receive ten blessings for reading a single Durood Shareef". (Jami'us Sagheer).

How should one recite the Durood Shareef?

What should be the persons condition and the conditions of his environment? The following points should be taken into account when reciting Durood Shareef:
1. It should be read with utmost humility and respect.

2. The clothes of the reciter should be clean and free from all impurity.

3. The place where the Durood Shareef is to be read should be clean.

4. It is more superior to be in a state of Wudhu while reciting the Durood Shareef. (Not a must, can be recited without Wuduh [Islamic Academy] )

5. It is better to sit in the Tashahudd position as you would sit when in Salaah and recite the Durood Shareef with concentration and the respect due to it.

6. It is preferable to face Madinatul Munawwarah.

7. If possible, one should have sweet fragrance around the place.

8. The reciter should try and understand the meaning of the Durood Shareef.

9. One should possess a clean and untainted intention. One should read with the sole intention of pleasing Almighty Allah and Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim).

10. The person should not be involved in worldly talks.

11. A person should try his level best to follow the example or Sunnah of the Holy Prophet (Sallal Laahu Alaihi Wasallim).

12. When reading Durood Shareef, you should try and imagine that you are sitting in the august presence of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim). Utmost respect and reverence should be displayed.

13. Whenever one hears or recites the Durood Shareef, it should be read and written in full. It is also preferable to kiss one's thumb and rub them over one's eyes when hearing the name of the Holy Prophet (Sallal Laahu Alaihi Wasallim). It's a Sunnah of Hazrat Abu Bakr Siddique (Radiallah Tala Anhu).

14. When the reading of the Durood Shareef is completed one should praise Allah Ta'ala that he has given you the opportunity of reading such a great Zikr as the Durood Shareef.
15. Whenever one takes the name of the Holy Prophet (Sallal Laahu Alaihi Wasallim), one should use titles of respect and reverence.

16. As an advantage one should count (if possible) on one's fingers as Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) often encouraged this practice because on the Day of Qiyamah those same fingers will bear witness at the time when they are questioned.

17. Recite Durood Shareef wherever you are (not in the bathroom or toilet) and during any occasion.

Islamic Academy Note: Above are mostly Mustihibaats. If above conditions cannot be met please do not let them stop you from reciting Durood Sharif. One should recite Durood Sharif whenever possible but avoid places like restrooms, toilets and bathrooms.

E. A SELECTION OF DUROOD SHAREEFS

Click here to read different kind of Durood Shareef in Arabic

All Durood Shareef are equivalent and give full benefits, but some selected and very promptly accepted and favoured Durood Shareefs are the following:

1. DUROOD-E-IBRAHIMI

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA SALLAITA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID.
ALLAHUMMA BAARIK ALA MUHAMMADIW WA ALA AALI MUHAMMADIN KAMAA BAARAKTA ALA IBRAHIMA WA ALA AALI IBRAHIMA INNAKA HAMIDUM MAJID.

"O Allah, let Your Blessings come upon Muhammad and the family of Muhammad, as you have blessed Ibrahim and his family. Truly, You are Praiseworthy and Glorious. Allah, bless Muhammad and the family of Muhammad, as you have blessed Ibrahim and his family. Truly, You are Praiseworthy and Glorious".

The famous companion of the Prophet (Sallal Laahu Alaihi Wasallim), Hazrat Ka'ab bin Ujrah (radi Allahu anhu), narrates that once it was enquired from Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) as to how blessings should be sent to
him. The Prophet (Sallal Laahu Alaihi Wasallim) replied that the blessings be said in the manner (it has been mentioned) above, that is, Durood-e-Ibrahimi.

2. **DUROOD-E-NAHARIYA**

Allahumma Salli Ala Salawatan Kamilataw Wa Sallim Salaman Taaaman Ala Sayyidina Muhammadinil LAzi Tanhallu Bihil Uqadu Watan Fariju Bihil Kurabu Wa Tujda Bihil Hawa Iju Wa Tunaalu Bihir Raghaa’ibu Wahuusul Khawatimi Wa Ustasqaayal Ghamamu Biwaajhihil Kareemi Wa Aalaa A’lihi Wasaabihi Fi Kulli LamhatiW Wa NafsIn Bi Adada Kulli Ma’lumil Laka Yaaa Allahu Yaaa Allahu Yaaa Allahu.

"O Allah! Every moment and in every breath, bestow complete and the best blessings and perfect peace which is endless on Muhammad, our master, and on his descendants and his Companions, and may, for His Sake, all our troubles and tortures be over, calamities ended, and all our needs fulfilled, all our cherished desires attained, and good ends vouch-saved, and clouds are laden with water through the glorious countenance of Prophet. The perfect blessings and peace on the Prophet's House, his Family and his Companions every instance in number equal to the count of all things in Thy Knowledge".

Durood-e-Nahariya is a great power. If it is recited daily, it will give such strength and power to the reciter that no one on earth will be able to subdue him. It is a grand success in all the affairs of the world. If this Durood Shareef is recited during days of calamities, Allah Ta'ala will help the reciter from the quarters unknown to the human beings. The reciter will be able to cross every barrier of handicap safely and soundly. In every worldly affair, in every trial and tribulation, success will be his net income.

Continued on next page.

3. **DUROOD-E-FATH**

Allahumma Salli Wasallim Wabarik Ala Sayyidina Muhammadinil Faatihi Lima Ugqliqal Kalaathimi Lima Sabaka Wan Naasiril Haqqa Bil Haqqi Wal Haadi Ila Siraatikal Mustaqeemi Sallal Lahu Aalihi Wa Ala Aali Wa Ashabihi Haqqa Qadrihi Miqdaarihil Azeem.

"O Allah! May Thy grace, peace and blessings rest on Muhammad, our Master, who opens that which is closed, and closes that which is preceded, who helps truth with truth, and who guided mankind to Thy straight path. May blessings of Allah be on
him and his Family and Companions as according to his exalted position befitting his merit and his high rank”.

Actually, this Durood Shareef is in the Holy Quran; but then it was kept a secret. Hazrat Abu-Bakr Siddique (radi Allahu anhu), the first Caliph of Islam, used to recite it daily without fail. Some narrations say that it is because of this Durood that he was awarded the title of "Siddique" which means "Testifier to the Truth".

Hazrat Abul Muqqarab (radi Allahu anhu) says that a man's total sins will be washed away if he recites Durood-e-Fath for forty days continuously.

Hazrat Shaikh Muhammad Bakari (radi Allahu anhu) says that the recitation of Durood-e-Fath once a day relieves the reciter from the Fire of Hell.

Hazrat Syed Ahmed Hillam (radi Allahu anhu) says that Durood-e- Fath was the most favourite routine of Hazrat Ghaus-e-Azam, Sheikh Abdul Qaadir Jilani (radi Allahu anhu) of Baghdad Shareef.

The great Saints also say that Durood-e-Fath is actual and real light.

Hazrat Sheikh Yusuf Bin Ismail (radi Allahu anhu) says that this Durood Shareef is the greatest mystery of Allah. It brings 100% success and happiness to the reciter. In fact, this Durood Shareef brings prosperity and favour and solves all the complex problems by the Grace of Allah. When a man recites this Durood Shareef, the Angels of Allah surround him, mercy covers him and peace starts descending on him.

4. DUROOD-E-SHAFI'I

ALLAHUMA SALLI ALA MUHAMMADIN KULLAMA ZAKARAHUZ ZAA KIRUNA WA KULLAMA GHAFALA UN ZIKRIHIL GHAFILUN.

"O Allah! Shower blessings on Muhammad and his children whenever he is remembered by those who remember him, and shower blessings on Muhammad and family whenever he is not remembered by the negligent, and grant him peace constantly in abundance".

This Durood Shareef is called Durood-e-Shafi'i because Hazrat Imam Shafi'i (radi Allahu anhu) used to recite it constantly and he received glad tidings of Jannah in this world. This Durood Shareef is of a very great significance. It brings tremendous prosperity, health, happiness and success in this and the next world.
Hazrat Allama Sakhavi (radi Allahu anhu) has written in his book that Abdullah bin Abdul Hakam saw Hazrat Imam Shafi’i (radi Allahu anhumaa) in a dream after his death and inquired about life after death. Imam Shafi’i (radi Allahu anhu) told him that because of the continuous recitation of the above Durood Shareef, Allah Ta’ala gave him the most exalted position of the highest grade in Heaven and forgave him. Hazrat Imam Muzni (radi Allahu anhu) has also narrated exactly the same story.

This Durood Shareef is of a very great significance. It brings tremendous prosperity, health and happiness and success in this world and the Aakhirah.

5. DUROOD-E-DAWAAMI

"O Allah! Shower blessings on Muhammad, our master, in the number that is in Thy knowledge such blessings as may continue for ever eternal as Thy Kingdom”.

This Durood Shareef is of a very great value. If it is recited only once, it amounts to all the rewards of all the Duroods. By reciting this Durood, one gets peace of mind and success in this world as well as in the next. After reciting this Durood Shareef, the reciter can claim that he has recited almost all the Duroods which are in this world known to the people. During days of upheavals, this Durood Shareef brings relief, success and true happiness. It is mostly the Saints and very pious people who recite this Durood after every prayer. They also recommended this Durood Shareef to all the needy.

6. DUROOD-E-TUNAJJINA

"O Allah! Shower blessings on Muhammad, our Master, and his Family such blessings by means of which Thou may relieve us of all anxieties and calamities. Thou may satisfy all our needs. Thou may clean us of all evils and thanks for which Thou may grant us high position and high rank and status in Thy presence, and
Thou may lead us to the utmost limit of our aspirations and capacity in whatever is best in this world as well as in the world Hereafter, as Thou has the full Power over everything".

This Durood Shareef is always a cure for all calamities in the world of worldly affairs. It was taught by Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) himself. To recite this Durood Shareef 70 times during days of calamity, turmoil and trouble, is a must. It works wonders.

The great Scholar, Saint, Jurist and author, Imam ibn-Faikihani (radi Allahu anhu) says that there was once a pious man called Sheikh Moosa Zareer (radi Allahu anhu). He embarked on a voyage by ship. Due to a heavy storm, the ship started sinking. All the passengers on board started crying and clamouring, but Sheikh Moosa Zareer (radi Allahu anhu) went to sleep. He saw the Holy Prophet (Sallal Laahu Alaihi Wasallim) in his dream and the Prophet (Sallal Laahu Alaihi Wasallim) directed him and the passengers to recite Durood-e'Tunajjina 1 000 times. Sheikh Moosa Zareer (radi Allahu anhu) got up and started the recitation. As soon as he finished 300 Durood Shareefs, the storm subsided and the ship was saved. The other ship on the high seas sank, but this ship reached its destination safely and soundly. This miracle was a sufficient eye-opener for the members of the ship. It was by the Grace of Allah Ta'ala and Durood-e'Tunajjina that all were saved.

All the Saints have unanimously given verdict that Durood-e'Tunajjina is the best cure of all ills and all calamities of this world.

7. DUROOD-E-QURAANI

"O Allah! Send your blessings and peace on Muhammad, our Master, and on his Progeny and his Companions according to the number of every letter in Quran and let each letter carry thousands of blessings and salutations in it".

This Durood Shareef is a very sacred one. If it is recited after every prayer, it is said that the reciter will receive the Sawaab equivalent to the recital of the entire Holy Quran. After reading the verses of the Holy Quran, this Durood Shareef should be recited 3 times.
8. **DUROOD-E-SADAQAH**

ALLAHUMMA SALLI ALA MUHAMMADIN ABDIKA WA RASOOLIKA WA SALLI ALAL MU'MINEENA WAL MU'MINAATI WAL MUSLIMEENA WAL MUSLIMAATI.

"O Allah! Shower Thy blessings and beneficence on Muhammad, Thy creature and Thy Messenger, and shower beneficence on all men of faith and women of faith, and Muslim men and Muslim women".

This Durood Shareef is a special one. Hazrat Abu Saeed Khudri (radi Allahu anhu), a close companion of the Holy Prophet (Sallal Laahu Alaihi Wasallim), says that Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said: "Whoever does not possess wealth to give in charity, should recite this Durood in his Du'a. It will become a source of (spiritual) cleanliness for him".

Hazrat Abu Huraira (radi Allahu anhu) says that the Holy Prophet (Sallal Laahu Alaihi Wasallim) said: "Allah has said, 'If you spend I shall spend on you'". This means that if you spend your money on others - the poor, sick, needy and the orphan - Allah will give you in abundance. But, what if a man has nothing to give in charity? By reading Durood-e-Sadaqah, it will suffice.

9. **DUROOD-E-WALI**

ALLAHUMMA SALLI ALA MUHAMMADININ NABI YIL UMMI YI WA AALIHI WABAARIK WA SALLIM.

"O Allah! Send blessings on Muhammad, our chief the unlettered Apostle and his Family Thy favours and thy Salutations.

Hazrat Shah Wali'ullah Dehlvi (radi Allahu anhu) said that his father commanded him to recite the above Durood Shareef as it was the best one.

Hazrat Abu Hurairah (radi Allahu anhu), a close companion of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), has said that if a person recites this Durood eighty times on Friday (after evening prayers), then his sins equivalent to 80 years will be forgiven.

This is a very important Durood Shareef which brings forth immediate success and satisfaction to the heart and the mind.

Hazrat Zarar bin Auzar (radi Allahu anhu), another companion of the Holy Prophet (Sallal Laahu Alaihi Wasallim) says that he used to recite this Durood Shareef and
fight with the non-believers. In every battle, he saw that success kissed his feet, and he never lost any battle on any day.

10. **DUROOD-E-ALI**

ALLHUMMAJ AL SALAWAATIKA WA BARAKAAATIKA ALA MUHAMMADININ NABI YI WA AZWAAJIHI UMMAHAATIL MU'MINEENA WAZURRIYATIHI WA AHLI BAYTIHI KAMA SALLAYTA ALA IBRAHIMA INNNAKA HAMEEDUM MAJEED.

"O Allah! Bestow blessing and bounty on our Prophet and on his wives, who are the Mothers of the Faithful, and on his descendants and on the members of his Household in the manner as Thou conferred blessings on Prophet Ibrahim. Verily, thou art the Praiseworthy and the Glorious".

Hazrat Ali (radi Allahu anhu) said that if any one wishes that he should get the maximum reward for one Durood alone, then he must recite the above Durood Shareef.

11. **DUROOD-E-GHAUSIA**

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADINIS SAABIQI LILKHALQI NURUHU WA RAHMATUL LIL AALIMEENA ZUHURUHU ADADA MAMADA MIN KHALQIKA WAMAM BAQIYA WAMAN SAIDA MINHUM WAMAN SHAQIYA SALAWAATAN TASTAGHRIGUL ADDA WATUHEETU BIL HADDI SALAATAN LA GHAAYATA LAHA WALA MUNTAHA WALAN QADAAA'A SALAWAATAN DAAA'IMATAN BIDAWAAMIKA WA ALAAA AALIHI WASAHBIHI WA SALLIMA TASLEEMAM MISLA ZAALIKA.

"O Allah! Send thy blessings on our Master, Muhammad, whose light was created before anything else in this world and whose appearance became mercy and signal boon for all the creatures, equivalent to all those created previously and hereafter equal in number with the lucky and unlucky ones; and send thy blessing and bounties on him in the number which is impossible to be counted even, and which may be spread all over, and also that kindness and mercy which has neither beginning nor end, and which is always fresh and fine with your kindness, and the same blessings on his Family and Companions permanently".

This Durood Shareef was very dear and near to Hazrat Ghaus-e-Azam, Sheikh Abdul Qaadir Jilani (radi Allahu anhu) of Baghdad Shareef. He ended all his lectures, recitations and writings with this Durood. It is for this reason that it is called Durood-e-Ghausia. It is very sacred, very important, very effective and 100% success.
The Saints says that if a man recites this Durood Shareef 10 times in the morning and 10 times in the evening, Allah Ta'ala fetches him nearer and nearer and loves him a lot. The reciter becomes a Saint himself. Apart from this, he will be safe from all the catastrophes of the world. The Mercy of Allah will start pouring upon him endlessly.

12. DUROOD-E-AKBAR

ALLAHUMMA SALLI WA SALLIM ALA SAYYIDINA MUHAMMADININ NABI YIL UMMIYIL ARABIYIL QURASHIYIL HAASHIMIYIL MAKKIYIL MADANIYI SAAHIBAT TAAJI WAL MI'RAAJI SAHIBIS SARAAYA WAL ATAAAYA SAAHIBIL MAKAAMIL MAHMUDI WALHAWDIL MAWRUDI SAAHIBAS SUJUDI LIR RABBIL MA'BUD.

"O Allah! May Thy grace and peace rest upon Muhammad, our Master, the Prophet of Arabia of Quraish Tribe, of Hashmite Family of Mecca and of Madinah, who is the wearer of the Holy Cap, the one who ascended the Heavens and fought holy wars and achieved boons and bounties, the one who has place of praise and who is in-charge of Kausar Fountain, and one ever-bowed in supplication of Allah (and Allah alone)".

Hazrat Sheikh Mohi'uddin Ibn'e'Arabi (radi Allahu anhu) popularly known as "Sheikh-e'Akbar" has disclosed a number of benefits of this Durood. It is the most sacred, accepted and appreciated of Durood Shareefs.

13. DUROOD-E-NOOR

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIN NURIL ANWAARI WA SIRRIL ASRAARI WA SAYYIDIL ABRAAR.

"O Allah! Shower Thy blessings on our Hazrat Muhammad who is light, actual light and mystery amongst the mysteries, and the leader of excellents".

This is one of the the best Salawat in this world, and mostly Saints and pious religious leaders recite it daily without fail.

14. DUROOD-E-NABI

ALLAHUMMA SALLI WA SALLIM WA BAARIK ALA SAYYIDINA MUHAMMADIW WA AADAMA WA NUH HIW WA IBRAHIMA WA MUSA WA 'ISA WAMA BAYNAHUM MINAN NABBIYINA WAL MURSALEENA SALAWAATULLAHI WA SALAAMUHU ALAIHIM AJMA'IN.
"O Allah! Grant Thy blessings and Thy peace and Thy bounty to our Hazrat Muhammad, and on Adam, and on Nuh, and on Ibrahim, and on Musa, and on I'sa, and on those Prophets who were sent during the period between each of them. Blessings on Allah and His peace be on them all".

15. DAROOD-E-TAIYAB

ALLAHUMMA SALLI ALA MUHAMMADIN ABDIKA WA RASOOLIKAN NABBIYIL UMMIYI WA ALAAAA AALI MUHAMMADIN. ALLAHUMMA SALLI ALA MUHAMMADIN WA ALAAAA AALI MUHAMMADIN SALAWAATAN TAKUNU LAKA RIDAW WALAHAU JAZAA'AAW WA LIHAQQIHI DAAA AW WA'ATIHIL WASILATA WAL FADILATA WAL MAQAAMAL MAHMUDAL LAZI WA'AD TAHU WA'AJZIHI AFDALA MA JAZAITA NABIYAN AN QAWMIHI WA RASOOLAN AN UMMATIHI WA SALLI ALA JAMI'I IKHWAAIHI MINAN NABBIYINA WAS SAALIHEENA YAA AR HAMAR RAAHIMEEN.

"O Allah! Shower Thy beneficence on Hazrat Muhammad, Thy slave and Thy Messenger, who could neither read nor write, and on the House of Muhammad. O Allah! Shower Thy blessings on Muhammad, and on his House such blessings as may earn Thy Pleasure, and as may recompense him as will be goodly need of his merit, and grant him the way of approach and elevate him to the most glorious positions which Thou has promised, and give him on our behalf the most beautiful requital and a reward more excellent than one granted by Thee to any Prophet on behalf of the people, and shower blessings on his brethren from amongst the Prophets and Righteous, O! The Most Beneficent".

Hazrat Ibn Abi Assim (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said that if any person recites the above Durood Shareef on 7 Friday nights for 7 times, then the intercession of the Prophet (Sallal Laahu Alaihi Wasallim) is assured for the reciter on the Day of the Judgement.

16. DAROOD-E-ALFI

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIW BI ADADI KULLI ZARRATIM MAA'ATA ALFIN ALFA MARRATIW WABAARIK WA SALLIM.

"O Allah! May Thy beneficence be on Muhammad and on the House of Muhammad in a number equal to a million fold of each atom (that is created by Thee) and Thy blessings be, Thy peace on him".

This Durood Shareef brings immediate success for the reciter and his entire family. It is a cure of all worldly ills.
17. **DUROOD-E-ROOHI**

*ALLAHUMMA SALLI ALA MUHAMMADIM MA DAAMATIS SALAWAATU WAS SALLI ALA MUHAMMADIM MADAAMATIR RAHMATI WA SALLI ALA MUHAMMADIM MADAAMATIL BARAKAATU WA SALLI ALA RUHI MUHAMMADIN FIL ARWA'AHI WA SALLI ALA SURATI MUHAMMADIN FIS SUWARI WA SALLI ALA ISMI MUHAMMADIN FIL ASMAAA'I WA SALLI ALA NAFSI MUHAMMADIN FIL NUFUSI WA SALLI ALA QALBI MUHAMMADIN FIL QU'LUBI WA SALLI ALA QABRI MUHAMMADIN FIL QUBURI WA SALLI ALA RAWDATI MUHAMMADIN FIR RIAADI WA SALLI ALA JASADI MUHAMMADIN FIL AJSAADI WA SALLI ALA TURBATI MUHAMMADIN FIT TURABI WA SALLI ALA KHAIRI KHALQIH SAYYIDINA MUHAMMADIW WA ALA ALIHI WA ASHABIHI WA AZWAAJIIH WAZURIYAAIHI WA AHLI BAYTIHI WA AHBABIHI AJMA'INA BIRAHMATIKA YAAA AR HAMAR RAAHIMEEN.*

"O Allah! Shower Thy blessings on Hazrat Muhammad ever and ever until Thy blessings are to be showered. Grant Thy bounty and mercy on Muhammad until Thy bounty is granted and mercy is showered. The most selected favours on the Spirit of Muhammad amongst all persons, on the name of Muhammad amongst all names, on the heart of Muhammad amongst all hearts. Thy most bountiful favours on the grave of Muhammad amongst all graves, on the tomb of Muhammad amongst all the bodies, on the clay of Muhammad (tomb) amongst all clays. May Allah shower His blessings on Muhammad the best of all that and on the descendants of Muhammad, on the Companions of Muhammad, on the friends of Muhammad, and on all his family members, O! Merciful Almighty Allah and Great Merciful".

This Salawat is usually recited in the graveyard while paying homage to the deceased. When it is recited, Allah showers His blessings on the deceased. When the sons go to the graveyard they should recite the above Durood Shareef on the graves of their father and mother, and all the parents who have passed away.

18. **DUROOD-E-SHIFA**

*ALLAHUMMA SALLI WA SALLIM WA BAARIK ALA RUHI SAYYIDINA MUHAMMADIN FI ARWA'AHI WA SALLI WASALLIM ALA QALBI SAYYIDINA MUHAMMADIN FIL QU'LUBI WA SALLI WA SALLIM ALA JASADIMUHAMMADIN FIL AJSAADI WA SALLI WA SALLIM ALA QABRI SAYYIDINA MUHAMMADIN FIL QUBUR.*
"O Allah! Shower Thy blessings on the soul of Muhammad amongst all Souls, on the heart of Muhammad amongst all hearts, and on the body of Muhammad amongst all bodies, and on the grave of Muhammad amongst all graves".

A poor man complained to Hazrat Shahabuddin Ibn Arslan (radi Allahu anhu) about his illness. The disease was incurable. No doctor or physician could even suggest any medicine for his disease. Hazrat Shahabuddin (radi Allahu anhu), who was a very great Saint, listened patiently to this poor man and then told him to recite the above Durood Shareef. The poor man immediately did so and his illness disappeared so quickly as if it was never present. The poor man gladly returned to his house.

19. **DUROOD-E-INAAM**

ALLAHUMMA SALLI WA SALLIM ALA SAYYIDINA MUHAMMADIW WA ALA AALIHI AADADA IN'AAMIL LAAHI WA IFDAA LIHI.

"O Allah! Shower Thy blessings and peace on Muhammad, our Master, and on his progeny according to the number of Thy rewards and Thy bounties".

Those who wish to visit Madinah Shareef and pay respects to the Holy Prophet (Sallal Laahu Alaihi Wasallim) must read this Salawat for 313 times before going to bed. This Durood is the jewel of all Duroods. Its reward is unimaginable.

20. **DUROOD-E-AWAL**

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIN AFDALI AMBIYAA'IKA WA AKRAMI AS FIYAAA'IKA MAN FAA DAT MIN NURIHI JAMI'IL ANWAARI WA SAAHIBIL MU'JIZAATI WA SAAHIBIL MAQAAMIL MAHMUDI WA SAYYIDIL AWWALINA WAL AKHIREEN.

"O Allah! Shower Thy beneficence on our Master Muhammad, the most favoured of Thy Prophets and the most honoured of Thy chosen persons, whose radiant life is the source of all light and who is the conferee of miracles and conferee of the most glorious place (Maqaam-e-Mahmood), and who is the leader of the previous and the later".

Those who recite this Durood Shareef reach the first place before Allah Ta'ala. It is for this reason that this Durood is called Durood-e-Awal (First). Those who read this Durood Shareef daily are rewarded abundantly and all their bad habits evaporate. This Salawat fetches the reciter nearer and nearer to Allah Ta'ala and brings forth all kinds of delight.
21. DUROOD-E-MUQADDDAS

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIN HATTA TARDA WA SALLI ALA SAYYIDINA MUHAMMADIN BA'DAR RI DA WA SALLI ALA SAYYIDINA MUHAMMADIN ABADAN ABADAN.

"O Allah! Shower Thy blessings on our Master Muhammad, in such a measure that earns Thy pleasure, and shower Thy blessings on our Master Muhammad exceeding that measure which has earned Thy pleasure, and shower Thy blessings on our Master Muhammad forever and forever".

This is the best Salawat, and if recited regularly, brings one nearer and nearer to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) in this world as well as in the next.

22. DUROOD-E-TAAJ

ALLAHUMMA SALLI ALA SAYYIDINA WA MAULANA MUHAMMADIN SAAHIBIT TAAJI WAL MI'RAAJI WAL BURAAQI WAL ALAM. DAA FI'IL BALAAA'I WAL WABAAA'I WAL QAHTI WAL MARADI WAL ALAM. ISMUHU MAKTUBUN MARFU'UN MANQUSHUN FAL LAWHI WAL QALAM. SAYYIDIL ARABI WAL AJAM. JISMUHU MUQADDDASUN MU'ATTARUN MUTAHHARUN MUNAWWARUN FAL BAYTI WAL HARAM. SHAMSUD DUHAA BADRIT TUJAA SADRIL ULA NURRIL HUDA KHAFL WARA MISBAAHIZ ZULAM. JAMILISH SHIYAMI SHAF'I'IL UMAM. SAAHIBIL JUDI WAL KARAM. WAL LAHU AASIMUHU WA JIBREELU KHAADIMUHU WAL BURAAQU MARKABUHU WAL MI'RAAJU SAFARUHU WA SIDRATUL MUNTAHA MAQAAMUHU WA QAABA QAWSAYNI MATLUBUHU WAL MATLUBU MAQSUDUHU WAL MAQSUDU MAWJUDUHU SAYYIDIL MURSALEENA KHA TAMIN NABIYYINA SHAF'I'IL MUZ NABINA ANEESIL GHRIBEEENA RAHMATIL LIL AALAMEENA RAHAHATIL AASHIQEEENA MURAADIL MUSHTAAQEENA SHAMSIL AARIFINA SIRAAJIS SAALIQUEENA MISBAHIL MUQAR RABINA MUHBBIL FUQARAAAA'I WAL GHURABAATA'I WAL MASAAKINA SAYYIDIS SAQALAINI NABIYYIL HARAMAINI IMAAML QIBLATAYNI WASILATINA FID DAARAINI SAAHIBI QABA QAWSAYNI MAHBOOBI RABBIL MASHRIQAYNI WA RABBIL MAGHRIBAYNI JADDIL HASSANI WAL HUSSAINA MAULANA WA MAULAS QAQLAYNI ABIL QAASIMI MUHAMMADINIBNI ADBILAHI NURUM MIN NURIL LAHI YAAA AYYUHAL MUSHTAAQUNA BI NURI JAMAALIH SALLU ALAIHI WA AALIE WA ASHABIH WASALLIMU TASLIMAN.
"O Allah! May Thy grace and peace rest upon Hazrat Muhammad, our Master and our patron, the Wearer of Holy Cap, the one who ascended the Heavens, the rider of the Heavenly Steed and holder of the Flag of Divine Unity, the remover of calamity, epidemic, famine, disease, and pain. His name is written in Divine edict, exalted authorised for intercession and inscribed in the Tablet and Pen.

"He is the leader of Arabs and non-Arabs. His body is the most holy, pure, fragrant, full perfected in purity and luminous in the sanctuary of Kaaba and its precincts. He is the sun of the glorious morning light, and the (full beautiful) moon of the dark night, the chief occupant of the highest seat in Heaven, light of guidance, refuge for the creatures, and lamp in the darkness. Of excellent manner, is the intercessor for mankind, one gifted with generosity and magnanimity. Allah is his protector and Angel Jibrael attends on him frequently. The Heavenly Steed is his conveyance and the glorious ascension to Heavens (to meet his Allah) is his last station in his march onwards, his object is to come in the closest company of his Allah, and this object was successfully achieved the point of destination reached and the goal covered.

"He is the most prominent amongst all the apostles, and the last in the line of the Prophets (no Prophet will come after him. I'sa will come in the capacity of his ambassador), the intercessor of Sinners, Mercy indeed for all the domains of existence, comfort for the lovers and the desired object for the yearning souls, the sun of the gnostics, and the shining lamp for those who travel on the road leading to Allah, the lover of the poor and needy, the leader of the Jinns and all mankind, Prophet of the twin sacred centres (Makkah and Madinah), leader of the two exalted positions (Qiblas, the Kaaba of Mecca and of Jerusalem), our Supporter in both the worlds, honoured with Kaaba Kausaine, the beloved of the two east and the west, the grand father of Hazrat Hassan and Hussain, our Patron and the patron of the Jinns and mankind, father of Hazrat Qassim (his son) Muhammad, son of Abdullah, who is the light of Allah's Light. Therefore, O lovers of light and beauty of Hazrat Muhammad, invoke blessings on him and salute him with worthy salutations."

If anyone wants to see Sayyiduna Rasoolullah (Salla Lahu Alaihi Wasallim) in his dream, then he should recite Durood-e-Taaj on eleven Friday nights continuously and that too on the advancing stages of the moon. The pre-requisites of the Revision of the Durood are as below:

a. Make Wudhu.
b. Put on clean scentful clothes.
c. Face the Qibla and recite Durood for 170 times, then go to bed.
For the sanctity of the soul, one should recite the Durood seven times after Salaatul Fajr, three times after Salaatul Asr and Esha, each day.

And for overcoming the cruel Rulers and enemies, and to come out of the misery of poverty, one should recite Durood for 40 days continuously, 41 times each day. One who wishes to enhance the avenues of economy in abundance, he or she must make it a routine to revise the Durood seven times each day after Salatul Fajr.

Besides all this, Durood-e-Taaj is panacea of all the present day ills and will enable the reciter to pass a happy and peaceful life for ever.

23. DUROOD-E-DA'IM

ALLAHUMMA SALLIALA MUHAMMADIW WA ALA AALI MUHAMMADIN SALAATAN TAKUNU LAKA RIDAW WALIHAQQIHI ADAAA'AW WA A'TIHL WASILATA WAL MAQAAMAL MAHMUDAL LAZI WA AD TAHU WAJ ZIHI ANNA MA HUWA AHLHU WA AJ ZIHI ANNA MIN AFDALI MA JAZA'TA NABIYYAN AN UMMATIHI WA SALLI ALA JAMI'I IKHWAANIHI MINAN NABBIYINA WAS SAALIHEEN.

"O Allah! Send blessings upon Muhammad and upon his family the mercy which will be for You a pleasure of fulfilment of Your Right and grant him Wasila and the highest position which You promised him and reward him from us what his is according to his status and reward him from us the highest what You rewarded any Prophet, any Messenger, from his Ummat and send Your blessings for all his brothers from the Messengers and pious people".

The Hadith of Holy Prophet (Sallal Laahu Alaihi Wasallim) says that if a man recites the above mentioned Durood Shareef 7 times, for 7 Fridays, then the mercy of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) will reach him. (The name "Da'im" means "permanent". Thus, this Durood Shareef should be recited by every Muslim permanently).

24. DUROOD-E-HAQ

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIW WA ABLIGHUL WASILATA AD DARAJATAR RAF'ATAL JANNAH.

"O Allah! Shower peace upon our Chief Muhammad and endow him with the means and high status in Heaven".
This is the highest Durood Shareef and if recited after every prayer and in every prayer, it brings a great deal of reward.

25. DUROOD-E-RADAWIYYA
SALLAL LAAHU ALAN NABIYIL UMMIYI WA AALIHI SALLAL LAAHU ALAIHI WASALLAM. SALAATAW WAS SALAAMAN ALAIKA YA RASOOLALLAH.

The above Durood Shareef should be read 100 times after every Salaah if possible. Especially after Jummah Salaah, the men should stand together facing Medina Shareef and recite this Durood Shareef with absolute respect.

The following benefits are derived from reciting Durood-e-Radawiyya:

1. The reciter is blessed with 300 Mercies of Almighty Allah.
2. Allah Almighty sends peace on him 2000 times.
3. 5000 good deeds are written in his Naama-e-Amaal.
4. 5000 of his sins are forgiven.
5. His status is eleated by 5000 times.
6. It will be written on his forehead that he is not a Hypocrite.
7. It will be written on his forehead that he is free from the Fire of Jahannum.
8. On the Day of Qayamah, he will be amongst the Shuhadaa (Martyrs).
9. He will gain Barakah in his wealth.
10. There will be Barakah in his children.
11. He will be strong over his enemies.
12. People will have love in their hearts for him.
13. He will see the Holy Prophet Muhammad (Sallal Laahu Alaihi Wasallim) in his dream.
14. He will leave this world with Imaan.
15. On the Day of Qiyaamah, Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) will shake hands with him.
16. The intercession of Rasoolullah (Sallal Laahu Alaihi Wasallim) will be compulsory on him.
17. Almighty Allah will be pleased with him in such a way that he will never be displeased.

26. DUROOD DIDAAR-E-MUSTAPHA
ALLAHUMMA SALLI WASALLIM WA BAARIK ALA SAYYIDINA WA MAULANA MUHAMMADININ NABIYYIL UMMIYIL HABEEBIL AALIL QADRIL AZEEMIL JAAHI WA ALA AHLIHI WA SAHBIHI WASALLIM.
"O Allah! Send your Mercy and Blessings upon our master Muhammad who is the beloved and most exalted, and upon his Companions and family."

The pious people and the Awliya Allah said that whoever recites this Durood Shareef regularly every Thursday night, at least once, then at the time of his or her death, he or she will see the blessed countenance of Rasoolullah (Sallal Laahu Alaihi Wasallim) and when he or she enters the grave, that person will make the Ziarat of Rasoolullah (Sallal Laahu Alaihi Wasallim). They will see Rasool-e-Paak (Sallal Laahu Alaihi Wasallim) with his own blessed hands taking him or her in their Qabr.

27. DUROOD SALAATUL SA'AADAT
ALLAHUMMA SALLI ALA SAYYIDINA WA MAULANA MUHAMMADIN ADADA MAA FI 'ILMI LAAHI SALAATAN DAAA IMATAM BI DAWAMI MULKILLAH.

"O Allah! Send Your Mercy and Blessings upon our master Muhammad the number which is in the Knowledge of Allah and mercy forever".

Hazrat Sayed Ali bin Yusuf Madani (radi Allahu anhu), Sheik-ul-Dala'il, narrated from Imam Suyuti (radi Allahu anhu) that he who recites this Durood Shareef once gets the Sawaab of 600 000 Durood Shareefs. He who recites this Durood Shareef everyday one thousand times, will be blessed in both worlds, this world and the Aakhirah.

28. DUROOD-E-ISME AZAM
ALLAHU RABBU MUHAMMADIN SALLA ALAIHI WASALLAMA, NAHNU IBBADU MUHAMMADIN SALLA ALAIHI WASALLAMA.

"Allah is the Lord of Muhammad, mercy and blessings upon him. We are the slaves of Muhammad, may mercy and blessings be upon him and Salaams".

One should make it a habit to recite this Durood Shareef for at least one hundred times daily so that one will be able to see the results of the recitation in this world and in the Hereafter. You will be prosperous and you will never be overcome by your enemies.

29. DUROOD: VIRTUES OF 1 000 DAYS
ALLAHUMMA SALLI ALA SAYYIDINA WA MAULANA MUHAMMADIW WA ALA AALI SAYYIDINA WA MAULANA MUHAMMADIN KAMA TUHIBBU WA TARDALAHU.
"O Allah! Send Your Mercy and Blessings upon our master Muhammad and upon the family of our master as You love and like for him".

That person who recites the above Durood Shareef once will be fortunate to be rewarded with virtuous deeds for 1 000 days. Several Angels of Allah Ta'ala keep on writing good deeds for 1 000 days in the person's mark sheet.

30. DUROOD-E-MALWAAN

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIM MAKHTALAFAL MALWAANI WA TA 'AAQABAL ASRAANI WAKARRAL JADIDAANI WAS TAQALLAL FARQADAANI WABALIGH RUHAHU WA ARWAHA AHLI BAYTIHI MINNAT TAHIYATA WAS SALAAMA WA BAARIK WA SALLIM ALAIHI KASEERAN.

"O Allah! Send blessings upon our leader Muhammad as long as there is the interchange of night and day, as long as the morning and the evening follow one behind the other, as long as the night and day repeat themselves jointly, and as long as the two bright stars (of Ursa Minor) remain fixed in their places, send from us our gift and peace on his soul and the souls of his family members and send peace and blessings on him abundantly".

By reciting this Durood Shareef once, one gets the Sawaab as reciting 10 000 Durood Shareefs. It will take you only 30 seconds to read this Durood Shareef, and you will get the Sawaab for 10 000 Durood Shareefs. By reciting one Tasbeeh of this Durood Shareef 100 X 10 000 = 1 million Duroods! In Ramadaan X 10 = 10 million Duroods!

Continued on next page.

F. FEW DUROOD SHAREEFS FROM DISTINGUISHED PERSONALITIES

1. Hazrat Royafai (radi Allahu anhu), a very close companion of the Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) has revealed that once Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said: "There is a Durood which if anyone recites, then I shall definitely come to his help on the final Day of the Judgement".

That Durood is the following:

ALLAHUMMA SALLI ALA MUHAMMADIW WA ANZILHUL MAQADAL MUQARRABA INDAKA YAWMAL QIYAMAH.
"O Allah! Shower Thy blessing on Muhammad and make him enter the highest place which is the greatest before You on the Day of Resurrection".

2. It is written in "Bukhari Shareef" that after hearing the prayer call, Azaan, if anyone recites the following Durood then he will certainly receive the Holy Prophet's (Sallal Laahu Alaihi Wasallim) mercy and assistance on the Day of Judgement.

In another narration, Hazrat Abu Darda (radi Allahu anhu) says that Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) himself used to recite this Durood Shareef after hearing the Azaan. He says that the Holy Prophet (Sallal Laahu Alaihi Wasallim) used to read this in such an audible voice that those sitting besides him used to hear it.

The Durood is the following:

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ALLAHUMA RABBA HAZIHID DAWATIT TAAA MATTI WAS SALAATIL QAA'IMATI
AATI MUHAMMADINIL WASILATA WAL FADEELATA WAB'ASHU MAQAMAM
MAHMUDANIL LAZI WA 'ADTA'U.
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"O Allah! For the sake of this call of prayer and for the sake of this prayer, give Thy assistance to Muhammad, our master, and make him seated on the most exalted place which You had promised, i.e. the Maqaam-e-Mahmood".

3. Hazrat Saeed Ahmed Savi (radi Allahu anhu) says there is one Durood Shareef which is just like actual light. In fact, it is light in itself. If recited once, the reciter obtains the reward for 100 000 Duroods.

Whenever a person is faced with trouble, he or she should recite it 1 500 times daily and all his or her troubles are bound to disappear.

Hazrat Abu Abideen (radi Allahu anhu) says that if a man recites this Durood daily, the love of Allah Ta'ala and a very high position will be given to him.

Hazrat Shaikh Ahmed Malool (radi Allahu anhu) says that this single Durood Shareef is equivalent to 100 000 Duroods.

The Durood is the following:

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ALLAHUMMA SALLI WA SALLIM WA BAARIK ALA SAYYIDINA MUHAMMADIN
NURIZ ZAATI WA SIRRIS SAARI FI SAAA'IRIL ASMAAAA'I WAS SIFAAT.
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"O Allah! Send actual blessings and grace on Muhammad, our master, who is light and this secret is spread up in all things in every corner and in every name and fame".

4. Hazrat Abdullah ibn Abbas (radi Allahu anhu), a companion of the Holy Prophet (Sallal Laahu Alaihi Wasallim), says that Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) said that if a man recites the following Durood Shareef once, then for the coming 1 000 days the Angels of Allah Ta’ala will be busy in writing reward for the reciter of this Durood. This Durood Shareef is a very rewarding one. By reciting it only once, the Angels go on writing good deeds in the account sheet of the reciter for full 1 000 days. What a great reward and what a great return?

The Durood is the following:

JAZZALLAHU ANNA MUHAMMADAM MA HUWA AHLAHU.

"O Allah! Give reward to our Hazrat Muhammad the reward which is benefitting as he deserves".

5. Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) taught this Durood Shareef to Hazrat Qabisa bin Mukharib (radi Allahu anhu) on a particular occasion. If any Muslim man or woman recites this Durood Shareef once, then Allah Ta’ala opens all the four Doors of Heaven for him. The reciter is at a liberty to enter into Heaven from any door he chooses. Hazrat Qabisa (radi Allahu anhu) used to only recite this Durood.

The Durood is the following:

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIW WA ALA AALI SAYYIDINA MUHAMMADIW WAH DINI MIN INDIKA WA AFYID ALAYYA MIN FADLIKA WA ANSHUR ALAYYA MIR RAHMAKIWA ANZIL ALAYYA MIM BARAKAATIKA.

"O Allah! Shower your blessings on our Master Muhammad, and his Family, and give me exclusive guidance and shower grace and favours, and spread your kindness on Muhammad and favours on him."

G. MIRACLES ATTRIBUTED TO READING THE DUROOD SHAREEF AND SALAAM
1. Once in India an Aalim had passed away and it was observed that for one month sweet fragrance used to arise from his bed and from his entire house. People enquired about this mystery. His son-in-law said that the Aalim used to recite Durood Shareef every Friday night in his house. The fragrance was as a result of the recitation to the Durood Shareef.

2. In another incident, a calligrapher died. His family members saw him, who was a great sinner, after his death in their dream sitting in Heaven with full pomp and dignity. On enquiry, he said that he gained all these benefits because he used to write Durood whenever the name of the Holy Prophet (Sallal Laahu Alaihi Wasallim) used to appear.

3. Shaikh Zardaq (radi Allahu anhu) says that when the writer of the book of Durood Shareef died, for one month the fragrance of flowers used to arise from his grave.

4. It is reported in "Rahhatul Quloob" that once there was a Sultan who became very ill. Six months passed by without any cure in sight. A few people went to the Sultan and told him that Hazrat Sheikh Abu Bakr Shibli (radi Allahu anhu) had arrived in the city. The Sultan requested the great Saint to visit and to make Du'a for his health. Sheikh Abu Bakr Shibli (radi Allahu anhu) visited the Sultan on his request for he knew that the Sultan was very generous to his subjects and that he was also a very pious person. When Sheikh Abu Bakr Shibli (radi Allahu anhu) sat next to the bed of the Sultan, he assured the Sultan that he would recover very soon. Sheikh Abu Bakr Shibli (radi Allahu anhu) then recited a few Durood Shareefs and passed his hands along the body of the Sultan. A few minutes later, the Sultan awoke as if from a dream. He felt as if he had never been sick.

5. In Egypt, there lived a pious man whose name was Abu Said Khayyat. He used to remain isolated from the rest of the world. After some years, people saw him sitting in the company of a great person, Hazrat Ibni Rashiq (radi Allahu anhu). The people of the town were astonished and enquired about his presence. He disclosed that the Holy Prophet (Sallal Laahu Alaihi Wasallim) told him in a dream to associate himself with the meetings of Hazrat Ibni Rashiq since in quite a large number of Durood Shareef was recited in his meetings.

6. One day a person from among the Bani Isra’il passed away. The people refused to bury him. They threw his body on a rubbish heap. They all considered him to be a great sinner.
At that moment, Hazrat Musa (alaihis salaam) received the Revelation from Allah Ta'ala, "O Musa! One of my chosen slaves has passed away. The Bani Isra'il have thrown his body on a rubbish heap. Command your people to retrieve the body. Bath him and give him a proper burial".

What Hazrat Nabi Musa (alaihis salaam) saw that person, he immediately recognised him. Obeying the Commands of Almighty Allah, Nabi Musa (alaihis salaam) then proceeded to give the person a proper bath and burial. Upon completion of this task, he asked Allah Ta'ala the reason for such an unusual command. Allah Ta'ala said: "O Musa! You are correct when you say that this person was a sinner. According to My Divine Command he was entitled to punishment. However, one day, while he was reading the Taurah, he came across the name of My beloved Habeeb Muhammad. He then kissed the name and sent salutations upon My Habeeb. It is due to this action of his, O Musa, that I have blessed him with Jannah".

7. Hazrat Sufyan bin Aienna (radi Allahu anhu) says that Hazrat Khalaf (radi Allahu anhu) had a friend who was a student of Islamic Law. One day, all of a sudden, he died and Hazrat Khalaf (radi Allahu anhu) saw him in his dream on the same night. It was seen that this student of Islamic Law was sitting on the throne of honour, pomp and dignity, clad in beautiful golden clothes.

Hazrat Khalaf (radi Allahu anhu) inquired about this exclusive and extraordinary honour. The student said that this was all because of his loud recitation of Durood Shareef at the time when the Prophet's (Sallal Laah u Alaihi Wasallim) name was mentioned during the tuition of his Islamic Law studies. Allah Ta'ala counted the Durood Shareef as well as the sins. Every Durood Shareef that was recited loudly was millions of times bigger and heavier than all the sins. So the Salawat (Durood) won all this.

8. Hazrat Abi Sulaiman (radi Allahu anhu) says that he saw his father, who was a great sinner, in a dream after his death. Much to his great surprise, his father was in an excellent position in Heaven. When Hazrat Abi Sulaiman (radi Allahu anhu) inquired about that great reward, his father told him that it was all due to the recitations of Durood Shareef over the name of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) at a time when the name was written in the books.

9. Hazrat Kaab Ahbar (radi Allahu anhu), a great scholar of the Taurat says: "Allah revealed to Hazrat Musa (alaihis salaam) saying, 'O Musa, if on this earth there were no such people to glorify and praise Me, I shall not cause one drop of water
todescend from the Heavens, and I shall not cause one seed to grow ...' and he mentioned several other things and then said, 'O Musa, do you desire to be nearer to Me than speech is to your tongue, or thought is to your heart, or nearer than your soul to your body, or nearer than your eyesight to your eyes?' Musa (alaihis salaam) replied: 'Yes, indeed, O Allah!'. Allah Ta'ala said: 'Then recite much Salawat on the Rasool Muhammad (Sallal Laahu Alaihi Wasallim).

10. It is written in "Nuzhat-ul-Majalis" that a man fell sick and was about to die. He was shivering and fearing the tortures of the grave and the tortures of the Day of Judgement. All of a sudden, a pious man caught hold of his hand and told him that he should be perfectly at ease as the Durood Shareef which he had recited in abundance during his life time is certainly to come to his rescue. The man, thereafter, died very peacefully.

11. Once, a passenger bus travelling from Mir Purkhas to Hyderabad, Pakistan, collided with a truck loaded with heavy machinery tools. About 120 passengers were travelling in that bus and all but one of the passengers was badly injured. That one man was reciting Durood Shareef on the Holy Prophet (Sallal Laahu Alaihi Wasallim) at the time of the collision. When the journalist and the members of the police team later interviewed this man, he disclosed that he was constantly reciting Durood on Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) and Allah Ta'ala saved him. A similar incident took place in a bus travelling from Karachi to Hyderabad.

12. Abu Hafs Samarqandi (radi Allahu anhu) writes in his book, "Rownaqul Majaalis": In Balkh there lived a merchant of great wealth and substance. When he passed away, his two sons divided his estate among themselves equally. Among the inheritance there were three hairs of Rasoolullah (Sallal Laahu Alaihi Wasallim). Each one took one. The elder brother suggested that they cut the third one in half, each then taking one piece. This suggestion filled the younger brother with distress and he exclaimed, "That shall never be done. The blessed hair of Rasoolullah (Sallal Laahu Alaihi Wasallim) shall not be cut". The elder then suggested, "Will you be satisfied that these three hairs come to you as your portion of inheritance, while I take the rest of the estate?" The younger brother agreed to this with great pleasure and satisfaction. The elder brother then acquired all that the father had left behind. The younger brother had the three hairs. He kept those hairs on his person at all times. Very often he took them out, looked at them and recited Salaat upon the Nabi (Sallal Laahu Alaihi Wasallim).
Not long thereafter, the elder brother had squandered and exhausted all his wealth, while the younger one became very wealthy. After some time the younger one died, someone from among the saintly ones saw a dream wherein Rasoolullah (Sallal Laahu Alaihi Wasallim) appeared to him and said, "If there be anyone with any kind of need, let him proceed to the grave of this person, sit down there and beg of Allah his need". (Qawlu Badee)

The same story is told in "Nuzhatul Majaalis", but with a slight addition. The story there says that when the elder brother became a pauper and saw Rasoolullah (Sallal Laahu Alaihi Wasallim) in a dream. He complained to Rasoolullah (Sallal Laahu Alaihi Wasallim) of great poverty. Rasoolullah (Sallal Laahu Alaihi Wasallim) told him: "O unfortunate one, you turned away from my hair and your brother accepted them and whenever he looked at them, he recited Salawat on me. For this reason, Allah had made him most fortunate, both in this world and in the Hereafter". When the elder brother awoke, he went forth and became one of the servants of his younger brother.

13. In "Nazhatul Majaalis", it is narrated that Hazrat Abu Haa'mid Qazwaini (radi Allahu anhu) said: A man and his son were on a journey. On the way, the father died and his face was transformed to that of a swine. The son, seeing this, cried bitterly and prayed to Allah. Soon the son fell asleep and saw a man telling him, "Your father used to consume interest (usury) and it is for this reason you see his face thus. But rejoice for Rasoolullah (Sallal Laahu Alaihi Wasallim) interceded on his behalf because whenever he heard his holy name he recited Salaat on him. Through the intercession of the Rasool (Sallal Laahu Alaihi Wasallim), he has been made to return to his original form".

14. Once while Hazrat Fareeduddin Data Ganj-e-Shakr (radi Allahu anhu) was explaining the excellence of Durood Shareef, a few Faqirs came to him. They told him that they were travelling to perform the Hajj and that they had no money for food and for the journey. The great Saint then offered them a few seeds of eaten dates upon which he recited the Durood Shareef. When the Faqirs looked at the date seeds, they were surprised to see that it changed into pieces of gold.

15. It is reported in "Al-Qolul Badi" that a lady once approached Hazrat Sheikh Hassan Basri (radi Allahu anhu) and asked him whether it was possible to see her deceased daughter in a dream or not. The great saint ordered her to go home. Before sleeping, she was asked to read four Rakaah of Salaah and in each Rakaah,
after Sura Fatiha, she was to recite Sura Kaafirun once. She was told to continue reading the Durood Shareef after the Salaah till she fell off to sleep.

When she did all this, that night, she saw her daughter in her dream. She was shocked to see her daughter in terrible pain and anguish. She also saw that her daughter was locked by chains of fire and was completely surrounded by fire.

She told Hazrat Hassan Basri (radi Allahu anhu) about her dream and he advised her to give some Alms. After a few days, Sheikh Hassan Basri (radi Allahu anhu) himself dreamt of a young girl sitting on a throne and wearing a gold crown. When she asked the great Saint whether he recognised her or not, he replied that he did not. She then said: "I am the daughter of that woman who had related to you her dream". Sheikh Hassan Basri (radi Allahu anhu) then told her that according to her mother, she was in the pit of Hell and asked her how she reached that position.

The girl replied: "O Friend of Allah! About 70 000 others and myself were being punished by Almighty Allah by His Justice. But one day, a lover of Nabi Muhammad (Sallal Laahu Alaihi Wasallim) was walking by. As he passed by our graves, he recited the Durood Shareef and then conveyed the Sawaab of the Durood Shareef to us. Almighty Allah accepted the Durood Shareef. As a result of this, all of us who were in punishment were saved and granted Jannah".

Continued on next page.

H. A GOLDEN PAGE OF HUMAN HISTORY

Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) occupies an exalted, everlasting and the most unique position in the religious history of mankind. Of all the Founders of Religion only Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) is the first and the last to claim that the Message which he brought from Allah Ta'ala to mankind is absolutely complete and final, that his dispensation shall remain in force till the end of the world, and after him no Divine Messenger will come to modify, add, subtract or abrogate any of his teachings. In him, the institution of Prophethood attained its full, final and most perfect form.

History shows that the world from the beginning has not produced any other man who can rival the Prophet of Islam (Sallal Laahu Alaihi Wasallim) in the field of his teachings, his actions, his deeds or practical way of life.
It was Hazrat Muhammad's (Sallal Laahu Alaihi Wasallim) grandest contribution to the elevation of his fellow-men that he re-affirmed the sovereign principle of Monotheism and universal brotherhood of man transcending all barriers that people erect in ignorance and fear. Hazrat Muhammad (Sallal Laahu Alaihi Wasallim) arose in the midst of a society that was cruelly barbarous, which had no culture, no manners, no society and no civilisation. Humanity was coming very close to calamity. Imagine the same society is today the noble torch-bearer of a new and excellent civilisation. This is one of the main miracles the Prophet of Islam (Sallal Laahu Alaihi Wasallim) performed and world history bears testimony to this truth. In a short span of 23 years he brought under one banner a most barbarous tribe spread over 2 000 000 square miles of a very remote region of the world.

It is a universal fact that Hazrat Muhammad (Sallal Laahu Alaihi Wasallim) is the only Prophet in whose honour praises have been sung by all other religious leaders and some have rather recommended to their followers to follow the path of this great Prophet. People like Guru Nanak, the spiritual head of Sikh sect, and George Bernard Shaw, the philosopher, are such personalities.

Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) accomplished what he undertook in his own short span of life with limited means and all round adversities, trials tortures and tribulations. The task that he accomplished, the work that he did, the manners and the character that he exhibited, and above all, the way in which he completed this stupendous task, is itself a clear proof of his being the last and the living Messenger of Allah whose religion is perfect, character blotless and complete, and teachings marvellous in all respects.

What he preached appealed to man's reasons and rational faculties rather than to mere sentimentalism, fanaticism, irrationality and superstition. He showed what was crystal clear.

Although he was apostle, philosopher, reformer, religious head, statesman, orator, commander, soldier, administrator, and the head of state, he never sat an inch above the place where his followers used to sit, or ate a morsel more than his Companions ate or wore what was superior than what others used to wear. He was a selfless and sincere friend, perfect guide, graceful companion, loving teacher, an impartial judge and above all a simple and straightforward person. He sat in such a simple attire and mixed up so freely and simply with all the common people that the foreign delegations visiting his capital used to inquire from others as to who the Prophet of Islam was. Can any head of the state or any religious head in any part of
the world boast to possess such an amicable nature? Can any head of state be so courageous?

History has known many great and glorious civilisations. The main amongst them being the Chinese civilization, Greek civilization, Roman civilization, Marxism and the Imperialistic. None owes its origin and establishment to a single individual. Nor can it be counted as everlasting. Moreover, these civilisations of the world covered a certain field and certain part of the world. All the civilisations were basically collective efforts of many, but Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) gave Islamic civilisation single-handedly for all times to come.

I. UNIVERSAL FACTS ABOUT SAYYIDUNA RASOOLULLAH (Sallal Laahu Alaihi Wasallim)

Over the hills of Makkah, there was a heavenly glow. The birth of our Prophet (Sallal Laahu Alaihi Wasallim) was an earth-shaking event in the year 570 A.D. Born in the most backward and uncivilized city of Makkah in the Middle East, lived only 63 years in this world, remained unlettered throughout, but changed the destiny of the entire humanity. The whole culture of humanity and the existence of human race was revolutionised during these 23 years of his Prophethood and throughout the world he was the only one single person with multiple capacities who could successfully carry out this stupendous task in such a short span of time and amidst untold adversities. He was the Prophet who uprooted Polytheism once for all.

His father, Hazrat Abdullah (radi Allahu anhu) and mother, Bibi Aaminah (radi Allahu anhu), passed away after his birth. His grandfather, Hazrat Abdul Mutallib (radi Allahu anhu), who took care of him, too soon passed away. He was thus an orphan. Dai Halimah (radi Allahu anha) took care of him for full five years in the desert. But no one knew at that time that this shy, sweet and sublime orphan will grow up to be the greatest and the last Prophet of Allah and show the world the real path to salvation in the most simple and straight-forward style. They never knew that he is Mercy for them as well as for all the worlds and all the generations and all ages so long as the world lasts. Allah Ta’ala says in the Holy Quran: "We sent to you not but as a Mercy for all mankind".

The personality of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) is the most perfect and profound in history. A personification of the moral code of life as enshrined in the Holy Quran, he created a moral society and a just State that
blended the spiritual with the temporal in the most beautifully balanced synthesis. This was the only Prophet whose words and deeds were 100% alike. He preached what he and his Companions practised, he treated the King and commoner alike. He was sweet, simple, civil and kind to each and everyone. He never hurt the feelings of even his deadliest enemy.

Let us see how some great men, who were not Muslims, but fascinated by Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), have described him before the World:

1. Lord Hadly, Sir Charles Archibald, Thomas Carlyle, H.G. Wells, Gibbon, George Bernard Shaw, Guru Nanak, Napoleon Bonaparte, Mahatma Gandhi, Bertland Russel, Dozy, Michael H. Hart and a countless number of historians, philosophers, authors, statesmen and orators have painted a marvellous picture of the Prophet's (Sallal Laahu Alaihi Wasallim) personality and echoed to salute him, his preaching and his practices.

2. In a number of religious books of other religions, extraordinary record of the doings of the Holy Prophet of Islam (Sallal Laahu Alaihi Wasallim) and prophecies about his birth can clearly be seen. For instance, in Sanskrit religious books the following description is vividly written: "O People! Listen to this sympathetically, the man of praise (Muhammad) will be raised amongst the people whose loftiness of position touch the Heaven and lowers it". (Sanskrit Holy book)

3. Socrates, the Greek philosopher, told his followers that a man will come from Arabian land, introduce a new religion of purity and peace. He will come earlier and bring prosperity to each and every one.

4. In the book "Prophet of East", the famous writer of Asia, Diwan Chand Sharma, writes that Muhammad (Sallal Laahu Alaihi Wasallim) was the soul of kindness and his influence was never at all forgotten.

5. British Prime Minister, Mr James Callaghan, said on the 5th of February 1979 in a programme "World this Week" on 1978 and events in 1979 in a television interview with B.B.C. that, "traditions, faith and belief of Prophet Muhammad's religion, Islam commands great support and are indeed very worthy beliefs".

6. In the famous book, "The 100 Great", Sayyiduna Rasoolullah's (Sallal Laahu Alaihi Wasallim) name has been selected to be first of all others. The writer, Mr
Michael H. Hart, writes that he is the only one in the world who is the greatest in the worldly affairs as well as in the ecclesiastical affairs alike.

7. There are thousands of the authors of the world, including Russians, who have placed Sayyiduna Rasoolullah's (Sallal Laahu Alaihi Wasallim) name on the top of the Law Givers of the World.

8. Prof. Muir writes: "All agree in ascribing to the youth of Muhammad (peace be on him) a modesty of truth and purity of manners rare amongst the people. Endowed with refined mind and delicate taste, reserved and humble, he lived much within himself. The fair character and honourable bearing of unobtrusive youth was the approbation of his fellow citizens and by common consent received the title of 'Al Amin' - The Trustworthy. Even those who opposed him agreed to this title".

9. Mr Marcus Dods writes in his book, "Muhammad, Buddha and Christ": "Certainly Muhammad had most important characteristics of the Prophetic order. He saw truth about God which fellow men did not see, and he had an irresistible inward impulse to publicise this truth. In respect of this latter qualification, Muhammad may stand first in comparison to most courageous of the heroic Prophets of Israel. For truths sake he risked his life, he suffered daily persecution for years and eventually banishment, the loss of the property, separation of his fellow citizens and of his friends, he suffered in short as much as any man can suffer short of death. No bribe, threat or inducement could silence him".

10. Arthur Gilman, in his famous book, "Saracens", writes: "The day Muhammad's (peace be on him) greatest triumph over his events was also the day of his grandest victory over himself. He freely forgave the Koraysh. Muhammad's victory was in very truth one of religions and not of politics, he rejected every token of personal homage and declined all legal authority and when the naughty chiefs appeared before him he asked, 'what you can expect at my hands? ' 'Mercy O generous brother.' 'Be it so. You are free', he exclaimed".

11. In the book, "The History of Intellectual Development", Mr John William Draper, says: "A Prophet was born at Mecca in Arabia, the man who of all men has exercised the greatest influence upon human race".

12. Sir Charles Edward Archibald was a Lieutenant in the British Royal Defence Corpse. He was also the President of the Royal Selsy Conservative Society of Britain. He was so much influenced by the life and works of Muhammad (Sallal Laahu Alaihi Wasallim), the Prophet, that he embraced Islam on 20th December
1923. Abdullah was his new name. He was a popular writer, thinker, statesman and was familiarly known as Sir Abdullah Hamilton. He has written volumes on Islam, and in praise of the Prophet (Sallal Laahu Alaihi Wasallim).

13. John Davenport says: "There is no doubt that amongst all Lawgivers and Conquerors, there is not a single one whose life story is found in more details and authenticity than that of Prophet Muhammad (peace be upon him)".

14. Dr A.K. Germanus, a well-known historian and author of Hungary, who was also for a few years in association with Rabindranath Tagore, embraced Islam and his new name was Abdul Karrim. This was all due to the influence of Sayyiduna Rasoolullah's (Sallal Laahu Alaihi Wasallim) teaching and his practical life which he studied thoroughly.

15. A number of other non-Muslim authors of Europe, Asia and Africa have also written volumes on the Prophet of Islam. Only a cursory glance at these books will show as to how minutely they have studied the life of the Holy Prophet (Sallal Laahu Alaihi Wasallim) and reached at a definite conclusion that he was the greatest of all. Some of them have declared the Holy Prophet (Sallal Laahu Alaihi Wasallim) as the President of all the Prophets of Allah.

16. Dr Johnson paid his tribute to Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim) in the following words: "His purely historical character, his simple humanity, claiming only to be a man among men, his intense realism, avoiding all mystical remoteness; his rejection of miracle; the thoroughly democratic and universal form under which his idea of the Divine monarchy led him to conceive the relations of men; the force of his ethical appeal; ... all affiliate Muhammad (peace be upon him) with the modern world".

17. George Bernard Shaw opines: "I believe that if a man like Muhammad (peace be upon him) were to assume the dictatorship of the modern world, he would succeed in solving its problems in a way that would bring it much needed peace and happiness".

The Holy Prophet (Sallal Laahu Alaihi Wasallim) shed a brilliant light on all problems with which humanity has had to tackle and grapple. His sayings deserve to be studied by all those who want justice, equality and brotherhood established upon earth.
Let us inform our western world that their Prophet Jesus (I'sa alaihis salaam) declared in the most explicable terms to his followers, thus, "O Children of Israel, surely I am the Messenger of Allah to you verifying that which is before me of the Torah and giving the good news of a Messenger of Allah who will come after me his name being Ahmad (Muhammad)".

The historians of the world have whole-heartedly admitted that Prophet Muhammad (Sallal Laahu Alaihi Wasallim) is that supreme model of human conduct and behaviour that we are enjoined to emulate and imitate. "As regards all standards by which human greatness is measured, we may ask, is there any one greater than Prophet Muhammad?" (Lamartine)

He lived 13 years at Makkah and 10 years in Madina Shareef. He lived the most simple life, he kept all his Companions close to him and all the 23 years were his years of hard toil and continuous exertion. He fought battles and wards, won them, managed the affairs of the State and gave justice to friend and the foe alike, and his words had a magical impact upon life action and behaviour of all humanity.

In only 10 years that he lived in Madina Shareef, he destroyed idolatry, uprooted all evils from the society, raised woman from the status of a chattel to a complete legal equality with man, eradicated drinking and immorality which had till then disgraced the human race, made men in love with faith sincerity and absolutely honest dealings, transformed tribes who had been for centuries content with all kinds of ignorance into a people with ever increasing thirst for knowledge, and for the first time in human history made universal human brotherhood a fact and principle of common law. The life of the Holy Prophet of Islam in fact was a miracle in itself judging the above facts.

Writing on the personality of Sayyiduna Rasoolullah (Sallal Laahu Alaihi Wasallim), Sir Stanley Lane-Poole says: "In his habits he was extremely simple, although he bestowed great care on his person. His eating and drinking, his dress and his furniture retained, even when he had reached the fullness of power, their almost primitive nature. The only luxuries he indulged in were arms, which he highly prized, and a pair of yellow boots, a present from the Negus of Abyssinia. Perfumes, however, he loved passionately, being most sensitive to smells. Strong drinks he abhorred.

"He was gifted with mighty powers of imagination, elevation of mind, delicacy and refinement of feeling. He is more modest than a virgin behind her curtain, it was said of him. He was most indulgent to his inferiors, and would never allow his little page
to be scolded whatever he did. Ten years, said Anas, his servant, I was about the prophet, and he never said as much as 'uff' to me.

"He was very affectionate towards his family. One of the boys died on his breast in the smoky house of the nurse, a blacksmith's wife. He was very fond of children; he would stop them in the streets and pat their little heads. He never struck anyone in his life. The worst expression he ever made use of in conversion was 'What has come to him? May his forehead become darkened with mud!' When asked to curse someone he replied, 'I have not been sent to curse, but to be a mercy to mankind'.

"He visited the sick, followed any bier he met, accepted the invitation of a slave to dinner, mended his own clothes, milked the goats, and waited upon himself, relates summarily another tradition. He never first withdrew his hand out of another man's palm, and turned not before the other had turned.

"He was the most faithfully protector of those he protected, the sweetest and most agreeable in conversation. Those who saw him were suddenly filled with reverence. Those who came near loved him; they who described him would say, 'I have never seen his like either before or after'. He was of great reservedness, but when he spoke, it was with emphasis and deliberation, and no one could forget what he did".

Napoleon Bonaparte, Emperor of France says: "Muhammad (peace be upon him) was a prince; he rallied his compatriots around him. In a few years, the Muslims conquered half of the world. They snatched away more souls from false gods, pulled down more idols, demolished more pagan temples in fifteen years than the followers of Moses and Jesus did in fifteen centuries. Muhammad (peace be upon him) was a great man. He might have been, in fact, a god, if the revolution which he was instrumental in bringing about had not been prepared by circumstances. When he appeared, the Arabs had been, since many years, afflicted with civil wars. All those nations that have achieved great things have done them when they came out of such ordeals that renewed equally their souls and their bodies. If the battles of Kadesia and (gap in the original MSS) which enabled the intrepid Muslims to plant the standard of the Prophet on the banks of the Oxus and on the frontiers of China; if those of Ajnadin and Yarmuk, which caused Syria and Egypt to fall under their dominion, were turned against them; if the Khalids, the Zerars and the Amrs had been defeated and repelled to the vast deserts, the Arabs would have gone back to their wandering life; they would have lived like their forefathers, poor and miserable; the names of Muhammad, Ali, and Omar would have remained unknown to the World".
The Prophet of Islam (Sallal Laahu Alaihi Wasallim) attained eminence due to his excellence. He dispelled the darkness with his radiance. Very splendid are his qualities and on him and his family. May Allah Ta'ala shower His blessings in countless number. If we recite Durood in abundance, we are sure to enter Paradise safe and sound.

Let us say Salawat in abundance and get the maximum benefit and blessings of Holy Prophet (Sallal Laahu Alaihi Wasallim), his love, worldly success, and in addition to all this, salvation of the next world.

Continued on next page.

J. A GUIDE TO PRACTICAL LIVING FROM THE BLESSED LIPS OF SAYYIDUNA RASOOLULLAH (Sallal Laahu Alaihi Wasallim)

Read a Hadith and light the way:

1. I leave with you two things; as long as you hold fast to them both, you will never be misguided – the Kitab (Book) of Allah and Sunnat of His Rasool (Messenger). (Muwatta)

2. He has tasted the sweetness of faith who is pleased with Allah as Rabb, with Islam as Deen and with Muhammad (Sallal Laahu Alaihi Wasallim) as Rasool (Messenger). (Sahih Muslim)

3. Blessed is he who is guided to Islam, and whose livelihood is just sufficient and who is contented therewith. (Tirmidhi)

4. Everyone of my followers will enter Jannat (Paradise) except he who refused. He (the Rasool of Allah) was asked: And who has refused (truth)? He said: Whosoever obeys me shall enter Jannat (Paradise) and whoever disobeys me has refused. (Sahih Bukhari)

5. The Pleasure of the Rabb is in the pleasure of the father, and the displeasure of the Rabb is in the displeasure of the father. (Tirmidhi)

6. A man asked: O Rasool of Allah (Sallal Laahu Alaihi Wasallim): What are the rights of the parents over their children? He replied: They are your Jannat (Paradise) and your Jahannam (Hell). (Ibn-Majah)
7. No father can give a better gift to his son than good manners. (Tirmidhi)

8. Let no believing man hate a believing woman. If he hates one trait of her character, he should be pleased with another that is within her. (Sahih Muslim)

9. Whichever female dies while her husband was pleased with her, will enter Jannat (Paradise). (Tirmidhi)

10. The most perfect of the believers in faith is he who is the best of them in conduct, and the best of you are those who are the best to their wives. (Tirmidhi)

11. If a young man shows honour to an old man on account of his age, Allah will create for him in his old age someone who will show him honour. (Tirmidhi)

12. You will see the believers in their mutual kindness, displaying love and sympathy just like one body. When a limb complains, the whole body responds to it with wakefulness and fever. (Agreed)

13. You shall not enter Jannat until you believe; and you will not believe until you love one another. Shall I not guide you a thing? When you will do it, you will love one another. Spread (Salaam) among you. (Sahih Muslim)

14. Be not happy over (the sorrows of) your brother, lest Allah shows mercy to the latter and tries you. (Tirmidhi)

15. The duties of a Muslim towards another Muslim are five: to return his greeting, to visit the sick, to follow the bier of a dead man, to accept his invitation, and to respond to one’s sneezes. (Agreed)

16. Eat together and be not separate, because blessings is only with the united body. (Ibn-Majah)

17. If a Muslim is afflicted with any trouble, continuous pain, anxiety, sorrow, harm, disaster, and even a thorn which he is pierced with - Allah expiates his minor sins thereof. (Agreed)

18. Allah is not kind to one who is not kind to men. (Agreed)

19. He who is devoid of kindness is devoid of good. (Sahih Muslim)
20. Be careful of (narrating) traditions from me except what you know. Whoso imputes falsehood to me intentionally, let him then seek his abode in the fire. (Tirmidhi)

21. When a man dies, all his actions are cut off from him except three: ever recurring charity; or knowledge from which benefit it derived; or virtuous son praying for him. (Sahih Muslim)

22. Whoso interprets the Quran according to his opinion, let him seek his abode in the fire. And in a narration: Whoso interprets the Quran without knowledge, let him seek his abode in the fire. (Tirmidhi)

23. Whoever guides towards good, will have a reward of one who acts up to it. (Hadith)

24. The dearest to me among you is he who is the best of you in conduct. (Sahih Bukhari)

25. Whoso gives up falsehood which is void, there is built for him a mansion in the corner of Jannat; and whoso gives up dispute while he has right (to it), there is built for him a mansion in the middle of Jannat; and whoso makes his conduct good, there is built for him a mansion in its loftiest part. (Tirmidhi)

26. One (on the Day of Judgement, before Allah) will not be able to move away until he has accounted for his:
   a. Life, how it was spent,
   b. Knowledge, to what use it was put,
   c. Wealth, how it was acquired and spent,
   d. Body, how it was utilised? (Hadith)

27. Avoid the seven deadly sins. The Companions asked: What are they, O Rasool of Allah (Sallal Laahu Alaihi Wasallim)? The Rasool of Allah (Sallal Laahu Alaihi Wasallim) replied:
   a. Attributing partner to Allah,
   b. Magic,
   c. Murder,
   d. Usury,
   e. Misappropriating that which belongs to orphans,
f. Turning the back on the day of Jihad,
g. Levelling charges against chaste and innocent women. (Hadith)

28. An honest and trustworthy merchant shall be with the Ambiya (Prophets) and the Martyrs and the pious men. (Hadith)

29. Hazrat Abu Huraira (radi Allahu anhu) said: O Rasool of Allah! (Sallal Laahu Alaihi Wasallim) I offer myself. Rasoolullah (Sallal Laahu Alaihi Wasallim) caught his hand and enumerated five advices:

a. Avoid what is unlawful, and you will be praying more than others,
b. Be satisfied with what Allah has allotted to you, and you will never feel any lack,
c. Be good to your neighbours, and you will attain the position of a Mu'min (Faithful),
d. Choose for others what you choose for yourself, and you will be a perfect Muslim,
e. Do not laugh too much, for laughter deadens the heart. (Hadith)

30. Be responsible for six things, and I shall be responsible for your entry into Jannat:

a. Speak always the truth,
b. Fulfil all your promises,
c. Return any article given to you in trust in its proper condition,
d. Guard the secret places of your body,
e. Keep your eyes down,
f. Hold off your hands (from tyranny and wrong doing). (Hadith)

31. Rasoolullah (Sallal Laahu Alaihi Wasallim) forbade blood sports, like the Bedouins. (Hadith)

32. Rasoolullah (Sallal Laahu Alaihi Wasallim) said:

a. To gaze at a strange (ghair mahram) woman is the Zina (adultery) of the eyes,
b. To listen to passion-stirring words is Zina of the ears,
c. To converse with a strange women (and derive pleasure therefrom) is Zina of the tongue,
d. To touch a strange women is Zina of the hands,
e. To walk towards her is Zina of the feet,
f. The heart desires and craves; the sexual organs then either testify to these or deny them. (Sahih Muslim)
33. Allah Ta'ala will not cast a merciful glance towards the person that commits sodomy or anal sex with his wife. (Mishkaat)

34. (Part of) the beauty of a man's Islam is to leave what does not concern him. (Tirmidhi)

35. Don't be moved by anger. He (the man seeking advise) then repeated (i.e. his request) several times, but Rasoolullah (Sallal Laahu Alaihi Wasallim) said: Don't be moved by anger. (Sahih Bukhari)

36. Surely (for you) every Tasbih is an act of charity, every Takbir is an act of charity, every Tahmid is an act of charity, the commanding of right actions is an act of charity, and your sexual intercourse (with you wives) is an act of charity. They asked, (in surprise), O Rasool of Allah (Sallal Laahu Alaihi Wasallim)! Can it be that anyone of us fulfils his passion, and be rewarded for it? Rashoolullah (Sallal Laahu Alaihi Wasallim) said: Do you see, if you got it (i.e. sexual satisfaction) through unlawful means, would there be sin in it? In the same manner, there is reward for him who performs it lawfully. (Sahih Muslim)

37. Whosoever among you sees an undesirable thing, he should change it with his hand. But, if he cannot, he should do it (i.e. change it) with his tongue. If he is not able to do that even, he should do it with his heart, and that is the weakest of faith. (Sahih Muslim)

38. Whoso kills a sparrow for nothing, it will cry loud to Allah on the Day of Resurrection, saying, O my Rabb! Such-and-such a man killed me for nothing: he never killed me for any good. (Nisai)

39. Every good word is charity. (Hadith)

40. Almsgiving extinguishes the Wrath of Allah. (Tirmidhi)

41. That a man give a dirham in alms during his lifetime, is better for him than that he should give a hundred dirhams at his death. (Abu Dawud)

42. Cleanliness is one-half of faith. (Sahih Muslim)

43. To be alone is better that (to have) a bad companion; and a good companion is better than being alone; and dictating the good is better that keeping silence; and silence is better than dictating evil. (Baihaqi; Mishkaat Shareef)
44. Whoso curses a thing when it does not deserve it, - makes the curse to return upon him. (Abu Dawud)

45. All sins are pardoned of a Martyr except (his) debts. (Sahih Muslim)

46. I said: O Rasool of Allah! (Sallal Laahu Alaihi Wasallim) I have so much hair upon my head, should I then comb it? The Rasool of Allah (Sallal Laahu Alaihi Wasallim) said: Yes, and also do it justice! (Nisaai)

47. Deliberation is of Allah, and haste is of Satan. (Tirmidhi)

48. The most hateful of (all) lawful thing, in the sight of Allah, is divorce. (Abu Dawud)

49. The women who seeks divorce from her husband, without being forced (to it due to unjust treatment), shall not smell the fragrance of Jannat. (Tirmidhi)

50. I never saw anyone smile more than the Prophet. (Tirmidhi)

51. No present or gift of a parent, out of all the gifts and presents to a child, is superior to a good education. (Tirmidhi)

52. The best part of faith is to say, There is no Allah but Allah, and the least of it is to remove all injurious things from the (public) road. (Sahih Bukhari)

53. Faith is a restraint against all unjust violence, let no Mu'min commit violence. (Abu Dawud)

54. Whoso brings up three daughters or three sisters, or two sisters or two daughters, and gives them a good education, and treats them well, and gives them in marriage, for him is Jannat.(Abu Dawud)

55. Feed the hungry, visit the sick, and free the captive. (Sahih Bukhari)

56. There are four qualities which being (found) in any make him a complete hypocrite; and whoever has one of these, has one hypocritical quality until he avoids it: perfidy when trusted, lying when speaking, leaving in the lurch when convenanting, and wickedness when quarrelling. (Sahih Bukhari)

57. Every deen has a distinctive virtue, and the distinctive virtue of Islam is modesty. (Malik)
58. Whoso walks in a path seeking knowledge therein, Allah will thereby make easy for him the path of Jannah. (Sahih Muslim)

59. Whoso goes forth in search of knowledge, engages himself in the cause of Allah until he returns (home). (Tirmidhi)

60. When the Rasool of Allah (Sallal Laahu Alaihi Wasallim) sent me as a Governor of Yemen, he said: Beware of leading a luxurious life for verily the servants of (Allah) never lead a luxurious life. (Ahmad)

61. When a servant (of Allah) tells a lie, (his) Angel goes away from him to the distance of a mile, because of the internal commotions of what it brings. (Tirmidhi)

62. When there are three men, let not two engage in a private discourse without the third, for that may grieve him. (Sahih Bukhari)

63. A woman is married for four qualifications: for her wealth, for her birth, for her beauty, and for Deen; but you look out for Deeni women; and if you do it for any other consideration, your hands will be rubbed in dirt! (Sahih Bukhari)

64. Allah is not merciful to him who is not merciful to men. (Sahih Bukhari)

65. Whoso shows (a way) to good, shall have a reward like that of the man who does it himself. (Sahih Muslim)

66. Eat and give alms and cloth yourselves without being extravagant or vain. (Sahih Bukhari)

67. In his journeys, Rasoolullah (Sallal Laahu Alaihi Wasallim) would remain in the rear, taking care of the weak, and seating them behind him, and he would also pray for them. (Abu Dawud)

68. A Mu'min does not eliminate, nor curse, nor is he a doer of filthy actions, nor is he an impudent fellow. (Tirmidhi)

69. He is not a Mu'min who eats his fill while his neighbour lies hungry by his side. (Baihaqi)

70. Seize five opportunities before the five (calamities): your youth before weakness in old age; your health before your sickness; richness before poverty; your leisure before business; your life before death. (Tirmidhi)
71. The worst of feasts are the marriage feasts in which the rich are invited and the poor left out. (Sahih Bukhari)

72. Send presents to one another, for verily presents take away the grudge of the heart; and let no neighbour despise the present of his neighbour, be it ever so little. (Tirmidhi)

73. Rasoolullah (Sallal Laahu Alaihi Wasallim) loved an action which could be performed regularly, although it was little. (Nisaai)

74. Whoso causes (others) to hear (of his virtues) Allah will disgrace him thereby; and whoso shows (himself) off, Allah will humiliate thereby. (Sahih Bukhari)

75. Whoso holds fast to my example during the corruption of my people, he shall have the reward of hundred Martyrs. (Baihaqi)

76. He who spends in the Cause of Allah will have his reward seven hundred times. (Tirmidhi)

77. Avoid all things doubtful for those that are not doubtful, verily truth brings quiet, and falsehood doubt. (Tirmidhi)

78. Moderation in expenses is half livelihood, and the love of men is half wisdom, and good questioning is half knowledge. (Baihaqi)

79. There are two traits which are never found together in a hypocrite: good conduct and the understanding of Deen. (Tirmidhi) 80. There is a trial for every people, and the trial for my people is wealth. (Tirmidhi)

81. The world is a provision, and the best provision of the world is a virtuous woman. (Sahih Muslim)

82. I have left behind me no more greater trial for men than woman. (Nisaai)

83. No man is alone with a strange woman, but Satan is the third among them. (Tirmidhi)

84. I asked the Rasool (Sallal Laahu Alaihi Wasallim) with regard to a sudden glance cast on a woman. He said: Turn away your glance. (Sahih Muslim)
85. My companions are like stars, whosoever (from among them) you (choose to) follow, you will be guided. (Mishkaat)

86. All actions depend upon its intention. (Sahih Bukhari; Sahih Muslim)

87. Offering prayer in congregation carries twenty-seven times greater reward than offering it alone. (Sahih Muslim)

88. I am the last of prophets and there will be none after me. (Sahih Bukhari; Sahih Muslim)

89. When someone makes his Wudhu at home and walks to the mosque with the intention of discharging an obligation to Allah, then each (alternate) step cancels a sin while the other one adds to his virtues. (Sahih Muslim)

90. Narrate the virtues of the dead and refrain from revealing their sins. (Abu Dawud)

91. Remember often the terminator of pleasures (i.e. death). (Tirmidhi)

92. When your good deeds make you happy and your bad deeds make you sad, you have Imaan. (Ahmad)
What is light on the tongue but heavy on the Scale? Dhikr, the remembrance of Allah.

“O You who believe! Remember Allah with much remembrance” [33:41].

During the hustle and bustle of our frantic lives, the day seems to go by so quickly that it is not until a rare quiet moment late at night that we may realize we have not remembered Allah throughout the day. Apart from the five daily prayers (which themselves are forever threatened to be rushed through or forgotten), did we take a single moment from our day amongst the creation to remember the Creator? A flimsy “Alhamdulillah” may slip from our tongues but little reflection may go with it. The lack of dhikr, or remembrance in Allah, can be blamed on mismanaging time or forgetfulness; but the truth is, we may not truly understand the weight on these short words or phases on our hearts and souls. And the rewards! The Messenger of Allah describes the incentives to remembering Allah throughout or day. Basically, if you remember Allah in this life, He will remember you (and grant you wonderful things) in this life and the next.

*The Prophet said,*

“Allah says: ‘I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him) and I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers
Me in a group of people, I remember him in a group that is better than they; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running" [Sahih Bukhari].

Below is a short list of some remembrances that you can incorporate in your day. The goal is to make these beautiful praises of the Creator come up from your heart and roll off of your tongue with ease.

1. **Quran**: Ultimately, the best *dhikr* is reading the Quran.

   **Reward:**

   You will be rewarded 10 rewards for every letter read. This prize basically illustrates the weight of the Quran in terms of where it should be in your life.

2. **SubhanAllah or SubhanAllah wa bihamdihi** ("I praise Allah (or All praise if to Allah) above all attributes that do not suit His Majesty.")

   **Reward:**

   A tree will be planted for you in Paradise. Nice! Start growing your own forest right now! Another hadith relates that whoever says this 100 times a day, his/her sins will be forgiven even if they were as much as the foam of the sea [Bukhari].

3. **Alhamdulillah** ("All praise is for Allah.")

   **Reward:**

   Your scales will be tipped on the Day of Judgment, full of rewards!

4. **SubhanAllah wal hamdulillah, wa la ilahaillAllah wa Allahu akbar** "I praise Allah (or All Praise if to Allah) above all attributes that do not suit His Majesty. All
praise is for Allah. This is no deity worthy of worship besides Allah. Allah is Great.”

Reward:

This combination of dhikr is the one most beloved by Allah, subhana wa ta’ala. When you say them, sins fall off of you like leaves off of trees.

5. La hawla wa la quwwata illa billah (“There is no power or might except (by) Allah.”)

Reward:

You will enter through a special door in Paradise for those who oft use this remembrance.

6. SubhanAllah (x33), Alhamdulillah (x33), Allahu akbar (x34). Can be recited after salat and before you go to bed/sleep. (“I praise Allah (or All praise if to Allah) above all attributes that do not suit His Majesty. All praise is to Allah. Allah is Great.”)

Reward:

We know that this dhikr is said after each salah, but when Fatima ﷺ the daughter of the Prophet came to her father requesting a servant to help with the household, the Messenger of Allah ﷺ told her to repeat the dhikr before her sleep and the results would be better than having a servant.

7. Astaghfirullah (“I seek Allah’s forgiveness.”)

Reward:
You will get protection from Allah’s punishment. In Surah Nuh, ayah 10-12, Allah relates the story of Prophet Nuh and how he instructed his people to seek Allah’s forgiveness. If they would just say “astagfirullah,” Allah would sent them rain in abundance, and increase their wealth and children, and give them gardens and rivers in Paradise.

8. **Ayahtul-Kursi** [2:255].

**Reward:**

When you recite this verse before you go to sleep, Allah sends a guardian to you and no shaytan will come to you until morning. Those who read this after each salah shall enter Paradise.

**About the Author:**

**Amira Murphy** is an educator and aspiring writer who has been benefitting from Productive Muslim since the website was first launched. She enjoys writing about forgotten and neglected practices from the Prophet’s Sunnah, health and nutrition and green and sustainable living.

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A small Amal for great Sawab:

- **3 Times Surah Fathiha = Sawab Of Reciting 2 Qurans**
- **4 Times Ayat-al-Kursi = Sawab Of Reciting 1 Qurans**
- **4 Times Surah Al- Qadr = Sawab Of Reciting 1 Qurans**
- **2 Times Surah Al- Zilzalah = Sawab Of Reciting 1 Qurans**
- **2 Times Surah Al Aadiyaath = Sawab Of Reciting 1 Qurans**
- **1 Time Surah Al-Takasur = Sawab Of Reciting 1000 Ayats**
- **4 Times Surah Al-Kafiroon = Sawab Of Reciting 1 Qurans**
- **4 Times Surah Al Nasr = Sawab Of Reciting 1 Qurans**
- **3 Times Surah Al-Ikhlas = Sawab Of Reciting 1 Qurans**
Last Two Verses of Surah Baqarah

To Hazrat Abdullah bin Mas'ud(r) the Messenger of Allah (S) said, "If anyone recites the last two versus of Surah Al-Baqarah any night, then they will be enough for him( that is, he will be sage from every evil and disliked thing)."

(Bukhari and Muslim)

Last Ten Verses of Surah Imran

Hazrat Usman(r) said, "If anyone recites the last ten verses of the Surah Al-Imran at any night, the reward for a night spend in prayer will be recorded for him."

(Mishkat)

Surah Baqarah Chases Away the Devil

Rasualallah(S) said, "The devil runs away from that house where Surah Al-Baqarah is recited." (Muslim)

Two Shining Surahs of Qur'an

Rasualallah(S) said, "Surah Baqarah and Al-Imran are the two shining Surahs. They will come as two shades and plead for those who recite them. Recite Surah Al-Baqarah for that (recital) produced blessings and abandoning it produces regret, and the slothful and unable to recite it."

(Muslim)

Power of Ayat-ul-Kursi
Rasuallah(S) would recite Ayat-ul-Kursi once. If anyone recited this and angel is deputed over him by Allah for the night and no devil will approach him.

(Bukhari)

Death: The Path to Paradise

The Messenger of Allah [SAWS] said: "Whoever recites Ayat-ul- Kursi immediately after each prescribed (obligatory) prayer, there will be nothing standing between him and his entering Paradise except death."

[Reported by An-Nasa’i and Ibn Hibban]

Do the following dhikrs 100 times morning and evening.

I have done it and Alhumdualila it take about 5 minutes to say all of them. Give it a try. Allah(swt) loves those deeds that are done frequently even if they are few.

SUBHANALLAH 100X

Rasuallah(S) said, "If anyone recites 100 times in the morning and as many times in the evening Subhanallah, he will get reward as if he performed Hajj 100 times."

(Tirmizi)

ALHUMDUALILA 100X
If anyone praises Allah (AL-HUMDULILA) 100 times each morning and evening, he will receive a reward that is given supplying 100 horses to the warrior (in the cause of Allah).

(Tirmizi)

LA ILHAHA ILLAL LAH 100X

If anyone recites La ilaha illal lah morning and evening 100 times, he will earn a reward equal to that given on releasing 100 slaves who were descendants of Hazrat Isma'il(A).

(Tirmizi)

ALLAHU AKBAR 100X

For one who repeats morning and evening 100 times ALLAHU AKBAR, he will have no one that day who has done as much as he of the pious deed unless he too recited these words or more than them. ”

(Tirmizi)

P.S. If you want more reward, pass this on to everyone you know. It doesn't matter whether the person is religious or not. Inshallah you'll benefit.

ONE MILLION GOOD DEEDS!!!
There is none worthy of worship besides Allah. He is all by Himself. He has no partner. His is the Kingdom, to Him is all praise. He gives and takes life. He is all by Himself. He will not die. In His hands is all good and He has control (power) over all things.

"There is none worthy of worship besides Allah. He is all by Himself. He has no partner. His is the Kingdom, to Him is all praise. He gives and takes life. He is all by Himself. He will not die. In His hands is all good and He has control (power) over all things".

It is stated in the hadith that if a person reads the above dua in the market place, Allah writes one million rewards for him and forgives ONE MILLION sins and raises his status by one million and a house is prepared for him in Jannah.

(Tirmizi, Ibn Majah)

What a great way to earn all these things with just ONE dua. Please memorize it. Write it down and have it memorized. Recite it every time you're shopping or out in the market place. Remember, your deeds don't lead you tot Jannah, your intentions do. Make an intention to praise Allah(swT) and His(swt) high status.

Earn 40,000 Good Deeds
La illaha ilAllahu, Wahidda(n), Ahada(n), Samada(n), lam yatakhidh sahiba(n). Wa la walada, wa la yak(n)ul-lahu kufuwan Ahad

(There is no God except Allah, the One and Only, the Eternal, Who has not taken a partner nor a son. And there is none like unto Him)

Whoever says the words above ten times, then 40,000 (forty thousand) good deeds will be recorded for him.

(Ahmad)

Earn 2,500 Good Deeds

Hazrat Abdullah bin Amr bin al-As(r) narrated that Rasullah(S) has said, "There are two things that if a Muslim does with regularity, he will enter Paradise. Both of them are very easy to do, but those who doe it are few."
After every (fard) prayers recite 10 times Subhanallah, ALhumdulila, Allahu Akbar. When the five times count is made these add up to be 150. The reward on the Day of Resurrection (at ten times) will be 1,500.

When a person prepares to sleep, he should recite 33 times Subhanallah, 33 times Alhumdulia, and Allahu Akbar 34 times. Although their sum is 100 they will fetch a reward of 1,000. Together the two will get a reward of 2,5000. Thus who puts these into practice, his practice will exceed his sins."

The Companions (R) said, "We will not find it difficult to adopt." Rasulallah(S) said, "The devil will approach you while you pray and remind you of different things. When you finish the prayers you will have forgotten your intended practice. The same thing will happen at night. He will see that you go to sleep." (Tirmizi)

Translator’s note: Each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

(Sunan al-Tirmidhi, 3332).

| 1,000 Good Deeds |
SubhanAllah

(Glory be to Allah)

Whoever recites [the above] 100 times, 1,000 deeds are recorded for him or a 1,000 bad deeds are wiped away.

(Sahih Muslim; #4:2073)

SEEDLINGS OF PARADISE

SubhanAllah, walHamdulilah, wa La illaha ilAllahu, waAllahu Akbar, wa la Hawla wa la quwwata illa billah
Abd Allah ibn Mas'ud reported that the Prophet said: "During the Night Journey I met Ibrahim (alayhis salam) who said to me: ‘O Muhammad, convey my greetings to your Community, and tell them that the Paradise is of pure land, its water is sweet, and its expanse is vast, spacious and even. And its seedlings are SubhanAllah, walhamdulilah, wa la ilaha ilAllah, waAllahu Akbar (the above).”" (at-Tirmidhi and Tabarani whose version adds: "There is no power nor strength save through Allah")

(Sahih Muslim; #4:2073)

Opening the Gates of Paradise/ Renewing Faith

La  إِلَـهَـةَ إِلَّا الَّـهُ

La illaha ilAllah(u)

(There is No God But Allah)

Abu Huraira reported that the Prophet said: "When a servant of Allah utters the words la ilaha illallah (there is no God except Allah) sincerely, the doors of heaven open up for these words until they reach the Throne of Allah, so long as its utterer keeps away from the major sins.”
Abu Huraira reported that the Prophet said, "Renew your faith." "How can we renew our faith?" they asked. The Prophet replied: "Say always: la ilaha illallah." (Ahmad with a fair chain of authorities)
The best form of remembrance is (above). (Sahih Muslim; #4:2073)

TREASURE OF PARADISE

La Hawla wa la Quwatta illa Billah
(There is no Might or Power except with Allah)

The above is a treasure from the treasures of Paradise.
Hadrat Abu Dharr al-Ghifari (may Allah be pleased with him) narrates that "my beloved friend" (the Holy Prophet Muhammad, may Allah's blessings and peace be upon him) has enjoined five things upon me.

1. He has commanded me to love and be close to the poor and the downtrodden.
2. He has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank.
3. He has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship.
4. He has commanded me not to ask for anything from anyone as a favor and he has commanded me to speak the truth at all times though it may be bitter for others.
5. He has commanded me to care nothing for the rebuke of those who revile and vilify in the path of Allah, and he has commanded me to recite much the Kalima of: Laa Hawla wa laa Qawwuta Illaa Billah (there is no power or strength but in Allah) because all these things are from the treasurehouse (of Allah) which is under the ninth heaven.

1. Earn a thousand good deeds in Minutes

Prophet Muhammad (Peace be upon him) said: "Is anyone of you incapable of earning one thousand Hasanah (rewards) a day?" Someone
from the gathering asked, "How can anyone of us earn a thousand Hasanah?" Prophet Muhammad (Peace be upon him) said: "Glorify Allah a hundred times by just saying “Subhanallah” and a Good deeds will be written for you, or a thousand sins will be wiped away." (Muslim 4:2073)

2. One of the Rare Treasures of Paradise

Hadrat Abu Dharr [Ra] narrated that Rasulallah [Saw] said: “Should I not tell you of one treasure of the unlimited treasures of Paradise?” I replied spontaneously “Oh Rasulallah (Peace be upon him) that would be an honour indeed!” Rasulallah (Saw) said: “That rare treasure is LA HAWLA WA LA QUWWATA ILLA BILLAH.” (“The strength to do good and to refrain from evil comes from the grace and mercy of Allah!”) - (Ibn Majah)

Hadrat Abu Dharr al-Ghifari (may Allah be pleased with him) narrates that "my beloved friend" (the Holy Prophet Muhammad, may Allah's blessings and peace be upon him) has enjoined five things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank, and he has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship, and he has commanded me not to ask for anything from anyone as a favour and he has commanded me to speak the truth at all times though it may be bitter for others, and he has commanded me to care nothing for the rebuke of those who revile and vilify in the path of Allah, and he has commanded me to recite much the Kalima of: Laa Hawla wa laa Qawwuta Illaa Billah (there is no power or strength but in Allah) because all these things are from the treasure-house (of Allah) which is under the ninth heaven. (Ahmad)
3. A Date Palm planted in Paradise for the one who Recites this

Hadhrat Jaa'bir [Ra] narrated that Rasulallah(Peace be upon him) said: “For the person who recites SUB-HAN'ALLAH HIL AZEEM WA BI-HAM'DIHI, [Pure and perfect is Allah in his glory and praise], - A date palm will be planted for him in Paradise” (Tirmidhi)

Another Narration says:

Forgiveness for Sins Even Though they are like the Foam of the Sea:

Narrated Abu Huraira: Allah’s Apostle said, “Whoever says, ‘Subhan Allaahi Wa bihamdihi, {Allah is free from imperfection and His is the praise}. One hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea.” (Bukhari, Book #75, Hadith #414)

4. We Can Earn Over a BILLION Rewards in Just a Few Seconds!

Narrated ‘Ubaadah that the Messenger of Allah said, “Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for each believing man and believing woman.” (Tabarrani)

5. That Which Shall Have no Equal on the Day of Resurrection:

Narrated Abu Huraira: Allah’s Apostle said, “Whoever says one
hundred times in a day:

“Laa ilaaha illallaah wahdahu laa shareeka lahu, lahu-l-mulk wa lahu-l-hamd wa huwa ‘alaa kulli shai’in qadeer,“

(“None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent),”

he will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.” (Bukhari, Book #75, Hadith #412)

6. Four Phrases that are Heavier on the Scales than an Entire Morning of Dhikrullah (Remembrance of Allah):

The Mother of the Believers, Juwairiyah bint Al-Harith reported that the Prophet came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet said, “Are you still in the same position as I left you.” I replied in the affirmative. Thereupon the Prophet said, “I recited four phrases three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:

Subhan-Allah Wa bihamdihi, ‘adada khalqihi, wa rida-a nafsihi, wa zinatah ‘arshihi, wa midada kalimatihi

(Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good
Pleasure, equal to the ink that may be used in recording the words (for His Praise).” (Muslim)

7. A Phrase that Comes with Rewards in the MILLIONS:

On the authority of Abdullah ibn ‘Umar that the Prophet said: “Whoever enters a market and says:

‘La ilaaha ill Allah Wahdahu laa shareeka lah, lahul Mulkul Wa lahul Hamdu yuhyi Wa yumeetu Wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa ‘alaa kulli shay’ in qadeer’

{There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.)

Allah will write for him a million good deeds erase a million of his bad deeds and build for him a house in Jannah.”

And in another narration, instead of mentioning that Allah will build a house in Jannah, it states, “and he will be raised one million levels.”(Tirmidhi).

8. Reciting Tasbeeh, (Subhanballah), Tahmeed (Alhamdolillah) and Takbeer Allahu Akbar), and enjoining what is Good and forbidding what is evil, and praying Salaatul Duha (Breakfast prayer).

It was narrated from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) said: “For every bone of the son of Adam a charity must be given each day. Every Tasbeehah (saying Subhaan Allah -Glory be to Allah) is a charity, every Tahmeedah (saying
Al-hamdu Lillaah -praise be to Allah) is a charity, every tahleelah (saying Laa ilaaha ill-Allah -There is no god but Allah) is a charity, every takbeerah (saying Allaahu akbar -Allah is Most Great) is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two Rak’ahs (Nafils) offered in the mid-morning (Duha) is sufficient.” (Muslim, 720)

9. The Virtues of Reciting Tasbih at-I-Fatima

A well-known Tradition of the Prophet (Peace be upon him) has it that the Prophet's beloved daughter (and Hazrat Ali’s (Ra) wife), Hazrat Fatima (Ra), used to perform all the domestic duties with her own hands. She had even to draw water from the well and to carry it home and to grind the corn in the millstone. One day she begged the holy Prophet (Peace be upon him) to provide her with a domestic servant upon which the Prophet (Peace be upon him) observed, "I will tell you of something that will serve you better than a domestic servant. Recite Subhaa-nallaah 33 times, Alhamdu lillaah 33 times, and Allahu Akbar 34 times after each Salaah and on retiring to bed. This will be of greater value to you than a servant."

Another Tradition says, "Whoever will recite after each Salaah 33 times Subhaa-nallaah, 33 times Alhamdu lillaah, and 34 times Allahu Akbar, and, at the end of it, the Kalima of ‘Laa ilaaha illal laahu wahdahu laa sharika lahu lahu mulku wa-lahul hamdu wa huwa alaa kulli shay-in qadeer’. (There is no Allah but one Allah. He is alone. No partner hath. He Him belongs sovereignty and unto Him belongs Praise and He is all-Powerful) all his sins will be forgiven even if they be as profuse as the foam of the sea."

10. How to Erase 2500 Sins in 5 minutes!
Abd-Allaah ibn ‘Amr (may Allah be pleased with him) who said: “The Messenger of Allah (peace be upon him) said: ‘There are two qualities, no Muslim man acquires them but he will enter Paradise, and they are simple and easy. He should glorify Allah (say Subhaan Allah) ten times immediately after each prayer, and praise Him (say Alhamdu Lillaah) ten times and magnify Him (say Allaahu Akbar) ten times.’

I saw the Messenger of Allah (peace and blessings of Allah be upon him) counting this on his fingers. He said: ‘That makes one hundred and fifty on the tongue and one thousand five hundred (hasanaat) in the scales.

[Translator’s note: each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

11. Glorifying Allah 100 times when one goes to bed

When you go to bed, glorify Him and praise Him and magnify Him One hundred times: that will be one hundred on the tongue and a thousand in the scales.

Who among you does 2,500 bad deeds in one day?’ They said: ‘How could we not count (our sins)?’ He said: ‘The Shaytaan comes to any one of you whilst he is praying and says, Remember this, remember that, until he finishes his prayer and does not do (this dhikr), or he comes to him when he is lying down and makes him sleepy, until he falls asleep (without doing this dhikr).’” (Sunan al-Tirmidhi, 3332).
12. Earning a 1000 good deeds and wiping away a 1000 bad deeds in Minutes

If a person says "Subhanallah" (glory be to Allah) 100 times, a thousand good deeds are recorded for him and a thousand bad deeds are wiped away. (Muslim)

13. Jannat becomes obligatory for the one who Recites the following

Abu Sa’id (Ra) said that Rasullallah (Peace be upon him) said, "Whoever says:

Radeetu billahi rabban, Wa bil-Islaami deenan, Wa bi-Muhammadin rasoolan

Jannah becomes obligatory for him (to enter). (Abu-Dawud)

- Best said in Morning and Evening with "Nabiyan wa rasoolan"

14. The Virtues of Reciting the First Kalimah

The declaration of belief in the oneness of Allah or kalimah tayyibah

Laa ilaaha ill-Allah

(There is no worthy of worship except Allah)

This should be read as much as possible all the time where we are and
whatever were doing as long as it is not in the toilet.

_Hadrat Zaid bin ‘Arqam (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “Whoever says Laa ilaaha illal-laah...sincerely will enter the Paradise.”_

_It was said: And what is the [sign of] sincerity? He said: “That this kalimah stops him from those things which Allah has forbidden.” (Tabaraani in Awsat-ul-Kabeer)_

“Do you not see how Allah puts forth the likeness of a good word (kalimah tayyibah)? It is like a good tree, whose root is firmly fixed and whose branches reach to the sky. It brings forth its fruit in all seasons by the command of its Lord. And Allah sets forth parables for men, so that they may take heed. And the likeness of an evil word (kalimah khabeetha- a word of shirk) is like an evil tree, which is uprooted from the face of the earth, and has no stability.” (Qur’an: 24:26)

15. Virtues of Reciting the Third Kalimah:

The word of glorification or the Kalima-e-Tamjeed

_Subhāna-llāhi, wa-l-hamdu li-llāhi, Wa lā ilāha illā-llāhu, wa-llāhu akbar. Wa lā hawla Wa lā quwwata illā bi-llāhi-l-‘aliyyi-l-‘azīm_

(Glory be to Allah. And praise be to Allah. And there is no god except Allah. And Allah is the Greatest. And there is no power and no strength except with Allah, the Most High, And Most Great)

_Ibn Mas’ood (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “When I met Prophet Ibrahim (peace be upon him) in the night of Mi’raaj (Night of ascension) he asked me to convey his Salaam to my Ummah and to tell_
them that the Paradise has a fertile soil and sweet water, and is like a vast field. And its plants are [the words above].”

**Another version says:** “Whoever recites the words above, a tree in Paradise is planted for him for each word he says.” (Virtues of Dhikr; Tirmidhi)

**16. Virtues of reading the Fourth Kalimah:**

The word of Oneness of Allah or the Kalima-e-Tawhid:

**Lā ilāha illā-llāhu waḥdahu lā sharīka lahu lahu-l-mulku Wa lahu-l-hamdu yuḥyi Wa yumītu Wa huwa ḥayyū-llā yamūtu abadan abada, ḏū-l-jalāli wa-l-ikrām, biyadihi-l-khayr, wa huwa ‘alā kulli Shay’in qadīr.**

(There is no god except Allah, Who is Alone and has no partners. For Him is the Dominion and for Him is all praise. He gives life and causes death. And He is living and will never ever die. Owner of Majesty and Honour: In His Hands is all goodness. And He has power over all things)

**Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace be upon him) said: “**A person who recites: Laa ilaaha illal-laahu wahdahu laa shareeka lahu, lahumul-mulku wa lahumul-hamdu wa huwa ‘alaa kulli shay-in qadeer, a hundred times daily will have reward equal to that of freeing ten slaves and one hundred good deeds will be written for him, and one hundred of his sins will be lifted from him, and for the whole day, he will remain immune from the Shaytaan until the evening, and on the Day of Judgment, no one will exceed him in merit except one who has done [these phrases] more.” (Agreed Upon)

**Here are the virtues of Qur'an and some recommended Surah's:**

It was narrated that ‘Abd-Allaah ibn Mas’ood said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever reads a letter of the Book of Allah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter.” (Narrated by al-Tirmidhi, 2910)

18. Surah Fathiha The Mother of the Qur’an and a cure for every disease

Abu Sulaiman says that once a group of Companions were in an expedition (ghazwa) when they happened to come across an epileptic person, who was unconscious. One of the Companions recited Surah Al-Fatiha and blew in his ear. The epileptic person immediately cured. When Sayyidana Muhammad (Peace be upon him) was informed of this, he said: “It (Surah Al-Fatiha) is “The Mother of the Qur’an” (Umm al-Qur’an) and is a cure for every disease.”

[This narration has been recorded by Ath-Thua’lIbi from Abu Sulaiman, who narrated it from Muawiya bin Saleh (RA), Tafseer Mazhari 1:31]

19. Surah Mulk which protects one from the Torment of the Grave

It was narrated that Abdullah ibn Mas’ud said: Whoever reads
Tabarakallahi Biyadihil Mulk [i.e. Surah al-Mulk] every night, Allah will protect him from the torment of the grave. At the time of the Messenger of Allah (Peace be upon him) we used to call it al-manî’ah (that which protects). In the Book of Allah it is a surah which, whoever recites it every night has done very well. (an-Nasa’i)

20. Surah Zilzalah worth half of the Qur’an

Abdullah Ibn ‘Abbas and Anas Ibn Malik (Ra) reported that the Prophet (Peace be upon him) said, ‘Whoever recited Surah Zilzilah (99) would get the reward of reciting half the Qur’an. Whoever recited Surah al Kaafirun (109) would get a reward as if reading a quarter of the Qur’an. Whoever recited Surah al Ikhlas (112)would get a reward as if reading one third of the Qur’an’. (At-Tirmidhi 2818/A)

21. Surah Iklhas worth a third of the Qur’an

Abu Sa’id al-Khudri (RA) reported that the Messenger of Allah (Peace be upon him) said to his Companions, “Are any of you unable to recite a third of the Qur’an in a night?” That was difficult for them and they said, “Which of us is able to do that, Messenger of Allah?” He said, “[The surah] ‘Say: He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all’ (112) constitutes a third of the Qur’an.” (Sahih al-Bukhari 6:61 #534, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1010)

22. Surah Iklhas recited 200 times daily gets forgiveness of 50 years of sin
Anas (RA) reported the Prophet (Peace be upon him) as saying, “If anyone recites two hundred times daily, Qul huwa llahu ahad the sins of fifty years will be wiped out, unless he is in debt.” (At-Tirmidhi and Darami).

The latter version has ‘fifty times’ and he did not mention ‘unless he is in debt’

23. Surah al Falaq and An Naas protection from Jinn and evil eye

The Prophet (Peace be upon him) used to seek refuge from the jinn as well as from the evil eye until Surah al Falaq and An Naas were revealed. When they were sent down, he utilised them and left other things. [At-Tirmidhi #1984, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1014]

24. Good manners are the Heaviest on the good deed scales

Abu Darda (May Allah be pleased with him) reported: The Prophet (Peace be upon him) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language."

So let us be the best towards others and be humble!

Let us also remember Allah as much as we can!
25. We will regret the Seconds we wasted without remembering Allah

Hadhrat Mu'az [RA] narrated Rasulallah (Peace be upon him) said: “The Inhabitants of Paradise will not be grief stricken or sorrowful about anything they did in the life of the world except for the time they spent without being in the remembrance of Allah” (Tabaraani)

26. Do Dhikr of Allah even if its on Comfortable beds

Hadhrat Abu Saeed Khudri (Ra) narrates that Rasulullah (Peace be upon him) said:

“There are many people reclining on comfortable beds and making the Dhikr of Allah on earth. Allah will grant them elevated ranks (in the Aakhirah).” (Ibn Habbaan)

Those indulging in luxury should not abstain from Dhikrullah. They too should be constantly engaged in the remembrance of Allah whilst enjoying the comforts of the bounties which Allah has bestowed on them and Allah will give them elevated ranks in the hereafter.

27. Do so much Dhikr that people think your mad

Hadhrat Abu Saeed Khurdi (Ra) also narrates that Rasulullah (Peace be upon him) said:
“Engage in the Dhikr of Allah in such abundance that people comment that ‘you are insane.’” *(Ahmed, Abu Ya’la, Ibn Habbaan)*

28. Remember Allah in the places where people don’t usually remember Allah

It is mentioned in hadith that in a place where people are oblivious to dhikir, remembrance of Allah is like being steadfast in jihad, when others are running away. *(Targhib, p. 193, vol. 3 ref. Bazar and Tibrani)*


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The Virtues of Reciting the Holy Qur’aan

The Holy Qur’aan should be recited daily. Here we mention some Ahaadith with regards to the excellence of reciting the Holy Qur’aan:

"Recite the Holy Qur’aan for it will come as an intercessor for its reciter on the Day of Judgement."

"Allah Ta’ala says, "If anyone finds no time for My remembrance and for begging My favours due to remaining engaged in the recitation of the Qur’aan, I shall give him more than what I give to all those who beg favours of Me." The superiority of the word of Allah over all other words is like the superiority of Allah over the entire creation."

"Learn the Qur’aan and recite it, because the example of one who learns the Qur’aan, reads it and recites it in Tahajjud is like an open bag full of musk whose fragrance permeates the entire place. And the person who has learned the Qur’aan but sleeps while the Qur’aan is in the heart is like a bag full of musk with its mouth closed.

"Whoever recites one letter of the Book of Allah, for him will be one hasanah (blessing); and one hasanah is worth ten others. I do not say that Alif Laam Meem is one letter, but Alif is one letter, Laam is one letter and Meem is one letter."

"Envy is not permitted except in respect of two persons - one whom Allah blesses with the recitation of the Qur’aan and he remains engaged in it day and night, and the other is one who is given abundance of wealth by Allah and he spends it (in Allah’s path) day and night."

"It will be said to the reciter of the Qur’aan (on the Day of Qiyaamah), "Go on reciting the Qur’aan and continue ascending the stages of Jannah; and recite it in the same manner as you had been reciting it in the worldly life; your final abode will be where you reach when you read the last aayah of your recitation."

"One who recites the Qur’aan and is well versed in it (i.e. its recitation), will be in the company of angels who are scribes, noble and righteous; and one who falters in its recitation and has to exert himself, will get double the reward."
The Virtues of Surah Fatihah

1. Hazrat Abu Saeed ibn Al-Mu’alla radiyallahu anhu said, "While I was praying in the Masjid, the Prophet sallallahu alaihe wasallam called me. I did not answer him then, but went to him afterwards and explained that I had been praying, whereupon he asked me whether Allah Ta’ala had not said, ‘Respond to Allah and to the Messenger when he calls you.’ adding, ‘Let me teach you the greatest Surah in the Qur’aan before you leave the Masjid.’ He then took me by the hand and when we were about to go out I reminded him of his promise to me that he would teach me the greatest Surah in the Qur’aan. He said, Surah Fatihah which is the seven oft-repeated verses in the Mighty Qur’aan which has been given to me."

2. Hazrat Abu Hurairah radiyallahu anhu reported that when Allah’s Messenger sallallahu alaihe wasallam once asked Ubayy ibn Ka’ab radiyallahu anhu, what he recited in his prayers. He replied Umm-ul Qur’aan (Surah Fatihah) the Holy Prophet radiyallahu anhu proclaimed, "By Him in whose dominion my soul is, nothing like it has been revealed in the Torah, the Gospel, the Psalms, or the Qur’aan and it is seven of the oft-repeated verses in the Mighty Qur’aan which I have been given."

3. Hazrat Abu Hurairah radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying, "If anyone observes a prayer in which he does not recite Umm-ul Qur’aan, it is deficient (he said this three times) and incomplete."

When someone said to Abu Hurairah radiyallahu anhu that we remain behind the Imaam, he replied, "Recite it inwardly," for he had heard Allah’s Messenger sallallahu alaihe wasallam declare that Allah Most High had said, "I have divided the prayer into two halves between Me and My servant, and My servant will receive what he asks.’

When the servant says, ‘Praise be to Allah Lord of the Universe.’

Allah most high says, ‘My servant has praised Me.’

When he says, ‘The Compassionate the Merciful.’

Allah most high says, ‘My servant has lauded Me.’

When he says, ‘Possessor of the Day of Judgement.’
He says, ‘My servant has glorified me,‘

When he says, ‘Thee do we worship and of Thee do we ask help.’

He says, ‘This is between Me and My servant, and My servant will receive what he asks.’

Then when he says, ‘Guide us in the straight path, the path of those whom thou hast favoured; not of those with whom Thou art angry nor of those who go astray.’

He says, ‘This is for My servant, and My servant will receive what he asks.”

4. Hazrat Abdul Malik ibn Umair radiyallahu anhu reports that Rasoolullah sallallahu alaihe wasallam said, "In Surah Fatihah there is a cure for all ailments."

5. Ambari in his ‘Kitaabur-Rad’ through his own chain of narrators has mentioned from Mujahid ibn Jabr rahmatullahi alaihe that Iblees the accursed of Allah Ta’ala lamented on four occasions: first when he was cursed; secondly when he was cast out of Heaven to the Earth; thirdly when Hazrat Muhammad sallallahu alaihe wasallam was given the Prophethood; fourthly when Surah Fatihah was revealed and it was revealed in Madinah.

6. Hazrat Abu Saeed radiyallahu anhu has said, "We were out on a journey. After a while we stopped to camp. Suddenly a girl came along saying that the chief of the clan has been bitten by a snake (or stung by a scorpion) and our menfolk are away from home. Is there anybody amongst you who can recite Ruqyah (incantations)? Whereupon a man stood up with her, we never used to cast any suspicion on him regarding him reciting Ruqyah (incantations). Nevertheless, he recited some charm on the chief and he was healed. Then the chief ordered 30 goats to be given to him, and he gave us milk to drink. When he returned we inquired, "Do you really know this science (or we inquired, were you reading spells)?"

He replied, "I merely read Surah Fatihah."

We said, "Don’t say a word about this till we return (or until we ask Rasoolullah sallallahu alaihe wasallam)."

When we came to Madinah, we brought this incident to the notice of Rasoolullah sallallahu alaihe wasallam . Thus he replied, "And how did he
know that Surah Fatihah is read as a Ruqyah (incantation)? Divide and assign a share for me as well."

(Sahih Al-Bukhari, Muslim and Sunan Abu Dawood)

7. Hazrat Ibn Abbas radiyallahu anhu narrates that once Jibraeel u was sitting with the Apostle sallallahu alaihe wasallam when all of a sudden he heard a noise from above and raised his head. Thereafter he said, "This is a door of heaven which has been opened today and never has it been opened save this day, and from there has descended an angel." The Holy Prophet sallallahu alaihe wasallam further said, "This is an angel which has come down to Earth and never has he come down but this day. He has given greetings and has said, 'Receive the good news of two lights, which have been bestowed on you, which no Prophet before you has been bestowed with. One is Surah Fatihah and the other, the concluding portion of Surah Baqarah, you will recite no word of it but you will be granted reward for it.'"

(Sahih Muslim)

**The Virtues of Surah Baqarah**

This Surah has excellent qualities and it gains great reward for its reader, it is called the pavilion of the Qur’aan. Khalid ibn Ma’dan has said that, the reason of this is that, this Surah has great virtues and contains law, commands and advice in abundance. Hazrat Umar radiyallahu anhu learnt this Surah along with acquiring its understanding in 12 years and his son Hazrat Abdullah radiyallahu anhu in 8 years.

1. Hazrat Abu Saeed Khudri radiyallahu anhu relates from Usaid ibn Hudhair radiyallahu anhu saying that one night he was reciting Surah Baqarah with his mare tied beside him. It began to run round in circles so he stopped reciting due to which the mare stopped moving. He resumed his recitation and again it went round in circles, so he stopped reciting and it stopped moving. Once more he recited and even on this occasion the mare moved round in circles, so he terminated his Qur’aanic recital, for his son Yahya was near it and he was afraid it might injure him. When he had moved him back he raised his head towards the sky and saw something like a canopy, which appeared to have lamps in it. When he told the Holy Prophet sallallahu alaihe wasallam of it in the morning, he said, "You should keep on reciting Ibn Hudhair, you should keep on reciting Ibn Hudhair."
He replied, "I was afraid, O’ Messenger of Allah sallallahu alaihe wasallam, that it might trample on Yahya who was near by. Therefore, I went to him, and when I raised my head to the sky and saw something like a canopy, which appeared to have lamps in it. I went out but could not see them."

The Holy Prophet sallallahu alaihe wasallam asked whether he knew what it was and when he replied in the negative, he said, "Those were the angels who had drawn near to listen to your voice. If you had continued reciting, the people would have looked at them in the morning and they would not have concealed themselves from them."

Muslim has narrated, "They went up into the air" instead of "I went out."

2. Hazrat Abu Hurairah radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam to have said, "Do not make your houses graveyards. The devil flees from the house in which Surah Baqarah is recited."

(Muslim)

3. Hazrat Abdullah ibn Mas’ood radiyallahu anhu has been reported to have said that, "Everything has a hump and the hump of the Qur’aan is Surah Baqarah. Everything has a core and the core of the Qur’aan is Surah Al-Mufassal."

(Da’ramee)

4. Hazrat Abu Hurairah radiyallahu anhu has said that Rasoolullah sallallahu alaihe wasallam sent a large army in a Jihad campaign, thereupon he asked every one of them to read that much Qur’aan which one knew. Rasoolullah sallallahu alaihe wasallam happened to pass by the most elderly in age, so he asked how much Qur’aan he knew. The man replied this much and this much and Surah Baqarah. Rasoolullah sallallahu alaihe wasallam said, "Now go, for you are their Ameer (Leader)."

Upon this a noble man said, "Nothing prevented me from learning Surah Baqarah but I was afraid that I could not keep its commandments."

Rasoolullah sallallahu alaihe wasallam further stated, "Learn the Qur’aan and keep reciting it. Because the similitude of the Qur’aan for one who learns, recites and uses it in prayer at night is a bag filled with Musk whose fragrance
diffuses itself everywhere; and he who learns it and goes to sleep having it within him is like a bag with Musk tied up in it."

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The Virtues of Aayatul Kursi (The Verse of The Throne)

1. It is narrated from Hazrat Ubay ibn Ka’b radiyallahu anhu that the Holy Prophet sallallahu alaihe wasallam asked, "Abu Mundhir, do you know which verse of Allah’s book that you have is greatest?"

I replied, "Allah and His Messenger know best." He repeated his question and I said, "Allahu La ilaha illa Huwal Hayyul Qayyum."

Thereupon he struck me on the chest and said, "May Knowledge be pleasant for you Abu Mundhir!"

(Muslim)

2. Hazrat Abu Hurairah radiyallahu anhu said, "Allah’s Messenger appointed me to take charge of the Zakah of Ramadhaan, hence someone came to me and began to take up handfuls of the food. I seized him and told him I was certainly going to take him to Allah’s Messenger sallallahu alaihe wasallam. However, when he said, "I am needy, I have children dependent on me, and I have a pressing need." I let him go.

In the morning the Holy Prophet sallallahu alaihe wasallam asked, "What happened to your prisoner last night, Abu Hurairah?"

I replied, "O’ Messenger of Allah, he complained of great need and of having children dependant on him, so I had pity on him and let him go."

He said, "He lied to you and he will come back." I realised that he would return because Allah’s Messenger sallallahu alaihe wasallam had told me so. Therefore, I lay waiting for him. When he came and began to take up handfuls of food, I seized him and told him I am certainly going to take you before Allah’s Messenger.

He said, "Let me go, for I am needy with children dependant on me, and I shall not return." I had pity on him and let him go.
In the morning, Allah’s Messenger *sallallahu alaihe wasallam* asked me, "What happened to your prisoner, Abu Hurairah?"

I replied, "Messenger of Allah, he complained of great need and of having children dependent on him, so I had pity on him and let him go."

Rasoolullah *sallallahu alaihe wasallam* said, "He has certainly lied to you, and he will come back."

So, I lay in wait for him, and when he came back and took up handfuls of food I seized him and said, "I am certainly going to take you before Allah’s Messenger *sallallahu alaihe wasallam*, for this is third instance you are asserting you will not return but you always do."

He said, "If you let me go I will teach you some words by which Allah will reward you. When you go to your bed recite the *Verse of the Throne*, till you finish the verse, for a guardian from Allah will then remain over you and no devil will come near you till the morning."

Therefore, I let him go, and in the morning Allah’s Messenger *sallallahu alaihe wasallam* asked me, "What happened to your prisoner."

I replied, "He asserted that he would teach me some words by which Allah will benefit me."

He said, "He certainly told you the truth though he is a great liar. Do you know whom you have been talking to for three nights?" When I replied that I did not, he said, "That was a devil."

(Bukhari)

3. Hazrat Abu Hurairah *radiyallahu anhu* reported Allah’s Messenger *sallallahu alaihe wasallam* as saying, "If anyone recites in the morning, *Ha-Meem* (of Surah Mumin) to *Ilayhil Maseer* (3rd aayah of the surah) and *Aayatul Kursi*, he will be guarded (from all kinds of evil) by them till the evening. And if anyone recites them in the evening he will be guarded by them till the morning."

(Tirmizi)
4. Hazrat Abu Umamah radiyallahu anhu relates that Rasoolullah sallallahu alaihe wasallam has said, "Whoever recites Aayatul Kursi after every obligatory prayer nothing except death prevents him from entering heaven." (That is say that the only thing that is preventing him from entering heaven is death. When it will come, he will go straight into paradise).

(Nasai)

5. Hazrat Umar radiyallahu anhu one day came out towards people who were in an orderly line and asked, "Who will tell me the greatest verse in the Qur’aan?" Hazrat Abdullah ibn Mas’ood radiyallahu anhu replied, "You have come across somebody who is acquainted with this, for I have heard Rasoolullah sallallahu alaihe wasallamsaying, "The greatest verse in the Qur’aan is Allahu La ilaha illa Huwal Hayyul Qayyum."

(Ibn Mardawayh)

6. Hazrat Asma binte Yazid radiyallahu anhu has been reported to have said, "I have heard Rasoolullah sallallahu alaihe wasallam saying, ‘In these two verses; Allahu La ilaha illa Huwal Hayyul Qayyum and Alif Laam Meem Allahu La ilaha illa Huwal Hayyul Qayyum (Surah Ale-Imran) is Allah’s greatest name."

(Ahmad)

7. Hazrat Abu Umamah radiyallahu anhu reports this Hadith from Rasoolullah sallallahu alaihe wasallam Hazrat Umamah radiyallahu anhu says, "Allah’s greatest name when asked by and supplicated by grants the prayer is in three Surahs: Surah Baqarah; Surah Ale-Imran and Surah Ta-Ha."

(Ibn Kathir)

Note: The narrator of the above hadith is referring to the verse; Allahu La ilaha illa Huwal Hayyul Qayyum in Surah Baqarah, Alif Laam Meem Allahu La ilaha illa Huwal Hayyul Qayyum in Surah Ale-Imran and Wa Anatil Wujoohu Lil Hayyul Qayyum in Surah Ta-Ha.
8. Hazrat Muhammad ibn Hanafiyyah *rahmatullahi alaihe* reports that when the Verse of the Throne was revealed all the idols in the world fell to the ground. Likewise every king of the world went into prostration, and their crowns fell off from their heads and the satans fled toppling over each other until they came to Iblees and informed him of the strange happenings. Iblees ordered them to go in search for this. So they came to Madinah and discovered the revelation of *Aayatul Kursi*.

(Qurtubi)

9. It is reported that once Hazrat Umar *radiyallahu anhu* confronted a jinn and overcame him in combat, upon this the jinn pleaded, "Let me go, and I will teach you something through which you can gain protection from us." Hazrat Umar *radiyallahu anhu* let him go and asked the jinn about this. The jinn replied, "You people can gain protection from us through *Aayatul Kursi*." 

(Qurtubi)

10. Hazrat Ali *radiyallahu anhu* says, "I heard the Holy Prophet *sallallahu alaihe wasallam* saying from the pulpit, ‘Whoever recites the Verse of the Throne after every prayer nothing save death prevents him from entering paradise. Only a Siddiq or a worshipper will be constant in its reading. And who ever shall recite it when he retires to bed, Allah Ta’ala will grant him, his neighbour, his neighbour’s neighbour and the surrounding houses safety and protection."

(Qurtubi)

11. When Hazrat Abdur Rahman ibn Awf *radiyallahu anhu* used to enter his house, he used to recite *Aayatul Kursi* in all four corners of the house, to keep satan away.

(Qurtubi)

12. Hazrat Anas *radiyallahu anhu* says that Rasoolullah *sallallahu alaihe wasallam* asked one of his companions, "Are you married?"
The companion replied, "No! In fact I don’t possess enough wealth with which to carry out my marriage."

Rasoolullah sallallahu alaihe wasallam asked, "Do you know Surah Iklaas (Qul huwallahu ahad)?"

The companion replied, "Yes."

The Holy Prophet sallallahu alaihe wasallam said, "It is equal to one fourth of the Qur’aan." Then the Holy Prophet sallallahu alaihe wasallam enquired, "Do you know Surah Zil-Zal (Iza zul zilatil ardhu)?"

The companion replied, "Yes, I do."

The Holy Prophet sallallahu alaihe wasallam said, "It is equal to one fourth of the Qur’aan." The Holy Prophet sallallahu alaihe wasallam again asked, "Do you know iza ja’a nasrullah?"

The companion replied, "Indeed."

The Holy Prophet sallallahu alaihe wasallam said, "It is equal to one fourth of the Qur’aan." The Holy Prophet sallallahu alaihe wasallam again asked, "Do you know Aayatul Kursi?"

The companion replied, "Indeed."

The Holy Prophet sallallahu alaihe wasallam said, "It is equal to one fourth of the Qur’aan."

The Virtues of the Concluding Verses of Surah Baqarah

1. Hazrat Abu Mas’ood radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying, "If anyone recites the two verses at the end of Surah Baqarah at night, they will be enough for him." (This either means that he will not need to indulge in Tahajjud prayer, these verses will compensate for it or they will be enough in protecting him overnight.)

2. Hazrat Nu’man ibn Bashir radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying, "Two thousand years before creating the Heavens and the Earth Allah inscribed a book from which He sent
down two verses, with which He concluded Surah Al-Baqarah. The devil will not come near a house in which they are recited for three nights.'

3. Aifa ibn Abdul Kilai radiyallahu anhu told of a man who asked Allah’s Messenger sallallahu alaihe wasallam which Surah of the Qur’aan was the greatest and was told that it is Surah Ikhlaas (Qul huwallahu ahad). He asked which verse of the Qur’aan was greatest and was told that it is the Throne Verse (Allahu La ilaah illa Huwal Hayyul Qayyum). He asked, "O’ Prophet of Allah which verse would you like for yourself and your Ummah?"

The Holy Prophet sallallahu alaihe wasallam replied, "The end of Surah Al-Baqarah, for it is one of the treasures of Allah’s Mercy, kept under his throne which he gave to this Ummah, and there is no good in this world and the next which it does not include."

4. Shabi rahmatullahi alaihe says that Hazrat Abdullah ibn Mas’ood radiyallahu anhu has said, "Whoever prays at night ten verses of Surah Baqarah the devil will not come to that house until morning: Its first four verses, the Throne and the two verses following it and its last three verses, the first being lillahi maa fis samaawaati."

5. Jubair ibn Nufair reported Allah’s Messenger sallallahu alaihe wasallam as saying, "Allah Ta’ala finished Surah Baqarah with two verses which I have been given from His treasure which is under the Throne; so learn them and teach them to your womenzfolk for they are a blessing, a means of approach (to Allah Ta’ala) and a supplication."

The Virtues of Surah Baqarah & Surah Aale Imran

1. Abu Umaamah radiyallahu anhu said he heard Allah’s Messenger sallallahu alaihe wasallam say, "Recite the Qur’aan, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two shining ones, Baqarah and Surah Aale Imran, for one the day of resurrection they will come as two clouds or two shades, or two flocks of birds in ranks pleading for those who recite them. Recite Surah Al-Baqarah, for reading it produces blessing and abandoning it causes regret, and the Batalah are unable to recite it." (Some have translated Batalah as magicians).

2. Nawas ibn Sam’aan radiyallahu anhu said he heard the Prophet sallallahu alaihe wasallam say, "On the Day of Resurrection the Qur’aan and those who
acted according to it will be brought with Surah Al-Baqarah and Aale Imran preceding them like two black clouds or canopies with light between them, or two flocks of birds in ranks pleading for the one who recited them."

3. Makhul said, "If one recites Aale Imran on a Friday, the angels will invoke blessings on him till night comes."

4. Hazrat Usman ibn Affan raddiwallahu anhu said, "If anyone recites the end of Surah Aale Imran at night, the reward for a night spent in prayer will be recorded for him."

5. Imaam Qurtubi rahmatullahi alaihe reports Abu Salil saying that a man started bleeding, he then took refuge in the valley of Majanna, in which no one lay a foot but was harmed by a snake. At the edge of the valley were two monks, when night fell one monk said to the other, "By Allah this man will perish."

Abu Salil says that the man started reciting Surah Aale Imran. The monks said, "This man has read Surah Taibah may he be saved."

Abu Salil says that the man was safe and sound in the morning.

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The Virtues of Surah Nisaa

Hazrat Abdulla ibn Mas’ood raddiwallahu anhu has said, "Verily there are 5 verses in Surah Nisaa and in place of these verses this world and all that is in is does not please me."

(i) "If you avoid great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise)."

(Surah Nisaa:31)

(ii) "Surely, Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward."

(Surah Nisaa:40)
(iii) "Verily, Allah forgives not that partners should be set up with him in worship, but He forgives except that (anything else) to whom He pleases, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin."

(Surah Nisaa:48)

(iv) "If they (the hypocrites), when they had been unjust to themselves, had come to you (Muhammad sallallahu alaihe wasallam) and begged Allah’s forgiveness, and the Messenger had begged forgiveness for them, they would have found Allah indeed the All-Forgiving (One who accepts repentance), Most Merciful."

(Surah Nisaa:64)

(v) "And whoever earns a sin, he earns it only against himself. And Allah is every All-Knowing, All-Wise."

(Surah Nisaa:110)

This statement of Hazrat Abdullah ibn Mas’ood radyallahu anhu has been recorded by Ibn Jareer.

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The Virtues of Surah An’aam

1. Hazrat Abu Jafar through his chain of transmission narrates from Hazrat Anas ibn Malik radyallahu anhu, saying that Rasoolullah sallallahu alaihe wasallam has said, "Surah An’aam was revealed along with it were a host of angels covering both sides of the sky. They were singing praises and the Earth was shaking because of them." and Rasoolullah sallallahu alaihe wasallam was saying, "Glorified is my tremendous mighty Lord." three times.

(Qurtubi)
2. Hazrat Umar ibn Al-Khattab radiyallahu anhu said, "Surah An’aam is from the core of the Qur’aan."

(Qurtubi)

3. Mahdawi has mentioned that the commentators of the Qur’aan have said that the Torah was commenced with Alhamdu lillahilazee khalaqas samaawaati wal ardh (the first verse of Surah An’aam) and it has been terminated with verse Alhamdu lillahilazee lam yattakhiz waladaw walam yakul lahu shareekun fil mulki (the last verse of Surah Bani Israeel).

(Qurtubi)

4. Hazrat Jabir radiyallahu anhu narrates that Rasoolullah sallallahu alaihe wasallam said, "Whoever prays the first three verses of Surah An’aam until Wa ya’lamu ma taksibun, Allah Ta’ala appoints for him one thousand angels who record his worship similar of their own. And an angel descends from the seventh heaven, with a crooked rod of iron. Now when the satan wishes to whisper to the reciter or drive into his heart the inclination of some sin the angel hits the satan such a hard blow that seventy barriers form between the satan and the reciter. And on Resurrection Day Allah Ta’ala will say to him, ‘Walk in My shade this day in which besides My shade no other shade exists. And eat the fruits of My paradise and drink from the pool of Kawthar, and take a wash from the spring of Salsabeel, for you are My servant and I am your Lord.'"

(Qurtubi)

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The Virtues of Surah Hud

Hazrat Ka’b radiyallahu anhu says that Rasoolullah sallallahu alaihe wasallam has said, "Recite Surah Hud on Friday."

(Daree)

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The Virtues of Surah Kahf
1. Hazrat Al Baraa said that when a man was reciting Surah Kahf with a horse tied with two ropes at one side. Suddenly a cloud overshadowed him, and as it began to come nearer and nearer, his horse began to take fright. He went and mentioned it to the Holy Prophet sallallahu alai wasallam in the morning and he said, "That was tranquillity which came down by reason of the Qur’aan."

2. Hazrat Abu Darda radiyallahu anhu reported Allah’s Messenger sallallahu alai wasallam saying, "If anyone memorises ten verses from the beginning of Surah Kahf, he will be protected from the Dajjal (Anti-Christ)."
   
   (Muslim)

3. Hazrat Abu Darda radiyallahu anhu reported Allah’s Messenger sallallahu alai wasallam saying, "Anyone who reads the first three verses of Surah Kahf, he will be protected from the trial of the Dajjal (Anti-Christ)."
   
   (Tirmizi)

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**The Virtue of Surah Ta ha**

Hazrat Abu Hurairah radiyallahu anhu reported Allah’s Messenger sallallahu alai wasallam as saying, "A thousand years before creating the Heavens and the Earth Allah Ta’ala recited Ta ha and Yaseen. And when the angels heard the recitation they said, ‘Glad tidings for those people to whom this comes down, good news for those hearts which carry this and good news for those tongues which utter this.’"

(Darimee)
1. Hazrat Jabir radiyallahu anhu narrates that the Holy Prophet sallallahu alaihe wasallam would not retire to bed until he had read Alif Laam Tanzeel and Surah Tabaarak.

(Tirmizi)

2. Hazrat Khalid ibn Ma’dan radiyallahu anhu said, "Recite the Deliverer, which is Alif Laam Tanzeel, for I have heard that a man who had committed many sins used to recite it and nothing else. It spread its wing over him and said, ‘O’ My Lord, forgive him, for he often used to recite me.’ So the Lord Most High made it an intercessor for him and said, ‘Record for him a good deed and raise him a degree in place of every sin." Hazrat Khalid radiyallahu anhu also said, "It will dispute on behalf of the one who recites it when he is in his grave saying, ‘O’ Allah, if I am part of Thy Book, make me an intercessor for him. But if I am not a part of Thy Book, blot me out of it.’ It will be like a bird putting its wing on him, it will intercede for him and will protect him from the punishment in the grave." He said the same about Tabaarakallazi (Surah Mulk). Hazrat Khalid radiyallahu anhu did not go to sleep at night till he had recited them. Taus said that they were given sixty virtues more than any other Surah in the Holy Qur’aan.

(Darimee)

The Virtues of Surah Yaseen

1. Hazrat Anas radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying, "Everything has a heart and the heart of the Holy Qur’aan is Yaseen. Allah Ta’ala will record anyone who recites Yaseen as having recited the Holy Qur’aan ten times."

(Tirmizi, Darimee)

2. Hazrat Ata ibn Abu Rabah radiyallahu anhu told of hearing that Allah Messenger sallallahu alaihe wasallam said, "If anyone recites Yaseen at the beginning of the day, his needs will be fulfilled."

(Darimee)
3. Hazrat Maqil ibn Yasaar Muzani radiyallahu anhu reported the Holy Prophet sallallahu alaihe wasallam as saying, "If anyone recites Yaseen for Allah’s pleasure, his past sins will be forgiven; so recite it on those who are dying."

(Baihaqi)

4. Hazrat Anas radiyallahu anhu reported Rasoolullah sallallahu alaihe wasallam as saying, "Whoever goes to the graveyard and reads Surah Yaseen Allah Ta’ala gives them (the grave dwellers) ease that day, and the reciter receives spiritual blessings equivalent to the amount of letters of Surah Yaseen."

(Qurtubi)

5. Hazrat Maqil ibn Yasaar radiyallahu anhu reports that the Holy Prophet sallallahu alaihe wasallam has said, "Recite Surah Yaseen on those who are dying."

(Abu Dawood)

6. Hazrat Ummud Darda radiyallahu anhu reports the Noble Prophet sallallahu alaihe wasallam saying, "Over no person who is about to die and Surah Yaseen is read upon them but Allah Ta’ala lightens the difficulties of death for him."

(Qurtubi)

7. Hazrat Abu Hurairah radiyallahu anhu says that the Messenger of Allah sallallahu alaihe wasallam has said, "Whoever recites Surah Yaseen at night seeking the pleasure of Allah Ta’ala, that night he will be forgiven."

(Abu Nuaym)

8. Hazrat Aisha radiyallahu anhu reports Rasoolullah sallallahu alaihe wasallam saying, "Indeed in the Noble Qur’aan there is a Surah, for its reading
will intercede and will be a means of forgiveness for its listener. Listen carefully, it is Surah Yaseen, in the Torah it is called *Muimmah.*

It was enquired, "O’ Messenger of Allah, what is *Muimmah*?"

Rasoolullah *sallallahu alaihe wasallam* replied, "It contains for its reader the benefits of this world, it removes from him the dread of the next life, and it is called *Dafiah* and *Qadhiyah.*"

Again it was enquired, "How is this Surah *Dafiah* and *Qadhiyah*?"

Rasoolullah *sallallahu alaihe wasallam* replied, "It takes away from its reader all afflictions and fulfills his need. Whoever recites it, it will be made equal to twenty pilgrimages. Whoever shall listen to it, it will be as thousand dinars, which he has given as charity in the path of Allah. And whoever shall write it and then drink it, it will enter into his heart a thousand cures, a thousand radiant lights, a thousand times more increase in belief, a thousand mercies, a thousand blessings, a thousand times more increase in guidance, and will remove from him all gall and disease."

(Al-Tha’labi, Hakeem Tirmizi in Nawadrul Usoos)

9. Hazrat Abu Hurairah *radiyallahu anhu* reports the Messenger of Allah *sallallahu alaihe wasallam* saying, "Whoever recites Surah Yaseen on the eve of Friday he will be forgiven by morning."

(Qurtubi)

10. Hazrat Abu Hurairah *radiyallahu anhu* reports the Holy Prophet *sallallahu alaihe wasallam* saying, "Whoever recites Surah Yaseen at night he will be forgiven in the morning, and whoever recites that Surah Haameen in which Dukhaan is mentioned he will be forgiven in the morning."

(Abu Ya’la)

11. Hazrat Jundub ibn Abdullah *radiyallahu anhu* narrates that the Holy Prophet *sallallahu alaihe wasallam* has said, "Whoever reads Yaseen at night seeking the pleasure of Allah Ta’ala he is forgiven."
12. Hazrat Ibn Abbas *radiyallahu anhu* reports Rasoolullah *sallallahu alaihe wasallam* saying, "My heart’s desire is that Surah Yaseen should be present in the heart of every individual of my Ummah."

(Al-Bazzaar)

13. Yaha ibn Abi Kathir says, "This narration has reached me that whoever shall recite Yaseen at night, he remains content till morning and whoever shall recite it in the morning, he remains content till evening. And that person who has related this to me has also experienced this." Thalabi said, and Ibn Atiyah has mentioned this and Ibn Atiyah says, "Experience confirms this."

(Qurtubi)

**The Virtues of Surah Zumar**

Hazrat Aisha *radiyallahu anhu* says, "Rasoolullah *sallallahu alaihe wasallam* used to fast until we used to say, ‘He has no intention of remaining without fast.’ In addition, he used to remain without fast until we used to say, ‘He has no desire of observing fast.’ And he used to recite Surah Bani Israeel and Surah Zumar every night."

(Nasai)

**The Virtues of Surah Mu’min**

Hazrat Abu Hurairah *radiyallahu anhu* reported Allah’s Messenger *sallallahu alaihe wasallam* as saying, "If anyone recites in the morning Ha Mim (Al-Mu’min) to *Ilayhil Maseer* (40:3) and *Aayatul Kursi*, he will be guarded by
them till the evening, and if anyone recites them in the evening he will be
guarded by them till the morning."

(Tirmizi)

The Virtues of Surah Dukhan

1. Hazrat Abu Hurairah radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying, "If anyone recites Ha-mim Al-Dukhan any night, seventy thousand angels will ask forgiveness for him in the evening."

(Tirmizi)

2. Hazrat Abu Rafi radiyallahu anhu said, "Whoever will recite Surah Dukhan on the eve of Friday, by morning he is forgiven and he will be wed to a huri (damsel of paradise) with wide lovely eyes."

(Darimi)

3. The same Hadith is reported by Hazrat Abu Hurairah radiyallahu anhu that Rasoolullah sallallahu alaihe wasallam said, "Whoever shall recite Surah Dukhan on the eve of Friday, he is forgiven in the morning."

4. Hazrat Abu Umamah radiyallahu anhu has said: I have heard the Holy Prophet sallallahu alaihe wasallam saying, "Whoever prays Surah Dukhan on the eve of Friday or on Friday Allah Ta’ala makes for him a home in paradise."

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The Virtues of Surah Rahman

Hazrat Ali radiyallahu anhu told that he heard Allah’s Messenger sallallahu alaihe wasallam say, "Everything has an adornment and the adornment of the Qur’aan is Ar-Rahman."

(Baihaqi)

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The Virtues of Surah Waqi’ah

Hazrat Uthman radiyallahu anhu went to Hazrat Ibn Mas’ood radiyallahu anhu paying him a visit in his sickness in which he passed away.
He asked, "What illness do you have?"

Hazrat Ibn Mas’ood radiyallahu anhu replied, "My sins."

He inquired, "What do you desire?"

He replied, "The mercy of my Lord."

He asked, "Shall we not call someone to bring a doctor for you?"

Hazrat Ibn Mas’ood radiyallahu anhu replied, "It is a doctor that has made me sick."

Hazrat Uthman radiyallahu anhu asked again, "Shall I give order for your payment to be given."

He replied, "I have no need of it, you withheld it from me during my lifetime and at my death you are giving it to me."

Hazrat Uthman radiyallahu anhu said, "After you it will remain for your daughters."

Hazrat Ibn Mas’ood radiyallahu anhu said, "Do you fear poverty over my daughters, I have instructed them to recite every night Surah Waqi’ah for I have heard Rasoolullah sallallahu alaihe wasallam say, ‘He who recites Surah Waqi’ah every night, poverty will never afflict him."

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The Virtues of Surah Hadid

1. Hazrat Irbad ibn Sariya said the Prophet sallallahu alaihe wasallam used to recite Musabbihaat before going to sleep," and has said, "In them is a verse which is better than a thousand verses."

(Ahmad, Abu Dawood, Tirmizi and Nasai)

Note: Musabbihaat - these are said to be those Surahs which begin with the perfect, imperfect, or imperative of the verb of Sabbaha (to glorify).
The Virtues of Surah Mulk

1. Hazrat Abu Hurairah radiyallahu anhu reported Allah Ta’ala’s Messenger sallallahu alaihe wasallam as saying, "A Surah in the Qur’aan containing thirty verses interceded for a man till his sins were forgiven. It was Tabaarakallazi Biyadihil Mulk."

   (Tirmizi, Abu Dawood, Nasai and Ibn Majah)

2. Hazrat Ibn Abbas radiyallahu anhu said that one of the Prophet’s sallallahu alaihe wasallam companions set up his tent over a grave without realising that it was a grave and it contained a man who was reciting the Surah Tabaarakallazi Biyadihil Mulk up to the end. He went and told the Holy Prophet sallallahu alaihe wasallam who said, "It is The Defender; it is The Protector which safeguards from Allah Ta’ala’s punishment."

   (Tirmizi)

3. Hazrat Jabir radiyallahu anhu said it was the custom of the Holy Prophet sallallahu alaihe wasallam not to go to sleep until he had read Tabaarakallazi Biyadihil Mulk and Alif Laam Meem Tanzeel.

   (Ahmad, Tirmizi and Daramee)

4. Hazrat Anas radiyallahu anhu reported Rasoolullah sallallahu alaihe wasallam as saying, "There is a Surah which will plead for its reciter till it causes him to enter paradise (Tabaarakallazi Biyadihil Mulk)."

   (Tabrani)

5. Hazrat Ibn Abbas radiyallahu anhu told a man, "Shall I not give you as gift a Hadith with which you will rejoice."

   The man replied, "Why not!"

Hazrat Ibn Abbas radiyallahu anhu said, "Recite Surah Tabaarakallazi Biyadihil Mulk and teach it to your household and all your children and the
children of your house and your neighbours for it is ‘The Protector and The Defender (or Hazrat Ibn Abbas radiyallahu anhu said) it will plead with its Lord for its reciter and it will intercede for its reciter to protect him from the punishment of the fire and to save its reciter from the punishment of the grave. Rasoolullah sallallahu alaihe wasallam has said, ‘It is my hearts desire that this Surah be present in the heart of every person of my Ummah’.

**The Virtues of Surah A’laa**

Hazrat Ali radiyallahu anhu said that Allah Ta’ala’s Messenger sallallahu alaihe wasallam used to like this Surah Sabbihisma Rabbikal A’laa.

**The Virtues of Surah Zilzaal**

1. Hazrat Abu Hurairah ibn Amr radiyallahu anhu told of a man coming to the Prophet sallallahu alaihe wasallam and asking him to teach him to recite. On being told to recite three of the Surahs with Alif laam raa he replied, "I am old, my heart has difficulty in remembering, and my tongue is sluggish." Rasoolullah sallallahu alaihe wasallam told him to recite the three Surahs of Haa meem, he gave the same reply and then asked Allah’s Messenger sallallahu alaihe wasallam "Teach me the reading of a comprehensive surah." So Rasoolullah sallallahu alaihe wasallam taught him to recite Izaa zul zilatil ardhu zilzaalahaa up to the end. The man said, "I swear by Him who has sent you with the truth that I shall never recite more than that."

When the man turned away Allah’s Messenger sallallahu alaihe wasallam said twice, "The little man has become successful."

**Note:** This Surah has been called a comprehensive Surah because it contains the verse:

"And whoso doth good an atom’s weight shall see it then, and whoso doth ill an atom’s weight shall see it then."

This includes all those things that have been ordered to be done and all those things that have been ordered to refrain from.
2. Hazrat Ibn Abbas radiyallahu anhu and Hazrat Anas ibn Malik radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying that *Izāa zul zilātīl ardhu zilzaalāhaa* is equivalent to half the Qur’aan, *Qul huwallahu ahad* is equivalent to a third of the Qur’aan and *Qul yaa ayyuhal kafīroon* is equivalent to a quarter of the Qur’aan.

**Note:** In the Qur’aan mention has been made of creation first time and a second time because in this Surah recreation and resurrection have been told in an influential and effective manner. The reading of this Surah is equivalent to half of the Qur’aan.

**The Virtues of Surah Takathur**

Hazrat Ibn Umar radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying, "Can one of you not recite a thousand verses daily?"

Then they asked, "Who could recite a thousand verses daily?"

He replied, "Can one of you not recite *Alhaakumut takaathur*?"

**The Virtues of Surah Kafīroon**

1. Farwa ibn Naufal quoted his father as saying that he had asked, "O’ Allah’s Messenger teach me something to say when I retire to bed."

He replied, "Recite *Qul yaa ayyuhal kafīroon* for it is a declaration of freedom from polytheism."

2. Hazrat Anas ibn Malik radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying that *Izāa zul zilātīl ardhu zilzaalāhaa* is equivalent to half the Qur’aan, *Qul huwallahu ahad* is equivalent to a third of the Qur’aan, and *Qul yaa ayyuhal kafīroon* is equivalent to a quarter of the Qur’aan. When Rasoolullah sallallahu alaihe wasallam used to retire to bed he used to recite *Qul yaa ayyuhal kafīroon* till the end.

3. Harith ibn Jabala radiyallahu anhu says, "I asked, ‘O’ Messenger of Allah teach me something which I can read when I go to sleep."
Rasoolullah sallallahu alaihe wasallam replied, "When you go to bed at night read Qul yaa ayyuhal kafiroon for it is a declaration of freedom from polytheism."

The Virtues of Surah Ikhlaas

1. Hazrat Abu Darda radiyallahu anhu reported Allah’s Messenger sallallahu alaihe wasallam as saying, "Is any one of you unable to recite a third of the Qur’aan in a night?"

The companions asked, "How could a third be recited?"

He replied, "Qul huwallahu ahad is equivalent to a third of the Qur’aan."

Note: Mainly in the Qur’aan there is mention of 3 topics; the unity of Allah Ta’ala, law and stories. Because the unity of Allah has been proclaimed with great eloquence in this Surah, this Surah is equivalent to a third of the Qur’aan.

Some scholars have stated that the recitation of Qul huwallahu ahad in itself earns the reward of reading one third of the Qur’aan. Now, taking into consideration the first opinion, if anyone was to recite Surah Ikhlaas 3 times he wouldn’t necessarily receive the reward of reciting the entire Qur’aan. Whereas if the second opinion is taken into consideration then by reading this Surah 3 times one will receive the reward of the recitation for the whole Qur’aan.

2. Hazrat Aisha radiyallahu anhu said that the Holy Prophet sallallahu alaihe wasallam sent a man in charge of an expedition. He would recite for his companions during their prayer, finishing with Qul huwaalhu ahad. When they returned they mentioned this to the Prophet sallallahu alaihe wasallam and he told them to ask him why he did that. They asked him and he replied, "Because it is a description of the Compassionate One, I like to recite it."

Then the Prophet sallallahu alaihe wasallam said, "Tell him that Allah loves him."

3. Hazrat Anas radiyallahu anhu said a man told Allah’s Messenger sallallahu alaihe wasallam that he liked the Surah Qul huwallahu ahad to which he replied, "Your love of it will admit you into Paradise."
4. Hazrat Anas radiyallahu anhu reported the Holy Prophet sallallahu alaihe wasallam as saying, "If anyone recites two hundred times daily, Qul huwallahu ahad the sins of fifty years will be wiped out, unless he is in debt." Tirmizi and Darami transmitted it. The latter version has ‘fifty times’ and he did not mention ‘unless he is in debt’.

5. Hazrat Anas radiyallahu anhu reported the Holy Prophet sallallahu alaihe wasallam as saying, "If anyone who is about to sleep on his bed lies on his right side, then recites Qul huwallahu ahad a hundred times, the Lord will say to him on the day of resurrection, ‘My servant, enter paradise to your right.’"

6. Saeed ibn Musayyib radiyallahu anhu reported in Mursal form that the Prophet sallallahu alaihe wasallam said, "If anyone recites ten times Qul huwallahu ahad a palace will be built for him in paradise. If anyone recites it twenty times, two palaces will be built for him in paradise owing to it and if anyone recites it thirty times, three palaces will be built for him in paradise because of it."

Umar ibn Khattab radiyallahu anhu said, "I swear by Allah, Messenger of Allah, that we shall then produce many palaces for ourselves."

To which he replied, "Allah’s abundant grace is even more comprehensive than that."

7. Aifa ibn Abd Kilai told of a man who asked Allah’s Messenger sallallahu alaihe wasallam which Surah of the Qur’aan was greatest and was told that it is Qul huwallahu ahad. He asked which verse of the Qur’aan was greatest and he replied that is the throne verse, Allahu laailaaha illa huwal hayyul qayyoom. He asked, "O’ Prophet of Allah (sallallahu alaihe wasallam) which verse would you like to bring good to you and your people?"

He replied, "The end of Surah Baqarah, for it is one of the treasures of Allah’s treasures of Allah’s Mercy from under His Throne which He gave to this Ummah, and there is no good in this world and the next which it does not include."

8. Hazrat Abu Saeed radiyallahu anhu says that he heard a person reciting repeatedly Qul huwallahu ahad. In the morning he (Abu Saeed) came to the Prophet sallallahu alaihe wasallam and related this to him, it seemed that the questioner was thinking of the Surah as being little. In answer to that Rasoolullah sallallahu alaihe wasallamsaid, "I swear by that Being in whose dominion my soul lies this Surah is equivalent to a third of the Qur’aan."
50 VIRTUOUS DEEDS (HADITHS) SAYINGS OF PROPHET MUHAMMED (PEACE BE UPON HIM)
All narrations classified as “authentic” by Shaykh al-Albani.

1) Whoever reads Surah Ikhlas ten times, Allah will build a palace for him in Paradise. ‘Umar (may Allah be pleased with him) exclaimed, “If that’s the case, then we will increase in our palaces!” The Prophet ﷺ (may the peace and blessings of Allah be upon him) responded, “Allah is better and greater (in reward).” [Ahmad]

2) Whoever reads Surat al-Kahf on Friday, it will act as a light/protection for him from one Friday to the next. [Bayhaqi]

3) Whoever memorizes the first ten verses from Suratul Kahf, he will be protected from the trial of the Dajjal (Anti-Christ). [Ahmad]

4) Whoever reads Ayatul Kursi after every obligatory prayer, nothing will keep him from Paradise except death. [Nasaa’i]

5) When you go to your beds at night, read Surat al-Kafirun then sleep upon completing it, for it will be a protection from Shirk (associating partners with Allah). [Ahmad]

6) Whoever performs their ablution carefully and then affirms (their faith by testifying): “Ash-hadu an laa ilaha il Allah wahdahu laa shareeka lahu wa anna Muhammadan ‘abduhu wa rasuluhu; Allahumma-ja’lin min at-tawaabeen waj-a’lin min al-mutatahireen”; ‘I testify that there is no true deity except Allah Alone, Who has no partners, and that Muhammad ﷺ is His slave and Messenger; O Allah, make me from those who repent and purify themselves’ – the eight gates of Jannah are opened for him so he may enter through whichever of these gates he desires.[Tirmidhi]

7) Whoever makes ablution then says upon finishing: “Subhanaka Allahumma wa bihamdika;, Ashhadu an laa ilaah il Allah il aanta, Astaghfiruka wa atobu ilayk”; ‘Glory be to You O Allah and all praise belongs to You; I bear witness that there is none worthy of worship except You. I seek Your Forgiveness, and I turn to You,’ - it is written in a parchment, then sealed; and is not opened till the Day of Resurrection. [Nasaa’i]

8) While we were praying one day with the Messenger of Allah ﷺ, a man from among the people said, “Allahu Akbaru Kabeera, walhamdulillahi Katheera, wa Subhan’Allahi bukratan wa aseela”, ‘Allah is the Greatest above everything else, and All Praise is for Allah abundantly, and Glory be to Allah in the morning and evening.’ The Prophet ﷺ asked, “who said those words?” A man replied, “I did, O Messeege of Allah.” The Prophet ﷺ then said, ‘I am amazed by your speech, for they caused the doors of heaven to open.’ Ibn Umar (may Allah be pleased with him) added to this narration, “I never left saying those words after I heard the Messenger of Allah say that. [Muslim]

9) One day we were praying behind the Messenger of Allah ﷺ and when he ﷺ raised his head from the position of ruku’ (bowing position), he said: “Sami Allahu leman hamidah” – ‘Allah hears the one who praises Him’. A man from behind added: “Rabbanna wa la kal hamd – hamdan katheeran tayyiban mubaraakan fih” – ‘Our Lord, all praise is due only to You, praise which is abundant, excellent and blessed.’ When we finished [the prayer] the Prophet ﷺ said: ‘Who spoke?’ The man said, ‘I did’. He ﷺ said, ‘Indeed I saw some 30 angels all scuffling to see which one of them could record it.’ [Muslim]

10) Whoever prays twelve units of prayer voluntarily in a day and night, Allah will build him a house in Paradise. [Muslim]

11) Whoever observes four rakaat (units) before dhuhr (midday) prayer, and four rakaat after prayer, the fire will not touch him. [Abu Dawud]

12) May Allah have mercy on a person who prays four rakaat before ‘Asr(afternoon) prayer.[Abu Dawud]

13) Whoever stands in night prayer and recites ten verses (from the Qur’an) will not be written as a heedless person. And whoever recites 100 verses will be written as a devout slave. And whoever recites 1000 verses will be written as one who has mountains of good deeds. [Abu Dawud]
14) The voluntary prayer of a man where no one can see him is 25 times greater than voluntary prayer in front of the people. [Abu Ya’la]

15) Whoever prays four rakaat of Duha (mid-morning) prayer, and then another four (for a total of eight rakaat), a house is built for him in Paradise. [Tabarani]

16) Verily, Allah and His angels pray for the ones who fill in (or complete) the rows [in prayer], and whoever fills in a gap, Allah will raise his status because of it and will build a house for him in Paradise. [Ahmad]

17) Whenever a servant prostrates to Allah, Allah writes a reward for him, wipes out one of his sins and elevates his rank by one degree; so prostrate as much as you can. [ibn Majah]

18) Whoever prays fajr (morning prayer) in congregation then sits remembering Allah until the sun rises, then prays two units of prayer has the reward like that of Hajj and Umrah. [Tirmidhi]

19) “Whoever prays to Allah for forty days in congregation, not missing the first takbeer (of prayer), he will be recorded as being free from two things: free from the Fire and free from hypocrisy.” [Tirmidhi]

20) The best of prayers with Allah is the fajr (morning) prayer, prayed in congregation on Friday. [Abu Nu’aym] (There is a difference of opinion among the scholars if this narration is a hadith or a statement of ibn Umar – Allah knows best)

21) Whoever says, “Subhan’Allah alzAdheem wa biHamdihi” – ‘Glory be to Allah the Most Great and for Him is all praise’, will have a date-palm tree planted for him in Paradise. [Tirmidhi]

22) Whoever says “Subhanaka Allahuumma wa bihamdika, ashzhadu an laa ilaha illa anta, astaghfiruka wa atubu ilaika” – ‘(O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance)’ in a gathering of remembrance, it will be like a seal to stamp it (the remembrance) with, and he who says it in a gathering of vain talk, it will be an expiation for it (the vain talk). [Nasaa’i]

23) Indeed, (saying) “SubhanAllah” – ‘Glory be to Allah (and He is high above any imperfection)’ and “Alhamdulillah” – ‘All praise and thanks is for Allah alone’, and “Laa ilaha ilAllah” – ‘There is no deity worthy of worship except ’llah’, and “Allahu Akbar” – ‘Allah is Greater than everything’, cause a slave’s sins to fall away just as the leaves of a tree fall. [Ahmad]

24) Would any of you like to accumulate 1000 rewards every day? Say “SubhanAllah“, ‘Glory be to Allah and He is high above any imperfection’ 100 times and Allah will record for you 1000 rewards or He will remove 1000 misdeeds. [Muslim]

25) Verily, Allah has chosen four words from all speech: “SubhanAllah” (Glory be to Allah and He is high above any imperfection), and “Alhamdulillah” (All praise and thanks are for Allah alone), and “Laa ilaha ilAllah” (There is no deity worthy of worship except Allah), and “Allahu Akbar” (Allah is the Greater than everything). Therefore whoever says SubhanAllah twenty deeds will be recorded for him and twenty sins will be removed from him. And whoever says Allahu Akbar will get the same. And whoever says Laa ilaha ilAllah will get the same. And whoever says “Alhamdulillahi Rabbil `Alamin” – ‘All praise and thanks is for Allah alone, the Lord of all things’, from his heart, thirty good deeds will be recorded for him and thirty sins will be dropped from him. [Nasaa’i]

26. Abu Hurayrah (may Allah be pleased with him) narrates, “The Prophet (ﷺ) (may the peace and blessings of Allah be upon him) passed by me once while I was planting some crops. He said, ‘O Abu Hurayrah! What are you planting?’ I answered, ‘some crops.’ The Prophet (ﷺ) said, ‘Shall I inform you of crops which are far better than all this? Saying: “SubhanAllah” – ‘Glory be to Allah (and He is high above any imperfection)’ and “Alhamdulillah” – ‘All praise and thanks are for Allah alone’, and “Laa ilaha ilAllah” (There is no deity worthy of worship except Allah), and “Allahu Akbar” (Allah is the Greater than everything). With every one of these [words], a tree will be planted for you in paradise’.” [Sunan ibn Majah]

27. Whoever is stingy about spending his wealth, and fears to fight the enemy, and is in terror of enduring
the night should repeat frequently.”

28. Whoever enters a market and says: “La ilaha illAllah waHdahu laa shareeka lah, lahul mulku wa lahul Hamdu yuHyi wa yumeetu wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa ’ala kulli shay’in Qadeer” – ‘There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs dominion and praise, he causes life and death and He is the Living and does not die. In His Hand is all the good, and He is over all things competent’; Allah will write for him a million good deeds, erase a million of his bad deeds and raise him a million levels and build for him a house in Paradise. [Tirmidhi]

29. Shall I guide you to something greater than remembering Allah (all) night and day? Say: “Alhamdulillahi ‘adada maa khalaq, Alhamdulillahi mil`a maa khalaq, Alhamdulillahi ‘adada maa feez szsamawati wa maa fil`ardhi, Alhamdulillahi`'adada maa ahsaa kitabahu, wa Alhamdulillahi `alaa maa ahsaa kitaabahu, wa Alhamdulillahi ‘adada kuli shayy, wa Alhamdulillah mil`a kuli shayy” – ‘Praise be to Allah by the multitude of what He created; Praise be to Allah by the abundance of what He created; Praise be to Allah by the multitude of what is in the heavens and the earth; Praise be to Allah by the multitude of what His book enumerates; And Praise be to Allah for what His book enumerates; And Praise be to Allah as abundantly as everything.’ Then Glorify Allah similarly (by): learn these (phrases) and teach them to those who will follow after you. [At-Tabarani]

30. Whoever sends blessings on me (the Prophetﷺ) 10 times in the morning and 10 times in the evening will have my intercession (Shafa’ah) on the Day of Judgment. [At-Tabarani]

31. Whoever says: “Radheetu billahi Rabba, wa bil Islaami Deena, wa bi Muhammad Nabiyya” – ‘I am pleased with Allah as my Lord, and with Islam as my Religion, and with Muhammad as my Prophet,’ Paradise would be (made) mandatory for him. [Abu Dawud]

32. Whoever supplicates for his brother (in Islam) in his absence, an angel is appointed to his side who says “Ameen (so be it) and may you also be blessed with the same.” [Muslim]

33. Whoever defends the honor of his brother in his absence will be entitled to Allah’s Protection from the Fire. [Tirmidhi]

34. Whoever removes a harmful thing from the path of the Muslims, Allah shall write for him a virtue whose reward is Paradise. [At-Tabarani]

35. Whoever extends the time to his debtor [to return the loan], or forgives the debt, will be in the shade of the Throne (of Allah) on the Day of Resurrection. [Muslim]

36. Whoever gives respite to a poor person or writes off his debt, Allah will put him under His shade on a day on which there will be no shade except His (Judgment Day). [Muslim]

37. Whoever asks Allah for Paradise three times (Allahumma inni as’aluk al-Jannah), then Paradise will say: “O Allah! Enter him into Paradise!” And whoever seeks protection with Allah from the Fire three times (Allahumma najjini min an-Nar), the Fire will say: “O Allah! Protect him from the Fire!” [Tirmidhi]

38. Whoever is easy-going, gentle and kind, Allah will make the fire forbidden for him. [Hakim]

39. Whoever abstains from asking others for some financial help, Allah will give him (help) and save him from asking others; Allah will make him self-sufficient.” [Bukhari]

40. Whoever builds a Masjid for the sake of Allah even if it is like a nest which a bird builds for its eggs, Allah will build for him/her a house in Paradise. [Tirmidhi]

41. In Paradise there are rooms whose outside can be seen from the inside and the inside can be seen from the outside. Allah has prepared them for those who feed the poor, who are gentle in speech, who fast regularly and who pray at night when (other) people are asleep. [Ahmad]

42. If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him. [Muslim]
43. Whoever visited a sick person or visits his brother in Islam, a caller calls from the skies: “You have done well and your walk was good also, and you have earned a place in paradise”. [Tirmidhi]

44. If a man visits his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels pray for him until the evening, and if this was in the evening, seventy thousand angels pray for him until the morning. [Tirmidhi]

45. Whoever says, “Astaghfirullah al-lathi laa ilaha illa huwa, al-Hayyul Qayyum wa atubu ilayh” – ‘I ask forgiveness from Allah the One whom there is no deity worthy of worship except He, the Ever-Living and Sustainer and I repent to Him’ three times, Allah would forgive his sins even if they were as much as the foam of the sea. [Abu Dawud]

46. Shall I teach you some words that if you were to say them, Allah would forgive you? “Laa ilaha ilAllahul `Aliyyul ‘Adheem, laa ilaha ilAllahul Hakimul Kareem, la ilaha ilAllahu SubhanAllahi Rabbis-Samawaati as-Sabi’ wa Rabbil ‘Arshil ‘Adheem. Alhamdulillahlil Rabbi `alameen” – ‘There is no deity worthy of worship except Allah, The Most High, The Great. There is no deity worthy of worship except Allah, The Most Wise, The Most Generous. There is no deity worthy of worship except Allah, Glory be to Allah (and He is high above any imperfection), The Lord of the Seven Heavens and The Lord of the Great Throne. All praise and thanks is for Allah Alone, Lord of all that exists.’ [Ahmad]

47. From the acts that guarantee forgiveness is being generous with the spreading of salaam [i.e., frequently greeting] and good speech. [at-Tabarani]


49. He who has taken food and says at the end, ”Alhamdulillah‘illadhi at`amani hadha, wa razzaqanihi min ghairin minni wa la quwwatin” – ‘All praise and thanks is due to Allah Who has given me food to eat and provided it without any endeavor on my part or any power,’ all his past sins will be forgiven.’ [Ahmad]

50. Whoever seeks forgiveness for believing men and believing women, Allah will write for him a good deed for each believing man and believing woman. [AtzTabarani]

200+ hadiths (Sayings) of Prophet Muhammad (Peace be upon Him)

SOME OF THE SAYINGS OF PROPHET MUHAMMAD (Peace be upon him)
(As salaamu alaika ayyu han nabiyo wa rehmatullahi wa barakatuhu)

According to Muslim scholars the following four sayings of the Prophet are indispensable for the religious guidance of man and contain the summary of Islamic Law.

They are:

1) Verily actions are guided not but by the intentions underlying them and verily for every person is nought but that which he intended. 1

2) The proof of a Muslim's sincerity is that he pays no heed to that which is not his business.

3) No man is a true believer unless he desires for his brother that which he desires for himself.

4) That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two from which it is well to abstain.

The following utterances and actions by Prophet Muhammad are authentic, translated from the two books of "Hadith" (Prophet's Sayings and Traditions)- Sahih Al-Bukhari and Sahih Muslim. All the Prophet's sayings recorded in these two books were ascertained either by the Prophet's Companions who were in direct contact with him or transmitted by reliable people after quoting many other sources. Each saying mentioned in these two great books is narrated after mentioning the authority for the trustworthiness of the statements of narrators.
The Prophet warned the Muslims saying: "Do not misquote me. Whoever does so will have his abode in Fire.

As Prophet Muhammad's sayings constitute the second and complementary part of Islam, it becomes imperative for Muslims not to accept the sayings except those transmitted through reliable sources. As stated by Muhammad Ibn Sirin, "This science (Prophet's Traditions) is the religion, so be earful in receiving it." The Prophet also warns: "Whosoever brings in an innovation in these affairs of ours (the religion) which is not there, it is to be rejected".

The following sayings are chosen from many, only to illustrate either the teachings, wisdom and ethics of Muhammad, or the barbarous manners of the people among whom he was born and lived. Some of them are meant to guide the Muslims and other peoples who like to lead a good and welfare life either here or hereafter. The sayings of Muhammad are here given subjectwise.

OF ALLAH:
1) Allah says: I fulfil the faith of whosoever puts his faith in me; and I am with him, and near him, when he calls me.
2) A man asked the Prophet: "When is the Hour of Doom?" The Prophet asked: "Are you ready for it?" To this the man replied: "I have not prepared for it many prayers nor did I keep fasting many days or give charity. But I love Allah and His Messenger". The Prophet said: "Then you will be with whom you have fallen in love.

OF THE QURAN:
3) The believer who always reads the Quran is like an apple which has a good smell and is tasty; the believer who does not read the Quran is like a date, it has no smell but a good taste; the hypocrite who does read the Quran is like an aromatic plant, though with fragrance, but also with bitterness; and the hypocrite who does not read the Quran is like a colocynth, with no smell at all, but with a bitter taste.
4) Anyone who learns the Quran by heart and recites it with no difficulty has the rank of the scribes and nobel and virtuous angels; and anyone who finds it difficult to read the Quran fluently due to lack of learning will have two rewards in the Hereafter (one for reading the Book and the other for doing so despite of difficulty of understanding it).
5) This Quran was sent down in seven dialects, so read as much of it as is easy for you.
6) One should covet only two men, the first is he who learns the Quran by heart, recites it day and night and complies with its orders and inhibitions, and the other is he who is wealthy and spends his money for the sake of Allah during the day and night.
7) I have left two things among you, and you will not stray as long as you hold them fast; one is the Book of Allah, the other my sayings and traditions.

OF ISLAM:
8) The Prophet said that Islam is based on five principles: To bear witness that there is no god but Allah and Muhammad is His Servant and Messenger; to keep up prayers; to pay the poor-rate; to perform pilgrimage (to Ka'ba); and to keep fasting the month of Ramadan.
9) Islam commenced in a forlorn state and will quickly return to what it was in the beginning; then be joyful, you who are firm.
10) Islam supersedes all pre-Islamic teachings.
11) To strive for the cause of Allah from daybreak to noon and from noon to sunset is better than the good and enjoyments of the whole worldly life.
12) Whoever has chosen for himself Allah as a Lord, Islam a faith, and Muhammad a Prophet, will certainly go to Paradise.
13) Every child is born with a disposition towards the natural religion (Islam-submission to the Divine will). It is the parents who make it a Jew, a Christian or a Magian.
14) The Muslim is a brother to any other Muslim; he should not persecute him or leave him alone in his troubles. Whosoever helps his brother Allah will certainly help him.

15) "Assist your brother whether he be an oppressor or an oppressed?", "But how shall we do it when he is an oppressor?" enquired a man; Muhammad replied: "Assisting an oppressor consists in forbidding and withholding him from oppression."

16) If two Muslims fight with each other with swords both will go to the Fire. When the Prophet was asked that fire would be only for the killer and not for the killed, the Prophet replied: "The killed man will also go to the Fire because during fighting he was trying to kill his comrade."

17) The true Muslim is he who does not hurt other Muslims either with his hands or his tongue.

18) The Prophet once was asked: "What is the excellent Islam?" He replied: "When you feed the needy and greet whomsoever you know or know not".

19) There is no monasticism in Islam.

20) Do not exceed bounds in praising me as the Christians do in praising Jesus, Son of Mary. I am only the Lord's servant; then call me the Servant of Allah and His Messenger.

21) The parable of myself and the parable of all the Prophets who preceded me is as the parable of a building set up, by a man which has been made fine but wherein the place of a brick was left out. The onlookers went round it wondering at the beauty of its construction except for the place of the brick. It is I who closed up the place of the brick. The construction has therefore been sealed by me, and the process of sending messengers by Allah has come to an end.

22) Anas narrated:
"While we were seated one day in the company of the Prophet at the mosque a man came in riding on a camel and made the camel kneel down within the precinct of the mosque and tied it. The man enquired: `Who is Muhammad amongst you?'. The Prophet was seated reclining in the midst of them. `That white reclining person', we replied. Then the man addressed Muhammad: "O, Son of Abdul Muttalib!'. He said: `I am listening to you', replied the Prophet. He said: `I am going to ask you a few questions in which I shall be harsh to you. But do not take any offence against me in your heart'. The Prophet replied: `Ask whatever you wish'. He then said: `I ask you, by your Lord and the Lord of those who went before you. Has Allah sent you to the entire mankind?'. `Yes, O, Allah', replied the Prophet. He again said: `I ask you by Allah. Has Allah commanded you to say five prayers during the day and night?'. `Yes, O, Allah', replied the Prophet. He said: `I ask you by Allah. Has Allah commanded you to keep fast during this month (Ramadan) of the year?'. `Yes, O, Allah', replied the Prophet. He said: `I ask you by Allah Has Allah commanded you to take the poor-rate from the rich among us to distribute it among the poor of us?'. Yes, O, Allah', said Muhammad. Then the man said: `I put my faith in the Divine Message which you have brought and I am a messenger of all those of my tribe who are behind me. And I am Dimam Ibn Tha'labah of the tribe of Bani sa'ad Ibn Bakr'."

23) Every Prophet had a well-responded prayer to Allah and mine I like to keep till the Day of Resurrection when I would intercede with Allah for my nation.

24) 'A'isha said: "A party of Jews asked permission to go to Muhammad and said 'Death is upon you'. And I answered their insult by saying, 'Rather upon you be death and curse'. Then Muhammad said: 'Be mild, O, 'A'isha! and make a point of being kind, and withhold yourself from speaking harshly'. I said, 'Did you not hear what they said'? Verily, I do always say, 'Be the same to you'."

25) Anas Ibn Malik said: "I served Allah's Messenger ten years and he never said uff' 4 to me; and never said, 'Why did you do so?' and never said: 'Why did you not do so'."

26) I swear by Allah that if Fatima, daughter of Muhammad, steals, her hands will certainly be cut off.
27) Once the Prophet was asked: "who is the most excellent of all men?" The Prophet replied: "It is the believer who strives hard in the way of Allah with his person and property."

28) Religion is but sincere devotion. "To whom?", we asked. "To Allah, His Book, His Prophet, the leaders of the Muslims as well as the Muslim masses", he replied.

29) Out of the Fire will come whoever has said 'There is no god but Allah' and has had a barley-grains weight of good in his heart; and out of Fire will come whoever has said 'There is no god but Allah, and has had a wheat grains worth of good in his heart; out of Fire will come whoever has said 'There is no god but Allah' and has had an atom's weight of good in his heart.

30) Omar Ibn Al-Khattab narrated the following story: Once, when we were meeting with the Prophet a man with white clothes and dark hair and no trace of any fatigue from journey, who was not known to anyone of us, came near the Prophet and sat beside him, with their knees close to each other and with the strange man's hands put on his own thighs. The man said: "Tell me about Islam, Muhammad". Muhammad replied "To be a Muslim you should hear witness., that there is no god but Allah and that Muhammad is Allah's Prophet; keep up prayers; pay the poor-rate; keep fasting Ramadan; and perform pilgrimage to the house if you find a way to it". The man said: "You have said the truth". Omar added: we were surprised as to how such a man put such a question and then agreed to what he said. The man asked the Prophet again: "Then tell me about the true faith". The Prophet said: "To have faith in Allah His Angels, His Books, His Prophets, the Last Day and Predestination, whether good or bad". The man said: "You are right. But tell me about goodness and seemliness". The Prophet said: "You must serve Allah as if He watches you and believe that if He is not seen by you, He sees you". The man asked: "Then tell me about the Hour of Punishment and Reward". To this the Prophet replied: "The interviewed knows nothing about it more than the interviewer". The man said: "Tell me about its signs". The Prophet said: "The Hour will take place when the slave girl gives birth to her patron and benefactor and when the barefooted, the unclothed, the poor and the herder of sheep become superior to the nobility of people". Omar said: "Here, the man left and went away and I remained silent for a long time. The Prophet asked me: "Do you know, Omar, who was the interviewer?" I said: "Only Allah and His Prophet Know". The Prophet said: "He was Gabriel! wanted to come to you to instruct you in your religion.

31) A man once came to the Prophet and asked him to tell him of any action which he can do leading him to Paradise and keeping him away from Hell. The Prophet said: "When you serve only Allah without associating naught with Him. keep up your prayers, pay the poor-rate and observe and keep inviolate your ties with your relatives". When the man left, the Prophet said: "If he will follow this, he certainly will enter Paradise."

32) Whoever dies believing that there is no god but Allah will enter Paradise.

33) Whoever bears witness that there is no god but Allah and that He has not any associate; that Muhammad is His Servant and Messenger; that Jesus, son of Mary, Allah's female servant's son, is Allah's Messenger and his Word communicated and a mercy from Him; that paradise is true and Hell is true will enter paradise from any of its eight entrances.

34) He who believes that Allah is his Lord, Islam his religion, and Muhammad a Prophet, will certainly have the taste of true faith.

35) Modesty is a part of faith.

36) Whoever has these three qualities will have good faith: To love Allah and His Messenger more than anything else; to befriend himself to another man for no self-interest; and to hate to disbelieve in Allah after his belief in the same way he fears to be sent to Hell.

37) Anyone is not a true believer unless he likes for his brother whatever he likes for himself.

38) Whoever sees evil and indecency should eradicate it with his hands and if he cannot do so, then with his tongue, and if is still unable to do so, then with his heart-and that is the weakest faith.
Believers, in showing amity, compassion and pity, and in helping each other, are like one body; if one of its members complains of a pain, the whole body complains from fever and passes the whole night awake.

A believer must not allow a snake to bite him twice.

A dishevelled man with no opulence or rank may be nearer to Allah than anyone else. He may be granted whatever he asks for from Allah.

This world is a prison for the Faithful, but a Paradise for unbelievers.

All Muslims are like the component parts of a foundation, strengthening the other; in such a way must they support each other.

Faith consists of some sixty categories one of which is modesty.

I swear by Him in Whose hands is my soul that no one is a true believer unless he likes me more than his parents and children.

I know Allah better than you; knowledge and truth come from the heart and bosom.

`A'isha said that when the Prophet used to order his followers to do something, they would say: "We are not like you, Prophet. Allah has covered for you your shortcomings in the past and those to come". On hearing this the prophet becomes angry and his face changes colour. Then he would reply: "It is I who know Allah and keep my duty towards Him; I know Him better than you".

Once the Prophet was asked: "Which act is better than everything else?" The Prophet said: "When you believe in Allah and His Messenger". Then he was asked: "What else?". He said: "When you strive for the cause of Allah". "Then What?", They enquired. He replied: "When your pilgrimage (to Ka'ba) is accepted by Allah".

That which is lawful is clear, and that which is unlawful likewise, but there are certain doubtful things between the two from which it is well to abstain.

OF GOOD MANNERS AND CONTENTMENT

The Prophet told AlzAshagg Abdul Qais that he has two qualities which Allah loves-Forebearance and long suffering.

Avoid the invocation to Allah by any unjustly treated man because in this case nothing stands between him and Allah.

Whoever sets a good example of good conduct in Islam will have his reward and that to be given to anyone else who will follow it; and whoever sets a bad example in Islam will surely bear its burden on the Day of Resurrection as well as that of anyone else who practised it.

Riches are not from abundance of worldly goods, but from a contented mind.

The successful is he who achieves great achievements in the world life and works sincerely for the Hereafter, contented with whatever has been granted to him by Allah.

Whoever is invited to a party should accept the invitation and there he may take his food or leave it if he wishes.

Whoever desires that Allah should redeem him from the sorrows and travail of the Last Day must delay in calling on poor debtors, or forgive the debt in part or whole.

Whoever believes in Allah and the Hereafter must speak only good words, otherwise he must keep silent.

Always convey good news and avoid frightening anyone else. Make everything easy and do not exaggerate in giving orders.

The Prophet was asked about the best of all creatures. He said "It is the believer who Strives for the sake of Allah with his money and self." Then he was again asked: "And who else?". Muhammad replied: "The believer who worships his Lord in one of the mountain's passes doing harm to nobody.

One should not pass any judgement on two disputing parties while he is suffering, worried, or tired of anything.
61) The Prophet once ordered the Muslims not to squat on road sides and when they objected saying that it was necessary for them to do so to discuss matters, Muhammad said: "If you have to do so, then you have to keep the integrity of the road". They asked: "What is the road's integrity and duty?". He explained: "You should lower your gaze; not to do harm to any passer-by; to answer the greetings of passers-by; and to enjoin good and forbid evil".

62) Any believer who consols a brother Muslim at a misfortune which befell upon him will be dignified by Allah on the Judgement Day.

63) Allah does not care of your images and fortunes, but of your hearts and deeds.

64) When you see a person who has been given more than you in money and beauty, then look to those who have been given less.

65) I have been sent to you to explainfully good dispositions.

66) If a man seeks permission to enter someone else's house three times and gets no answer, he should retire.

67) if you are asked an advice, give it.

68) The best of you is he who passes good and fair judgements.

69) The most hated man to Allah is the most violent of adversaries.

70) Once a man who was passing through a road found a branch of a tree with thorns obstructing it. The man removed the thorns from the way. Allah thanked him and forgave his sins.

71) If your servant brings you your food you should give him from it, if you will not allow him to share it with you, a morsel or two morsels of it because it was he who prepared and served it.

72) The best of you are those with good conduct and dispositions.

73) If someone of you was on a long journey he should not return to his residence at night. (This is to be done in order to give the wife a chance to prepare herself to receive the husband).

74) Whoever believes in Allah and the Last Day should respect and honour his neighbour; and whosoever believes in Allah and the Last Day should be hospitable to his guest and discharge his duty towards him. When Muhammad was asked about this duty, he said: "you should look after him day and night and the entertainment of any guest should last for three days and beyond this it becomes a sort of charity."

75) If you do not feel ashamed of anything, then you can do whatever you like.

76) It is the young who should start greeting the eldest; the passer-by the seated; and the few the gathering.

77) When three persons are together, two of them must not whisper to each other without letting the third hear, until others are present, because it would hurt him.

78) Adam's son grows and with him grow two things—the love of wealth and love of long life.

79) Three kinds of people Allah will not talk or look at on the Judgement Day: One who wants to sell a commodity and swears that he had been offered bigger price, of course telling lies; a seller who swears a false oath in the afternoon in order to dispense with his article with the intention of usurping some other Muslim's money; and a man who denies water to any other man. To the last one Allah will tell on the Judgement Day: "Today, I will deny you My grace and blessing as you had denied that man of something which was not your own".

80) Talk to people according to their eminence.

81) He who believes in Allah and in the Hereafter, let him honour his guest.

82) It is not right for a Muslim guest to stay so long as to incommode his host.

83) Whosoever does mischief to his neighbour will not enter Paradise.

84) Gabriel was always asking me to take care of my neighbour till I thought he will be a heir.

85) I swear by Him in whose hands is my soul that no one is a true believer unless he likes for his neighbour the same thing he likes for himself.
OF STRUGGLE FOR THE SAKE OF ALLAH
86) Paradise lies under the shadow of swords.
87) Anyone whose feet get soiled with dust while struggling for the sake of Allah will never go to the Fire.
88) Allah has promised that anyone who leaves his residence with the objective of struggling in the way of Allah, believing that there is no god but Allah and that Muhammad is His Messenger, will either go to Paradise, if martyred, or come back safe to his house with Allah's rewards or with his booty.
89) Anyone who is wounded in the way of Allah—and Allah knows better who is wounded for His sake—will rise on the Resurrection Day with his wounds flowing blood; the colour is that of blood, but the smell is that of musk.

OF WORK AND LABOUR
90) The Prophet made Salman and Aboul Darda' brothers. Salman paid a visit to Aboul Darda' and saw Umul Darda' (his wife) in a destitute condition. He asked her: "How do you do?" She said: "Your brother Aboul Darda' has no need in this world". Here, Aboul Darada' came and prepared food for Salman. He said to him: "Eat, as I am fasting". Salman replied: "I am not going to eat unless you eat too." So Aboul Darda' ate. At night, Aboul Darda' began to get up for prayers. Salman bade him "Sleep" So he slept. Then again he got up, but Salman bade him "Sleep". In the last part of the night Salman bade him 'Get up now', and both said their prayers. Then Salman said to Aboul Darda': "verily, your Allah has a right upon you; yourself has a right upon you; and your family has a right upon you. So give to everyone what is due to him". Later, Aboul Darda' went to the Prophet and told him the whole story. The Prophet said: "Salman has told the truth".
91) Allah likes that when someone does anything it must be done perfectly well.

OF TREATING PARENTS AND RELATIVES
92) The best of you is one who is best for his family; and I am best amongst you for my family.
93) Whoever estranges himself from his father is not a believer.
94) Anything you spend on your family expecting nothing in return except Allah's reward will be accounted for as a charity.
95) The man who looks after the widow and the needy is similar to that who struggles for the sake of Allah; who spends almost all the night in saying prayers; or who fasts the day.
96) You are not granted victory and livelihood except for the sake of the meedy from amongst you.
97) A man came to the prophet and enquired: "Whom should I look after?" The prophet said: "Your mother". The man said: "Then whom?" The Prophet said: "Your mother". Then the man enquired: "Then whom?". Muhammad said: "'Your mother". The man said "Then whom?" The Prophet said: "Then your father".
98) A man came to the Prophet to ask permission to go out to struggle in the way of Allah. The Prophet asked: "Are your parents alive?". The man said: "Yes". The Prophet said: "Then go back and struggle for their sake".
99) A man asked the Prophet about seemliness and the disposition to good and sin. The Prophet replied, "Seemliness is to have good disposition and nice manners. Sin is that which you keep secret in your heart and dislike to be known to anyone else".

OF COMPASSION
100) When Allah created His creatures. He wrote above His throne: "Verily My compassion overcomes My wrath."
101) A merciless man will be denied good rewards.
102) Allah will chastise whoever persecutes people in the world unjustly.
103) The merciless man will not receive any mercy from Allah.
104) Each one of you is a master and is responsible for his dependants. The ruler is the master and he is...
responsible for his subjects; the head of the family is the master and is responsible for all the family; the wife in her husband's house is the mistress and she is responsible for all members of the family; and the servant is the master of all the property of his lord and therefore he is responsible for everything in the household.

105) Any Muslim is a brother of any other Muslim; he should not persecute him or leave him alone in his troubles. Whoever helps his brother Allah will help him and whoever delivers anyone else from any distress Allah will deliver him from one of the distresses of the Resurrection Day. 106) Allah will not give mercy to anyone except those who give mercy to other creatures. 107) When Allah created compassion and mercy He made it in one hundred forms. He kept for Himself ninety loving kindness and sent to His creatures only one. If a disbeliever knows what mercy is with Allah, he never gets disappointed of entering Paradise.

OF TREATMENT OF SERVANTS

108) Muhammad once told Abou Mas'ud who was beating his servant: "Allah can exercise on you power more than that you exercise on your servant". Abou Mas'ud, from that moment, swore not to beat a servant in future.

109) The prophet said once to Abou Zarr :You are still behaving as those of the Days of Ignorance (pre-Islam). Your servants are human beings like you, who are serving you, so give them to eat of what you eat and clothe them as you clothe yourself. Do not ask them to do any work which may be beyond their capacity; and if they are to do some difficult work, help them.

110) If a servant serves his master sincerely and honestly, he will be given a double reward.

OF CLEANLINESS

111) Were it for fear of troubling my disciples, verily I would order them to clean their teeth before every prayer.

OF SELF-CONTROL

112) He is not strong and powerful who throws people down; but he is strong who withholds himself from anger.

OF THE SICK

113) There is not any Muslim who visits another in sickness, in the forenoon, but that seventy thousand angels send blessings upon him till the evening; and there is no one who visits the sick, in the afternoon, but that seventy thousand angels send blessings upon him till daybreak.

114) `A'isha is quoted as having said that when anyone was sick, Muhammad used to say: "O, Lord of mankind! Take away this pain, and give health; for it is only You Who are the giver of health; there is no health but Yours, that health which leaves no sickness".

OF ANIMAL TREATMENT

115) A woman was punished for a cat which she tied till it died from hunger. She gave the cat nothing to eat, nor did she set it at liberty so that it might find some food.

116) Abou Hurayrah quoted the Prophet as saying that an adultress passed by a dog at a well in a hot day holding out his tongue from thirst. The woman drew off her boot with which she drew water for the dog. She was forgiven for this act.

117) The Prophet said: "Once a man was very thirsty. He found a well into which he went down and quenched his thirst. When he came up he found a dog holding out his tongue from thirst. He said to himself that the dog is suffering from the same thing I have suffered. He went down into the well and brought some water with his boots and gave it to the dog. Allah thanked and forgave him. The Prophet's Companions enquired: "Are there rewards for our doing good to quadropeds?" Muhammad said: "Verily there are heavenly rewards for any act of kindness to a live animal".

THE PROPHET'S PRAYERS
118) If you want to go to bed, first perform ablution as if you are going to say your prayers and then lie on your right side. Before sleeping say: O, Lord! I supplicate You for firmness in faith and for Your aid in being grateful to You. I leave all my affairs to You because I like and fear You. I seek no refuge but in You. O, Lord! I believe in the Book and the Prophet You have sent.

119) O, Lord! I make my complaint unto You of my feebleness and the vanity of my efforts. O, Lord! Would that between me and sins there were the distance of the east and the west! O, Lord! Imaculate my soul of mistakes as the white cloth is cleansed from dirt. I supplicate You to wash my sins with water, ice and hailstones.

120) O, Lord! I seek refuge in You from cowardice, decrepitude, the temptation of worldly life and the chastisement of the tomb.

121) O, Lord! I supplicate You for firmness in faith and for Your aid in being grateful to You. I leave all my affairs to You because I like and fear You. I seek no refuge but in You. O, Lord! I believe in the Book and the Prophet You have sent.

122) O, Lord! I make my complaint unto You of my feebleness and the vanity of my efforts.

123) There is no god but he who has no partners with Him. Yours is the Kingdom and Yours is the praise. You are the Possessor of power over all things. If You want to give, no one can prevent it; and if You withhold anything, nobody can get it.

124) O, Lord! If You know that this work is good for me and will benefit my religion and livelihood and get me a reward in the Hereafter, I beseech You to make it easy for me to perform and give it Your blessings. If You know that it will affect my religion and life and will be punished for it in the Hereafter, I pray to You not to make me do it. Let me do good forever.

125) You are my Lord and there is no god but You. You have created me and I am Your servant. I will do my best to fulfill my promise and keep my duty to You. I seek refuge in You from any sin I might have committed. I will come to You with gratitude for Your favours to me and with my sins which I beseech You to forgive. No one will pardon sins save You.

126) O, Lord! I pray to You to put light in my heart, eyes and ears. Make my right and left sides clear. O, Lord! Surround me with light and kindle the light in my way.

OF PRAYERS

127) Islam is founded on five pillars: To bear witness that there is no god but Allah that Muhammad is His Messenger; to keep up saying prayers; to pay the poor-rate to perform pilgrimage to the House; and to fast Ramadan.

128) The whole foundation is erected on Islam; its main pillar is saying the prayers and its top is striving for the cause of Allah.

129) Anas Ibn Malik narrated that when the Prophet was at the point of death the only advice he gave to the Muslims was: "Keep up saying parayers and be kind to your servants and dependents."

130) Say your prayers standing but if you are not able to do that, sitting; and if still unable, on your sides.

131) Al-Mughira Ibn Sh'ba narrated that once the Prophet said his prayers till his feet swelled. He was told: "Why do you do that since Allah will cover for you your alleged shortcomings in the past and those to come?". Muhammad said: "Is there any reason why should not I be a grateful servant?".

132) Once the Prophet was asked: "Which act is most liked by Allah?". Muhammad said: "To say your prayers in the scheduled time". Again he was asked: "Then what?". Muhammad said: "To be kind to your parents". "Then what?", he was asked. "To strive for the cause of Allah", he replied.

133) If a man does not say his prayers he comes very near from being disbeliever and from ascribing partners to Allah.

OF ALMS-GIVING AND CHARITY

134) The best of alms is that which the right hand gives and the left hand knows not of.

135) The best of alms-giving is that which springs from the heart and is uttered by the lips to soften the wounds of the injured. To enjoin good and forbid evil is also a charity and an act of alms-giving.
136) Alms-giving is a duty on you. Alms should be taken from the rich and returned to the poor.

137) There are seven people whom Allah will draw under His own shadow on the day when there will be no other shadow: a just ruler; a youth who was brought up fearing Allah; a man who likes to say his prayers in mosques regularly; two persons who meet and disperse with sincerity to Allah's teachings; a man who refuses to be seduced by a pretty and influential woman fearing Allah; a man who has given alms and concealed it so that his left hand knew not what his right hand did.

138) It is indispensable for every Muslim to give alms. The Prophet was asked: "But what happens if he has nothing to give?". He said: "If he has nothing, he must do a work with his hand by which he obtains something and benefits himself and gives alms with the remainder". The man asked: "But what happens if he is not able to do the work?". Muhammad replied: "Then he should assist the needy and the oppressed". He was asked: "What happens if he is not able to assist the needy and the oppressed" He said: "Then he should exhort people to do good". Another question: "And if he cannot?". He said: "Then let him withhold himself from doing harm to people for verily that is as alms and charity for him.

139) A man's charity should first be to himself and if something remains it should be given to his own family and if later something more remains, it has to be given to relatives.

140) Whoever has a fortune and refrains from giving the poor-rate will be heated in the fire of Hell.

141) A man asked the Prophet: "What is the deed which allows me to paradise?". Muhammad said: "When you worship Allah associating no other god with Him; when you say your prayers regularly and in time; when you give the poor their dues; and when you observe and keep inviolate your ties with your relatives."

142) Charity may be in giving only a date provided it is obtained through lawful work for Allah does not like except lawful deeds.

143) Everyone should protect himself from the fire by giving the needy even half a date; if he finds nothing to give, let him speak to others nicely.

144) Alms-giving and charity are duties on you, but only when you have surplus of money. Anyone who gives charity while he needs the money or while his family is in need of his charity or while he has a debt to discharge, the debt should be given priority and be discharged.

145) The best charity is that which is paid after meeting all your requirements; start with giving it to your dependents.

146) The man who spends money (the upper hand) is better than him who begs (the lower hand). But first give your dependents.

147) The needy is not he who likes to have one or two meals, but he who has no means and feels shy to beg or begs not of men importunately.

148) It is a charity if you worship Allah as if you see Him and believe that if you do not see Him, He sees you.

149) Every good act is charity.

150) Good and nice words spoken to others is charity.

151) Verily it is better for any of you to take your rope and bring a bundle of wood upon your back and sell it, in which case Allah guards your honour, than to beg of people, whether they give or not. If they do not give, your reputation suffers, and you return disappointed; and if they give, it is worse than that, for it lays you under obligation.

152) Everyone who has a healthy body must thank Allah every day for granting him health; if you do justice to two disputing men, it is charity; if you help a man to ride over his camel or to put over it his luggage, it is charity; to say a good word is charity; to say your prayers is charity; and to remove any obstacle or mischief from the road is charity.

153) A man came to the Prophet and said: "My camel has perished and I want you to give me another one in its place". Muhammad said: "But I have no camels". Another man who was present proposed: "Can I tell
him of someone else who can afford give him a camel.". The Prophet said: "Whoever leads someone to
good will be rewarded exactly as would be the good -doer."

154) Charity does not reduce fortune and when Allah forgives one of His servants the latter becomes more
dignified. And whoever shows humility to men for Allah's sake Allah will exalt his eminence.

OF FASTING

155) A keeper of the fast who does not abandon lying and detraction Allah cares not about his leaving off
eating and drinking.

156) The Prophet once asked someone: "Is it true what I have heard about you that you keep fasting all the
day and saying prayers all the night?". The man said:"Yes,O, Messenger of Allah". The Prophet ordered the
man not to do so, saying: Keep fast and eat also; stay awake at night and sleep also, for verily there is a duty
on you to your body, your eyes, your wife and your visitors and guests."

OF PARADISE

157) Whosoever bears witness that there is no god but Allah and that there is no associate with him and that
Muhammad is His servant and messenger, that Jesus is Allah's servant and messenger and His word which
He communicated to Mary and a mercy from him, that the Garden is true and the fire of the Hell is true,
surely will enter Paradise irrespective of what he had done in the worldly life.

OF HOUR OF DOOM

158) When the prophet was once aske

159) Men will be liars towards the end of the world. They will relate such stories as neither you nor your
fathers ever heard. Then avoid them, that they may not lead you astray and throw you into contention and
strife.

OF LEARNING

160) He who leaves his home in search for knowledge walks on the path of Allah.

161) The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

162) Go in quest of knowledge even unto China.

163) Seek knowledge from the cradle to the grave.

164) Anyone who exaggerates in words and action will be lost.

165) If anyone of you ask forgiveness from Allah he should not say: "O, Lord, Forgive me if You wish; he
should pray to Allah with great faith in Him. Allah cares not for anything whatever great He grants His
servants.

166) `A'isha narrated that once Muhammad was reciting the following Quranic verse, "he it is who has
revealed the Book to thee; some of its verses are decisive-they are the basis of the Book-and others are
allegorical . Then those in whose hearts is perversity follow the part of it which is allegorical seeking to
mislead, and seeking to give it their own interpretation. And none knows its interpretation save Allah, and
those firmly rooted in knowledge. They say: we believe in it is all from our Lord. And none mind except
men of understanding", and after reading it the Prophet said: "If you see those who follow the allegorical
verses, take care of them because they are really those whom Allah has referred to".

167) If Allah likes someone to be good He makes him understand and learn. Certainly knowledge is the
result of learning.

168) If envy were proper, two persons would be the most proper objects of it: one, a man to whom Allah has
given riches, and appointed to bestow in charity; the other, to whom Allah has granted the knowledge of
religion, and who acts thereon himself, instructing others.
169) Among the signs of the Hour of Doom are the absence of learning, the spread of ignorance, the drinking of spirits and the practice of adultery.

170) If Allah wants anyone to be good He makes him learn the principles of Islam fully.

OF ELOQUENCE

171) Some eloquence is like magic.

172) I have been sent to explain fully good disposition.

173) I have been sent with the best of all words and calls.

OF POETRY

174) The truest words spoken by any poet are those of labid: "Know that everything is vanity save Allah".

175) Some poetry is dressed in knowledge and art.

OF PEACE

176) You will never be permitted to enter paradise unless after you believe in Allah. You will not have such a belief unless you love each other. Shall I not inform you of a better act which, if done, you would befriend yourselves to one another? Make peace between you.

OF WARS

177) War is trick and stratagem.

178) Abdullah was quoted assaying that in one of the Prophet's battles one woman was found dead. The Prophet resented this and forbade killing women and children.

OF GREAT SINS

179) Would I explain to you the greatest of sins? They are three: To associate another god with Allah; to be undutiful towards your parents; and to practise prejury or tell lies.

180) A man asked Muhammad of the greatest of sins. The Prophet replied: "To call upon another god with Allah who alone had created you". The man said: What else? The Prophet said: To kill your child lest he shares you your food. The man again asked: What else? To this the Prophet answered: To commit adultery with your neighbour's wife. On this occasion Allah revealed to Muhammad this Quranic verse: "And they who call not upon another god with Allah and slay not the soul which Allah has forbidden except in the cause of justice, nor commit fornication; and he who does this shall meet a requital of sin".

181) Whoever kills himself with a knife will have it in Hell; he will be stabbing his belly with it forever. And whoever takes poison and dies will sip in Hell forever. And whoever lets himself fall from a high mountain. killing himself, will remain in Hell forever.

182) One should not say all that he knows lest he would be telling lies.

183) Every man who calls a Muslim infidel will have the epithet returned to him.

184) Whoever dies without associating any deity with Allah will go to Paradise; and whoever dies with the belief that there is another god associated with Allah will go to the Fire.

185) Whoever fights us is not a Muslim.

186) It is a great sin that man curses and abuses his parents. When the Prophet was asked how can one abuse his parents, he replied: When two people exchange abuses to each other's parents.

187) He is not of the people of our way who slaps his cheeks and tears his collar and mourns like the mourning of Ignorance.

188) Abu Zarr once asked Muhammad as to who were the losers in the Hereafter. The Prophet replied: "They are the ungrateful; those who reproach others with any favour they have done to them; and the seller who disposes of his commodity by swearing false oaths".

189) Whoever tells lies in order to get more money his fortune will certainly be diminished.

190) There are people who do good acts permitting them to enter Paradise but go to the Fire; and there are other people who look as if they do bad deeds sending them to the Fire but are of those who will enter Paradise.
191) Paradise is open only to the believers.
192) The Prophet asked his disciples: "Would not I tell you of the greatest of sins? they are: to associate another with Allah; to vex your father and mother; and to swear to a lie".

OF USURY
193) Gold is to be paid for by gold, silver by silver, wheat by wheat, barley by barley, dates by dates, and salt by salt, like by like, payment being made hand to hand. If anyone gives more or asks for more, he has dealt in (Riba)-usury The receiver and the giver are equally guilty.
194) Abdullah Ibn Amr Ibn Al-As quotes the prophet as having ordered him to make arrangements for fitting out an expeditionary force. When the supply of camels fell short, he asked him to borrow camels against the young she-camels which would be given to the fiscus in alms.
195) The person who does not desist front leasing his land (on condition that he will receive a certain agreed proportion of its produce) should be ready to face a war from Allah and His Messenger.
196) It is not permissable to take two animals for one. However, if it is a hand-to-hand transaction, such a thing would not matter.
197) Whoever is in possession of land must cultivate it itself, but if he cannot do so, and is unable to cultivate the whole of it, then he should bestow it on his brother Muslim as a free gift or lend it to him, but he should not seek wages or profit from it in any form.
198) Any Muslim who plants a tree from whose fruit another man eats is a charity for him. The same is for him if beasts or birds eat from the tree. Any part taken by someone else of the tree is also a charity for the planter of the tree.
199) The best food taken by anyone is that which comes from his labour.
200) Allah will bless the tolerant and lenient man who sells, buys and takes his dues nicely and gently.
201) Any creditor merchant realises that his debtors are in straitness and asks his employees to forget about the debt seeking Allah’s grace and blessings Allah will grant him what he wants.
202) One weight of things should not be returned in two weights nor does a dirham be repaid in two.
203) Anyone who purchases food should not sell it unless he pays its price fully.
204) It is forbidden for anyone to cancel another man's trade transaction by offering less quotation. Nor is he allowed to marry another man's fiancee.
205) Allah said that three kinds of people will be His enemies on the Judgement Day: A man who swears by Allah and does not honour the oath; another man who does not pay the price of whatever he buys; and a man who asks someone else to do some work for him and refrain from paying him his wage.
206) Once a dead body was brought to the Prophet for prayers. The prophet enquired whether he has left any debt behind, and when he was told that he has not he prayed for him. On another occasion another dead body was also brought for prayers and when he put the same question and told that he has left a debt behind him, the Prophet refused to pray for the man and asked his disciples to do that instead of him. Here, Abou Katadah said: "I will pay the dead man's debt". the Prophet prayed for the soul of the man.

OF BACKBITTING AND HYPOCRISY
207) The slanderer has no place in Paradise.
208) The Prophet asked: "Do you know what is backbitting?". The Muslims said: "Allah and His Messenger know better". Muhammad said: "Backbitting is to say about your Muslim brother what he abhors." They enquired: "Suppose our statements are true". The Prophet replied: "If the statement is true, then you have backbitten him, and if not, you are telling lies about him."
209) Anyone who has these four bad qualities is a hypocrite and anyone who has only one of them is a hypocrite unless he gives up practising it: When he talks, he tells lies; when he makes an agreement, he breaks it; when he gives a promise, he keeps it not; and when he disputes with another man, he refrains from
telling the truth.

210) The hypocrite is he who when he talks, tells lies; when he gives a promise, he breaks it; and when he is trusted, he proves dishonest.

211) One of the mischievous people is he who has two faces, meeting each party with a different face.

OF MONOPOLY

212) The holder of a monopoly is a sinner and offender.

OF CHEATING

213) Once prophet Muhammad passed by a grains dealer who put to sale a heap of unweighed wheat. Muhammad pushed his hand into the heap and his fingers felt wetness. He asked the dealer: "What is this, man?" The man replied: "It was soaked by rain". The Prophet enquired: "Why have not you put the wet portion on the top of the heap so that everyone can see it? Anyone who cheats others is not of my followers."

OF PRIDE

214) He will not enter the Hell who has faith equal to a single grain of mustard seed in his heart; and he will not enter Paradise who has pride equal to a single grain of mustard in his heart.

215) That person will not enter Paradise who has one atom of pride in his heart. A man present asked the Prophet: "Verily, a man is fond of having good clothes and good shoes." Muhammad said: "Allah is Beauty and delights in the beautiful; but pride is holding man in contempt."

OF ENVY

216) Do not envy one another, nor dispute with one another, nor hate one another, nor leave one another in the lurch. Take the servants of Allah as brethren. A Muslim is brother to a Muslim; he should neither oppress him nor put him to disgrace, nor blame him as a liar nor he hates him. Piety is here (the Prophet pointed out to his chest three times). It is an evil deed for a man to hate his Muslim brother. For a Muslim, another Muslim's blood, property and honour are unlawful.

OF MARTYRS

217) Martyrs come under five categories: Those who die of epidemics; those who die of diarrhea; those who drown, those who die under buildings collapse; and those who are killed in the way of Allah.

218) The martyr wishes to return to the worldly life to be killed another time for the sake of Allah after what he sees of the rewards given to martyrs in the Hereafter.

219) Anyone who is killed in defence of his property and wealth is a martyr.

220) I swear by Him in Whose hands is my soul that I wish to strive in the way of Allah and be killed several times.

OF DEBT

221) A martyr shall be pardoned every fault but debt.

222) Whoever borrows money with the intention of discharging the debt Allah will help him do so; and whoever borrows money with the intention of not repaying it Allah will punish him.

223) A man came to the Prophet asking the payment of a debt, but in rough words. When the Prophet's Companions stood to deal with him the Prophet prevented them from doing any harm to the creditor, saying: "Do not touch him; anyone who has a right to anything is permitted to exceed his limits."

224) To delay payment to a wealthy man is

OF WOMEN

225) The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.

226) Take of women; they are the twin-halves of men.

OF MOTHERS

227) Allah has forbidden you from vexing mothers and burying young girls alive.
228) Heavens lie at the feet of mothers.

OF MARRIAGE

229) Saad Ibn Abi Wakkas said: "The Prophet forbade Othman Ibn Maz'un from avoiding marriage. Had he permitted him to do so, verily we (other Muslims) would have become eunuchs".

230) A woman may be married by four qualifications: one on account of her money; another, on account of the nobility of her pedigree; another, on account of her beauty; the fourth, on account of her virtue. Therefore, look out for a woman that has virtue; but if you do it for any other considerations, your hands will be rubbed in dirt.

231) Anything you spend for the sake of Allah, you will get your reward for it even if it was a morsel of bread you put in your wife's mouth.

232) A certain woman came to the Prophet proposing that he may marry her. Anas's daughter surprisingly said: "What unbashful is this woman!" The Prophet said: "She is better than you; she liked the Prophet and there is no harm if she proposes marriage."

233) Anas Ibn Malik narrated that once three persons came to the chamber of the Prophet to enquire from his wives as to how he worshiped his Lord and when they got the information they admitted that they could not match with Muhammad in this regard as Allah will cover for him his alleged short-comings in the past and those to come. Yet they said each one of them was practising his worship of Allah fully. The first said that he spent all his nights saying prayers; the second said that he kept all his days fasting; the third said that he never mixed up with women and he did not marry. Later, the Prophet met these people and asked them whether they had said such a thing. They replied in the affirmative. The Prophet said: "I swear by Allah that I fear Him and perform all my duties towards Him, and I fast but also eat, say my prayers, but also sleep, and marry women. Whoever refrains from following my path is not of my nation."

OF DIVORCE

234) The thing which is lawful, but disliked by Allah, is divorce.

OF WIDOWS

235) Abou Hurayrah quoted the prophet as saying that a giver of maintenance to widows and the poor is like a bestower in the way of Allah, an utterer of prayers all the night, and a keeper of constant fast.

OF ADULTERY

236) Every eye is adulterer and the adultery of the tongue is to utter what is forbidden.

237) Anyone accuses his dependents of adultery will be punished on the Day of Judgement unless the latter have really committed the sin.

OF THE DEAD AND DEATH

238) Whoever follows a funeral until the prayers have been offered shall receive a single reward; and whoever follows the funeral until the burial is over shall receive a double reward. When the Prophet was asked about the reward he said that each one is as great as a huge mountain.

239) Do not speak ill of the dead.

240) When a Muslim dies, remind his body by telling it that there is no god but Allah.

241) Any true and devout servant of Allah who, when a misfortune befalls him say "Surely we are Allah's, and to Him we shall return. Give comfort to my soul and recompense me" will be comforted and recompensed.

242) If a bier of anyone passes by you, rise to your feet and remain so till it disappears from your sight or buried in its grave.

243) Jabir Ibn Abdullah narrated that once a certain bier passed by them and the Prophet and his Companions rose to their feet. Then the Companions asked the Prophet: "Why have you done this since the dead is a Jew?". The prophet replied: "Death is frightening. Whenever a bier passes by you, you should rise to your feet."
244) Qais Ibn Sa'ad and Sahl Ibn Hanif told that when they were in Kadisiya a bier passed by them and they stood up on seeing it. When they were asked why they have behaved like this since the bier was one of the unbelievers of the area, they replied that once a bier passed by the Prophet and he stood up, when it was said to him that the dead was a Jew, Muhammad said: "Was it not the holder of a human being?".

245) Muhammad used to go towards the end of night to Al-Baqi' (graveyard of the inhabitants of Madina) and turn his face towards the graves and say: "Peace be to you, the believers who reside these graves. You have been given what was promised to befall you one day. You will remain here till the Day of Resurrection. We are following you. May Allah forgive the inhabitants of this place."

246) Jabir Ibn Samra narrated that once a body of a man who killed himself with an arrow was brought to Muhammad for prayers. When the Prophet was informed that the man has killed himself, he refused to pray for his soul.

247) Not one of you must wish death for any worldly affliction. But if there certainly is anyone wishing for death, he must say: "O, Lord, keep me alive so long as life may be good for me, and cause me to die when it is better for me so to die".

248) Whoever loves to meet Allah, Allah loves to meet him; and whoever dislikes to meet Allah (in order to continue enjoying worldly affairs), Allah dislikes to meet him (deprives him of His mercy).

249) Do not speak ill of our dead lest you hurt our living relatives.

250) Once the Prophet passed by a woman who was sitting beside a grave crying and wailing. He ordered her: "Be careful of your duty to Allah and also be patient".

251) Once a child was brought to Muhammad, dying; its body trembling and moving; the eyes of the prophet shed many tears. Sa'ad Ibn Ubadah said: "O, Messenger of Allah! What is this weeping and shedding of tears?". Muhammad replied: "This is an expression of the tenderness and compassion which Allah has put into the hearts of His servants; Allah does not have compassion on and commiserate with His servants except such as are tender and full of feeling".

252) When Ibrahim, Muhammad's son, died the prophet said: "Verily my eyes shed tears and my heart is afflicted, and I say nothing but what is pleasing to my Benefactor; for verily, O, Ibrahim, I feel melancholy at being separated from you".

Various Hadiths and Prophet Muhammad's (Peace be upon him) preachings

A) Things we should pray for to Allah

Let us begin with the first question, that is, ‘What should we pray for to Allah in our prayers?’

Supplication denotes the neediness of man to Allah, the Exalted. There is not any limit with regard to the neediness and indigence of man to Allah, as there is no limit to the richness, power and kindness of Allah.

The confluence of these two infinite realities, the infinite need of the servant, and the infinite self-sufficiency of Allah and His kindness, is what supplication is.

On the one hand, there is no end to the treasuries of His kingdom, no limit to His power, strength, kindness and generosity. On the other hand, there is no limit to man’s indigence, weakness, inability and shortcoming.

It is from this outlook that we will try to comprehend the things we should pray to Allah for.

1) Blessings on Muhammad (S) and His Progeny (‘a)
Of the most important point during supplication, after praising and extolling Allah, is to send blessings on Muhammad (S) and his Progeny, Guardians of the affairs of the Muslims. Sending blessings on the Holy Prophet (S) and his Progeny occupies a large part of the supplications (ad’iyah) that have reached us.

There has been great emphasis and insistence in the Islamic traditions on blessing (salawat) the Prophet (S) and his Progeny (‘a). There is a clear reason for this; for Allah, the Exalted, wants us to take supplication as a means of communication between the Muslims and the Guardians of their affairs, and as a means of their holding fast to the rope of Guardianship (wala’) which Allah has made a protection for the Muslims.

Now, salawat is one of the significant ways of establishing this spiritual connection; for the links (halaqat) of Guardianship are extended between Allah and His servants, and the Guardianship of the Holy Prophet (S) and his Progeny (‘a) is among the most important of these links.

The Guardianship (wala’) of the Holy Prophet (S) is in extension to the Guardianship of Allah, the Exalted, whilst the Guardianship of the Ahl al-Bayt (‘a) is in extension to that of the Holy Prophet (S). To consolidate and deepen one’s relation with this Guardianship is to strengthen and deepen the bond with the Guardianship of Allah. This on its own is a wide doorway of knowledge (ma’rifah) which we can neither discuss it here briefly, nor talk about it in detail as worthy of it. Perhaps Allah will grant me the success (tawfiq) in future to talk on this important and crucial point in the Islamic culture and in the establishment of the Islamic nation.

There is great emphasis in the Islamic narrations on invoking blessings on the Prophet (S) and his Progeny (‘a). In the following lines, we will cite some Islamic texts related to this topic. The most significant of these texts is the Book of Allah. He, the Exalted, says: “Indeed Allah and His angels bless the Prophet. O You who have faith! Invoke blessings on him and invoke peace upon him in a worthy manner.”[308]

The Holy Prophet (S) is reported to have said, “Invoking blessings on me is a light on the bridge (sirat).”[309]

Again he (S) has said, “The most stingy of the people is he who when I am mentioned before him does not invoke blessings on me.”[310]

‘Abdullah bin Na’im says: “I said to Abu ‘Abdillah as-Sadiq (‘a), ‘I entered the sacred House (al-bayt), but no prayer came to my mind except invoking blessings on Muhammad and his Progeny.’ He said, ‘Indeed no one has come out {of the House} with something better than what you have come out with.”

Imam al-Baqir and as-Sadiq (‘a) are narrated to have said, “The weightiest of the things to be placed on the scale (mizan) on the Day of Judgement is the blessings on Muhammad and his Progeny.”[311]

Imam ‘Ali (‘a) says in Nahj al-Balaghah, “If you had a need from Allah, the Glorious, then begin with sending blessings on His Prophet (S), then ask your need; for Allah is more generous than to accept one of the two requests made to Him and deny the other.”[312]
Praying for the prophets, messengers and their successors (awsiya’) carries the same effect. Peace and blessings on the prophets and their successors have appeared in the Islamic sources generally, as they have appeared in particular and with names in many Transmitted Prayers (al-ad’iyat al-ma’thurah) from the Ahl al-Bayt (‘a). Among these prayers is the one which has appeared in the a’mal of umm dawud during the bright nights (al-ayyam al-bid) of the month of Rajab. This supplication has reached us from Imam as-Sadiq (‘a).

An Example of Invoking Blessings on Muhammad (S) and His Progeny (‘a)

This benediction is part of a supplication in Sahifat as-Sajjadiyyah[313], “My Lord, bless Muhammad and the Household of Muhammad, the distinguished, the chosen, the honoured, the brought nigh, with the most excellent of Your blessings, benedict him with the most complete of Your benedictions, and have mercy upon him with the most enjoyable of Your mercies!

My Lord, bless Muhammad and his Household with a fruitful blessing, more fruitful than which there is no blessing! Bless him with a growing blessing, more growing than which there is no blessing! And bless him with a pleasing blessing, beyond which there is no blessing! My Lord, bless Muhammad and his Household with a blessing, which will please him and increase his good pleasure!

Bless him with a blessing, which will please You and increase Your good pleasure toward him! And bless him with a blessing through other than which You will not be pleased but for him, and for which You see no one else worthy!… My Lord, bless Muhammad and his Household with a blessing which will tie together the blessings of Your angels, Your prophets, Your messengers, and those who obey You, comprise the blessings of Your servants.”

2) Praying for the Believers

This constitutes the greatest content of prayer after praising and extolling Allah, the Exalted, and after invoking blessings on Muhammad, his Progeny, the prophets and their successors.

Praying for the believers is one of the most significant dimensions of supplication; since it ties a Muslim individual to the whole of the Muslim nation on the face of the earth and throughout history, as invoking blessings on Muhammad and his Household connects a believer to the rope of Guardianship (wala’) sent down by Allah.

This relation which a prayer establishes between an individual and the nation, on the one hand, and on the other hand, between an individual and the rest of the people with whom he interacts and is in contact with in one way or the other, is among the best kinds of relation. This is because such a relation comes into existence in the presence of Allah, the Exalted, and is in extension to the relation with Allah, and no one other than Him can comprehend it, as it is also a response from the servant to the call of Allah, the Exalted.

Praying for the believers can be of two kinds; a general prayer without taking names, and a specific prayer by taking names. We will have a look at both kinds, by the will of Allah.
a. Praying for the Believers in General

This is a prayer which Allah loves and answers, as He responds to prayers which follow this prayer; for Allah, the Exalted, is kinder than that He should discriminate in answering prayers, such that He should respond to part of a supplication and reject the other part of it.

This kind of prayer which includes all the believers at present and those who have preceded us in faith (Iman) gives rise to a sense of historical as well as a contemporary connection, a horizontal and vertical link, with the family of the believers on the face of this earth and throughout history, and with the unity of this family, and with the close and strong bond that ties us to this family.

Supplication has two roles in our lives. Firstly, it links us with Allah, the Exalted; and secondly, it ties us to the Muslim nation, those who believe in Allah on the face of this earth and those who believed in Him throughout history.

There has appeared enormous emphasis in the Islamic narrations on this kind of supplication. According to a tradition, Allah, the Exalted, rewards a petitioner who makes such a prayer with good deeds (hasanat) according to the number of believers his prayer has included. Also, every believer that this prayer has encompassed shall intercede with Allah on his behalf on the Day of Judgement, when He, the Exalted, will allow the righteous among the believers to intercede on behalf of the wrongdoers among them.

Imam as-Sadiq ('a) says: “The Holy Prophet (S) has said, ‘There is no believer who prays for the believing men and women except that Allah will give him in return the like of that which he had prayed for them, on behalf of every believing man and woman who has passed since the beginning of the world and who is going to come until the Day of Judgement. And it will so happen that on the Day of Judgement a person shall be ordered to be taken to the hell fire, but then he will be taken away {from it, as} the believing men and women would say, ‘O Lord, this is the man who used to pray for us. Accept our intercession on his behalf.’ So Allah, the All-mighty, the Majestic, will accept their intercession, and hence he will be delivered.”[314]

Imam as-Sadiq ('a) is related to have said, “Whoever says ‘O Allah, forgive the believing men and women, and the Muslim men and women’ twenty five times every day, then Allah shall write good deeds for him, erase his sins and elevate his station, according to the number of every believer who has passed, and according to the number of every believing man and woman who is still to come until the Day of Judgement.”[315]

It is narrated from Imam al-Kazim ('a) that he used to say, “Whosoever prays for the believing men and women, and for the Muslim men and women, Allah will appoint for him on behalf of every believer an angel who shall pray for him.”[316]

Imam ar-Rida ('a) has said, “There is no believer who prays for the believing men and women, and for the Muslim men and women, the living of them and the dead, except that Allah will write for him good deeds according to the number of every believing man and woman, from the time Allah sent Adam till the time the Hour sets in.”[317]
Imam as-Sadiq (‘a) reports from his fathers who narrated from the Holy Prophet (S), “There is no believing man or woman, who has passed away since the beginning of the world or is yet to come until the Day of Judgement, except that they are intercessors for one who says in his prayer ‘O Allah, forgive the believing men and women.’

And it will so happen that on the Day of Judgement a person shall be ordered to be driven to the hell fire, but then he will be taken away {from it, as} the believing men and women shall say, ‘O our Lord, this is the man who used to pray for us, so accept our intercession on his behalf.’ So Allah will accept their intercession, and hence he will be delivered.”[318]

Imam ar-Rida (‘a) says: “There is no believer who prays for the believing men and women, and for the Muslim men and women, the living of them and the dead, except that Allah will give him in return good deeds on behalf of every believing man and woman, from the time Allah sent Adam till the Hour sets in.”[319]

Imam as-Sadiq (‘a) narrates from his fathers who reported from the Holy Prophet (S), “There is no one who prays for the believing men and women except that Allah will give him in return the like of that which he prayed for them, on behalf of every believing man and woman who has passed away since the beginning of the world or is yet to come until the Day of Judgement. And it will so happen that on the Day of Judgement a person shall be ordered to be driven to the Fire, but then he will be taken away {from it, as} the believing men and women shall say, ‘O our Lord, this is the man who used to pray for us, so accept our intercession on his behalf.’ So Allah will accept their intercession, and hence he will be saved from the Fire.”[320]

Imam as-Sadiq (‘a) narrates from the Holy Prophet (S), “If anyone of you were to make a supplication, then let it be all-embracing; for such a supplication is closer to the response.”[321]

He (‘a) has also said, “If a person says ‘O Lord, forgive the believing men and women, and the Muslim men and women, the living of them and the dead’, Allah would return him with {the same} prayer according to the number of people who have passed away and who are yet to come.”[322]

Examples of Generalization in Prayer

We will cite here a few examples of all-inclusive prayers from the supplications of the Ahl al-Bayt (‘a).

1. “O Allah, enrich every poor person, O Allah, satisfy every hungry one, O Allah, clothe every unclothed one, O Allah, pay the debt of every indebted one, O Allah, relieve every distressed one, O Allah, return every stranger, O Allah, free every captive, O Allah, reform every wrong in the affairs of the Muslims, O Allah, cure every sick one, O Allah, fill our poverty with Your needlessness, O Allah, change our unpleasant state through Your beautiful state; O Allah, bless Muhammad and his pure Progeny.”[323]

2. “O Allah, bestow richness and wealth on the poor among the believing men and women; health and comfort upon the sick among them; grace and honour on the living among the believing men and women; forgiveness and mercy on the deceased among the believing men and women; return the travelers among the believing men and women to their homes, safe and successful; with Your mercy O Most Merciful of the
merciful; and bless, O Allah, our master Muhammad, the Seal of the Prophets, and his pure Progeny, and send blessings on {them} and give them abundant peace.”

3. “O Allah, and bless the Followers (at-Tab’in), from this day of ours to the Day of Doom, their wives, their offspring, and those among them who obey You, with a blessing through which You will preserve them from disobeying You, make room for them in the plots of Your garden, defend them from the trickery of Satan, help them in the good on which they seek help from You, protect them from sudden events that come by night and day -except the events which come with good.”[324]

4. Of these all-inclusive prayers is the supplication for the defenders of the frontiers of the Muslim lands, “O Allah, bless Muhammad and his Household, fortify the frontiers of the Muslims through Your might, support their defenders through Your strength, and lavish upon them gifts through Your wealth. O Allah, bless Muhammad and his Household, increase their number, hone their weapons, guard their territory, defend their midst, unite their throng, arrange their affair, send them supplies in a steady string, undertake Yourself to suffice them with provisions, support them with victory, help them with patience, and give them subtlety in guile! O Allah, bless Muhammad and his Household, give them the knowledge of that of which they are ignorant, teach them what they do not know, and show them what they do not see.” [325]

5. Another all-embracing prayer is the supplication for the apostolic strugglers among the Muslims, which is again from Sahifat as-Sajjadiyyah, “O Allah, and if the affair of Islam should worry a Muslim and the alliance of the idolaters’ against Islam should grieve him, so that he has the intention to go to war and is about to enter the struggle, but frailty keeps him seated, neediness keeps him waiting, a mishap delays him, or an obstruction prevents him from his wish, write his name among the worshipers, make incumbent for him the reward of the strugglers, and place him among the ranks of the martyrs and the righteous.”[326]

6. Also among these prayers is the one for those who assist the strugglers (mujahidin) behind the frontline, “O Allah, and if a Muslim should take the place of a warrior or a soldier in his home, attend to those left behind in his absence, help him with a portion of his property, assist him with equipment, hone him for the struggle, send along with him a supplication for his purpose, or guard his honour in his absence, reward him with the like of his reward measure for measure, like for like.”[327]

The Three Forms of Prayer in the Qur’an

The following three forms of prayer have appeared in the Qur’an:

1. The prayer of a person for himself.

2. The prayer of a person for others.

3. The prayer of the all (jami’) for all.

We shall discuss these three kinds of prayers in order to become acquainted with the Qur’anic method of praying for the believers.
1. The Prayer of a Person for Himself

This is a common way of praying. We find in the Qur’an instances for this kind of prayer which were either made by the prophets (anbiya’) and the righteous people (salihin), or they have been taught by Allah, the Exalted, to His servants.

Some of these instances are:

- "My Lord, You have granted me a share in the kingdom, and taught me the interpretation of dreams. Originator of the heavens and earth! You are my guardian in this world and the Hereafter! Let my death be in submission {to You}, and unite me with the righteous."[328]

- "My Lord, admit me with a worthy entrance, and bring me out with a worthy departure, and render me a favourable authority from Yourself.”[329]

- "My Lord, open my breast for me, make my affair easy for me, remove the hitch from my tongue {so that} they may understand my discourse.”[330]

- "My Lord, do not leave me without an heir, and You are the best of inheritors.”[331]

- "My Lord, land me with a blessed landing, for You are the best of those who bring ashore.”[332]

- "My Lord, I seek Your protection from the promptings of devils; and I seek Your protection, my Lord, from their presence near me.”[333]

- "My Lord, grant me {unerring} judgement, and unite me with the righteous. Confer upon me a worthy repute among the posterity, and make me one of the heirs to the paradise of bliss.”[334]

2. The Prayer of a Person for Others

This is another way of prayer which has several examples in the Qur’an.

- "My Lord, have mercy on them, just as they reared me when I was {a} small {child.”}[335]

- Of these prayers is the prayer of the bearers of the throne (‘arsh) for the believers, “Our Lord, You comprehend all things in mercy and knowledge, so forgive those who repent and follow Your way, and save them from the punishment of hell. Our Lord, admit them into the Gardens of Eden, which You have promised them, along with whoever is righteous among their forebears, their spouses and their descendents. Indeed You are the All-mighty, the All-wise. Save them from the ills; and whomever You save from the ills of that day, You will have had mercy upon him, and that is the great success.”[336]

3. The Prayer of All for All
This is the most prevalent method of supplication in the Qur’an. Most of the supplications in the Qur’an are of this kind. Some of them are as follows:

- “Guide us on the straight path; the path of those whom You have blessed, such as have not incurred Your wrath, nor are astray.”[337]
- “Our Lord, accept it from us; indeed You are the All-hearing, the All-knowing.”[338]
- “Our Lord, give us good in this world and good in the Hereafter, and save us from the punishment of the Fire.”[339]
- “Our Lord, pour patience upon us, make our feet steady, and assist us against the faithless lot.”[340]
- “Our Lord, take us not to task if we forget or make mistakes. Our Lord, place not upon us a burden as You placed on those who were before us. Our Lord, lay not upon us what we have no strength to bear, excuse us and forgive us, and be merciful to us. You are our Master, so help us against the faithless lot.”[341]
- “Our Lord, do not make our hearts swerve after You have guided us, and bestow Your mercy on us; indeed You are the All-munificent.”[342]
- “Our Lord, we have indeed heard a summoner calling to faith, declaring, “Have faith in your Lord”, so we believed. Our Lord, forgive us our sins and absolve us of our misdeeds, and make us die with the pious. Our Lord, give us what You have promised us through Your apostles, and do not disgrace us on the Day of Resurrection. Indeed You do not break Your promise.”[343]
- “Our Lord, pour patience upon us, and grant us to die as Muslims.”[344]
- “Our Lord, we have believed, so forgive us and have mercy on us, and You are the best of the merciful.”[345]
- “Our Lord, turn away from us the punishment of hell; indeed its punishment is enduring.”[346]
- “Our Lord, perfect our light for us, and forgive us; indeed You have power over all things.”[347]

An Analysis and Explanation of the Third Form of Prayer

What concerns us of these three modes of prayer is the second and the third form. Both forms are prayers for the believers, except that the second kind is a prayer of an individual for all, while the third kind is the prayer of all for all.

Both forms share some common characteristics:

1. The ‘one prayed for’ (al-mad‘uww lahu) are ‘all’. The individual does not pray for himself, rather he prays for all. Sometimes, the prayer of an individual for himself is of no benefit, as in the case when the
whole community becomes subject to the punishment of Allah including the supplicant himself, even though he might not have committed the sin which others have. Allah, the Exalted, says in this regard:

“And beware of a punishment which shall not visit the wrongdoers among you exclusively, and know that Allah is severe in retribution.”[348]

In such a case, the prayer of an individual and his seeking forgiveness for himself will be of no benefit. Here he ought to pray and seek forgiveness for all. Accordingly, if Allah removes the punishment from the rest, it would be removed from him as well:

“Our Lord, remove from us this punishment, indeed we have believed.”[349]

2. The petitioner (ud-Da’i) represents ‘all’ in his prayer. For such a kind of prayer is oftenly made by the phrase ‘Our Lord’, which denotes that a supplicant represents all in praying for all, without him separating himself from those he is praying for, as is the case in the second kind of prayer. Rather, he represents them and prays for them and sees himself amidst those he is praying for.

Such a supplication is the nearmost of supplications to the response (istijabah). For there are three possibilities here, either Allah, the Exalted, would reject it completely, or answer part of it and reject part of it, or answer the whole of it. But Allah, the Exalted, is kinder than that He should reject a prayer completely, as discrimination in granting a prayer does not behave the Generous. Therefore, there remains only the third possibility which is granting the prayer in favour of all.

The most beautiful thing in this mode of prayer is that the individual is a messenger to Allah on behalf of all. He represents them and addresses Allah on behalf of ‘all’, saying ‘Our Lord’ (rabbana).

But even more beautiful than this is the fact that each of us grants himself the right to be a messenger to Allah on behalf of others. Thus, each of us is a messenger of the people to Allah in prayer. The way Allah has messengers whom He sends to the people, the people also have messengers who raise their petition and need to their Creator. All the people act as messengers for all, and represent all.

What is amazing of us is our attitude in this world, in the streets and markets, as we put between us obstacles and barriers, and separate ourselves from the others, such that each of us has his limits and rights which he is not willing to give up or compromise on. Each of us represents but his self only, and does not represent others except through official permission. But the moment we elevate ourselves to Allah, the Exalted, through prayers (salat) and supplication, we break all these confines and none of us separates himself from the rest, rather each of us represents all.

Such a kind of representation is indeed the most wonderful and the most beautiful; all representing all in speech, call and prayer before Allah, Lord of the Worlds.

And what is even more beautiful than this is the fact that Allah, the Exalted, accepts such a representation from all on behalf of ‘all’, and does not reject or discard it. Rather, in such a state He grants to the call of the supplicant the power of representing the rest.
Hence, when anyone of us says in his prayers (salat) “Guide us on the right path”, it is as if all the people have collectively raised this prayer on behalf of all, asking Allah for guidance.

And this suffices to show the value of supplication during such a state; for the supplication of each of us during prayers carries the strength of the ‘supplication of all for all’. At such moments, a prayer is efficient and powerful to the fullest degree to invoke Allah’s mercy.

But even more beautiful than all this is the fact that there are supplications which a Muslim is required to make everyday, several times. Among such prayers is “Guide us on the right path.”

Praying for all has great significance by virtue of the fact that ‘those prayed for’ are the congregation of the believers. And this all-inclusiveness as far as ‘those prayed for’ are concerned provides a prayer with enormous value in the eyes of Allah.

In this mode of prayer, the supplicant does not raise his call to Allah as an individual; rather he is stretching toward Allah the hands of all the believers, their call and cry. He is representing all of them before Allah, while Allah accepts from him such a representation.

On the other hand, the believers themselves have given consent to the representation of each of them on behalf of the other. Therefore, the representation of an individual here is not a mere claim from him before Allah, rather it is a real kind of representation which is accepted by Allah, and also by those whom the individual is representing in prayer. Hence, it is an acceptable form of representation approved by the Shari’ah also.

Every prayer in this state holds the strength of a collective prayer. So when any of us prays before Allah and says “Guide us on the right path”, then it is as if this prayer has been raised to Allah by all. This prayer, with such a level of strength and efficiency, is raised daily by every Muslim who stands before Allah in prayers and supplicates for all on behalf of all. Everyday the Muslims raise this cry to Allah tens of times; a cry which has endless strength in invoking Allah’s mercy and affection.

Yet, the most beautiful thing of all is the fact that it is Allah, the Exalted, Himself who has invited us to raise to Him such a cry everyday, tens of times. He is the one who has taught us to ask Him for guidance, and pray for the guidance of all. He is the one who taught us to represent the rest in this prayer, and He is the one who accepts from us our representation of others.

After all this, is it then possible that He would not answer our prayer? Never.

b. Praying for Particular Believers

The way praying for the believers in general has appeared in the Islamic sources, likewise there has appeared in these sources the concept of praying for them in particular, by specifying them and naming them in person during prayer.

This mode of prayer has a liveliness and an effect of its own on the heart of the supplicant, other than the liveliness and effect found in the prayer in general. This is because this kind of prayer eliminates what might
have accumulated of grudge in the personal or communal relations of the people, or what might have piled up between the congregations of the believers themselves.

For when a believer beseeches Allah, the Exalted, for mercy and forgiveness on behalf of his brethren, specifying them by their names, and asks Him to fulfill their wishes, ease their affairs, and grant their needs, then he would naturally develop liking for them, and that which he used to experience in his heart of jealousy, disliking, and aversion toward them, would disappear.

The prayer in such a state has three different aspects. The first aspect is that it connects the supplicant to Allah, the Exalted. The second aspect is that it ties him to the whole of the Muslim nation on the face of the earth and throughout history. The third aspect is that it links him with his brothers, associates and relatives, which indeed constitutes a wide arena of man’s life.

The Islamic sources have given utmost importance to this form of prayer. Here, we will mention some of these narrations which have appeared in the works of ahadith.

1. Praying for the Believers in their Absence

Imam as-Sadiq (‘a) says: “The prayer of a person for his brother {in faith} in his absence showers sustenance (rizq) and averts calamities.”[351]

Imam al-Baqir (‘a) has said, “The nearest prayer and the quickest of them to the respose (ijabah) is the prayer of a person for his brother in his absence.”[352]

Abu Khalid al-Qammat reports from Imam al-Baqir (‘a), “The fastest of the prayers to the response (ijabah) is the prayer of a man for his brother in his absence. When he begins with the prayer for his brother, the angel appointed over him says: ‘amin, and for you is twofold of that.’”[353]

As-Sakuni relates from Imam as-Sadiq (‘a) and he from the Holy Prophet (S), “There is nothing faster in obtaining the response (ijabah) than the the prayer of an absent (gha’ib) for the absent.”[354]

Imam as-Sadiq (‘a) narrates from his fathers and they from the Holy Prophet (S), “O ‘Ali! The prayer of four people is not rejected; a just ruler, {the prayer of} a father for his son, the prayer of a person for his brother in his absence, and {the prayer of} the oppressed, {about whom} Allah, the All-mighty, the Majestic, says: ‘By My might and majesty, I will come to your aid even after a while.’”[355]

The Holy Prophet (S) says: “Whosoever prays for a believer in his absence, the angel says: ‘And for you is the like of that.’”[356]

Hamran bin A’yan reports, “I went to see Imam al-Baqir (‘a) and said to him, ‘Advise me.’ He said, ‘I advise you to be God-conscious; and beware of joking {idly}, for it takes away the reverence (haybah) and dignity of a person. And you should pray (du’a’) for your brothers {in faith} in their absence, for this showers sustenance (rizq), and he repeated this three times.”[357]
Mu’awiyah bin ‘Ammar narrates from Imam as-Sadiq (‘a), “Praying for your brother in his absence drives sustenance toward the supplicant and averts calamities from him, and the angel says: ‘And for you is the like of that.’”[358]

2. Praying for Forty Believers

There are narrations which emphasize on praying for forty believers by their names before one begins praying for himself.

‘Ali bin Ibrahim narrates from his father, through his chain of narration, from Imam as-Sadiq (‘a), “Whoever sends ahead in his supplication forty believers and thereafter prays for himself, he shall be answered.”[359]

‘Umar bin Yazid says that he heard as-Sadiq (‘a) saying, “Whoever prays for forty of his brothers {in faith} before praying for himself, {then} he shall be answered in them and himself.”[360]

3. Giving Preference to Others in Prayer

Abu ‘Ubaydah reports from Thuwayr that I have heard ‘Ali bin al-Husayn (‘a) saying, ‘When the angels hear a believer praying for his brother in faith in his absence, or remembering him with good, they say, ‘What an excellent brother you are for your brother {in faith}; you pray for his good while he is away from you, and remember him with good. Allah, the All-mighty, the Majestic, has granted you twofold of what you had prayed for him, and has praised you double the amount you praised him; and you have a higher degree (al-fadl) than him.”[361]

Yunus bin ‘Abd ar-rahman narrates that ‘Abdullah bin Jundab heard Abu al-Hasan al-Kazim (‘a) saying, “One who prays for his brother in faith in his absence is called from the corner of the heavens, ‘For each one {of that which you prayed for your brother} you shall have a hundred.’”[362]

Ibn Abi ‘Umayr relates from Zayd an-Narsi, “I was with Mu’awiyah bin Wahab in the desert of ‘Arafah while he was supplicating. So I followed his prayer but I did not find him praying for himself even a single letter. I rather found him praying for people in the remotest parts of the earth; he named them and their parents until the people started moving.

I said to him, ‘O uncle, I have seen something astonishing.’ ‘What has amazed you of what you have seen’, asked Mu’awiyah. I said, ‘Your giving preference to your brothers over yourself in such a {holy} place, and your naming them person by person.’ He said to me, ‘Do not be surprised of this, my nephew; for I have heard my master… saying, ‘Whoever prays for his brother in his absence, an angel from the lower heaven calls him saying, ‘O servant of Allah, you have a hundred thousand of what you have prayed {for your brother}…”[363]

Imam Husayn bin ‘Ali (‘a) narrates from his brother al-Hasan (‘a), “I saw my mother, Fatimah, standing in her prayer niche on Thursday night. She remained in the position of bowing (ruku’) and prostration (sujud) till dawn. I heard her praying for the believing men and women by their names. She would copiously pray
for them without praying for herself even a little. So I said to her, ‘O mother, why do not you pray for yourself the way you are praying for others?’ She replied, ‘My son, the neighbour {comes first}, then the family members (ad-dar).’"}[364]

Abu Natanah relates from ‘Ali who reported from his father, “I saw ‘Abdullah bin Jundab in the desert of ‘arafah, and I did not see a position (mawqif) better than the one he was in. He was stretching his hands toward the sky while tears flowed down his cheeks to the ground. After the people left, I said to him, ‘O Aba Muhammad, I have not seen a position better than yours.’

He replied, ‘By Allah, I did not pray except for my brothers, this is because Abu al-Hasan Musa bin Ja’far informed me that whoever prays for his brothers in their absence, he is called from the Throne (‘arsh), ‘And for you is a hundred thousand times more.’ So I disliked leaving a hundred thousand-fold which is guaranteed for one which I do not know whether it will be answered or not.’"}[365]

‘Abdullah bin Sinan is narrated to have said, “I passed by ‘Abdullah bin Jundab and saw him offering prayers at safa. He was an old man and I saw him praying as he said, ‘O Allah! So and so son of so and so; O Allah! So and so son of so and so; O Allah, so and so son of so and so…’ to the extent that I could not count them because of their great number. After he finished his prayers, I said to him, ‘O ‘Abdallah, I have never seen a position better than yours! But I disliked a quality in you.’ He said, ‘What is it that you disliked in me?’

I said, ‘You pray for many of your brethren {in faith} but I have not heard you praying for yourself for anything.’ He said to me, ‘O Abdallah, I have heard our master as-Sadiq (‘a) saying, ‘Whoever prays for his brother in faith in his absence, he will be called from the heavens, ‘O so and so, you will have what you have prayed for your brother a hundred thousand times more. So I did not like to leave a hundred thousand-fold which has been guaranteed for one which I do not know whether it will be accepted or not.”’}[366]

Abu ‘Umayr narrated from some of his associates, “When ‘Isa bin A’yan used to go for hajj and then go to ‘arafah, he would start praying for his brothers until people left {‘arafah}. So he was asked, “You spend your money and exhaust your body, but when you reach the place where the needs are presented before Allah, you start praying for your brethren and forsake yourself!” He replied, “I am confident of the {acceptance of the} prayer of the angel on my behalf, while I doubt in the prayer for myself.”’}[367]

Ibrahim bin Abi al-Bilad (or ‘Abdullah bin Jundab) relates, “I was in ‘arafah, and as I was coming out I met Ibrahim bin Shu’ayb and so I greeted him. One of his eyes was injured, while his other eye had turned red as if it was a clot of blood. So I said to him, ‘One of your eyes is already afflicted, I fear for you the other one; reduce weeping a little.’ He said, ‘Nay by Allah! O Aba Muhammad, I have not prayed for myself today even by a single supplication.’ So I said, ‘Then who did you pray for?’ He replied, ‘I prayed for my brothers; I have heard Abu ‘Abdillah {as-Sadiq} saying, ‘Whosoever prays for his brother in his absence, Allah appoints an angel over him who says {to him}, ‘And for you is double {of that}.’ So I wanted to pray for my brothers while the angel should pray for me; for I doubt in the {acceptance of the} prayer for myself whereas I do not doubt in the prayer of the angel on my behalf.”’}[368]

3) Praying for the Parents
Praying for the parents is among the instances (maas-Sadiq) of ‘doing good to the parents’ (birr al-walidayn). However, there are different ways of being good to them, among them is that one should give charity (sadaqah), go to hajj and offer prayers on their behalf, and also pray for them.

Imam as-Sadiq (‘a) is reported to have said, “What prevents anyone of you from doing good to his parents, whether they are alive or dead, by praying on their behalf, giving charity on behalf of them, going for hajj on their behalf, and fasting on their behalf. Hence, he will have the like of what he has done for them, and Allah, the All-mighty, the Majestic, shall copiously increase for him in good because of his goodness (and maintaining the relationship).”

He (‘a) has also said, “My father used to say, ‘There are five prayers which are never veiled from Allah; the prayer of a just ruler, the prayer of an oppressed {about whom} Allah, the All-mighty, the Majestic, says: ‘I will take revenge on your behalf even if it is after sometime’; the prayer of a righteous son for his parents, the prayer of a righteous father for his son, and the prayer of a believer for his brother in his absence, {about whom the angel} says: ‘And for you is double of that.’”[369]

Among the prayers for the parents is a prayer which has appeared in Sahifat as-Sajjadiyyah[370]:

“O Allah, bless Muhammad, his Household, and his progeny, and single out my parents for the best which You have singled out for the fathers and mothers of Your faithful servants, O Most Merciful of the merciful. O Allah, let me not forget to remember them after my ritual prayers, at every time throughout my night, and in each of the hours of my day.

O Allah, bless Muhammad and his Household, forgive me thorough my supplication for my parents, forgive them through their devotion toward me with unfailing forgiveness, be well pleased with them through my intercession for them with resolute good pleasure, and make them reach through Your generosity the abodes of safety.

O Allah, if Your forgiveness reaches them first, make them my intercessors, and if Your forgiveness reaches me first, make me their intercessor, so that we may gather together through Your gentleness in the house of Your generosity and the place of Your forgiveness and mercy.”

4) Man’s Prayer for Himself

This is the last station of the prayer, not the first one. It is interesting how Islam urges man to deny himself and give preference to others in the life of this world, in matters related to one’s life and also in dealing with others. As it also urges him to deny himself and give preference to others over himself in his prayer before Allah, the Exalted.

However, he should not forget to pray for himself. But what should we ask for ourselves? And how should we pray? This is what we will attempt to discuss here by the will of Allah.

1. Generalization in Prayer
We ought to ask Allah in our prayer for whatever we are in need of, whatever is important for us in this world and the Hereafter, and beseech Him to protect us from all evil that we are wary of in this world and the Hereafter; for the keys of good and all its means are in the hand of Allah. Nothing can go against His will (iradah), nor can anything render Him unable, nor does He niggardly withhold the good and mercy from His servants.

If Allah, the Exalted, is not miser in giving or responding to his servant, then it is unsound, rather adverse, on the part of the servant to show miserliness in asking from Allah and praying to Him.

According to a Divine Narration, “Even if the first and the last of you, and the living and the dead of you, were to gather and each of them were to ask whatever he wished and I were to grant his wish, {still} My kingdom would not diminish.”[371]

Again according to a Divine Narration related by the Holy Prophet (S), “Even if the inhabitants of the seven heavens and the earths were to ask me altogether and I were to grant each of them his wish, yet this would not diminish My dominion; and how can a kingdom whose custodian is Me diminish?”[372]

The Holy Prophet (S) is also narrated to have said, “Ask Allah and ask copiously, for nothing is difficult for Him.”[373]

According to a narration, “Do not regard that which you ask {from Allah} as too much; for what lies with Allah is even greater.”

The prayers that have reached us from the Ahl al-Bayt (‘a) entail many instances of generalization in prayer, in asking for every good and seeking protection from every evil. Some of them are as follows:

1. A prayer recommended to be recited after the obligatory prayers during the holy month of Rajab, “O He who gives a lot in exchange for a little, O He who gives to one who asks Him, O He who gives to one who does not ask him and does not know Him, out of His affection and mercy.

Give me, because of my request to You, all the good of this world and all the good of the Hereafter, and keep away from me, because of my request to You, all the evil of this world and the evil of the Hereafter, for indeed it is not diminishing what is given by You, and increase me from Your bounty, O the Generous.”

2. According to a supplication, “O Allah, I ask from You the keys and the seal of the good, its abundance, benefits and blessings; and {I ask You} that which I comprehend in knowledge, and that which my memory cannot enumerate.”

3. “O He who is near in His highness, O He who is All-attentive in His nearness; bless Muhammad and the Household of Muhammad. O Allah, I beseech You for all the good of my religion, this world and the Hereafter; and I seek refuge with You from all evil.”

4. “…and admit me into every good into which You have admitted Muhammad and his Household; and bring me out of every evil from which You have brought out Muhammad and his Household.”

5. “… and be sufficient for me in what worries me of the affairs of this world and the Hereafter.”
6. “O Allah, do not leave any of my sins unforgiven, nor any grief unremoved, nor any sickness uncur ed, nor any fault unhidden, nor any provision unincreased, nor any fear unprotected, nor any evil unrepelled, nor any wish—which You are pleased with and which is good for me—unanswered, O Most Merciful of all merciful.”

7. “O He in whose hand are the measures (maqadir) of this world and the Hereafter, and the measures of victory and defeat, and the measures of richness and poverty, and the measures of good and evil, bless Muhammad and the Progeny of Muhammad; and bless me in my religion which is the criterion of my affairs, and in my world within which lies my sustenance, and in my Hereafter to which is my return; and bless me in all my affairs… I seek refuge with You from the evil of the living and the dead, and I seek refuge with You from the ordeals of this world and the Hereafter.”

8. “I beseech You through the light of Your face by which the heavens have been illuminated, and by which the darkness has disappeared, and by which the affairs of the first and the last have been set aright, to bless Muhammad and the Progeny of Muhammad, and to set aright all my affairs, and never leave me on my own, even for a moment.”

9. The prayer of Imam Zayn al-’Abidin (‘a) at dawn, “Be sufficient for me in all {my} worries, and decree for me the best, and bless all my affairs, and grant me all my wishes. O Allah, make easy for me that whose difficulty I fear, for making easy that whose difficulty I fear is easy for You; and smoothen for me that whose roughness I fear, and free me from that whose constraint I fear, and hold back from me that whose grief I fear, and keep away from me that whose tribulation I fear.”

10. A prayer at dawn, “…and grant me an all-embracing and all-inclusive mercy through which I can ask the good of this world and the Hereafter.”

2. Great Needs Should not Stop us from Asking for Smaller Things

It might be shameful for us to ask small and inconsiderable things from each other, but when one turns toward Allah asking and entreating Him, the case is different, as praying for such things is no longer disgraceful, however small and inconsiderable they might be.

This is because Allah, the Exalted, comprehends in knowledge every need, weakness, inability, and defect of the supplicant. Nothing of our weaknesses and shortcomings are hidden from Allah, the Glorious, that we should be embarrassed of presenting them before Him the way we are usually ashamed of doing so in front of the others. Therefore, the great needs must not hinder us from praying to Allah for small and insignificant needs.

On the other hand, Allah, the Exalted, loves His servant to be linked to Him in all his needs and affairs, big or small, so that he may always be connected to Him. However, such a link cannot endure unless the servant feels himself in need of Allah in all his affairs and wishes, even for laces of his shoes if they get broken.
The Holy Prophet (S) is reported to have said, “Ask Allah, the All-mighty, the Majestic, whatever crosses your mind of your needs, even for the lace of {your} shoe; for if He does not make that easy, it would not become easy.”

He (S) is also narrated to have said, “Ask Allah for all your needs, even for a broken lace.”[374]

In another tradition, the Holy Prophet (S) says: “Do not get waried of supplication (du’a’); for none has perished with supplication. Ask Allah even for the lace of your shoe if it gets broken; and ask Allah of His grace, for He loves to be besought.”[375]

Sayf at-Tammar says: “I heard Abu ‘Abdillah {as-Sadiq} saying, ‘Keep on praying (du’a’), for indeed you cannot attain proximity {to Allah} with the like of it. And do not desist from asking for a small {thing} because of it being small, for the one who owns the smaller is the very one who owns the bigger.”[376]

A Divine Narration says: “O Musa! Ask Me whatever you need, even for the fodder of your cattle and the salt of your bread.”[377]

However, there is no need to remind the reader here that this principle of prayer does not mean that a prayer should not be accompanied with action and endeavour. Instead, it implies that firstly a supplicant should not place his confidence and hope in his efforts, rather he should maintain hope and confidence in Allah, the Exalted. Secondly, he must not sever his link and connection with Allah, nor should he lose the perception of his neediness toward Him, throughout his activity, action and endeavour.

Hence, the points just mentioned require man to ask Allah for all his needs and affairs, even for the tie of his sandal, the fodder of his cattle, and the salt of his bread.

3. Praying for the Great Bounties

As we pray to Allah, the Exalted, for everything, we should also pray to Him for great blessings. We should not consider a blessing as too big to be asked from Allah, however big it might be, so long as it is ontologically possible; for nothing is big for Allah, nor do His treasuries diminish however great His bestowal might be.

As we should not be ashamed of beseeching Allah for our small needs, even if it is for the fodder of cattle, lace of shoes and salt of bread, similarly we should not regard praying to Allah for His great blessings as asking too much from Him, however great they might be.

Rabi’ah bin Ka’b says: “One day the Holy Prophet (S) said to me, ‘O Rabi’ah! You have served me for seven years; do you not want to ask a need from me?’ I said, ‘O Messenger of Allah, give me some time to think over it.’ The next morning when I came to see him (S), he said to me, ‘O Rabi’ah, tell me your need.’ I said, ‘Ask Allah to admit me to the Heaven with you.’ He said to me, ‘Who taught you this?’ I said, ‘No one, O Messenger of Allah. I thought over this and said {to myself}, ‘If I asked him wealth, it will perish. And if I asked him a long life and children, their end would be death.’ Rabi’ah says: ‘He lowered his head for a moment and then said, ‘I will do that, but help me by prostrating (sujud) much.’ {Rabi’ah} says:
Thereafter I heard him saying, 'There will occur a dissension (fitnah) after me; if it occurs then adhere to ‘Ali bin Abi Talib (‘a).’”[378]

Amir al-Mu’minin ‘Ali (‘a) says: “When the Holy Prophet (S) used to be asked do to something, if he was willing to do it then he would reply saying ‘Yes.’ But if he was not willing to do it, then he would remain silent, as he would never say ‘no’ to something. One day a Bedouin came to him and asked him for something, but he remained silent. The Bedouin repeated his request, but again he remained silent. He asked him for the third time, yet he remained silent.

Thereafter, he (S) said -as if he was continuing with his speech, ‘What do you want, O bedouin?’ So we said, ‘He is just now going to ask you {a place in} the Heaven.’ The Bedouin said, ‘I ask you to give me a camel, its saddle, and some provision.’ He (S) said, ‘I will give you that.’ Then he {turned toward us and} said, ‘What a difference between the request of the Bedouin and that of an old lady from the Banu Isra’il.’

Then he said, ‘When Musa was commanded to cross the sea and he neared it, the mounts were whipped to cross but they retreated.’ So Musa said, ‘O My Lord, what has happened to me?’ Allah said, ‘O Musa, you are at the grave of Yusuf, carry his bones.’ The grave was as flat as the earth, so he asked his people, ‘Does anyone of you know where is it?’ They said, ‘There is an old woman {with us}, may be she would know.’ So he said to her, ‘Do you know?’ She replied, ‘Yes.’ ‘Show it to us’, said Musa.

She answered, ‘By Allah, I would not unless you grant me what I am going to ask from you.’ He said, ‘Your wish will be granted.’ She said, ‘I want to be with you in the same postion that you will enjoy in the Heaven.’ He said, ‘Ask me for the Heaven {only},’ ‘Nay by Allah, but that I want to be with you’, she said. So Musa began to deflect her from her wish when Allah revealed to him saying, ‘Grant her request; for she is not going to be contented with less than that.’ So he granted her request and she pointed out the grave to him.”[379]

4. Reliance on the Divine Planning

One of the things we should beseech Allah, the Exalted, in our prayers is that he should suffice us by His planning (tadbir) from our planning for ourselves, and that He should take care of our affairs through His mercy and wisdom, and that He should not leave any of our affairs on ourselves.

Imam al-Husayn (‘a) says in the supplication of ‘arafah, “{O Lord,} suffice me from planning for myself through your planning for me, and from my choice through Your choosing for me.”

A phrase in the whispered prayer (munajat) of sha’baniyyah reads, “… and take charge of my affair as is worthy of You…” Another prayer says: “His knowledge of my condition suffices me from asking Him.”[380]

It is said that when Namrud ordered his men to throw Prophet Ibrahim (‘a) into the fire, the angel Jibra’il came to him and said, “Have you a need?” He replied, “But not from you. Allah suffices me; He is the best custodian.” Thereafter, the angel Mika’il came to him and said, “If you wish, I can put out this fire; for the treasuries of rain and water are in my hand.” He said, “I do not want.” Then the angel of wind came to him.
and said, “If you want I can blow out the fire.” ‘I do not want’, he replied. So Jibra’il said, “Then ask Allah.” He said, “His knowledge of my condition suffices me from asking Him.”[381]

However, this does not mean abstinence from praying to Allah, the Exalted, rather it means relying on the planning (tadbir) of Allah for His servant the way He deems suitable. This is, in fact, a state of relying on Allah in all affairs, and having confidence in the decree of Allah, His wisdom and planning, be it in ease or in difficulty.

In the supplication of ‘arafah, Imam al-Husayn (‘a) says: “O Allah, the difference in Your planning (tadbir) and the quick change in Your decree has prevented Your servants, who have thorough knowledge of You, from being assured by a blessing, and to despair of You during hardship.”

This is indeed among those subtle concepts that the supplications of the Ahl al-Bayt (‘a) are replete with. The Imam (‘a) says that those of the servants of Allah who have attained recognition of Him never depend on a bounty, however enormous it might be; as they do not lose hope in Allah during difficulties, however severe it might be. This is after they have comprehended the quick succession and change in His command and decree in relation to His servants. Thus, they are never assured by a blessing or provision, nor do they despair of Allah’s mercy during hardships. In other words, they are, rather, assured of His mercy and do not despair of His grace.

This concept is drawn by the Imam (‘a) directly from the Qur’an:

“So that you may not grieve for what escapes you, not exult for what comes your way.”[382]

Imam ‘Ali (‘a) used to say, “The whole of zuhd {abstinence from worldly pleasures} has appeared in two phrases (kalimatayn) of the Book of Allah, “So that you may not grieve for what escapes you, not exult for what comes your way.”

When Allah, the Exalted, grants His servant with confidence in His destiny and decree, and with reliance on Him, then such a person will constantly be assured of the decree of Allah, in ease and hardship; he would neither be assured of the blessings at his disposal, nor would he despair in times of difficulty.

There has been enormous emphasis on this concept in different supplications. A phrase in theZiyarat famously known as aminullah reads, “O Allah, let my soul be calm with Your decree, pleased with Your decision, fond of Your remembrance and of calling You, patient at the time of misfortune, and grateful for Your abundant bounties.”

In one of his supplications, Imam ‘Ali bin al-Husayn Zayn al’Abidin (‘a) says: “Inspire us to yield to that which You bring upon us by Your will, lest we love the delay of what You have hastened and the hastening of what You have delayed, dislike what You love, and choose what You dislike.”[383]

In another place he (‘a) says: “…delight my soul through Your decree, expand my breast through the instances of Your decision, give to me a trust through which I may admit that Your decree runs only to the best.”[384]

In the supplication of as-Sabah, Imam ‘Ali (‘a) says: “O Allah, here are the reins of my soul; I have tied them to the cord of Your Will.”
5. Pleading for the Face of Allah from Allah

The most sublime and loftiest of the supplications is that one should pray to Allah, not for attaining this world or the Hereafter, but for achieving His honoured face (wajh allah), His pleasure (rida), meeting (liqa’) with Him, His proximity (qurb), arriving (wusul) at Him, His love (hubb), intimacy (uns) with Him and yearning (shawq) for Him.

In one of her supplications, Lady Fatimah (‘a) used to beseech Allah to give her, before her death, a glad tiding from Himself, not from other than Him; a glad tiding which would delight her heart and make her happy. She would pray, “A glad tiding from You, not from other than You, {a glad tiding} which would delight my heart, please my soul, comfort me, brighten my face with joy… assure my heart, and by which my whole body would rejoice.”[385]

Imam al-Husayn (‘a) says in the supplication of ‘arafah, “I beseech from You to reach You.”

In the supplication of as-Sabah, Imam ‘Ali (‘a) says: “You are the climax of my wish and aspiration.”

In the whispered prayer of al-muhibbin (the Lovers), of the fifteen whispered prayers of Imam Zayn al-Abidin (‘a), he says: “O Allah, who can have tasted the sweetness of Your love, then wanted another in place of You? Who can have become intimate with Your nearness, then sought removal from You?”

In the munajat of al-muridin (the devotees), he (‘a) says: “O Allah, make us travel on the roads that arrive at You, and set us into motion on the paths nearest to reaching You.”

Again, in the munajat of al-mutawassilin (those asking for mediation), he (‘a) says: “… and place me among Your selected friends, those… whose eyes You have gladdened through looking at You on the day of meeting You.”

A phrase in the supplication of ‘arafah reads, “… and seek me until I reach You.”

Imam ‘Ali (‘a) says in the supplication of kumayl, “And I seek intercession from You with Yourself… and bestow upon me earnestness in my fear of You, and continuity in my being joined to Your service until… I move near to You with the nearest of the sincere… and gather in Your vicinity with the believers.”

Imam Zayn al-Abidin (‘a) says in munajat al-muhibbin (the lovers), “O Allah, place us with him… whose heart You have captivated with Your will, whom You have picked for contemplating You, whose look You have made empty for You, whose breast You have freed for Your love, whom You have made desirous of what is with You… and from whom You have cut off all things which cut him off from You.”

B) Things We should not Pray for to Allah

We shall now talk about things we ought not to pray for. These are a number of things which we will extract from the Qur’an and the Hadith.
1. Petition in Contrary to the Norms of Allah in the Universe and Life

Prophet Nuh (‘a) had prayed to Allah, the Exalted, to accept his petition in favour of his son and to save him from drowning, based on the promise of Allah to him that He would save his family; but Allah did not answer his prayer and rather rejected it by saying, “O Nuh, indeed he is not of your family”, and admonished him not to repeat such a petition.

The Qur’an says:

“Nuh called out to his Lord and said, ‘My Lord, my son is indeed from my family, and Your promise is indeed true, and You are the fairest of all judges.’ He said, ‘O Nuh, he is indeed not of your family. Indeed he is [a personification of] unrighteous conduct, so do not ask Me [something] of which you have no knowledge. I advise you lest you should be among the ignorant.’ He said, ‘O Lord, I seek Your protection lest I should ask You something of which I have no knowledge. If You do not forgive me and have mercy upon me, I shall be among the losers.’”[386]

Prophet Nuh (‘a) had the right to ask Allah for the salvation of those who were among his family members. But he had no right to ask for the deliverance of those who were not considered to be among his family, among them being his son who was, in reality, not of his family. This was the judgement of Allah, and hence Nuh (‘a) had no right to beseech Allah against His laws and command.

Now let us see what the answer of Nuh (‘a) was; the answer of a penitent servant who hastens to the pleasure of his Lord, and seeks His protection from asking Him something about which he has no knowledge, and makes his deliverance and success conditional to His mercy and forgiveness.

Understanding the norms (sunan) of Allah is indeed among the necessary requirements for making supplication. The function of prayer is not to break these norms and violate them, rather its function is to direct a person to invoke Allah within the framework His norms and laws.

The norms of Allah are always the manifestation of His ontological will (al-iradat at-Takwiniyyah), whereas the role of supplication is to try to attract the will of Allah, the Exalted, in favour of the supplicant, not to move against it; for Allah, the Exalted, says:

“…and you will never find any revision in Allāh’s precedent (sunnah).”[387]

The system prevailing in the universe is the embodiment of Allāh’s will (irdah) such that the universe cannot be in order without it. Thus, it is not correct for the supplicant to ask for change in the will of Allah; for prayer is among the doors of Allāh’s mercy for His servants, and the will of Allah is always in conformity with His mercy.

No norm is different from the other, be it a universal, historical or social norm; for each norm represents His will, and His will is a manifestation of His mercy and wisdom above which there is no mercy and wisdom.

For instance, one of the Divine social norms is that the members in a given society depend on each other in terms of their worldly and religious needs. If this is the case, then it would not be appropriate for the
supplicant to beseech Allah to make him independent of others and not to make him in need of them; for such a prayer indeed stands in sharp contrast with the above norm and will of Allah.

Imam ‘Ali (‘a) is reported to have said, “{One day} I prayed, ‘O Allah, do not make me in need of anyone of Your creatures.’ So the Prophet of Allah (S) said, ‘O Ali! Never say such; for there is no one except that he is in need of the people.’ So I said, ‘Then what should I say?’ He replied, ‘Say, ‘O Allah, do not make me needy of the wicked among Your creatures.’”[388]

Shu’ayb narrates that once he told Imam as-Sadiq (‘a), “I pray to Allah to make me independent of His creatures. He said, ‘Allah has distributed the provision (rizq) of whoever He wishes in the hands of whoever He wills {among His creatures}. Rather ask Him to make you independent of such a need (hajat) which compels you to be in need of the mean among His creatures.’”[389]

Based on this understanding of prayer, we find that the Islamic texts clearly define the realistic sphere of supplication, taking it out of the unrealistic and imaginary realms. These texts emphasise on a very important reality regarding a Muslim’s way of life; the way his efforts and activities ought to be real and far from fantasy, similarly his prayer has to be within the same realistic framework.

It is narrated that on old man from Sham once asked Imam ‘Ali (‘a), “Which of the supplications is the most erroneous?” He (‘a) replied, “Praying for that which cannot happen.”[390]

‘That which cannot occur’ is something which stands outside the framework of the common norms of Allah in human life. Hence, thinking about it and trying to achieve it is being unrealistic.

Imam ‘Ali (‘a) has said, “Whoever asks beyond his capacity (qadr) deserves to be deprived.”[391] I believe that ‘asking beyond one’s capacity’ means asking for the unrealistic wishes.

2. Praying for Illegal Things

As it is not appropriate to pray for things whose occurrence is not possible, likewise, it is not correct to pray for things which are illegal. Both these kind of prayers fall within the same category. The first one is going against the ontological (takwini) will of Allah, while the second is going against His legislative (tashri’i) will. He, the Exalted, says:

“…even if you plead forgiveness for them seventy times, Allah shall never forgive them...”[392]

Imam ‘Ali (‘a) says: “Do not ask the impossible and the illegal.”[393]

3. Wishing the Eradication of Blessings from Others

Among the things not permissible in prayer is the wish of the supplicant that Allah may transfer a blessing from someone else to him. Allah, the Exalted, says:

“Do not covet the advantage which Allah has given some of you over others.”[394]
Of course there is no objection that one should wish for a blessing from Allah and ask Him to bless him with the like of what He has blessed others, or even better than that. But what Allah dislikes for His servants is their constantly staring at what He has bestowed upon others of His bounties. He, the Exalted, says:

“Do not extend your glance toward what We have provided certain groups of them as a glitter of the life of this world…”[395]

Allah does not love His servant to covet that He, the Exalted, may shift a blessing from others to him; for this involves desiring the deprivation of others from a blessing, and this is something which Allah does not like for His servants. For such a desire implies narrow-mindedness as far as the wishes of the supplicant are concerned, something which Allah dislikes for His servants.

The power of Allah is all-embracing, and there is no end to His treasuries, and His kingdom has no limit. Thus, there is no objection for one to ask Allah for everything and to wish that He may grant him better than what He has granted others. A phrase in one of the supplications reads, “O Allah, give preference to me, and do not give preference to others over me.”

In the supplication of Kumayl, Imam ‘Ali (‘a) says: “…and make me the most excellent of Your slaves in share with You, the nearest of them in station to You, and the most elect of them in proximity to You…”

Not only there is no objection in all this; rather, Allah, the Exalted, loves such a prayer. But what He does not like is the wish of the servant that He may take away a blessing from others; for when Allah wills to bestow a blessing upon His servant, He does not need to take it away from others and grant it to him.

‘Abd ar-rahman bin Abi Najran says: “One day I asked Imam as-Sadiq (‘a) about the verse ‘Do not covet the advantage which Allah has given some of you over others.’ He said, ‘One should not covet the wife or daughter of other person, rather he should wish the like of it.’”[396]

4. Petition Against the Advantage of the Supplicant

Praying against one’s own advantage (maslahah) is among other things that one ought not to pray for. Since man is unaware of that which benefits him and harms him, whilst Allah, the Exalted, is All-knowing, He would either substitute answering his prayer with another blessing or with averting a calamity from him, or He would delay the response to the time when it is beneficial for him.

A phrase in the supplication of al-iftitah reads, “So I became habituated to call You trustingly and ask You familiarly, neither fearing nor scared, pointing out to You that because of which I turned toward You. Then if there was a delay {in Your response}, I would blame You due to my ignorance, and perhaps the delay was best for me, for You know the outcome of all affairs. I have not seen a more generous master, patient with a wretched slave, than You are with me, my Lord.”

What a supplicant must do in such a condition is that he should pray to Allah and thereafter entrust all his affairs to Him and let Him decide for him what is of advantage to him. And if Allah did not respond to him or there was a delay in the response, then one should not blame Him, the Exalted.
For it is possible that the supplicant may have asked Allah, out of his ignorance, for what is in fact harmful to him, or he may have asked for evil in the same manner as he asks for good and makes haste to acquire it. Allah, the Exalted, says in this regard:

“Man prays for evil as {avidly as} he prays for good, and man is overhasty.”[397]

Among the things that Prophet Salih (‘a) told the people of Thamud was:

“He said, ‘O my people, why do you press for evil sooner than for good.’”[398]

Imam as-Sadiq (‘a) has said, “…and you must know the ways to your salvation, so that you may not ask Allah for that in which lies your destruction, thinking that your salvation is in it. Allah, the All-mighty, the Majestic, says: ‘Man prays for evil as {avidly as} he prays for good, and man is overhasty.’”[399]

5. Seeking Refuge from Test

In actual fact, it is not correct to seek refuge from trial (fitnah); for the spouse of a person, his children and wealth are all a kind of test. So it would not be right to seek Allah’s protection from one’s family and wealth. However, one can seek refuge with Allah, the Exalted, from deceptive and misleading tests.

Imam ‘Ali (‘a) is narrated to have said, “None of you should say ‘O Allah, I seek Your protection from the test (fitnah)’, for there is no one except that he is surrounded by tests. So whoever seeks refuge, he should seek it from the misleading (mudillat) tests; for Allah, the Exalted, says: ‘Know that Your possessions and children are only a test.’”[400][401]

Imam Abu al-Hasan an-Naqi (‘a) narrates from his fathers, “Amir al-Mu’minin (‘Ali) heard a man saying ‘O Allah, I seek refuge with You from the test.’ So he remarked, ‘I see you taking refuge from your wealth and children! Allah, the Exalted, says: “Indeed your possessions and children are a trial.”’[402] You should say, ‘O Allah, I seek Your protection from the deceptive trials.’”[403]

6. Not to Invoke Evil Upon the Believers

One of the goals of prayer is to strengthen the bond between members of the Muslim community and to cleanse their hearts of animosity and bitter feelings toward each other which normally occurs due to the pressures of the worldly life. And as we mentioned earlier, prayer for a Muslim in his absence is among these factors which lead to the mending of strained relations.

On the contrary, a negative stance in prayer which consolidates an unconstructive attitude in the relation of a Muslim with his brother is never liked by Allah. This is because Allah, the Exalted, loves the believers to pray in favour of each other, be it in their presence or absence, and give preference to each other in prayer and in asking their needs from Allah. In contrast to this, He does not like a believer to wish for the eradication of a blessing from his brother in faith, as we have just seen.
Similarly, Allah, the Exalted, does not like a believer to invoke evil upon his fellow believer, even if he has wronged or hurted him (so long as he is his brother in faith and has not crossed the limits of such a brotherhood by his wrongdoing), nor does He like His servants to speak ill of each other before Him.

In his collection of prayers from tawrat[404], ar-rawandi relates a prayer in which Allah, the All-mighty, the Majestic, addressed His servant saying, “Whenever you are wronged, you call on Me against a servant among My servants because he wronged you. Then know that another servant of Mine is praying against you {in the similar way} because you have wronged him. If you want, I can answer you as I can answer him against you. And if you want, I can delay in responding to both of you until the Day of Judgement!”[405]

Imam as-Sadiq (‘a) has said, “When a man is wronged, and he begins to pray against the one who has wronged him, then Allah, the All-mighty, the Majestic, says: ‘Here is another one praying against you, as he thinks that you have wronged him. If you wish, I can answer you as I can answer the prayer against you. And if you wish, I can delay in responding to the two of you until My forgiveness embraces you both.”[406]

Hisham bin Salim says: “I heard Abu ‘Abdillah {aszS adiq} saying, ‘A wronged person (mazlum) may continue to invoke evil {upon the one who has wronged him} until he himself becomes a wrongdoer (zalim).’”[407]

Imam ‘Ali bin al-Husayn (‘a) says in a narration, “When the angels hear a believer speaking ill of his brother {in faith} and praying against him, they say to him, ‘What a bad brother you are for your brother. Stop, O one whose sins and faults have been concealed, have pity on yourself! And thank Allah who concealed {your sins}. Beware that Allah, the All-mighty, the Majestic, knows His servant better than you.”[408]

Indeed Allah, the Exalted, is the peace (aszSalam), to Him returns the peace, from Him comes the peace, and His presence is the peace. Therefore, when we stand before Him, the Exalted, with hearts filled with peace, praying for each other, invoking His mercy for each other, and each of us giving preference to the other in attaining the mercy of Allah, we will succeed in attracting Allah’s mercy, and it will embrace all of us together; for the mercy of Allah descends at places of love and peace, and upon the loving hearts of the believers; hearts which are at peace with one another.

Similarly, this would cause the ascension of our hearts, actions, prayers (salat) and supplications to Allah, for it is only the ‘good word’ (al-kalim at-Tayyib) and hearts inhabited by it that ascend to Allah, “To Him ascends the good word, and He elevates righteous conduct.”[409]

But if we were to stand before Allah with conflicting hearts, filled with grudge and animosity, and empty of love and peace; and if we, the believers, were to raise our differences, problems, and complains to Allah, and He was to incite some of us against others, then the mercy of Allah, which embraces everything in the universe, would get cut-off from all of us, and our hearts, actions, prayers (salat) and supplications, would not ascend to Allah.

Only those hearts which are filled with love can attract Allah’s mercy, and can avert misfortunes (bala’) and punishment from the believers. As the opposite is also true, for the conflicting hearts of the believers, hearts which are hostile toward one another, hinder Allah’s mercy from them, and cause afflictions and punishment to befall them.
Imam as-Sadiq (‘a) narrates from his fathers, and they from the Holy Prophet (S), “When Allah, the Blessed, the Exalted, sees the inhabitants of a city to have exceeded the boundaries in wrongdoing, while amidst them are three believers, {then} He, the Majestic, calls out to them, ‘O you who disobey Me, had it not been for the believers who are amidst you, loving each other under the shadow of My majesty, building My land and mosques with their prayers (salatihim), and pleading for forgiveness at dawn out of fear of Me, I would have indeed sent down punishment upon you.”[410]

Jamil bin Darraj narrates from Imam as-Sadiq (‘a), “The love of a person for his brothers {in faith} is a merit for him near Allah. And he whom Allah inspires with the love of his brothers, then he is loved by Allah; and whoever is loved by Allah, He will give him his reward in the full on the Day of Judgement.”[411]

The Holy Prophet (S) has said, “My nation will continue to remain in good (khayr) so long as they love each other, give back the trusts (amanah), and give zakat. And there will come a time when their hearts will become malicious, while they will look good in their outward conduct. If Allah were to afflict them with a misfortune, they would invoke Him the invoking of a drowning person, but they would not be answered.”[412]

Loving Hearts Cause Allah’s Mercy

Imam as-Sadiq (‘a) says: “When two believers meet each other and shake hands, Allah, the Exalted, sends down one part of the mercy upon them, while another ninty nine parts of that mercy are for the one who is more ardent in his love for his brother. If they stand, the mercy embraces them, and if they sit to talk to each other the guardian angels say to one another, ‘Move away from them, as they might be talking of a secret which Allah has concealed {from us}.”

Ishaq bin ‘Ammar reports from Imam as-Sadiq (‘a):
“When two believers embrace each other the mercy of Allah surrounds them. If they continue to do so, not intending {by it} the transitory wares of the life of this world, it is said to them, ‘You have been forgiven, so start afresh {your life without sins}.’ When they begin to inquire about each other, the angels say to one another, ‘Distance yourself from them; for they {may} have a secret which Allah has concealed {from us}.”

Ishaq says: “{At this,} I said, ‘May I be your ransom! {But} their conversation must be recorded, for Allah, the Exalted, says: ‘He says no word but that there is a ready observer beside him.’” {Ishaq} says: “Abu ‘Abdillah as-Sadiq (‘a) took a deep breath and then he wept and said, ‘O Ishaq! Allah, the Exalted, has ordered the angels to distance themselves from the two believers when they meet, out of reverence for them. And even if the angels do not record and know what they say, but He knows and is heedful of it, the Knower of the secret and what is still more hidden.’”[413]

Harbouring Deceit for the Believers Causes the Wrath of Allah
Among the things related to this subject and which impedes the supplicant as well as his prayer from Allah is harbouring deceit (ghish) for the believers.

The Holy Prophet (S) has said, “He who spends a night while he has in his heart {some kind of} deception toward his Muslim brother, then he has spent the night in the wrath of Allah, and he shall enter the morning in the wrath of Allah, unless he pleads for forgiveness and returns {to the right conduct}. And if he dies on the same state, he has died on a religion other than Islam.”

**Harbouring Evil for the Believers Witholds the Deed from Allah**

Harbouring evil (su’) for the believers hinders a deed from reaching Allah, the Exalted. Imam as-Sadiq (‘a) says: “Allah will not accept a deed from a believer while he harbours evil for his brother in faith.”

**Allah Never Looks at Those Who Hate the Believers**

Imam ‘Ali (‘a) narrates from the Holy Prophet (S), “The wicked of the people is he who hates the believers and is hated by them; the scandal-mongers, and those who cause a split between the beloved ones. They are those whom Allah shall not look at, nor shall He purify them on the Day of Judgement.”

Notes:

[308] Qur’an, 33:56.
[310] Ibid, hadith no.2144.
[312] Nahj al-Balagha, saying no.361.
[313] Supplication no.47.
[315] Thawab al-A’mal, pg.88; and Wasa’il al-Shi’ah, vol.4, pg.1152, hadith no.8891.
[316] Wasa’il al-Shi’ah, vol.4, pg.1152, hadith no.8893.
[322] Falah as-Sa’il, pg.43; and Bihar al-Anwar, vol.93, pg.387.
[324] Sahifat As-Sajjadiyyah, supplication no.4.
[325] Ibid, supplication no.27.
[326] Ibid, supplication no.27.
[327] Ibid, supplication no.27.
Qur'an, 17:80.
Qur'an, 20:25 27.
Qur'an, 21:89.
Qur'an, 23:29.
Qur'an, 23:97 98.
Qur'an, 26:83 85.
Qur'an, 17:24.
Qur'an, 40:7 9.
Qur'an, 1:6 7.
Qur'an, 2:127.
Qur'an, 2:201.
Qur'an, 2:250.
Qur'an, 2:286.
Qur'an, 3:8.
Qur'an, 3:193 194.
Qur'an, 7:126.
Qur'an, 23:110.
Qur'an, 66:8.
Qur'an, 8:25.
Qur'an, 44:12.
Qur'an, 1:6.
Usul al-Kafi, pg.435; and Wasa’il al-Shi’ah, vol.4, pg.1145, hadith no.8867.
Usul al-Kafi, pg.435.
Ibid.
Usul al-Kafi, pg.435; and Wasa’il al-Shi’ah, vol.4, pg.1146, hadith no.8870.
Al-Khisal-of as-Saduq, vol.1, pg.92; and Man la Yahduruhu al-Faqih, vol.5, pg.52.
Al-Amali of at-Tusi, vol.2, pg.95; and Bihar al-Anwar, vol.93, pg.384.
As-Sara’ir, pg.484; and Bihar al-Anwar, vol.93, pg.387.
Al-Majalis, pg.273; Bihar al-Anwar, vol.93, pg.384; and Wasa’il al-Shi’ah, vol.4, pg.1154, hadith no.8898.
Al-Majalis, pg.328; al-Amali, pg.273; and Wasa’il al-Shi’ah, vol.4, pg.1154, hadith no.8899.
Usul al-Kafi, pg.535; Bihar al-Anwar, vol.93, pg.387; and Wasa’il al-Shi’ah, vol.4, pg.1149, hadith no.8882.
Al-Rijal-of al-Kashhi, pg.361.
‘Uddat ud-Da’i, pg.129; Bihar al-Anwar: vol.93, pg.387; and Wasa’il al-Sh‘ah, vol.4, pg.1149, hadith no.8885.
Al-Amali of as-Saduq, pg.273; and Bihar al-Anwar, vol.93, pg.384.
Falah as-Sa’il, pg.43; and Bihar al-Anwar, vol.93, pg.390 391.
Al-Ikhtisas, pg.68; and Bihar al-Anwar, vol.93, pg.392.
Al-Ikhtisas, pg.84; and Bihar al-Anwar, vol.93, pg.392.
Wasa’il al-Shi’ah, vol.4, pg.1153, hadith no.8895.
Sahifat As-Sajjadiyyah, supplication no.24.
Forty Very Easy, Quick & Rewarding Good Deeds for all of us to do Everyday!
Forty Very Easy, Quick & Rewarding Good Deeds for all of us to do Everyday!

1. Earn a thousand good deeds in Minutes

Prophet Muhammad (Peace be upon him) said: "Is anyone of you incapable of earning one thousand Hasanah (rewards) a day?" Someone from the gathering asked, "How can anyone of us earn a thousand Hasanah?" Prophet Muhammad (Peace be upon him) said: "Glorify Allah a hundred times by just saying “Subhanallah” and a Good deeds will be written for you, or a thousand sins will be wiped away.” (Muslim 4:2073)

2. One of the Rare Treasures of Paradise

Hadrat Abu Dharr [Ra] narrated that Rasulallah [Saw] said: “Should I not tell you of one treasure of the unlimited treasures of Paradise?” I replied spontaneously “Oh Rasulallah (Peace be upon him) that would be an honour indeed!” Rasulallah (Saw) said: “That rare treasure is LA HAWLA WA LA QUWWATA ILLA BILLAH.” (“The strength to do good and to refrain from evil comes from the grace and mercy of Allah!”) - (Ibn Majah)

Hadrat Abu Dharr al-Ghifari (may Allah be pleased with him) narrates that "my beloved friend” (the Holy Prophet Muhammad, may Allah's blessings and peace be upon him) has enjoined five things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank, and he has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship, and he has commanded me not to ask for anything from anyone as a favour and he has commanded me to speak the truth at all times though it may be bitter for others, and he has commanded me to care nothing for the rebuke of those who revile and villify in the path of Allah, and he has commanded me to recite much the Kalima of: Laa Hawla wa laa Qawwuta Illaa Billah (there is no power or strength but in Allah) because all these things are from the treasure-house (of Allah) which is under the ninth heaven. (Ahmad)

3. A Date Palm planted in Paradise for the one who Recites this

Hadrat Jaa'bir [Ra] narrated that Rasulallah(Peace be upon him) said: “For the person who recites SUB-HAN'ALLAH HIL AZEEM WA BI-HAM'DIHI, [Pure and perfect is Allah in his glory and praise], a date palm will be planted for him in Paradise” (Tirmidhi)

Another Narration says:

4. Forgiveness for Sins Even Though they are like the Foam of the Sea:
Narrated Abu Huraira: Allah’s Apostle said, “Whoever says, ‘Subhan Allah bihamdihi, {Allah is free from imperfection and His is the praise}. One hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. (Bukhari, Book #75, Hadith #414)

5. We Can Earn Over a BILLION Rewards in Just a Few Seconds!

Narrated ‘Ubaadah that the Messenger of Allah said, “Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for each believing man and believing woman.” (Tabarrani)

6. That Which Shall Have no Equal on the Day of Resurrection:

Narrated Abu Huraira: Allah’s Apostle said, “Whoever says one hundred times in a day:

“Laa ilaaha illallaah wahdahuu laa shareeka lahu, lahu-l-mulk wa lahu-l-hamd wa huwa ‘alaa kulli shai’in qadeer,”

(“None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)”,)

he will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.” (Bukhari, Book #75, Hadith #412)

7. Four Phrases that are Heavier on the Scales than an Entire Morning of Dhikrullah (Remembrance of Allah):

The Mother of the Believers, Juwairiyah bint AlzHarith reported that the Prophet came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet said, “Are you still in the same position as I left you.” I replied in the affirmative. Thereupon the Prophet said, “I recited four phrases three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:

Subhan-Allah Wa bihamdihi, ‘adada khalqihi, wa rida-a nafsihi, wa zinatah ‘arshihi, wa midada kalimatihi

(Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the ink that may be used in recording the words (for His Praise).” (Muslim)

8. A Phrase that Comes with Rewards in the MILLIONS:
On the authority of Abdullah ibn ‘Umar that the Prophet said: “Whoever enters a market and says:

‘Laa ilaaha ill Allah Wahdahu laa shareeka lah, laul Mulku Wa laul Hamdu yuhyi Wa yumeetu Wa huwa Hayyun laa yamoot, bi yadhil khayr, wahuwa ‘alaa kulli shay’ in qadeer’

{There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.)

Allah will write for him a million good deeds erase a million of his bad deeds and build for him a house in Jannah.”

And in another narration, instead of mentioning that Allah will build a house in Jannah, it states, “and he will be raised one million levels.” (Tirmidhi).

9. Reciting Tasbeeh, (Subhanallah), Tahmeed (Alhamdolillah) and Takbeer Allahu Akbar), and enjoining what is Good and forbidding what is evil, and praying Salaatul Duha (Breakfast prayer).

It was narrated from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) said: “For every bone of the son of Adam a charity must be given each day. Every Tasbeehah (saying Subhaan Allah) is a charity, every Tahmeedah (saying Alzhamdu Lillaah zpraise be to Allah) is a charity, every tahleelah (saying Laa ilaaha illzAllah zThere is no god but Allah) is a charity, every takbeerah (saying Allaahu akbar zAllah is Most Great) is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two Rak’ahs (Nafil) offered in the mid-zmorning (Duha) is sufficient.” (Muslim, 720)

10. The Virtues of Reciting Tasbih at-I-Fatima

A well-known Tradition of the Prophet (Peace be upon him) has it that the Prophet’s beloved daughter (and Hazrat Ali’s (Ra) wife), Hazrat Fatima (Ra), used to perform all the domestic duties with her own hands. She had even to draw water from the well and to carry it home and to grind the corn in the millstone. One day she begged the holy Prophet (Peace be upon him) to provide her with a domestic servant upon which the Prophet (Peace be upon him) observed, "I will tell you of something that will serve you better than a domestic servant. Recite Subhaaznallaah 33 times, Alhamdu lillaah 33 times, and Allahu Akbar 34 times after each Salaah and on retiring to bed. This will be of greater value to you than a servant."

Another Tradition says, "Whoever will recite after each Salaah 33 times Subhaa-nallaah, 33 times Alhamdu lillaah, and 34 times Allahu Akbar, and, at the end of it, the Kalima of ‘Laa ilaaha illal laahu wuhdahu laa sharika lahu laul mulku wa-lahul hamdu wa huwa alaa kulli shay-in qadeer’. (There is no Allah but one Allah. He is alone. No partner hath. He Him belongs sovereignty and unto Him belongs Praise and He is all-Powerful) all his sins will be forgiven even if they be as profuse as the foam of the sea."

11. How to Erase 2500 Sins in 5 minutes!

Abd-Allaah ibn ‘Amr (may Allah be pleased with him) who said: “The Messenger of Allah (peace be upon him) said: ‘There are two qualities, no Muslim man acquires them but he will enter Paradise, and they are
simple and easy. He should glorify Allah (say Subhaan Allah) ten times immediately after each prayer, and praise Him (say Al-hamdu Lillaah) ten times and magnify Him (say Allaahu Akbar) ten times.’

I saw the Messenger of Allah (peace and blessings of Allah be upon him) counting this on his fingers. He said: ‘That makes one hundred and fifty on the tongue and one thousand five hundred (hasanaat) in the scales.

[Translator’s note: each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

12. Glorifying Allah 100 times when one goes to bed

When you go to bed, glorify Him and praise Him and magnify Him One hundred times: that will be one hundred on the tongue and a thousand in the scales.

Who among you does 2,500 bad deeds in one day?’ They said: ‘How could we not count (our sins)?’ He said: ‘The Shaytaan comes to any one of you whilst he is praying and says, Remember this, remember that, until he finishes his prayer and does not do (this dhikr), or he comes to him when he is lying down and makes him sleepy, until he falls asleep (without doing this dhikr).’” (Sunan al-Tirmidhi, 3332).

13. Earning a 1000 good deeds and wiping away a 1000 bad deeds in Minutes

If a person says "Subhanallah" (glory be to Allah) 100 times, a thousand good deeds are recorded for him and a thousand bad deeds are wiped away. (Muslim)

14. Jannat becomes obligatory for the one who Recites the following

Abu Sa’id (Ra) said that Rasullallah (Peace be upon him) said, “Whoever says:

Radeetu billahi rabban, Wa bil-Islaami deenan, Wa bi-Muhammadin rasoolan

Jannah becomes obligatory for him (to enter). (Abu-Dawud)

- Best said in Morning and Evening with "Nabiyan wa rasoolan"

15. The Virtues of Reciting the First Kalimah

The declaration of belief in the oneness of Allah or kalimah tayyibah

Laa ilaaha ill-Allah
Hadrat Zaid bin ‘Arqam (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “Whoever says Laa ilaaha illal-laah...sincerely will enter the Paradise.”

It was said: And what is the [sign of] sincerity? He said: “That this kalimah stops him from those things which Allah has forbidden.” (Tabaraani in Awsat-ul-Kabeer)

“Do you not see how Allah puts forth the likeness of a good word (kalimah tayyibah)? It is like a good tree, whose root is firmly fixed and whose branches reach to the sky. It brings forth its fruit in all seasons by the command of its Lord. And Allah sets forth parables for men, so that they may take heed. And the likeness of an evil word (kalimah khabeetha- a word of shirk) is like an evil tree, which is uprooted from the face of the earth, and has no stability.” (Qur’an: 24-26)

16. Virtues of Reciting the Third Kalimah:

The word of glorification or the Kalimaz-e-Tamjeed

Subhāna-llāhi, wa-l-hamdu li-llāhi, Wa lā ilāha illā-llāhu, wa-llāhu akbar. Wa lā hawla Wa lā quwwata illā bi-llāhi-l-‘aliyyi-l-‘azīm

(Glory be to Allah. And praise be to Allah. And there is no god except Allah. And Allah is the Greatest. And there is no power and no strength except with Allah, the Most High, And Most Great)

Ibn Mas‘ood (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “When I met Prophet Ibrahim (peace be upon him) in the night of Mi’raaj (Night of ascension) he asked me to convey his Salaam to my Ummah and to tell them that the Paradise has a fertile soil and sweet water, and is like a vast field. And its plants are [the words above].”

Another version says: “Whoever recites the words above, a tree in Paradise is planted for him for each word he says.” (Virtues of Dhikr; Tirmidhi)

17. Virtues of reading the Fourth Kalimah:

The word of Oneness of Allah or the Kalima-e-Tawhid:

Lā ilāha illā-llāhu wāḥdahu lā sharīka lahu lāhu-l-mulku Wa lāhu-l-hamdu yuḥyi Wa yumītu Wa huwa ḥayyu-llā yamūtu abadan abada, ḍū-l-jalāli wa-l-ikrām, biyadihi-l-khayr, wa huwa ‘alā kulli Shay’in qadīr.

(There is no god except Allah, Who is Alone and has no partners. For Him is the Dominion and for Him is all praise. He gives life and causes death. And He is living and will never ever die. Owner of Majesty and Honour: In His Hands is all goodness. And He has power over all things)

Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace be upon him) said: “A person who recites: Laa ilaaha illal-laahu wahdahu laa shareeka lahu, lahu-mulku wa lahu-hamdu wa huwa
\'alaa kulli shay-in qadeer, a hundred times daily will have reward equal to that of freeing ten slaves and one hundred good deeds will be written for him, and one hundred of his sins will be lifted from him, and for the whole day, he will remain immune from the Shaytaan until the evening, and on the Day of Judgment, no one will exceed him in merit except one who has done [these phrases] more.” (Agreed Upon)

18. Virtues of Reciting AYAT UL KURSI after Salaat

Rasulallah (peace be upon him) said: "Whoever recites Aayatul Kursi after every Fard (Fard Salat). Only death is keeping him/her from entering Jannah. (As soon as he/she dies, will enter Jannah) (Nisa'i, Ibne Habban, Ibnelsani A'n Abi Amatah Albahili Radiallah Anhu)

Another Hadith states that Reciting Ayatul Kursi after one Fard (Fard Salat) will cause a person to stay in Allah's protection until the next Salat. (Tibrani Fil Kabeer)

18.1 Recite Ayatul Kursi for protection

Imam Bihaqi (Ra) States: The one who recites Ayatul Kursi before falling asleep, Allah gives protection to his/her home and his/her Family.

(Marqat Sharah Mishkaat, Mulla Ali Qaderi, vol. 2 pp. 583)

In another Hadith the Jinn and Shaithaan do not come close to the house in which Ayatul Kursi is recited.

(Tirmizi Altargheeb Wal Tarheeb Lilmanzari vol.2 pp.631)

18.2 Recite Ayatul Kursi for blessing in ones food

Hadrat A'isha Radiallah Anha states that a person arrived in the court of Rasulallah (peace be upon him)and complained that there is no Barakat (Blessings) in anything in his home. Rasulallah (peace be upon him)said, “You do not recite Ayatul Kursi, whichever Food and Curry you will recite Ayatul Kursi on, Allah will give Blessings on that Food and Curry.(Tafseer Dar Manshoor vol. 1 pp. 323)

19. Visiting a sick Muslim.

"There is no Muslim who visits another sick Muslim early in the morning but 70 thousand angels send blessings upon him until evening comes, and if he visits him in the evening, 70 thousand angels send blessings upon him until morning comes, and he will have a garden in paradise." [Tirmidhi]

20. Going to the Masjid in order to learn or teach

Attending lectures in the Masjid. "Whoever goes to the Masjid not desiring anything except to learn or teach what is good has the reward of a pilgrim who completed his Hajj" (Tabarrani)

21. Praying the 12 Sunnah Rakats each day

"Allah will build house in Jannah for whoever is diligent in observing 12 Sunnah rakat (as follows) 4 rakat before and 2 after Dhur, 2 after the Maghrib, 2 after Isha, and 2 before Fajr." (Tirmidhi)
22. Praying Fajr then worship until after Sunrise (15-20 min after sunrise)

"Whoever prays Fajr Salaat in congregation, then sits remembering Allah until sunrise, then prays 2 Rakats of Salat has a complete reward of Hajj and Umrah. (the Prophet (Peace be upon him) repeated the word 'complete' 3 times for emphasis) (Tirmidhi)


It was narrated that ‘Abd-Allaah ibn Mas’ood said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever reads a letter of the Book of Allah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter.” (Narrated by al-Tirmidhi, 2910)

23.1 Surah Fatiha The Mother of the Qur’an and a cure for every disease

Abu Sulaiman says that once a group of Companions were in an expedition (ghazwa) when they happened to come across an epileptic person, who was unconscious. One of the Companions recited Surah Al-Fatiha and blew in his ear. The epileptic person immediately cured. When Sayyidana Muhammad (Peace be upon him) was informed of this, he said: “It (Surah Al-Fatiha) is “The Mother of the Qur’an” (Umm al-Qur’an) and is a cure for every disease.”

[This narration has been recorded by Ath-Thua’lbi from Abu Sulaiman, who narrated it from Muawiya bin Saleh (RA), Tafseer Mazhari 1:31]

23.2 Surah Mulk which protects one from the Torment of the Grave

It was narrated that Abdullah ibn Mas’ud said: Whoever reads Tabarakallahi Biyadihil Mulk [i.e. Surah al-Mulk] every night, Allah will protect him from the torment of the grave. At the time of the Messenger of Allah (Peace be upon him) we used to call it al-man’ah (that which protects). In the Book of Allah it is a surah which, whoever recites it every night has done very well. (an-Nasa’i)

23.3 Surah Zilzalah worth half of the Qur’an

Abdullah Ibn ‘Abbas and Anas Ibn Malik (Ra) reported that the Prophet (Peace be upon him) said, ‘Whoever recited Surah Zilzilah (99) would get the reward of reciting half the Qur’an. Whoever recited Surah al Kaafirun (109) would get a reward as if reading a quarter of the Qur’an. Whoever recited Surah al Ikhlas (112)would get a reward as if reading one third of the Qur’an’. (At-Tirmidhi 2818/A)

23.4.1 Surah Iklhas worth a third of the Qur’an

Abu Sa’id al-Khudri (RA) reported that the Messenger of Allah (Peace be upon him) said to his Companions, “Are any of you unable to recite a third of the Qur’an in a night?” That was difficult for them and they said, “Which of us is able to do that, Messenger of Allah?” He said, “[The surah] ‘Say: He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all’ (112) constitutes a third of the Qur’an.’” (Sahih al-Bukhari 6:61 #534, Riyadh as-Salihin by Imam an-Nawawi Ch.183 #1010)
23.4.2 Surah Iklhas recited 200 times daily gets forgiveness of 50 years of sin

Anas (RA) reported the Prophet (Peace be upon him) as saying, “If anyone recites two hundred times daily, Qul huwallahu ahad the sins of fifty years will be wiped out, unless he is in debt.” (At-Tirmidhi and Darami).

The latter version has ‘fifty times’ and he did not mention ‘unless he is in debt’

23.5 Surah al Falaq and An Naas protection from Jinn and evil eye

The Prophet (Peace be upon him) used to seek refuge from the jinn as well as from the evil eye until Surah al Falaq and An Naas were revealed. When they were sent down, he utilised them and left other things. [At-Tirmidhi #1984, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1014]

24. Good manners are the Heaviest on the good deed scales

Abu Darda (May Allah be pleased with him) reported: The Prophet (Peace be upon him) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language."

25. We will regret the Seconds we wasted without remembering Allah

Hadhrat Mu'az [RA] narrated Rasulullah (Peace be upon him) said: “The Inhabitants of Paradise will not be grief stricken or sorrowful about anything they did in the life of the world except for the time they spent without being in the remembrance of Allah” (Tabaraani)

26.1 Do Dhikr of Allah even if its on Comfortable beds

Hadhrat Abu Saeed Khudri (Ra) narrates that Rasulullah (Peace be upon him) said:

“There are many people reclining on comfortable beds and making the Dhikr of Allah on earth. Allah will grant them elevated ranks (in the Aakhirah).”
(Ibn Habbaan)

Those indulging in luxury should not abstain from Dhikrullah. They too should be constantly engaged in the remembrance of Allah whilst enjoying the comforts of the bounties which whilst enjoying the comforts of the bounties which Allah has bestowed on them and Allah will give them elevated ranks in the hereafter.

26.2 Do so much Dhikr that people think your mad

Hadhrat Abu Saeed Khurdi (Ra) also narrates that Rasulullah (Peace be upon him) said:

“Engage in the Dhikr of Allah in such abundance that people comment that ‘you are insane’.” (Ahmed, Abu Ya’la, Ibn Habbaan)
26.3 Remember Allah in the places where people don’t usually remember Allah

It is mentioned in hadith that in a place where people are oblivious to dhikir, remembrance of Allah is like being steadfast in jihad, when others are running away. (Targhib, p. 193, vol. 3 ref. Bazar and Tibrani)

27. Always thank Allah for EVERYTHING

A’ishah (may Allah be pleased with her) said, I asked, “Messenger of Allah, why do you exert yourself so much while all your sins have been forgiven?” To this he replied, “A’ishah, should I not be a grateful servant of Allah?” (Muslim).

Anas bin Malik (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “Allah is pleased with His slave who says: ‘Al-hamdu lillah (praise be to Allah)’ when he takes a morsel of food and drinks a draught of water.” (Muslim)

28. Praising Allah upon Sneezing and its Response

Abu Hurairah has related a Prophetic saying: "Allah likes sneezing and dislikes yawning. When anyone of you sneezes he should say “Alhamdulillah” and the hearer thereof should respond “Yar hamakullah” as it is a right of the one who sneezes." (Sahih Bukhari).

29. Allah will increase us the more thankful we are to him

- Allah likes those who are thankful [39:7]
- Allah rewards those who are thankful [3:144]
- Allah gives more benefits and blessings to those who are thankful [14:7]
- Allah protects those from harm who render Him thankfulness [54:34-35]

29.1 Dua to make in every dua to become of the appreciative

Allahumma a-inni ala Zikrika wa shukrika wa husni ibadatik

(O Allah! Help me to remember you, to thank you, and to worship you in the best of manners)

29.2 Thanking people

The Prophet (Peace be upon him)said, Whoever has a favour done for him and says ‘Jazaak Allahu khayran’ has done his utmost to thank him. (At-Tirmithi)

30. Meet Your Brother with a happy face
Abu Dharr said, "The Prophet, may Allah bless him and grant him peace, told me, 'Do not consider anything correct insignificant, even meeting your brother with a happy face.'" (Muslim)

31. Even Moving obstacles from peoples paths is a great reward

Abu Hurairra reported that the Prophet, may Allah bless him and grant him peace, said, "A man passed by a fallen branch in the middle of the road and said, 'By Allah, I will remove this from the path of the Muslims so that it does not inconvenience them' and he was admitted into the Garden." (Muslim)

32. Being kind to Parents is the best deed after Salat

It is narrated on the authority of Abdullah bin Mas'ood (may Allah be pleased with him), who observed:

"I asked Allah's Messenger (May peace be upon him) which deed was the best." He (the Holy Prophet) replied: 'The Prayer at its appointed hour.' I (again) asked: "Then what?" He (the Holy Prophet) replied: 'Kindness to the parents… (Sahih Muslim: 120)

33. Sending Darud and Peace on the blessed Prophet (Peace be upon him)

The Holy Prophet as saying that "One sent by my Sustainer came to me and told me that 'Whoever from your ummah sends darud on you once ten good deeds are recorded on his behalf, his ten (minor) sins are pardoned and he is elevated by ten stages" (Sunan Nisai and Musnad Ahmed, Al-targhib li al Mundhari, P.157 volume 3)

And Anas (RA) a companion, has said that the eternally blessed Prophet said that "When my name is mentioned before anyone it is incumbent upon him to, send darud on me, and whosoever sends darud once, Allah sends His Mercy on him ten times (ibid.)

The best Darud is that which we read in our Salah and the shortest is to say "Salallahu Alaihi Wasallim"

34. Seeking forgiveness as much as possible everyday

Prophet Muhammad (Peace be upon him) was free of all sin, but even then he has said that "I beg for Allah's forgiveness seventy times or more every day" (Bukhari)

The Prophet (Peace be upon him) said: "Whosoever regularly seeks Allah's pardon, Allah makes for him a way out of all tight corners, removes all his worries and grants him sustenance from sources he had never imagined." (Abu Damd, Kitab-al-Satat, Bab-al-Istighfar).

35. Planting Trees is like giving Sadaqa and a means of great Reward]

Planting plants and trees in appropriate places is an act of great merit

Anas (RA) has quoted Rasulallah (Peace be upon him):
"A man plants a tree or sows a field and a man or bird eats from it, the tree or field becomes a source of sadaqah for him." (Bukhari and Muslim)

36. Teach others beneficial Islamic things and have mercy of Allah and all creatures

Abu Umama has quoted the following words of our Prophet (Peace be upon him) “Allah the Most High and His Angels and all creatures of the Heavens and earth even the ants inside their ant-holes shower mercy one those who teach things of benefit to others.” (Jame-Tirmidhi)

37. Greet your Muslim brother whether you know them or not

Our holy Prophet (Peace be upon him), was asked as to which actions are good for Muslims. Among the actions which he enumerated was this: "You should greet people whether you know them or not."

It is reported about Abdullah bin Omar that sometimes he went out of the house only to greet any Muslims he met and thus to increase his merit. (Muvatta Imam Malik)

37.1 When entering ones house greet with salaam even when entering empty house

Our holy Prophet (Peace be upon him) instructed his personal servant Anas as follows, “Oh son! When you enter (your) house, greet your family members; this act shall be of benefit for both you and your family members." (Tirmidhi)

Even when entering an empty house one should greet with the intent that angels are being greeted.

37.2 Reward for giving FULL salaam is 30 good deeds

Imran bin Husayn(RA) recounts that once he and others were in the presence of the Prophet (Peace be upon him) when a man came and said, "Assalamu alaikum", to which the blessed Prophet (Peace be upon him) responded and said, "Ten" (i.e. the person who had greeted him had earned ten merits); then another man came and he "Assalamu alaikum wa Rahmatullah", to which the Prophet (Peace be upon him) responded and said "Twenty" (i.e. the person had earned twenty merits). Finally a third man came and said "Assalamu alaikum wa Rahmatullah wa Barakatu", to which the exalted Prophet (Peace be upon him) responded and said, "Thirty" (i.e. the person had earned thirty merits) (Abu Daud, Tirmidhi, Jami al Usul, p. 602. vol 6)

38. Love for the sake of Allah and be under his shade

One hadith says, “Allah shall ask on the Day of Judgement, ' Where are those who loved for the sake of my Greatness? Today when there is no shade save Mine, I shall have them in My Shade.'" (Sahih Muslim: Kitab al Birr wa al Silah)

Another tells us that "On the Day of Judgement, those who had mutual love for the sake of Allah's Greatness shall be on pulpits of light and all shall envy them." (Jami' Tirmidhi, Kitab al Zuhd)

39. We will be with those whom we love even the Prophet (Peace be upon him)
Anas (RA) Quotes that someone asked our blessed and exalted Prophet, "When shall come the Day of Judgement?" Our Prophet asked him "What preparation have you made for the Day?" The man said, "Nothing, but I have love for Allah and for His Messenger." The Prophet said, "You shall be (on that Day) with whom you love."

Anas (RA) says that these words of the Holy Prophet (Peace be upon him) so pleased us as nothing had ever done. He further said, "I have great love for the Holy Prophet (Peace be upon him) and with Abu Bakr (RA) and Umar(RA), may Allah be pleased with them, and because of this love, I shall be in their company, even though my deeds are not equal to theirs." (Sahih Bukhari, kitab-al-Adab, chapter Alamah al Hubb fi Allah).

40. Magnify ones intention and get even MORE reward doing good deeds!

Allah's Messenger (peace be upon him) said: "Deeds (their correctness and rewards) depend upon intentions, and every person gets but what he has intended." (Agreed upon)

Ibn Al-Mubarak said: "May a small deed be magnified by the sincere intention; and may a great deed be diminished by the insincere intention"

If we do not correct our intention before doing a good act or deed then we will not get rewarded our deeds even if it is a great one, while we can magnify our humble deeds by a sincere intention.

May Allah increase us in good and give us the ability to do excessive good deeds so that we may please him and make him the happiest so we can achieve the highest ranks of Paradise. Ameen

“Surely Allah does not do injustice so much as an atom’s weight, and in case it is a fair deed, He will double it and bring from very close to Him a magnificent reward.” (4:40)

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Hadiths Regarding Dhikr of Allah Subhaan wa TA`aaaLaa

Excellent things to do for countless rewards and sawab
1) Whoever reads Surah Ikhlas ten times, Allah will build a palace for him in Paradise. ‘Umar (may Allah be pleased with him) exclaimed, “If that’s the case, then we will increase in our palaces!” The Prophet (may the peace and blessings of Allah be upon him) responded, “Allah is better and greater (in reward).” [Ahmad]

2) Whoever reads Surat al-Kahf on Friday, it will act as a light/protection for him from one Friday to the next. [Bayhaqi]

3) Whoever memorizes the first ten verses from Suratul Kahf, he will be protected from the trial of the Dajjal (Anti-Christ). [Ahmad]

4) Whoever reads Ayatul Kursi after every obligatory prayer, nothing will keep him from Paradise except death. [Nasaa`i]

5) When you go to your beds at night, read Surat al-Kafirun then sleep upon completing it, for it will be a protection from Shirk (associating partners with Allah). [Ahmad]

6) Whoever performs their ablution carefully and then affirms (their faith by testifying): “Ash-hadu an laa ilaha il Allah wahdahu laa shareeka lahu wa anna Muhammadan `abduhu wa rasuluhu; Allahumma-ja`lmi min at-tawaabeen waj-a`lni min al-mutatahireen”: ‘I testify that there is no true deity except Allah Alone, Who has no partners, and that Muhammad is His slave and Messenger; O Allah, make me from those who repent and purify themselves’ – the eight gates of Jannah are opened for him so he may enter through whichever of these gates he desires.[Tirmidhi]

7) Whoever makes ablution then says upon finishing: “Subhanaka Allahumma wa bihamdika;, Ashhadu an laa ilaha ila anta, Astaghfiruka wa atoobu ilayk”: ‘Glory be to You O Allah and all praise belongs to You; I bear witness that there is none worthy of worship except You. I seek Your Forgiveness, and I turn to You,’ it is written in a parchment, then sealed; and is not opened till the Day of Resurrection. [Nasaa`i]

8) While we were praying one day with the Messenger of Allah ?, a man from among the people said, “Allahu Akbaru Kabeera, walhamdulillahi Katheera, wa Subhan’Allahi bukratan wa aseela”, ‘Allah is the Greatest above everything else, and All Praise is for Allah abundantly, and Glory be to Allah in the morning and evening.’ The Prophet ? asked, “who said those words?” A man replied, “I did, O Messeger of Allah.” The Prophet ? then said, ‘I am amazed by your speech, for they caused the doors of heaven to open.’ Ibn Umar (may Allah be pleased with him) added to this narration, “I never left saying those words after I heard the Messenger of Allah say that. [Muslim]

9) One day we were praying behind the Messenger of Allah ? and when he ? raised his head from the position of ruku’ (bowing position), he said: “Sami Allahu leman hamidah” – ‘Allah hears the one who
praises Him’. A man from behind added: ‘Rabbanna wa la kal hamd – hamdan katheeran tayyiban mubarakan fih’ – ‘Our Lord, all praise is due only to You, praise which is abundant, excellent and blessed.’ When we finished [the prayer] the Prophet ﷺ said: ‘Who spoke?’ The man said, ‘I did’. He ﷺ said, ‘Indeed I saw some 30 angels all scuffling to see which one of them could record it.’ [Muslim]

10) Whoever prays twelve units of prayer voluntarily in a day and night, Allah will build him a house in Paradise. [Muslim]

11) Whoever observes four rakaat (units) before dhuhr (midday) prayer, and four rakaat after prayer, the fire will not touch him. [Abu Dawud]

12) May Allah have mercy on a person who prays four rakaat before ‘Asr (afternoon) prayer. [Abu Dawud]

13) Whoever stands in night prayer and recites ten verses (from the Qur’an) will not be written as a heedless person. And whoever recites 100 verses will be written as a devout slave. And whoever recites 1000 verses will be written as one who has mountains of good deeds. [Abu Dawud]

14) The voluntary prayer of a man where no one can see him is 25 times greater than voluntary prayer in front of the people. [Abu Ya’la]

15) Whoever prays four rakaat of Duha (mid-morning) prayer, and then another four (for a total of eight rakaat), a house is built for him in Paradise. [Tabarani]

16) Verily, Allah and His angels pray for the ones who fill in (or complete) the rows [in prayer], and whoever fills in a gap, Allah will raise his status because of it and will build a house for him in Paradise. [Ahmad]

17) Whenever a servant prostrates to Allah, Allah writes a reward for him, wipes out one of his sins and elevates his rank by one degree; so prostrate as much as you can. [ibn Majah]

18) Whoever prays fajr (morning prayer) in congregation then sits remembering Allah until the sun rises, then prays two units of prayer has the reward like that of Hajj and Umrah. [Tirmidhi]

19) “Whoever prays to Allah for forty days in congregation, not missing the first takbeer (of prayer), he will be recorded as being free from two things: free from the Fire and free from hypocrisy. [Tirmidhi]

20) The best of prayers with Allah is the fajr (morning) prayer, prayed in congregation on Friday. [Abu Nu’aym] (There is a difference of opinion among the scholars if this narration is a hadith or a statement of ibn Umar – Allah knows best)

21) Whoever says, “Subhan’Allah al-Adheem wa biHamdihi” – ‘Glory be to Allah the Most Great and for Him is all praise’, will have a date-palm tree planted for him in Paradise. [Tirmidhi]

22) Whoever says “Subhanaka Allahumma wa bihamdika, ash-hadu an laa ilaha illa anta, astaghfiruka wa atubu ilaika” - ‘(O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance)’ in a gathering of remembrance, it
23) Indeed, (saying) “SubhanAllah” – ‘Glory be to Allah (and He is high above any imperfection)’ and “Alhamdulillah” – ‘All praise and thanks is only for Allah alone’, and “Laa ilaha ilAllah” – ‘There is no deity worthy of worship except Allah’, and “Allahu Akbar” – ‘Allah is Greater than everything’, cause a slave’s sins to fall away just as the leaves of a tree fall. [Ahmad]

24) Would any of you like to accumulate 1000 rewards every day? Say “SubhanAllah“, ‘Glory be to Allah and He is high above any imperfection’ 100 times and Allah will record for you 1000 rewards or He will remove 1000 misdeeds. [Muslim]

25) Verily, Allah has chosen four words from all speech: “SubhanAllah” (Glory be to Allah and He is high above any imperfection), and “Alhamdulillah” (All praise and thanks are for Allah alone), and “Laa ilaha ilAllah” (There is no deity worthy of worship except Allah), and “Allahu Akbar” (Allah is the Greater than everything). Therefore whoever says SubhanAllah twenty deeds will be recorded for him and twenty sins will be removed from him. And whoever says Allahu Akbar will get the same. And whoever says Laa ilaha ilAllah will get the same. And whoever says “Alhamdulillahi Rabbil `Alamin” – ‘All praise and thanks is for Allah alone, the Lord of all things’, from his heart, thirty good deeds will be recorded for him and thirty sins will be dropped from him. [Nasaa’i]

26. Abu Hurayrah (may Allah be pleased with him) narrates, “The Prophet ? (may the peace and blessings of Allah be upon him) passed by me once while I was planting some crops. He said, ‘O Abu Hurayrah! What are you planting?’ I answered, ‘some crops.’ The Prophet ? said, ‘Shall I inform you of crops which are far better than all this? Saying: “SubhanAllah” – ‘Glory be to Allah (and He is high above any imperfection)’ and “Alhamdulillah” – ‘All praise and thanks is for Allah alone’, and “Laa ilaha ilAllah” – ‘There is no deity worthy of worship except Allah’, and “Allahu Akbar” – ‘Allah is Greater than everything’. With every one of these [words], a tree will be planted for you in paradise’.” [Sunan ibn Majah]

27. Whoever is stingy about spending his wealth, and fears to fight the enemy, and is in terror of enduring the night should repeat frequently “SubhanAllahi wa biHamdihi” – ‘Glory be to Allah the Most Great and for Him is all praise’. By Him in whose Hand is my soul, they (those words) are more beloved to Allah than two mountains of gold and silver. [Abu Nu’aym]

28. Whoever enters a market and says: “Laa ilaaha illAllah waHdahu laa shareeka lah, lahaul mulku wa lahaul Hamdu yuHyi wa yumeetu wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa `alaa kulli shay’in Qadeer” – ‘There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs dominion and praise, he causes life and death and He is the Living and does not die. In His Hand is all the good, and He is over all things competent’; Allah will write for him a million good deeds, erase a million of his bad deeds and raise him a million levels and build for him a house in Paradise. [Tirmidhi]

29. Shall I guide you to something greater than remembering Allah (all) night and day? Say: “Alhamdulillahi `adada maa khalaq, Alhamdulillahi mil`a maa khalaq, Alhamdulillahi `adada maa fee-s-samawati wa maa fil`ardhi, Alhamdulillahi`adada maa ahsaa kitabahu, wa Alhamdulillahi `alaa maa ahsaa kitaabahu, wa Alhamdulillahi `adada kuli shayy, wa Alhamdulillah mil`a kuli shayy” – ‘Praise be to Allah by the multitude of what He created; Praise be to Allah by the abundance of what He created; Praise be to
Allah by the multitude of what is in the heavens and the earth; Praise be to Allah by the multitude of what His book enumerates; And Praise be to Allah for what His book enumerates; And Praise be to Allah as abundantly as everything.’ Then Glorify Allah similarly (by): learn these (phrases) and teach them to those who will follow after you. [At-Tabarani]

30. Whoever sends blessings on me (the Prophet ?) 10 times in the morning and 10 times in the evening will have my intercession (Shafa’ah) on the Day of Judgment. [At-Tabarani]

31. Whoever says: “Radheetu billahi Rabba, wa bil Islaami Deena, wa bi Muhammad Nabiyya” – ‘I am pleased with Allah as my Lord, and with Islam as my Religion, and with Muhammad as my Prophet,’ Paradise would be (made) mandatory for him. [Abu Dawud]

32. Whoever supplicates for his brother (in Islam) in his absence, an angel is appointed to his side who says “Ameen (so be it) and may you also be blessed with the same.” [Muslim]

33. Whoever defends the honor of his brother in his absence will be entitled to Allah’s Protection from the Fire. [Tirmidhi]

34. Whoever removes a harmful thing from the path of the Muslims, Allah shall write for him a virtue whose reward is Paradise. [At-Tabarani]

35. Whoever extends the time to his debtor [to return the loan] , or forgives the debt, will be in the shade of the Throne (of Allah) on the Day of Resurrection. [Muslim]

36. Whoever gives respite to a poor person or writes off his debt, Allah will put him under His shade on a day on which there will be no shade except His (Judgment Day). [Muslim]

37. Whoever asks Allah for Paradise three times (Allahumma inni as’al al-Jannah), then Paradise will say: “O Allah! Enter him into Paradise!” And whoever seeks protection with Allah from the Fire three times (Allahumma najjini min an-Nar), the Fire will say: “O Allah! Protect him from the Fire!” [Tirmidhi]

38. Whoever is easy-going, gentle and kind, Allah will make the fire forbidden for him. [Hakim]

39. Whoever abstains from asking others for some financial help, Allah will give him (help) and save him from asking others; Allah will make him self-sufficient.” [Bukhari]

40. Whoever builds a Masjid for the sake of Allah even if it is like a nest which a bird builds for its eggs, Allah will build for him/her a house in Paradise. [Tirmidhi]

41. In Paradise there are rooms whose outside can be seen from the inside and the inside can be seen from the outside. Allah has prepared them for those who feed the poor, who are gentle in speech, who fast regularly and who pray at night when (other) people are asleep. [Ahmad]

42. If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him. [Muslim]
43. Whoever visited a sick person or visits his brother in Islam, a caller calls from the skies: “You have done well and your walk was good also, and you have earned a place in paradise”. [Tirmidhi]

44. If a man visits his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels pray for him until the evening, and if this was in the evening, seventy thousand angels pray for him until the morning. [Tirmidhi]

45. Whoever says, “Astaghfirullah al-lathi laa ilaha illa huwa, al-Hayyul Qayyum wa atubu ilayh” – ‘I ask forgiveness from Allah the One whom there is no deity worthy of worship except He, the Ever-Living and Sustainer and I repent to Him’ three times, Allah would forgive his sins even if they were as much as the foam of the sea. [Abu Dawud]

46. Shall I teach you some words that if you were to say them, Allah would forgive you? “Laa ilaha ilAllahu `Aliyyul `Adheem, laa ilaha ilAllahu Hakimul Kareem, la ilaha ilAllahu SubhanAllahi Rabbis-Samawaati as-Sabi’ wa Rabbl Arshil `Adheem. Alhamdulillahil Rabbil `alameen” – ‘There is no deity worthy of worship except Allah, The Most High, The Great. There is no deity worthy of worship except Allah, The Most Wise, The Most Generous. There is no deity worthy of worship except Allah, Glory be to Allah (and He is high above any imperfection), The Lord of the Seven Heavens and the Lord of the Great Throne. All praise and thanks is for Allah Alone, Lord of all that exists.’ [Ahmad]

47. From the acts that guarantee forgiveness is being generous with the spreading of salaam [i.e., frequently greeting] and good speech. [at-Tabarani]


49. He who has taken food and says at the end, ”Alhamdulillah’illadhi at`amani hadha, wa razzaqanihi min ghairi hawlin minni wa la quwwatin” – ‘All praise and thanks is due to Allah Who has given me food to eat and provided it without any endeavor on my part or any power,’ all his past sins will be forgiven.’ [Ahmad]

50. Whoever seeks forgiveness for believing men and believing women, Allah will write for him a good deed for each believing man and believing woman. [At-Tabarani]

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1. Prophet Muhammad (peace be upon him) said, "I guarantee a house in the surroundings of Paradise for a man who avoids quarrelling even if he were in the right, a house in the middle of Paradise for a man who avoids lying even if he were joking, & a house in the upper part of Paradise for a man who made his character good." (Abu Dawud Book 41 No. 4782)

2. Hadhrat Ammar bin Yaasir (Radhiyallaho anho) narrates that he heard the Prophet (sallallahu alyhi wasallam) saying: "When a person finishes his salaat, he gets one tenth, one ninth, one eight, one seventh, one sixth, one fifth, one fourth, one third or one half of the maximum reward (according to the quality of salaat performed by him)." This shows that the reward is given in proportion to the sincerity and devotion with which salaat is performed. So much so, that some get only one tenth of the total reward. There are others who get a reward ranging from one tenth to one half of the maximum. It is also correct to say that there are some who recieve the reward in full and there are others who get no reward at all. It is stated in a hadith that ALLAH s w t has a standard for a fardh salaat. An account is kept of the measure by which a salaat falls short of that standard. It is said in the hadith that devotion in salaat will be the first thing to be taken away from the world. A time will come when not a single person in the whole congregation will offer his salaat with proper devotion.

3. Rasoolullah (sallallahu alyhi wasallam) said, "No Other action of a person can surpass zikr of Almighty Allah s w t in saving him from the punishment in the grave."

4. Rasoolullah (sallallahu alyhi wasallam) had said, "Almighty ALLAH s w t will, on the Day of Resurrection, resurrect certain groups of people in such a state that their faces will be radiant with light, they will be sitting on pulpits of pearls and others will envy their lot. They will neither be from among the Prophets nor from among the martyrs." somebody asked the Prophet (sallallahu alyhi wasallam) to let him have more details about these people, so that he may be able to recognise them. Rasoolullah (sallallahu alyhi wasallam) replied, "They will be the people who belong to different families and different places, but assemble at one place for the love of Almighty ALLAH s w t and are engaged in His Zikr."

5. Rasoolullah (sallallahu alyhi wasallam) said, "When you pass the gardens of Paradise, graze to your heart's content." someone asked, "O Rasoolullah! (sallallahu alyhi wasallam), what is meant by the gardens of Paradise?" He replied, "Gatherings for performing Zikr." What is meant is that if somebody is lucky enough to get access to such gatherings, he should take full advantage of this, as these are the gardens of Paradise on thi Earth. The words, "graze to your heart's content", signify that, just as an animal grazing in a green pasture or garden does not give up grazing in spite of being driven or beaten by its owner, similarly a zaakir (one who practises zikr) should not get pulled away from the gatherings for zikr by the worldly anxieties and hindrances. The gatherings for zikr are likened to the gardens of Paradise, because just as there are no worries in the Paradise, similarly gatherings of zikr are safeguarded against every kind of calamity.
6. Rasoolullah (sallallahu alayhi wasallam) said, "One who is too weak to bear the strain of keeping awake at night (in the worship of Almighty ALLAH s w t), is too miserly to spend his wealth in the path of ALLAH s w t, and is too cowardly to take part in jihaad, is advised to remain engaged in the Zikr of ALLAH s w t.

7. Rasoolullah (sallallahu alayhi wasallam) is reported to have said, "Practise zikr so excessively that people may regard you as maniac." It is stated in another hadith "Practise zikr so much that the hypocrite may regard you as insincere."

8. Rasoolullah (sallallahu alayhi wasallam) has said:
"The following seven persons will be accommodated by ALLAH s w t in the shade of his Mercy on the day when there will be no other shade except His: (1) A just ruler (2) A young man who worships ALLAH s w t in his youth (3) A person whose heart yearns for the musjid (4) Those two persons who love, meet and depart only for the pleasure of ALLAH s w t. (5) A man who is tempted by a beautiful woman and refuses to respond for fear of ALLAH s w t (6) A person who gives alms so secretly that the charity of one hand is not known to the other hand. (7) A person who practises zikr of ALLAH s w t in solitude, so that tears flow of his eyes."

9. Rasoolullah (sallallahu alayhi wasallam) said, "An announcer will call out on the Day of judgement, 'Where are the wise ones?' People will enquire, 'Who are meant by the wise ones?' The reply will be, 'They are those who always remembered ALLAH s w t, whether sitting, standing or reclining, and pondered over the creation of the Heaven and the Earth, and would say, 'O ALLAH s w t! Thou hast not created all this in vain. We glorify Thee; save us from the fire of Hell.' Thereafter a flag will appear for them, and they will follow this flag and will be told to enter Paradise and stay for ever.'"

Hadrat Ubaadah Bin Saamit (Radhiyallaho anho) narrates.'My dear friend the Prophet ('sallallahu alayhi wasallam') while enjoining upon me seven good practises said, "Do not ascribe anything as partner to ALLAH s w t, though you may be cut into pieces or burnt alive or crucified; do not forego salaat intentionally, lest you should get out of the fold of Islam; do not perpetrate disobedience of ALLAH s w t, lest you deserve His Wrath; and do not take to drinking, for that is the mother of all evils'." In another hadith, Hadrat Abu Darda (Radhiyallaho anho) says, "My dear Prophet (sallallahu alayhi wasallam) warned me saying, 'Do not ascribe anything partner unto ALLAH s w t, though you may be cut into pieces or burnt alive or crucified; do not discard salaat intentionally, as ALLAH s w t is free from any obligation to a person who knowingly negleacts salaat; and do not take wine, for that is the key to all vices.'"

10. Narrated Abu Hurairah (Radhiyallaho anho) Allah's Messenger (sallallahu alayhi wasallam) said; "Allah s w t said, 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My
slave keeps on coming closer to Me through performing "NawafîL" till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (sahih Al-Bukhari, vol.8, Hadith No. 509).

11. Narrated Abu Musa Al-Ashari: The Prophet (Sallallahu alyhi wasallam) started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. 'LA ILAHA ILLALLAH WALLAHU AKBAR'. (At that time) Allah's Messenger (sallallahu alyhi wasallam) was riding his mule. Allah's Messenger (sallallahu alyhi wasallam) said, "You are not calling upon a deaf or an absent one." and added, "O Abu Musa (or, Abdullah)! shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "LA haula wala quw'wata ILLA BILLAH." (sahih Al-Bukhari, vol.8, Hadith No. 418).

12. The Prophet (sallallahu alyhi wasallam) is reported to have said, "A person neglecting his salaat (even though he makes it up later) shall remain in hell for a period of one Haqb. A Haqb is equal to eighty years of three hundred and sixty days each, and a day in the Hereafter shall equal one thousand years of this world."

13. Narrated AL-Bara': A man was reciting surat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over the man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet (sallallahu alyhi wasallam) and told him of that experience. The Prophet (sallallahu alyhi wasallam) said, "That was As-Sakinah (tranquility or peace and reassurance along with angels), which descended because of (the recitation of) the QUR'AN." (sahih Al-Bukhari, vol.6, Hadith No. 531).

14. Narrated Abu Hurairah (Radhiyallaho anho) Allah's Messenger (sallallahu alyhi wasallam) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (sahih Al-Bukhari, vol.8, Hadith No.135).

15. Ahadith on Virtues Of Kalimah Tayyabah :: Rasoolullah (sallallahu alyhi wasallam) has said: "Whoever recites the following ten times will be rewarded with forty thousand virutes": LA ILAHA ILLALLAHU Wahidan Ahadan Samadan Lam Yat'takhiz Saahibatan Walla Walladaw'wn walam Yakullahu Kufuwan Ahad"
16. Narrated Abu Hurairah (Radhiyallaho anho): The Prophet (sallallahu alyhi wasallam) said, "Angels come (to you) in succession by night and day, and all of them will get together at the time of Fajr and As'r Prayers. Then those who have stayed with you overnight, ascend to ALLAH s w t Who asks them (and He knows the answer better than them): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet (sallallahu alyhi wasallam) added: "If anyone of you says "Aameen" (during the prayer at the end of surat AL-FATIHA), and the angels in the Heaven say the same, and the two coincide, all his past sins will be forgiven." (sahih Al-Bukhari, Vol. 4, Hadith No.446)

17. "Whoever dies protecting his religion, he is a martyr; whoever dies protecting his wealth, he is a martyr; whoever dies protecting his family, he is a martyr; and whoever dies protecting his blood (i.e. his life), he is a martyr." (At-Tirmidhi #1421, Abu Dawud 4772, An-Nasa'i #4100 and Ibn Majah #2580)

18. Narrated Anas Bin Malik (Radhiyallaho anho) : The Prophet (Sallallaho alyhi wasallam) said, "Nobody Who Enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he recieved (from Allah)." (sahih Al-Bukhari, Vol.4, Hadith No. 72)

19. Hadrat Ali (Radhiyallaho anho) narrates that he heard the Prophet (sallallahu alyhi wasallam) saying:" Every Muslim who visits a Muslim patient in the morning, is prayed for, by 70,000 angels till the night comes and if he visits him at night, is prayed for by 70,000 (seventy thousand) angels till the dawn comes and (above that) he is given a garden in jannah (paradise)" (Tirmidhi: 969)

20. Hadrat 'Aa'isha (Radhiyallaho anha) Narrates that Rasoolullah 'sallallaho alyhi wasallam' Once said, "One who is well versed in the Qur'an will be in the company of those angels who are scribes, noble and righteous; and one who falters in reading the Qur'an, and has to exert hard for learning, gets double the reward." {subhaN ALLAH}

21. Hadrat Abu Hurairah (Radhiyallaho anho) Narrates that Rasoolullah 'sallallaho alyhi wasallam' said, "Never do a people collect in one of the houses of Allah (Mosque) reciting the Qur'an and reading it out to one another, but sakeenah (Tranquillity) descends upon them, Rahmat (mercy) enshrouds them, the angels throng around them and Almighty Allah mentions them, in the assembly of angels."
22. Hadhrat Abu Hurairah (Radhiyallaho anho) narrates that Rasoolullah 'sallallaho alyhi wasallam' said, "Almighty Allah s w t never gives attention so much to anything as He does to the voice of a Prophet reading the Qur'an in a sweet tone." It has been mentioned earlier that Almighty Allah s w t devotes special attention to the recitation of Qur'an, which is His own word. Since Prophets meticulously observe all the rules of reverence in reading the Qur'an, Allah's listening to them with greater attention is evident. And the sweetness of voice itself adds to the embellishment. As for people other than Prophets, their recitation attracts Divine attention according to the standard of its excellence.

23. Narrated Shaddad bin Aus 'Radhiyallaho anho'; The Prophet 'sallallaho alyhi wasallam' said, "The most superior way of asking for forgiveness from Allah s w t is: Allahumma Anta Rab'bi, La Ilaha Illa Anta. Anta Khalaqtani wa Ana 'Abduka, wa Ana Ala Ahdika wa wa'dika mastata' tu. A'udhu bika min sharri ma sana'tu, abu'u laka bini'matika 'alaiya, wa abu'u laka bidhanbi faghfirli fa innahu la yaghfiru adhdhunuba Illa Anta." (O Allah s w t, You are My Lord! None has the right to be worshiped but You. You created me and I am Your slave, and I am faithful to my convenant and my promise (to You) as much as I can. I seek refuge with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins except You.) The Prophet 'sallallaho alyhi wasallam' added: 'If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (sahih Al-bukhari, Vol.8, Hadith No.318).

24. A sahabi once said, "O Rasoolullah, (sallallaho alyhi wasallam), I know that the commandments of shariah are many, but of these tell me the one that I may practise assiduously throughout my life." The Prophet, (sallallaho alyhi wasallam), replied, "Keep your Tongue always moist (i.e. busy) with the Zikr of ALLAH s w t." According to another hadith, Hazrat Mu'aaz (Radhiyallaho anho) has said, "Once at the time of my departure from Rasoolullah (sallallaho alyhi wasallam), I asked him to advise me of that action which is most pleasing to Almighty ALLAH: whereupon he replied, "At the time of your death, Your tongue should be busy with Zikr Of Almighty ALLAH."

25. Rasoolullah 'sallallaho alyhi wasallam' said, "On the day of judgement, ALLAH s w t will select a man from my ummat and will call him in the presence of all mankind, and then 99 registers of his misdeeds, each register as long as one can see, will be opened before him. He will then be asked if he denies anything recorded in his accounts of deeds, or whether the angels who were appointed to record his deeds had been unjust to him in any respect. He will reply in the negative (i.e. he will neither deny anything nor blame the angels for any injustice to him). Then ALLAH s w t will ask him if he can justify his misdeeds, but he will submit that he has no excuse to offer. Then ALLAH s w t will say 'Well there is indeed one virtue to your credit.' Today no injustice will be done to you. Then a small piece of paper with the Kalimah
(F)ASH'HADUAN LA ILAHA ILLALLAHU WA ASH HADU ANNA MUHAMMADAN ABDUHU WA RASOOLUH (F) written on it will be handed over to him, and he will be asked to go and get it weighed. He will submit that this small piece of paper will be of little avail as against so many lengthy registers. ALLAH s w t will say, "This registers will be placed in one pan and the piece of paper in another pan. The pan with the register will fly up in the air on account of the excessive weight of that piece of paper. The fact is that nothing is weightier than the name of ALLAH s w t.

26. Narrated Abu Musa 'Radhiyallaho anho': The Prophet 'sallallaho alyhi wasallam' said, "Whoever Loves the Meeting with ALLAH s w t, ALLAH s w t too Loves the Meeting with him; and whoever hates the Meeting with ALLAH s w t, ALLAH s w t too hates the Meeting with him." (sahih Al-Bukhari, Vol.8, Hadith No.515)

27. Narrated Jabir Bin AbdULLAH Radhiyallaho anho: The Prophet 'sallallaho alyhi wasallam' used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said, "O ALLAH's Messenger! shall we make a Pulpit for you?" He Replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the Pulpit [for deliviring KHUTBAH (religious talk)]. The date-palm cried like a child! The Prophet 'sallallaho alyhi wasallam' descended (from the pulpit) and embraced it while it continued moaning like a child being quietened. The Prophet 'sallallaho alyhi wasallam' said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (sahih Al-Bukhari, Vol.4, Hadith No.784).

28. Narrated Abu Hurairah 'Radhiyallaho anho': ALLAH'S Messenger 'sallallaho alyhi wasallam' said, "Whoever says, 'SubhanALLAHi wabi Hamdihi', one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (sahih Al-bukhari, Vol.8, Hadith No.414).

29. Narrated Abu Hurairah 'Radhiyallo anho': ALLAH’S Messenger 'sallallaho alyhi wasallam' said, "Whoever says "La Ilaha ILLALLAHO Wahdaho La Sharika Laho, Lahul-Mulku wa Lahul-Hamdu Wa Huwa Ala Kulli Shai'in Qadir,"* One hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be shield for him from satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (sahih Al-bukhari, Vol.8, Hadith No.412).
30. The Prophet Esa Alyhis'salaam had said: The deeds of the Ummat of Hadhrat Muhammad Mustafa 'sallallaho alyhi wasallam' would be reckoned weightiest, on the day of Judgement, because their tongues are accustomed to the recitation of a Kalimah, which was found too hard by the Ummats of other Prophets and this Kalimah is 'LA ILAHA ILLALLAH'.

31. As narrated by Hadhrat Abu bakar 'radhiyallaho anho' RasoolULLAH 'sallallaho alyhi wasallam' had said: "Recite 'LA ILAHA ILLALLAH' and Istighfaar as frequently as u can, because shytaan says:"I ruin the people by inclining them to commit sins but they frustrate me through their recitation of 'LA ILAHA ILLALLAH' and Istighfaar. When I find this so, I mislead them to indulge in bid'ath and thereby make them follow there base desires in the belief that they are still on the right path."

32. RasoolULLAH 'sallallaho alyhi wasallam' says: "Whosoever professes sincere belief in 'LA ILAHA ILLALLAH MUHAMMAD-UR-RASOOLULLAH' - sallallaho alyhi wasallam' at the time of his death, shall certainly enter Paradise." According to another hadith, "He shall certainly be pardoned by Almighty ALLAHH s w t."

33. RasoolULLAH 'sallallaho alyhi wasallam' said: "there are obstacles in the way of every action before it reaches Almighty ALLAHH s w t, but recitation of "LA ILAHA ILLALLAH' and the prayer of a father in favour of his son go up to Him unchecked."
Note: Going unchecked up to Almighty ALLAHH s w t means that these two actions are accepted without any delay. Whereas there are intermediate stages for other deeds before they reach ALLAHH s w t, these two things go to Him directly.

34. RasoolULLAH sallallaho alyhi wasallam said: "After Hadhrat Aadam (Alyhis'salam) happened to commit the mistake as a result of which he was transferred from Paradise to this Earth, he used to spend all his time in weeping, praying and repenting, and once he looked up towards the heaven and prayed: "O'ALLAHH! I beg Thy Forgiveness in the name of Muhammad (sallallho alyhi wasallam)." "Who is Muhammad 'sallallaho alyhi wasallam'?' came the enquiry through Divine revelation. He replied: 'When you had created me, I saw the words LA ILAHA ILLALLAH MUHAMMAD-UR-RASOOLULLAH written on your Arsh, and since then I believed that no human being is superior to Muhammad 'sallallaho alyhi wasallam', whose name appeared along with yours.' In reply, it was revealed, "He is to be the last of all the Prophets, and will be your descendant. If he were not to be created, you would not have been created."

35. The Prophet 'sallallho alyhi wasallam' said: "O'ALLAHH s w t, Don't allow the enemy or the jealous one to rejoice at my misfortune"
36. RasoolULLAH 'sallallaho alyhi wasallam' said: Almighty ALLAH will order on the Day of Judgement: "Take out of Hell all persons who professed 'LA ILAHA ILLALLAH' and who had an iota (smallest possible amount) of Imaan in their hearts; take all those who recited 'LA ILAHA ILLALLAH' or remembered Me in any way or feared Me on any occasion"

37. Hadhrath Juwairiah (Radhiyallaho anha) related, "When RasoolULLAH 'sallallaho alyhi wasallam' left my house for the morning prayer, I was sitting on the Prayer-mat (busy in ALLAH's Zikr). When he came back after Chaasht prayer (just before midday), I was still sitting in the same position. He asked me whether I had continued in that position right from the time he left in the morning, I replied in the affirmative. He then said, "After I left you, I recited four KALIMAHS Three times which, if compared to all that you have recited since the morning will be found to outweigh it. These Kalimahs are: "SubhanALLAHHi wabi Hamdihi Ad'ad Qalqihee wa riza Nafsihee wa Zinata Arshi'hi wa Midaada Kalimaathee >> Glory and praise be to ALLAH s w t equal in number to his creation, according to his will and pleasure, equal in weight to His Arsh and equal in dimensions To His world."

38. Abu Hurairah reported that whenever the Prophet, peace be upon him, was faced with a serious difficulty, he would raise his head to the sky and supplicate, “Subhan-Allah al-'Azim (glory be to Allah, the Mighty).” And when he implored seriously and strongly, he would say “Ya Hayyu, Ya Qayyum (O the Living, the Eternal One).”
(ya hayyu ya qayyum birahmatika astagheez = O the Living, O the Eternal, We seek help in Your grace)

39. Hadrat Abu Zar 'Radhiyallaho anho' reports that RasoolULLAH 'sallallaho alyhi wasallam' said: "You cannot turn to ALLAHH s w t and gain nearness to Him with anything superior to that which directly proceeded from Him, i.e, the Holy Qur'an."

40. Narrated Abu Hurairah 'Radhiyallaho anho': ALLAH's Messenger 'sallallaho alyhi wasallam' said, "If the people knew (the reward for) pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) Isha and Fajr (night and morning) prayers in congregation, they would come to offer them if they had to crawl." (Sahih Al-Bukhari, Vol 1, Hadith No.589)
41. Hadhrath Abu Hurairah (Radhiyallaho anho) reports that RasoolULLAH (sallallaho alyhi wasallam) said, "Whoever listens to one ayat of the Holy Qur'an, there is written for him a twofold virtue, and whoever recites it (one ayat), it shall be noor for him on the Day of judgement."

42. Narrated Aishah (Radhiyallaho anha) The Prophet 'sallallaho alyhi wasallam' said: The deeds of the following three persons are not recorded by the Pen: 1. A sleeping person till he wakes up, 2. A child till he reaches the age of puberty, 3. An insane person till he becomes sane.

43. Narrated Abu Hurairah (Radhiyallaho anho): ALLAH'S Messenger 'sallallaho alyhi wasallam' said, "Beware of suspicion, for suspicion is the worst of tales; and do not look for others faults, and do not do spying on one another, and do not practice Najash* and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O' ALLAH s wt's Worshippers! Be Brothers!") (sahih Al-Bukhari, Vol. 8, Hadith nO.92). {"Najash" means to offer a high price for something in order to allure another customer who is interested in the thing."

44. Narrated Abu Hurairah 'Radhiyallaho anho': The Prophet (Sallallaho alyhi wasallam) said, "Everyday two angels come down from Heaven and one of them says, O' ALLAH swt! Compensate every person who spends in your cause, 'and the other (angel) says, O' ALLAH swt! Destroy every Miser." (sahih Al-Bukhari, Vol. 2, Hadith No, 522)

45. Ibn Salman says that he heard one of the companions of the Holy Prophet (sallallaho alyhi wasallam) narrating, 'when he had won the battle of Khaibar, we began to buy and sell among ourselves the booty that had fallen to our lot. One of us went to Hoply Prophet 'sallallaho alyhi wasallam' and said, 'O, A postle of Allah swt, no one else has earned so much profit as i have obtained in today's trade.' 'How much did you earn? asked the Prophet (sallallaho alyhi wasallam). He replied, 'I kept on selling and buying till I earned a net profit of three hundred 'Ooqiyyah' of silver.' The Prophet (sallallaho alyhi wasallam) said, "Shall I inform you something better than that?" He exclaimed, 'Do tell me, O, Prophet of Allah!' The Prophet (sallallaho alyhi wasallam) remarked "Two Rakaats nafl after (fardh) salaat." {{subhanALLAH}}}
46. Narrated Abu Hurairah Radhiyallaho anho: ALLAH'S Messenger 'Sallallaho Alyhi Wasallam' said: "ALLAH swt said, 'The son of Adam annoys Me for he abuses Ad-Dhar*(Time) though I am Ad-Dhar(Time); in My Hands are all things, and I cause the revolution of day and night." (Sahih Al-Bukhari, Vol.6, Hadith No.351). *'I am Ad-Dhar' means 'I am the creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time for everything is in the Hands of ALLAH swt and only He is the Disposer of everything.

47. Narrated Abu Musa Radhiyallaho anho: ALLAH'S Messenger 'Sallallaho Alyhi Wasallam' said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asiyah 'Radhiyallaho anha', Pharaoh's wife, and Maryam 'Radhiyallaho anha' the daughter of 'Imran. And no doubt, the superiorty of Aishah 'Radhiyallaho anha' to other women is like the superiorty of Tharid(i.e. a meat and bread dish) to other meals." (Sahih Al-Bukhari, Vol.4, Hadith No.623)

48. Narrated Ibn Abbas 'Radhiyallaho anho': The Prophet 'Sallallaho Alyhi Wasallam' said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet 'Sallallaho Alyhi Wasallam' said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for ALLAH swt's sake) and does not return with any of those things." (Sahih Al-Bukhari, Vol.2, Hadith No.86).

49. Hazrath Umar Radhiyallaho anho said: "Take account of yourselves before it is taken for you. Weigh your deeds before they are weighed for you (i.e. on the Day of Judgement) and beautify yourselves(with good deeds) for the great display(on the Day of Judgement)."

50. Hadhrat Abu Hurairah 'Radhiyallaho anho' narrates that he heard the Prophet 'Sallallaho Alyhi Wasallam' saying, "I wish I could ask the boys to collect a huge quantity of firewood for me, and then I should go around and set fire to the dwellings of those who say their salaat at their own houses without any excuse." The Prophet 'Sallallaho Alyhi Wasallam', who was most kind and mercifull towards his followers and was greatly pained to see them even in a little trouble, gets offended so much that he is ready to set fire to the houses of those who are content with saying salaat at their own houses. 75. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - "'Messnger of God, who is most deserving of friendly care from me?' He (peace and blessings of Allah be upon him) replied, 'Your mother.' He asked who came next, and He (peace and blessings of Allah be upon him) replied, 'Your mother.' He asked who came next and He (peace and blessings of Allah be upon him) replied, 'Your mother.' He asked who came next and He (peace and blessings of Allah be upon him) replied, 'Your father.'"
51. Prophet Muhammad 'Sallallaho Alyhi Wasallam' said, “It is not allowable for a man to come in between two people without their permission.”

52. Prophet Muhammad - “There are six good qualities which one believer should display to another; he should visit him when he is ill, be present when he dies, accept his invitation when he gives one, salute him when he meets him, say 'God have mercy on you' when he sneezes and act sincerely towards him whether he is absent or present.”

53. Narrated An-Numan bin Bashir 'Radhiyallaho Anho': I heard Allah swt's Messenger 'Sallallaho Alyhi Wasallam' saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the Hima (Private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah swt on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (Sahih AlzBukhari, Vol.1, Hadith No.49).

54. Narrated 'AbdULLAH 'Radhiyallaho anho': Allah's Messenger 'Sallallaho Alyhi Wasallam' said, "The keys of the unseen are five: Verily Allah! With Him ( Alone) is the Knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah swt is All-knower,Well-Acquainted with all things." (V31:34). (Sahih Al-Bukhari, Vol.6, Hadith No. 151)

55. Narrated 'AbdULLAH bin 'Amr 'Rahiyallaho anho': A man asked the Prophet 'Sallallaho Alyhi Wasallam', "What sort of deeds (or what qualities) of Islam are good?" The Prophet 'Sallallaho Alyhi Wasallam' replied, "To feed (the poor) and greet those whom you know and those whom you do not know."(Sahih Al-Bukhari, Vol.1, Hadith No.11).

56. Narrated 'Aun bin Abu juhaifa Radhiyallaho anho': My father bought a slave who practised the Profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet 'Sallallaho Alyhi Wasallam' forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and recieving or giving Riba (usury), and cursed the picture-makers." (Sahih Al-Bukhari, Vol.3, Hadith No.299).
57. Hadith: "He is not a believer who eats to his fill, while his neighbor is hungry." (Tabarani).

58. Narrated Anas bin Malik 'Radhiyallaho anho': The Prophet 'Sallallaho Alyhi Wasallam' used to say, "O Allah swt! I seek refuge with you from helplessness, laziness, cowardice and senile Old age; I seek refuge with you from fitan (trials and afflictions) of life and death and seek refuge with you from punishment in the grave." (Sahib Al-Bukhari, Vol. 4, Hadith No.77).

59. Narrated AbdULLAH bin Umar 'Radhiyallaho anho': I heard Allah swt's Messenger 'Sallallaho Alyhi Wasallam' saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (Sahih Al-Bukhari, Vol. 8, Hadith No. 505).

60. Narrated Ibn Umar 'Radhiyallaho anho': The Prophet 'Sallallaho Alyhi Wasallam' said, "For every betrayer (perfidous person) a flag will be raised on The Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so.'" (Sahih Al-Bukhari, Vol. 8, Hadith No. 196).

61. Narrated Jubair bin Mut'im 'Radhiyallaho anho': Allah swt's Messenger 'Sallallaho Alyhi Wasallam' said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah swt will eliminate Al-kufr (infidelity); I am Al-Hashir who will be the first to be Resurrected, the people being resurrected thereafter; and I am also Al-Aqib (i.e. there will be no prophet after me)." (Sahih Al-Bukhari, Vol. 4, Hadith No. 732).

62. Narrated Abu-Sa'id 'Radhiyallaho anho': I heard The Prophet 'Sallallaho Alyhi Wasallam' saying, "Allah swt will lay 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 themselves in the world for showing off and for gaining good reputation. such a one will try to prostrate himself (On the day of judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate)." (Sahih Al-Bukhari, Vol. 6, Hadith No. 441).

63. A person came to the Prophet 'Sallallaho Alyhi Wasallam' and said: "O Prophet of Allah swt! I love you so much."The Prophet 'Sallallaho Alyhi Wasallam' said: "Think before you say this."The Person: "I have already given thought. I love you very much, O, Prophet of Allah swt."The Prophet 'Sallallaho Alyhi Wasallam': "Think Once again before you declare such a thing."The Person: "I still Love you very much, O,
Prophet of Allah swt. "The Prophet 'Sallallaho Alyhi Wasallam' said: "Well, if you are sincere in what you say, then be prepared to face privation and want coming to you from all directions, for it pursues all those who Love me, as swiftly as water running down-stream." (That is why we find the 'Sahaba RaziAllahu Ta'alaa anhu Ajma'een living mostly a life of poverty. Similarly the eminent Muhaddathin, Sufi's and theologians lived hand to mouth throughout their Life).

64. "Once Prophet Muhammad 'Sallallaho Alyhi Wasallam' was asked, 'O Apostle of God!' How many times are we to forgive our servant's faults?' He was silent. Again the questioner asked, and Muhammad 'Sallallaho Alyhi Wasallam' gave no answer. But when the man asked a third time, he said, 'Forgive your servants seventy times day.'"

65. "To spend more time in learning is better than spending more time praying; the support of religion is abstinence. It is better to teach knowledge one hour in the night than to pray all night."

66. "An hour's contemplation is better than a year's adoration."

67. Prophet Muhammad 'Sallallaho Alyhi Wasallam' said - "They will enter the Garden of Bliss who have a true, pure, and merciful heart."

68. Prophet Muhammad 'Sallallaho Alyhi Wasallam' said - "Ye follower of Muhammad, I swear by the Lord, if ye did but know what I know of the future state, verily ye would laugh little and cry much."

69. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - "It is your own conduct which will lead you to reward or punishment, as if you had been destined therefor."

70. Prophet Muhammad - "Muhammad said, 'That person will not enter Paradise who hath one atom of pride in his heart.' And a man present said, 'Verily, a man is fond of having good clothes and good shoes.' Lord Muhammad said, 'God is Beauty and delighteth in the beautiful; but pride is holding man in contempt.'"
71. Prophet Muhammad 'Sallallaho Alyhi Wasallam'- “The proud will not enter Paradise, nor a violent speaker.”

72. Prophet Muhammad 'Sallallaho Alyhi Wasallam'- “The key of Paradise is Prayer, and the key of prayer is ablution.”

73. Prophet Muhammad 'Sallallaho Alyhi Wasallam'- “O Lord! Keep me alive a poor man, and let me die poor; and raise me amongst the poor.”

74. Prophet Muhammad 'Sallallaho Alyhi Wasallam'- “Some poetry is dressed in knowledge and art.”

75. Prophet Muhammad 'Sallallaho Alyhi Wasallam'- “A man is bound to do good to his parents, although they may have injured him.”

76. Prophet Muhammad - “I and the guardian of orphans (whether the orphan be of his near or distant relations, or of strangers) will be in one place in the next world; like my two fingers, nearly touching each other.”

77. Prophet Muhammad 'Sallallaho Alyhi Wasallam'- “Muhammad 'Sallallaho Alyhi Wasallam' slept upon a mat, and got up very marked on the body by it: and someone said, 'O Messenger of God! If thou hadst ordered me, I would have spread a soft bed for thee.' Lord Muhammad 'Sallallaho Alyhi Wasallam' said, 'What business have I with the world? I am a man on horseback, who standeth under the shade of a tree, then leaveth it.'”

78. Hazrt Abu Zar 'Radhiyallaho anho' says that he requested RasoolULLAH 'Sallallaho Alyhi Wasallam' to give him some lasting advice. RasoolULLAH 'Sallallaho Alyhi Wasallam' said, "Cultivate the fear and reverence of Allah swt in your Heart, because this is the root of all virtuous deeds." I asked him to add something more and he said, "stick to the reading of the Qur'an, because it is a noor in this Life and a provision in the hereafter."
79. Prophet Muhammad 'Sallallaho Alyhi Wasallam' has said - “Avoid envy, for envy devours good deeds just as fire devours fuel.”

80. Prophet Muhammad - “A Muslim has five duties towards another Muslim; to return a salutation, visit the sick, follow funerals, accept an invitation and say 'God have mercy on you' when one sneezes.”

81. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “A man is granted supplication provided he does not ask for anything sinful or for breaking ties of relationship.”

82. Prophet Muhammad 'Sallallaho Alyhi Wasallam' said: - “No judge must give judgment between two people when he is angry.”

83. Narrated Aisha 'Radhiyallaho anha': The Prophet 'Sallallaho Alyhi Wasallam' said, "The most hated person to Allah swt is the one who is most quarrelsome of the opponents." (Sahih Al-Bukhari, Vol.3, Hadith No.637).

84. Narrated Abu Umamah 'Radhiyallaho anho': Allah's Messenger 'Sallallaho Alyhi Wasallam' said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And I (also) guarantee a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And I (also) guarantee a home in the highest part of Paradise for a person who has a high standard of character." (This Hadith is Quoted by Abu Dawud, At-Tirmidhi, Nasa'i and Ibn Majah).

85. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “There are three signs of a hypocrite: when he speaks he speaks lies, when he makes a promise he breaks it, and when he is trusted he betrays his trust.”

86. Prophet Muhammad (SAW) said: “Indeed Allah is Beautiful and He loves beauty.” In other place he (SAW) says: “A believer is beautiful because Allah has given him beautiful characters.”
87. Narrated Ibn Abbas: When the Prophet got up at night to offer the Tahajjud prayer, he used to say: 
Allahumma lakalzhamd. Anta qaiyimus-samawati wal-ard wa man fihinna. 
Walakalhamdu, anta-l-haq wa wa'du'ka-l-haq, wa liqa'uka Haq, wa qualuka Haq, wa-l-jannatu Han wan-naru Haq wannabiyyuna Haq. Wa Muhammadun, sallal-lahu'alaihi wasallam, Haq, was-sa'atu Haq. 
Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika anabtu wa bika khasamtu, wa ilaika hakamtu faghfir li ma qaddamtu wama akh-khurtu wama as-rartu wama'a lantu, anta-l-muqaddim wa anta-l-muakh-khur, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that 'Abdul Karim Abu Umayya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah). 

88. Narrated 'Ali bin Abi Talib: One night Allah's Apostle came to me and Fatima, the daughter of the Prophet and asked, "Won't you pray (at night)?" I said, "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more quarrelsome than anything." (18.54) 

89. Hadhrat Rabiah Aslami 'Radhiyallaho anho' narrates: "Once I had some argument with Abu Bakr 'Radhiyallaho anho', during which he uttered a word that I did not like. He realized it immediately and said to me 'Brother, please say that word back to me in retaliation.' I refused to do so. He persisted, and even spoke of referring the matter to the Prophet 'Sallallaho Alyhi Wasallam', but I did not agree to utter that word. he got up and left me. A few people of my clan remarked, 'Look! how strange! The person does wrong to you and, on the top of that, he threatens to complain to the Prophet 'Sallallaho Alyhi Wasallam'! I said, Do you know who he is. He is Abu Bakr 'Radhiyallaho anho'. To displease him is to displease Prophet 'Sallallaho Alyhi Wasallam' and to displease the Prophet 'Sallallaho Alyhi Wasallam' is to displease Allah 'Subhanahu wa ta'alaa', and if Allah 'Subhanahu wa ta'alaa' is displeased then who can save Rabiah from ruin?' I went to the Prophet 'Sallallaho Alyhi Wasallam' and narrated the whole story to Him. He said, 'You were quite right in refusing to utter that word. But you could have said this much in reply: 'O, Abu Bakr 'Radhiyallaho anho' May Allah 'Subhanahu wa ta'alaa' forgive you!' @@ Look at the fear of Allah 'Subhanahu wa ta'alaa' in Hadhrat Abu Bakr 'Radhiyallaho anho'! He is so anxious to clear his accounts in this world that no sooner has a slightly unpleasant word been addressed by him to a person, than he regrets
it and requests him to say that word back to him in retaliation. He is so particular in this, that he threatens to have the retaliation done through the intervention of the Prophet 'Sallallaho Alyhi Wasallam'. We are in the habit of saying offensive words to others, but we fear neither the retaliation nor the reckoning in the Hereafter. @@

90. Hadhrat Abu Zar 'Radhiyallaho anho' reports that RasoolULLAH'H 'Sallallaho Alyhi Wasallam' said, "You cannot turn to Allah swt and gain nearness to Him with anything superior to that which directly proceeded from Him, i.e., the Holy Qur'an."

91. Hadhrat Abu Huraira 'Radhiyallaho anho' reports that RasoolULLAH'H 'Sallallaho Alyhi Wasallam' said, "Whoever listens to one aayat of the Holy Qur'an, there is written for him a twofold virtue, and whoever recites it (one aayat), it shall be noor for him on the Day of judgement." {SubhanAllah Hil A'zeem}

92. Abu Musa (May Allah be pleased with him) is reported to have said that Allah's Messenger (May the peace and blessing of Allah be upon him) said: "Three (types of people) will not enter Paradise: (1) The habitual wine (alcohol) drinker; (2) The believer in sorcery (and astrology is among it); (3) The one who severs blood relations."[Ahmad, and Ibn Hibban has mentioned this Hadith in his Sahih].

93. Ibn Abbas (May Allah be pleased with him) said: "Whoever loves for the sake of Allah, and hates for the sake of Allah, and befriends for the sake of Allah and shows enmity for the sake of Allah, would get Allah's friendship. Without abiding by this, no one can get the real taste (sweetness) of Iman (Belief) though he may have been a frequent offerer of prayer (Saifit) and fasts. Today people keep relationship, and love only for some worldly reason but this will not provide them any benefit (on the Day of Judgement)." [Ibn Jarir (May Allah be pleased with him) mentioned this Hadith.]

94. "The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e., the verses) increase their Faith; and they put their trust in their Lord (Alone)."

95. Narrated Ibn Abbas (May Allah be pleased with him) Allah's Messenger (May the peace and blessing of Allah be upon him) was asked concerning major sins then he (May the peace and blessing of
Allah be upon him) said, "(1) Associating others with Allah; (2) To lose hope of relief from Allah and (3) Thinking oneself secure from the Plan of Allah."

96. "And whosoever believes in Allah, He guides his heart [to the true Faith with certainty i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainment)] and Allah is the All-Knower of everything." (64:11)

97. Alqama'h (May Allah be pleased with him) said: "He (the person referred to in the foregoing verse) is the man who, when struck by an affliction, knows that it is from Allah, accepts it and submits to Him."

98. At-Tirmidhi reported that the Prophet (May the peace and blessing of Allah be upon him) said: "The greatness of the reward is tied to the greatness of the trial. When Allah loves a people, He puts them to the trial. Whoever is acceptant of it will have Allah's acceptance and whoever is displeased and unacceptant with it will gain Allah's displeasure."

99. Ahmad reported the following Marfu' Hadith from Abu Sa'id (Al-Khudri (May Allah be pleased with him)) that the Prophet (May the peace and blessing of Allah be upon him) said: "Shall I not tell you what I fear for you more than the false Messiah?" The Companions (May Allah be pleased with him) said, "Indeed, O Messenger of Allah," He said, "Inconspicuous Shirk, as, when a person improves his rendering of the Salat when he knows that others are watching."

100. In one Hadith The Prophet (S.A.W.) is reported to have stated that .."He is not of us, who is not affectionate to those who are younger than him and is not respectful to those who are older."

101. It is related by Anas (RA.) that the Prophet of Allah (PBUH) said .. "For the young man who will honor an old man because of his age, Allah will appoint men who will honor him in his old age."This Hadith explains that, although the reward for showing good manners and respect to one's elders will be in the Hereafter, the Almighty bestows His favors to such people in this world too.

102. There are so many sayings of the Holy prophet Muhammad 'Sallallaho Alyhi Wasallam' enjoining Salaat and explaining its virtues. A few Quotations are mentioned below ..
1. "Salaat was the first and the foremost thing ordained by Allah swt, and it shall be the first and the foremost thing to be reckoned for on the Day of Judgement".
2. "Fear Allah swt in the matter of salaat! Fear Allah swt in the matter of salaat! Fear Allah swt in the matter of salaat!"
4. "Salaat is the mark of Islam. A person who says his salaat at the fixed hours with sincerity and devotion, observing all its regulations including the Mustahabbaat, is surely a Mo'min."
5. "Of all things that have been ordained by Allah swt, Imaan and Salaat are most valued. If there were any other thing better than Salaat, then Allah swt would have ordained it for His angels, some of whom are always in ruku'h and others in sajda'h."
6. "Salaat is the pillar of Islaam."
7. "Salaat abases the Devil."
8. Salaat is the light of a Mo'min."
9. "Salaat is the best Jihaad."
10. "Allah swt keeps relenting towards a person so long as he is engaged in salaat."
11. "When a calamity befalls us from the Heaven, people frequenting the Mussjid are spared and saved."
12. "If some major sins of a Muslim land him in Hell, the fire would not burn those parts of his body which have touched the ground while he was in Sajda'h during Salaat."
13. "Fire has been forbidden to touch those parts of the body which touch the ground while performing the Sajda'h."
14. "Of all practises, salaat made at fixed hours is most Loved by Allah swt."
15. "Allah swt likes most the posture of a person when he is in sajda'h, pressing his head on the ground in humility."
16. "A person in sajda'h is nearest unto Allah swt."
17. "Salaat is a key to Paradise."
18. "When a person stands in salaat the gates of Paradise are let open and all the veils between him and Allah swt are lifted (provided that he spoils not his salaat by coughing etc)."
19. "A person in salaat (so to say) Knocks at the door of the sovereign lord, and the door is always opened for him who knocks."
20. "The position of salaat in Islam is as the position of the head in a body."
21. "Salaat is the light of the Heart. Let those who wish enlighten their Hearts (through Salaat)."
22. "If a person wishes to have his sins forgiven by Allah swt, he should perform the wudhu properly, offer with devotion two or four rakaat's of fardh or Naf'il and then pray to Allah swt. Allah swt will forgive him."
23. "Any strip of earth, on which Allah swt is remembered in salaat, takes pride over the rest of the Earth."
24. "Allah swt accepts the prayer of a person who prays to him after performing two rakaat's of salaat. Allah swt grants him what he prays for, sometimes immediately and sometimes (in his own interest) later."
25. "A person who performs two rakaat's of salaat in seclusion, where nobody except Allah swt and His angels see him, receives a writ of deliverance from the fire of Hell."
26. "Grant of one prayer (wish) becomes due to a person from Allah swt after each fardh salaat performed by him."
27. "Fire of Hell is forbidden and the Paradise becomes due to a person who performs his wudhu properly and says his salaat conscientiously, according to its regulations."
28. "The Devil remains scared of a Muslim so long as he is particular about his salaat, but no sooner does he neglect it than the Devil gets a hold upon him and aspires for success in seducing him."
29. "Salaat at its early hours is the most excellent practice."
30. "Salaat is the offering of the pious."
31. "Salaat at its early hours is a practice more liked by Allah swt."
32. "At dawn, some people go to the Musjid and some to the market. Those going to the Musjid are the flag-bearers of Imaan and those leaving for the market are the flag-bearers of the Devil."
33. "The four rakaa'ts before Zuhr have the same reward as the four rakaa'ts of Tahajjud."
34. "The four rakaa'ts before Zuhr are counted equal (in reward) to the four rakaa'ts of Tahajjud."
35. "Mercy of Allah swt turns towards a person standing in salaat."
36. "Salaat at the dead of night is most valued, but there are very few do it."
37. "Jibra'eel 'Alyhi'ssalaam' came to me and said, O Muhammad 'Sallallaho Alyhi Wasallam'! however long thou livest thou shalt die one day, and whoever, thou may love shalt depart from him one day. Surely, thou shalt receive the recompense of whatever (good or evil) thou dost. No doubt the dignity of a Mo'min is in Tahajju'd and his honour is in contentment and restraint."
38. "Two rakaa'ts in the late hours of the night are more valuable than all the riches of this world. But for fear of hardship to my followers, I would have made this obligatory."
39. "Keep offering Tahajju'd, for it is the path of the righteous and the means of approach to Allah swt. Tahajju'd keeps one away from sins, causes forgiveness of sins and improves the health of the body."
40. "Allah swt says, 'O, Son of Adam! Do not be weak in offering four rakaa'ts in the early part of the day, for I shall suffice thee in thy jobs in the rest of it."

103. On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah will say on the Day of Resurrection: Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade. It was related by alzBukhari (also by Malik).

104. “SINJUL MU’MINEEN WA JANNATUL KAFIR” The World is a prison for a believer and Paradise for a non-believer (Muslim)

105. We are full of inner faults. "Arrogance and pride, ignorance and negligence, dislike and malice, evil thoughts, lies and breaking of promises, ostentation and hatred, backbiting and animosity, What sickness is there O Allah, that is not in me, Heal me from every illness and grant me my necessity, Aameen Aameen ya meyrey RUBB .. Verily I have a heart that is ailing, Verily You are the healer of the sick."

Allah Ta’ala says in the noble Qur’aan, ‘And recite the Qur’aan with Tarteel.’ (73:4)

When asked about the meaning of Tarteel, Hadhrat Ali (Radhiallaahu Anhu) replied, ‘It means that the Qur’aan should be recited with Tajwid and with due observance to the rules of Waqf (pausing or stopping at the end of the verse).’
106. Hadrat Abu Huraira (may Allah be pleased with him) said: the Prophet (may Allah's blessings and peace be upon him) was asked to curse the infidels. He said, "I have not been sent to curse people but as a mercy to all mankind." (Muslim)

107. To accept a Muslim's apology: The Holy Prophet Sallallaho Alyhi Wasallam said that if a Muslim apologises to another Muslim and he does not accept it, then such a person will not be allowed to come to him (Sallallaho Alyhi Wasallam) on Hauz-Al-Kausar. It means that if someone commits a fault and then apologizes, then the apology must be accepted.

108. To Stop Talking: The Prophet Sallallaho Alyhi Wasallam said that it was not permissible for a Muslim to stop speaking with any Muslim brother for more than three days and if did so and died in this condition, he will go to Hell. ya Allah!

109. Anger: A person requested the Holy Prophet Sallallaho Alyhi Wasallam to teach him something which may lead him to Paradise. The Holy Prophet Sallallaho Alyhi Wasallam advised him never to be angry and he will get Paradise .. InshaALLAH Aameen Aameen Aameen!!

110. To Frighten a Muslim: The Prophet Sallallaho Alyhi Wasallam has said that it is not permissible for a Muslim to frighten any other Muslim. .. The Prophet Sallallaho Alyhi Wasallam said that if any Muslim stares at any other Muslim to frighten him, then he will be frightened by Allah swt on the day of Judgement.. Allah Allahu!!

111. Taunting on one's Sins: The Prophet Sallallaho Alyhi Wasallam has said that if anyone taunts his Muslim brother on his Sins, then such a man will not die till he himself has committed that sin. It means that it is very bad to remind One's sin or taunt him when he is already repented for the same. but if he has not repented, then it is permissible to admonish him as an adviser. SubhanALLAH!!

112. Parent's Pleasure: The Prophet Sallallaho Alyhi Wasallam has said that the pleasure of Allah swt is in the pleasure of one's parents and their displeasure is the pleasure of Allah swt. ya Allah!!
113. Modesty and Immodesty: The Prophet Sallallaho Alyhi Wasallam has said that modesty is a part of Faith and Faith leads to Paradise; while immodesty is evil nature and evil nature leads to Hell. But one should never be shy in matters of religion.

114. Crying with Lamentation: The Prophet Sallallaho Alyhi Wasallam has cursed those women who lament loudly and those who join or listen it.

115. Pride: The Prophet Sallallaho ALyhi Wasallam said that a person who has even an iota of pride in his mind, will not go to Paradise.. Allah Hu Akbar!!

116. Promise and Trust: The Prophet Sallallaho Alyhi Wasallam said that one who is not trust worthy is without Imaan and one who does not keep his promise is irreligious.

117. To Talk Less: The Holy Prophet Sallallaho Alyhi Wasallam said that one who keeps silence, remains safe from many troubles. .. The Holy Prophet Sallallaho Alyhi Wasallam further said that except in remembering Allah swt one should not talk much, because it hardens the heart and a person with hard heart is farthest from Allah swt.

118. Religious Knowledge: The Holy Prophet Sallallaho Alyhi Wasallam is reported to have said that whomsoever Allah swt wants to favour, He gives him the understanding of religion, that is, such a person becomes fond of seeking and learning religious code and injunctions.

119. Concealing of Religious Knowledge: The Holy Prophet Sallallaho Alyhi Wasallam has said, "If anyone is asked about some religious matter and he does not tell but conceals it, then on the Day of Judgement he will be given a bridle of fire." It means if anyone knows religious injunction well, then he should not hesitate or refuse to tell when asked by someone. .. The Holy Prophet Sallallaho Alyhi Wasallam has been reported to have said that knowledge is a burden on the learned in proportion to the amount of knowledge, except for one who acts according to it. It means that one should never act against the religious injunctions or Sharia'h just to please friends or oneself.

120. To follow the Holy Qur'an and Traditions (Sunnah): The Prophet Sallallaho Alyhi Wasallam said that whenever disruption or deterioration spreads in his Sallallaho Alyhi Wasallam's Ummah (Community),
the person who holds on and sticks to His Sallallaho Alyhi Wasallam's Traditions, shall have reward equal
to one hundred Martyrs. The Holy Prophet Sallallaho Alyhi Wasallam further said that he Sallallaho Alyhi
Wasallam was leaving such a thing behind that if they Muslim's will hold it, they will never go astray - One
of them is the Holy Qur'an and the Other is his Sallallaho Alyhi Wasallam's Traditions.

121. Punctuality in Prayers: The Holy Prophet Sallallaho Alyhi Wasallam has said that the example of
the five obligatory prayers is such as if one has a canal or stream flowing at his door and he bathes in it five
times.
It means that such a person will have no filth or uncleanliness upon his body. In the same way all the sins
are washed away by the five obligatory prayers offered regularly.
The Holy Prophet Sallallaho Alyhi Wasallam has said that the first thing to be accounted on the Day of
Judgement will be prayer.

122. Prayer in early Time: The Holy Prophet Sallallaho Alyhi Wasallam has said, "Allah swt is
pleased if the prayer is offered in its early time." Hence it should not be delayed. InshaALLAH!

123. Virtues Of Friday: The Prophet Sallallaho Alyhi Wasallam has said that "Friday is the best of all
the days; Adam Alyhi's salaam was created by Allah swt on Friday and was admitted to Paradise on this
Day and was expelled from Paradise on this very day. The Day Of Judgement will also be on Friday."

124. The Holy Prophet Sallallaho Alyhi Wasallam has been reported to have said on a friday that
Allah swt has given the status of EID to Friday and all Muslims should take a bath on this Day and those
who possess perfume should apply it to their bodies and clothes. Cleaning Of teeth with Miswaak (tooth-
stick) should be made essential on Friday.

125. Ibn-Umar Radhiyallaho Anho and Abu-Hurairah Radhiyallaho Anho have reported the Holy
Prophet Sallallaho Alyhi Wasallam as sayings that Muslims should avoid neglecting Jumu'ah Prayer,
otherwise Allah swt will put a seal to their Hearts and then they will FALL into absolute negligence and
indifference.

126. The Prophet Sallallaho Alyhi Wasallam reported that Allah swt Told him: "My wrath descends
upon a person who bears ill-will towards My friends. And only those are blessed with My love who
implicitly carry out Fardh (Obligatory) injunctions. A person keeps on advancing in my esteem through
"Nafl"; till I choose him as 'My beloved'. I then become his ear by which he listens, his eye by which he
looks, his hands by which he holds, and his feet by which he walks (i.e. his listening, looking, holding, and walking all are in perfect accord with My injunctions, and he would never ever dream of employing any part of his body in any action contrary to My commands). If such a person prays for anything, I grant it to him and if he seeks My protection I do protect him.”
Those people are really blessed who, after performing their Fardh, are in the habit of observing ‘Naf’ profusely. May Allah swt give me and all my friends the strength to earn this blessing.

127. Hadhrat Uqbah Bin Amir Radhiyallaho Anho once inquired of the Prophet Muhammad Sallallaho ALyhi Wasallam: "What is the way to salvation?"
He "Sallallaho Alyhi Wasallam" replied: "Hold your tongue, Stay indoors and cry Over your Sins."

128. Hadhrat Ayesha Radhiyallaho Anha once inquired of the Prophet Muhammad Sallallaho ALyhi Wasallam:

129. Abu Sa’id (ra) said that Rasullilah (salalahi alahi wasalam) said, “Whoever says:Radeetu billahi rabban, wa bil-Islaami deenan, wa bi-Muhammadin rasoolan Jannah becomes obligatory for him (to enter). [Abu-Dawud]
- Best said in Morning and Evening with "Nabiyan wa rasoolan"
"You pretend to be a lover of Allah, and yet you do not obey His commandments! And i swear, in practice this is strange. If you were a true lover, you would never disobey Him, for a lover always follows the orders of His beloved"Faza’il-E-A’amaal Virtues of Tabligh pg 42

130. If you love Allah and spread the love of Him, all things in heaven and Earth will love you. Obey Allah, and all those in heaven and Earth will obey you.

131. "Whoever acts upon what he knows, Almighty Allah bestows upon him the knowledge of things not known to him" (Faza’il-e-A’mal, Virtues of the Holy Qur’an, Part 1, under Hadith 8)

132. "It is prohibited to speak ill of fever. When Umme Sahabia (R.A.) spoke ill of fever then Prophet Mohammad (SAW) said, "do not abuse fever for it removes the sins of man like the furnace removes the rust from the iron". (Mishkat)
133. After every fardh salaah of "Fajr and Magreeb" read .. AstaghfirULLAH 3 times, and Allah humma Ajrni Minan'naar 7 times .. inshaAllah if a person dies after Fajr then jahannam will be haram for him/her .. and if the person dies after magreeb then he/she will go to jannah aswell inshaALLAH ameen !!! hadith

SOME MORE AUTHENTIC HADITHS !!!

"Whoever accepted it [Allah's trial], will enjoy Allah's pleasure and whoever is displeased with it, will incur Allah's displeasure." (Tirmidhi)

"Wondrous are the believer's affairs. For him there is good in all his affairs, and this is so only for the believer. When something pleasing happens to him, he is grateful, and that is good for him; and when something displeasing happens to him, he is patient, and that is good for him." (Muslim)

The example of a believer is that of a fresh tender plant. From whatever direction the wind comes, it bends it. But when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but remains patient until Allah removes the difficulty). (Bukhari)

"I have left among you two things; you will never go astray as long as you hold fast to them: the Book of Allah and my Sunnah." (AlzHakim)

… those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error. (Abu Dawud, Narrated Irbad ibn Sariyah)

The time for the morning prayer (lasts) as long as the first visible part of the rising Sun does not appear, an the time of the noon prayer is when the sun declines from the zenith and there is not a time for the afternoon prayer and the time for the afternoon prayer is as long as the sun does not become pale and its first visible part does not set, and the time for the evening prayer is that when the Sun disappears and (it lasts) till the twilight is no more and the time for the night prayer is up to the midnight. (Muslim)

"My Lord! The Lord of the Seven Heavens and The Lord of the great Throne, our Lord and The Lord of all, The Creator of plants and trees: I seek refuge in You from the evil of all creatures; You are the First; Nothing is before You. You are the Last; Nothing is after You." (Muslim)

"You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors." (Sunan Abu Dawud, Book 41, Number 5097)

"These genealogies of yours are not a reason to revile anyone. You are all children of Adam. No one has any superiority over another except in religion and taqwa." (Ahmad ibn Hanbal)

"The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of His Prophet (saas)." (The Pact of Najran, Article 6, http://www.islamicresources.com/Pact-of-Najran.htm)

"The Jews of Banu 'Awf are one nation with the Muslims; the Jews have their religion and the Muslims have theirs..." (The Constitution of Madina, http://www.islamic-study.org/jews-prophet-p.-2.htm)

"The Jew who follows us is surely entitled to our support and the same equal rights as any one of us. He shall not be wronged nor his enemy be assisted."(The Constitution of Madina, http://www.islamic-study.org/jews-prophet-p.-2.htm)
"O Muadh, I advise you: fear Allah, speak the truth, fulfill promise, pay up trust, give up breach of trust, save your neighbor, show kindness to orphans, be modest in talk, spread peace, do good deeds, stick to faith, earn knowledge about the Qur'an, love the next world, fear rendering of accounts... O Muadh, I forbid you: Don't tell a truthful man liar, don't follow any sin, don't disobey a just judge, and don't create disorder in land. O Muadh, I give you instruction: Fear Allah while passing by each stone, tree, and heaps of earth. Make repentance anew after committing any sin. Repent secretly for secret sin and openly for open sin.”
(Imam Ghazzali's Ihya Ulum-I-Din (The Book of Religious Learnings), Islamic Book Service, New Delhi, 2001, Volume II, p.236)

"Be mindful of Allah, [for] you will find Him before you. Get to know Allah in prosperity, and He will know you in adversity. Know that what has passed you by was not going to befall you, and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship." (Tirmidhi)

"Those who have mercy will receive the mercy of the Most Merciful. Have mercy on those who are on earth, the One in heavens will have mercy on you." (Tirmidhi)

"... Everyone thought that the Prophet (saas) honored him more. Whoever came to him could see his face. ... He used to call his companions by their surnames with honor and he used to give one surname who had no surname. ... He was very affectionate and kind in dealing with the people. ... Nobody could speak loudly in his assembly." (Imam Ghazzali's Ihya Ulum-I-Din, The Book of Religious Learnings, Islamic Book Service, New Delhi, 2001, Volume II, p.240)

Allah, the Exalted, the Glorious, has ordained for every servant amongst His Creation five things: his death, his action, his abode, the places of his moving about and his means of sustenance. (Tirmidhi)

Muslims are brothers to one another. They should neither cheat, lie, nor humiliate each other. (Tirmidhi)

The strong man is not the one who is strong in wrestling, but the one who controls himself in anger. (Sahih Bukhari)

"Be mindful of Allah and He will protect you. Be mindful of Allah, and you will find Him in front of you.” (Tirmidhi)

"A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden." (Sahih Bukhari)

"Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Apostle becomes dearer than anything else. 2. Who loves a person and he loves him only for Allah's sake. 3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire." (Bukhari)

“People are asleep and wake up when they die." (Muhyiddin Ibn al-'Arabi, Fusus al-Hikam, p. 220)

Surely, Islam is pure, therefore be pure, because he can never enter Paradise who is not pure. (Ramuz al-Ahadith, vol.1, 96/2)

Ibne Masood (ra) reported that the Messenger of Allah (saas) said, "His name will be similar to my name and his father's name to my father's name." (Abu Dawud, Tirmidhi)

Ebu Hureyre relates: The Prophet (saas) of Allah said: “… When the enemy of Allah (the Dajjal) sees Prophet ‘Isa (as) he will dissolve like salt dissolves in water. If let to himself he will dissolve until he is destroyed. However, Allah will kill him with his mighty hand, so that he will show them the blood on his spear.
(Muslim, Strife, p. 34)

Allah will send ‘Isa (as) son of Maryam to Earth. He will descend with two angels wearing two beautiful garments in his palms to the white minaret in the east of Sham. (Tirmidhi, Fitan, p. 59)
“Be mindful of Allah and He will protect you. Be mindful of Allah, and you will find Him in front of you.” (Tirmidhi)

Narrated Abû Hurairah: Allah’s Messenger said, “Allah looks not at your figures, nor at your outward appearance but He looks at your hearts and deeds.” (Muslim)

Narrated ‘Abdullâh bin ‘Abbâs: Allah’s Messenger said that Allah the Glorious said, “Verily, Allah has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed and he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, the Glorious and the Great Allah writes it down for him with Him as from ten to seven hundred times, and even many times more. But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed.” (AlzBukhâri and Muslim)

Narrated Ibn ‘Abbâs and Anas bin Mâlik: Allah’s Messenger said, “If a son of man had a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance.” (AlzBukhâri and Muslim)

Narrated Abû Mâlik AlzHârith bin Âsim AlzAsh’ari: Allah’s Messenger said, “Cleanliness is half of Faith; the utterance of Allah (Alzhamdu lillah – all praise belongs to Allah) fills the scales of good actions; the utterance of Allah (Glory be to Allah and all praise belongs to Allah) fills the space between the heavens and the earth, and Salât (prayer) is light; and charity is the proof of Faith; and endurance is a light, and the Qur’ân is a plea in your favour or against you. Every person begins the morning ready to strike a deal with his soul as a stake; he either ransoms it or puts it into perdition.” (Muslim)

Narrated Abû Sa’id AlzKhudri: Certain people of the Ansâr begged of Allah’s Messenger and he gave them; then they again begged of him and he gave them until all what he possessed was exhausted. Then the Prophet said, “Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allah will keep him chaste and modest and whosoever would seek self-sufficiency, Allah will make him self-sufficient; and whosoever would be patient, Allah will give him patience, and no one is granted a gift better and more comprehensive than patience.” (AlzBukhâri and Muslim)

Allah’s Messenger said, “Allah shows compassion only to those among His slaves who are compassionate.” (AlzBukhâri and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage.” (AlzBukhâri and Muslim)

Narrated ‘Abdullah bin Abu Aufa: Allah’s Messenger, at a time when he was face to face with the enemy, and was waiting for the sun to decline, stood up and said, “O people! Do not long for an encounter with the enemy and supplicate to Allah to grant you security. But if you face the enemy, you should show patience and steadfastness; and keep it in mind that Paradise lies under the shade of the swords.” Then he invoked Allah, saying, “O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them.” (AlzBukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “It is from the excellence of (a believer’s) Islam that he should abandon that which is of no benefit to him (in this world and the Hereafter).” (At- Tirmidhi)

Narrated ‘Umar bin Al-Khattab: I heard Allah’s Messenger saying, “If you all relied on Allah with due reliance, He would certainly give you provision as He gives it to birds who issue forth hungry in the morning and return with full belly at dusk.” (At-Tirmidhi)

Narrated Abu Hurairah: Allah’s Messenger said, “Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods.” (Muslim)
Narrated Abu Hurairah: Allah’s Messenger said, “Hasten to do good deeds before you are overtaken by one of the seven afflictions.” Then (giving a warning) he said, “Are you waiting for such penury as will make you unmindful of devotion; or such prosperity as will make you corrupt, or such disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst apprehended of the Hour, and the Hour will be most bitter.” (At-Tirmidhi)

Narrated Ibn Abbas: Allah’s Messenger said, “There are two blessings in which many people incur loss. (They are) health and free time (for doing good).” (Al-Bukhari)

Narrated Abu Hurairah: Allah’s Messenger said, “A strong believer is better and dearer to Allah than a weak one in all good things. Adhere to that which is most beneficial for you. Keep beseeching Allah for help and do not refrain from it. If you are afflicted in any way, do not say: ‘If I had taken this or that step, it would have resulted into such and such,’ but say only: ‘Allah so determined and did as He willed.’ The word ‘if’ opens the gates of satanic conduct.” (Muslim)

Narrated Abu Dharr: The Prophet said, “Do not disdain any good deed, even your meeting with your brother (Muslim) with a cheerful face.” (Muslim)

Narrated Jabir that he heard Allah’s Messenger saying, “Every good deed is charity.” (Al-Bukhari)

Narrated Anas: Allah’s Messenger said, “Allah will be happy with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks.” (Muslim)

Narrated Ibn Mas’ud: The Prophet said, “Ruined are those who insist on hardship in matters of the Faith.” He repeated this three times. (Muslim)

Narrated Abu Hurairah: The Prophet said, “The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can’t do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night.” (Al-Bukhari)

Narrated Abu Mas’ud ‘Uqbah bin ‘Amr Al-Ansari Al-Badri: Allah’s Messenger said, “Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action.” (Muslim)

Narrated Tamim bin Aus Ad-Dari: Allah’s Messenger said, “Ad-Din (the religion) is sincerity and good will.” Upon this we said: “For whom?” He replied, “For Allah, His Book, His Messenger and for the leaders of the Muslims and their masses.” (Muslim)

Narrated Anas: Allah’s Messenger said, “No one of you becomes true believer until he likes for his brother what he likes for himself.” (Al-Bukhari and Muslim)

Narrated Abu Sa’id Al-Khudri: Allah’s Messenger said, “Beware! Avoid sitting on the roads (ways).” The People said: “There is no way out of it as these are our sitting places where we have talks.” Allah’s Messenger said, “If you have to sit there, then observe the rights of the way.” They asked, “What are the rights of the way?” He said, “They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people (removal of obstruction), returning greetings, enjoining good and forbidding evil.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.” (Al-Bukhari and Muslim)

Narrated Ibn ‘Umar: We were talking about the Farewell Pilgrimage without knowing the meaning of thereof when Allah’s Messenger was also present. He stood up and recited the Praise and
Glorification of Allah. He then gave a detailed account of Ad-Dajjal and said, “Every Prophet sent by Allah has warned his people against his mischief. Nuh warned his nation and so did all the Prophets after him. If he (i.e., Ad-Dajjal) appears among you, his condition will not remain hidden from you. Ad-Dajjal is one-eyed. His right eye is prominent like a swollen grape. Listen, Allah has sanctified for you your blood, and your possessions like the sanctity of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), in this month of yours (i.e., Dhul-Hijjah). Listen, have I conveyed Allah’s Message to you?” The people replied in affirmative. Thereupon he said, “O Allah, bear witness.” And he repeated it thrice. He concluded: “Woe upon you, take heed and do not turn apostate after me, striking at the necks of one another.” (Al-Bukhari)

Narrated ‘Abdullah bin ‘Amr bin Al-‘As: Allah’s Messenger said, “A Muslim is one from whose tongue and hands the Muslims are secure; and a Muhajir (Emigrant) is one who leaves (abandons) what Allah has forbidden.” (Al-Bukhari and Muslim)

Narrated Abu Umamah: Allah’s Messenger said, “Allah decrees the (Hell) Fire and debars Paradise for the one who usurps the rights of a believer by taking a false oath.” One man asked: “O Messenger of Allah! Even if it should be for an insignificant thing?” He said, “Even if it be a stick of the Arak tree (i.e., the tree from which Miswak stick are taken).” (Muslim)

Narrated Jarir bin ‘Abdullah: Allah’s Messenger said, Allah will not show mercy to him who does not show mercy to others.” (Al-Bukhari and Muslim)

Narrated Ibn ‘Umar: Allah’s Messenger said, “A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfils the needs of his brother, Allah will fulfil his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “A Muslim is brother to a Muslim. He should neither deceive him nor accuse him of lying, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). Despising one’s Muslim brother is enough evil for a person.” (At-Tirmidhi)

Narrated Abu Hurairah: Allah’s Messenger said, “Allah will cover up on the Day of Judgement the defect (faults) of the one who covers up the faults of the others in this world.” (Muslim)

Narrated Ibn ‘Umar: Allah’s Messenger said, “A Muslim is a brother of Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfils his brother’s needs, Allah will fulfil his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Judgement; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Judgement; he who covers up (the faults) of a Muslim, Allah will cover up (his faults) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allah makes that path easy, leading to Paradise for him; The people who assemble in a house from the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquillity, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his high descent will not make him go ahead.” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “On every joint of man, there is charity. Everyday when the sun rises, doing justice between two men is charity; and assisting a man to ride an animal or to load his luggage on it is charity; and a good word is charity; every step which one takes
towards (the mosque for) As- Salat (the prayer) is charity, and removing harmful things from the way is charity.” (Al-Bukhari and Muslim)

Narrated Harithah bin Wahb: I heard Allah’s Messenger saying, “Shall I not inform you about those who are entitled to Paradise? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he swears (hoping for Allah’s Bounty), Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “On the Day of Resurrection, Allah the Exalted will say: ‘Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there is no shade but Mine.’” (Muslim)

Narrated Abu Karimah Al- Miqdad bin Ma’dikarib: Allah’s Messenger said, “When a man loves his brother (for Allah sake) he should tell him that loves him.” (At-Tirmidi and Abu Dawud)

Narrated Abu Barzah: Allah’s Messenger said, “A slave of Allah will remain standing on the Day of Judgement till he is questioned about (four things) his life on earth and how he spent it, and about his knowledge and how he utilized it, and his wealth and how he acquired it and in what way did he spend it, and about his body and how he wore it out.” (At-Tirmidi)

Narrated Anas: Allah’s Messenger said, “When a disbeliever performs any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allah stores up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience.” (Muslim)

Narrated Anas: Allah’s Messenger said, “Allah the Exalted has said: ‘O son of Âdam, I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness, whatever may be your defaults. O son of Adam, I do not care even if your sins should pile up to the sky; and should you beg pardon of Me, I would forgive you. O son Adam, if you come to me with an earthful of sins and meet Me, not associating anything with Me (in worship), I would come to you with an earthful of forgiveness.” (At-Tirmidhi)

Narrated Anas: Allah’s Messenger said, “O Allah, there is no life but the life of the Hereafter.” (Al-Bukhari and Muslim)

Narrated Anas: Allah’s Messenger said: “Three (things) follow a deed person: Members of his family, his possessions and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah Messenger said, “Ruin be to a slave of the Dinar; the slave of the Dirham, and the slave of the striped silk cloak. If he is given anything he is pleased, but if not, he is unhappy.” (Al-Bukhari)

Narrated ‘Abdullah bin ‘Umar: The Prophet took hold of my shoulders and said, “Be in the world as if you were a stranger or a wayfarer.” Ibn ‘Umar used to say: “When you survive till the evening, do not expect to be alive till the morning; and when you survive till the morning do not except to be alive till the evening; (Do good deeds) when your are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes.” (Al-Bukhari)

Narrated ‘Abdullah bin Mas’ud: The Prophet said: “Do not crave after property lest you should be absorbed in the life of the world.” (At-Tirmidhi)

Narrated Ka’b bin ‘Iyad: Allah’s Messenger said, “Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth.” (At-Tirmidhi)

Narrated K’ab bin Malik: Allah’s Messenger said, “Two hungry wolves sent in the midst of a flock of sheep are not more destructive to them than a man’s greed for wealth and fame is to his religion.” (At-Tirmidhi)
Narrated ‘Abdullah bin ‘Amr bin Al-‘As: Allah’s Messenger said, “Successful is the one who enters the fold of Islam and is provided with sustenance which is sufficient for his needs, and Allah makes him content with what He has bestowed upon him.” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “Richness is not in plenty of provisions; the (real) richness is the richness of the soul.” (Al-Bukhari and Muslim)

Narrated Ibn Mas‘ud: Allah’s Messenger said, “The position of only two persons is enviable; a person upon whom Allah bestows His Bounties and gives him the power to spend in a righteous cause; and a person upon whom Allah bestows wisdom by means of which he decides the cases and with which he instructs.” (Al-Bukhari and Muslim)

Narrated Jabir: Allah’s Messenger never said ‘no’ to anyone who asked him for anything. (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “Allah the Exalted says, ‘Spend, O son of Adam, you will also be spent upon.’” (Al-Bukhari and Muslim)

Narrated ‘Abdullah bin ‘Amr bin Al-‘As: A man asked Allah’s Messenger, “Which act in Islam is the best?” He replied, “To feed (the poor and the needy) and to salute everyone, whether you are acquainted with them or not.” (Al-Bukhari and Muslim)

Narrated Abu Umamah: Allah’s Messenger said, “O son of Adam, if you spend what is surplus, it will be better for you; and if you retain it, it will be evil for you. You will not be reprimanded for withholding that which you need. First of all spend upon those who are your dependants, and the upper hand (i.e., the one that spends in the way of Allah) is better than the lower hand (i.e., the one that receives charity.)” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “Wealth is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humility towards another seeking the Pleasure of Allah, Allah exalts him in ranks.” (Muslim)

Narrated Asma’ bint Abu Bakr: Allah Messenger said to me, “Do not hold back; otherwise Allah will withhold from you.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “None of you should wish for death. If he is a righteous man, perhaps he may add to (his) good works, and if he is a sinner, possibly he may be repentant (in case he is given a longer life).” (Al-Bukhari)

Narrated Sa’d bin Abu Waqqas: Allah’s Messenger said, “Allah loves a slave who is pious, free of all wants and self-concealing.” (Muslim)

Narrated Abu Sa’id Al Khudri: Someone asked Allah’s Messenger: “Who is the best man?” He answered, “A believer who strives in the Cause of Allah with his life and his wealth.” The man asked: “Who is the next?” He said, “One who retires into a narrow valley and worship his Lord.” (Al-Bukhari and Muslim)

Narrated ‘Iyad bin Himar: Allah’s Messenger said, “Allah has revealed to me that you should be courteous to one another. One should neither hold himself above another nor transgress against another.” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “Wealth is not diminished by giving Sadaqah (charity). Allah augments the honour of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks.” (Muslim)

Narrated ‘Abdullah bin Mas‘ud, Allah’s Messenger said, “He who has, in his heart, a grain of arrogance will not enter Paradise.” Someone said. “How about a person who likes to wear beautiful clothes and shoes?” Allah’s Messenger said, “All of Allah’s Affairs are Beautiful and He likes beauty; arrogance means ridiculing and rejecting the Truth and despising people.” (Muslim)
Narrated Harithah bin Wahab: Allah’s Messenger said, “Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person.” (Al-Bukhari and Muslim)

Narrated Salamah bin Al-Akwa’: Allah’s Messenger said, “A person continues to display haughtiness and arrogance till he is recorded among the arrogant and will be therefore afflicted with what afflicts them.” (At-Tirmidhi)

Narrated Abud-Darda: Allah’s Messenger said, “The heaviest thing to be placed in the balance of a believing slave on the Day of Judgement will be good behaviour.” (At-Tirmidhi)

Narrated Jabir: Allah’s Messenger said, “The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in conduct; and the most abhorrent among you to me and the farthest of you from will be the pompous boastful braggarts, and Al-Mutafaihqun.” The Companions asked him: “O Allah’s Messenger! We know about the pompous boastful braggarts, but we do not know who Al-Mutafaihqun are.” He replied: “The arrogant people.” (At-Tirmidhi)

Narrated Ibn ‘Abbas: Allah’s Messenger said to Ashaj Abdul-Qasis, “You possess two such qualities as Allah loves. These are clemency and tolerance.” (Muslim)

Narrated ‘Aishah: Allah’s Messenger said, “Allah is kind and loves kindness in all matters.” (Al-Bukhari and Muslim)

Narrated ‘Aishah: Allah’s Messenger said, “Allah is Kind and He loves kindness, and confers upon kindness which He does not confer upon severity, and does not confer upon any thing besides it (kindness).” (Muslim)

Narrated ‘Aishah: Allah’s Messenger said, “Whenever kindness is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective.”(Muslim)

Narrated Anas: The Prophet said, “Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them).” (Al-Bukhari and Muslim)

Narrated Jarir bin ‘Abdullah: Allah’s Messenger said, “He who is deprived of kindness and gentleness is, in fact, deprived of all good.” (Muslim)

Narrated ‘Abdullah bin ‘Amr bin Al-‘As: Allah’s Messenger said, “Those who act justly will be seated upon pulpits of light before Allah. They will be those who do justice in their decisions, in matters relating to their families, and in all that is referred to them.” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “It is also charity to utter a good word.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “He who believes in Allah and the Last Day must not harm his neighbour, and he who believes in Allah and the Last Day must show hospitality to his guest, and he who believes in Allah and the Last Day should speak good or remain silent.” (Al-Bukhari and Muslim)

Narrated ‘Amr bin Shu’aib on the authority of his father and grand-father: Allah’s Messenger said, “Allah loves to see the marks of His Bounties on his slave.” (At-Tirmidhi)

Narrated Al-Bara’ bin ‘Azib: Whenever Allah’s Messenger went to bed, he would lie down on his right side and recite: “Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wa’aliya tu zahi ilaika, raghbatan wa rahbatan ilaika, la malja’a wa la manja illa ilaika. Amantu bikitabikalladhi anzalta, wa nabiyyikal-ladhi arsalta (O Allah! I have submitted my soul to You, I have turned myself to You, entrusted my affairs to You and sought Your refuge for protection out of desire for You and out of fear of You ( expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad). (Al-Bukhari)

Narrated Abu Hurairah: Allah’s Messenger said, “Whoever sits in a gathering which indulges in useless talk and before getting up supplicates: ‘Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha
illa Anta, astaghfiruka wa atubu ilaika (Glory be to You, O Allah; praise be to You. I testify that none has the right to be worshipped but You; I ask Your Pardon and turn to You in repentance),’ he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly.” (At-Tirmidhi)

Verily, I have left amongst you the Book of Allah and the Sunnah of His Apostle which if you hold fast, you shall never go astray. (Bukhari)

Verily, I have left amongst you the Book of Allah and the Sunnah of His Apostle which if you hold fast, you shall never go astray. (Bukhari)

The best word is the word of Allah and the best guidance is the guidance of Muhammad. (Sunan Ibn Majah)

None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honorable Throne. (Bukhari)

You are calling a Hearer, One very close by; The One Who you are calling is closer to each one of you. (Bukhari and Muslim)

When Allah's Messenger (saas) was asked, "What is the biggest sin in the sight of Allah?", he said, "To set up rivals unto Allah although He alone created you." (Bukhari)

Fear Allah wherever you are; if you follow an evil deed with a good one you will obliterate it; and deal with people with a good disposition. (Tirmidhi)

Whoever accepted it [Allah's trial], will enjoy Allah's pleasure and whoever is displeased with it, will incur Allah's displeasure. (Tirmidhi)

Whoever seeks Allah's pleasure at the expense of men's displeasure, will win Allah's Pleasure and Allah will cause men to be pleased with him. And whoever seeks to please men at the expense of Allah's displeasure, will win the displeasure of Allah and Allah will cause men to be displeased with him. (Ibn Hibban, Saheeh)

Ponder on death a lot. Allah opens the heart of that person who thinks about death a lot and makes death easy for him. (Narrated by Abu Huraira)

By Allah, I seek the pardon of Allah and return penitently to Him every day more than seventy times. (Bukhari)

The Prophet (saas) said, "Carry on doing ?good deeds?, for everybody will find it easy to do ?what will lead him to his destined place?." Then he recited "As for him who gives ?in charity? and keeps his duty to Allah, and believes in the best reward from Allah ?i.e. Allah will compensate him for what he will spend in His way?. So, We will make smooth for him the path of ease. But he who is a greedy miser...for him, the path for evil." (Bukhari)

You have asked from Allah about durations of life already set, and the length of days already allotted and the sustenance the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. (Muslim)

Abdullah ibn Umar narrated, “Allah’s Messenger (saas) said, ‘Some hearts become rusty just as iron does when water affects it.’ On being asked what could clear them he replied, ‘A great amount of remembrance of death and recitation of the Qur’an.’” (Tirmidhi)

A wise person is one who keeps a watch over his bodily desires and passions, and checks himself from that which is harmful and strives for that which will benefit him after death; and a foolish person is one who subordinates himself to his cravings and desires and expects from Allah the fulfillment of his futile desires. (Tirmidhi)

A person asked Allah’s Messenger (saas): “What is faith?” He said: “When a good deed becomes a source of pleasure for you and an evil deed becomes a source of disgust for you, then you are a believer.”
He again said to Allah’s Messenger (saas): “What is a sin?” Whereupon he said: “When something pricks your conscience, give it up.” (Tirmidhi)

Whoever has three things discovers the sweetness of faith: that Allah and His Messenger are more beloved to him than all else, that he loves another only for the sake of Allah, the Most High, and that he hates to return to disbelief as he would hate to be thrown into Fire. (Muslim and Bukhari)

Abdur Rahman bin Abi Bakra’s father narrated that the Prophet (saas) said: "If Allah wants to do good to a person, he makes him comprehend the religion and of course knowledge is attained by learning." (Bukhari)

Abdullah bin Umar narrated that Allah’s Messenger (saas) said, "Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way; and that of a man whom Allah has given religious wisdom ?i.e., the Qur'an and Sunnah? and he gives his verdicts according to it, and teaches it to others." (Bukhari)

Whoever meets Allah, without associating partners with Him, will enter Paradise; and whoever meets Him as one who associated anything with Him, will enter the Fire. (Muslim)

A wise man is the one who calls himself to account ?and refrains from doing evil deeds? and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires. (Tirmidhi)

When one of you contemplates entering upon an enterprise, let him supplicate: O Allah, I consult You through Your Knowledge, and I seek strength through Your Power, and ask of Your Great Bounty; for You are capable whereas I am not and, You know and I do not, and You are the Knower of hidden things. O Allah, if You know that this matter is good for me in respect of my Religion, my livelihood and the consequences of my affairs, then ordain it for me, make it easy for me, and bless it for me. But if You know this matter to be bad for my Religion, my livelihood or the consequences of my affairs, then turn it away from me, and turn me away from it, and grant me power to do good whatever it may be, and cause me to be contented with it. (Bukhari and Muslim)

Whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience. (Bukhari)

Goodness and comfort are for him who worships his Lord in a perfect manner and serves his Master sincerely. (Bukhari)

You possess two qualities that Allah loves. These are clemency and tolerance. (Muslim)

Every act of kindness is a charity. (Bukhari)

I was sent to perfect good character. (Malik's Muwatta)

By One in whose hand there is my life: None shall enter Paradise except one who has got good conduct. (Imam Ghazzali's Ihya Ulum-Id-Din (The Book of Religious Learnings), Islamic Book Service, New Delhi, 2001, Islamic Book Service, New Delhi, 2001, Volume II, p.236)

The most perfect believer in respect of faith is he who is best of them in manners. (Sunan Abu Dawud)

Everything is by decree—even incapacity and ability. (Malik's Muwatta)

When you ask for anything ask it from Allah, and if you seek help in Allah. Know that if the people were to unite to do you some benefit they could benefit you only with what Allah had recorded for you, and that if they were to unite to do you some injury they could injure you only with what Allah had recorded for you. The pens are withdrawn and the pages are dry. (Tirmidhi)

Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight he thanks [Allah], thus there is a good for him in it, and if he gets into trouble and shown resignation (and endures it patiently), there is a good for him in it. (Muslim)
If you put your faith completely in Allah, He will arrange for your sustenance in the same way as He provides for the birds. They go out in the morning with their stomachs empty and return filled in the evening. (Tirmidhi)

There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab; nor for white over the black nor for the black over the white except in piety. Verily the noblest among you is he who is the most pious. (Bukhari)

Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I appoint, obeys me, and whoever disobeys him, disobeys me. (Bukhari)

There is no god but Allah, He is One and has no partner, to Him belongs all praise and all authority, and He has power over all things, praise be to Allah, glory be to Allah, there is no god but Allah, Allah is the greatest, there is no power nor any authority but with Allah. (Fiqh-us-Sunnah, Volume 4, p. 114)

Love Allah for the provision He gave you. Love me also as Allah loves me. (Imam Ghazzali's Ihya Ulum Id-Din, Volume IV, p.288)

Make things easy for the people, and do not make it difficult for them, and make them calm ?with glad tidings? and do not repulse ?them?. (Bukhari)

Those who show no mercy will be shown no mercy. (Bukhari)

I swear by whom my soul is in his hand, you will not enter Paradise until you believe, and you will not believe until you love each other. Do you want me to guide you to something which if you practice, you will love each other? Spread greeting with peace among of you." (Bukhari)

The Prophet (saas)'s nature was the Qur'an. (Muslim)

Surely, Islam is pure, therefore be pure, because he can never enter Paradise who is not pure. (Ahmad Diya'al-Din al-Kamushkhanawi, Ramuz al-Ahadith, vol.1, 96/2)

O Allah, make my constitution and conduct good. O Allah, save me from bad character and conduct. (Imam Ghazzali's Ihya Ulum Id-Din, Volume II, p.234)

Convey my teaching to the people even if it were a single sentence. (Bukhari)

The most severe sin is to associate partners with Allah ?known as shirk?, while He has created you. (Bukhari and Muslim)

Whoever meets Allah, without associating partners with Him, will enter Paradise. (Kitaab At-Tawheed)

Should I not inform you of that which I fear for you even more than the dangers of Dajjal? It is the hidden idolatry: A person stands to pray and he beautifies his prayer because he sees the people looking at him. (Sunan Ibn Majah)

Idolatry is more hidden in my Ummah than the creeping of ants across a great smooth stone on a black night... (Tirmidhi)

Honesty descended from the Heavens and settled in the roots of the hearts of men ?faithful believers?, and then the Qur'an was revealed and the people read the Qur'an, -and learned from it- and also learned it from the Sunnah. Both the Qur'an and Sunnah strengthened their -the faithful believers'- honesty. (Bukhari)

Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they competed for it, and it will destroy you as it destroyed them. (Bukhari)

Those who are most aware of death and prepare themselves for it, are the wisest of people. (Fiqh-us-Sunnah, Volume 4, Number 13)

Do not envy one another; do not hate one another; do not turn away from another; and do not undercut one another, but be you. O servants of Allah, brothers. (Muslim)
Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people. (Abdul Wadoud, Forty Hadith An-Nawawis, translated by Ezzeddin Ibrahim and Denys Johnson-Davies, Third Edition, 1985)

There is nothing heavier in the scales than good character. (Ahmad ibn Hanbal)

Bad conduct destroys divine service as condiment destroys honey. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p.52)

Honor a believer for his religion. Think him superior for good conduct and wisdom. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p.53)

Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth out of self-conceit? and contempt for the people." (Muslim)

Do not turn away a poor man...even if all you can give is half a date. If you love the poor and bring them near you...Allah will bring you near Him on the Day of Resurrection. (Tirmidhi)

He who seeks repentance from the Lord? before the rising of the Sun from the west ?before the Day of Resurrection?, Allah turns to him with Mercy. (Bukhari)

Paradise is nearer to any of you than the strap of his shoe, and so is the ?Hell? Fire. (Ahmad ibn Hanbal)

Belief is to believe in Allah, His Angels, His Books, His Messengers... (Bukhari)

I will joke, but I only speak the truth. It is not lawful for a Muslim to frighten his brother. Do not dispute with your brother, not joke with him in mocking terms. Shame on him who speaks lies in order to entertain others. One cannot be a good believer until he ceases to tell lies, even in jest, and to dispute, even if he is in the right. Do not speak lies, even in jest. (Bukhari)

A believer loves for others what he loves for himself. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p.68)

Don't hate one another, don't envy one another don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of Allah are brethren to one another. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p.124)

The habits of earlier generations have attacked you—envy and hatred. Hatred is shaving. You will not enter Paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p.167)

The best things that a man leaves behind after his death are a virtuous child who invokes Allah for him, a perpetual charity, the reward of which reaches him, and a beneficial knowledge which remains useful after him. (Abu Katada Hadith)

One of a child's duties to his father is to make his name and behavior fitting. (Al Hafiz ibn al-Dayba al-Shaybani, Taysir al-'usul ilaJami al-'usul, Volume 2, p. 512)

Be hospitable to your children and raise them to be well-behaved ... (Al Hafiz ibn al-Dayba al-Shaybani, Taysir al-'usul ilaJami al-'usul, Volume 2, p. 515)

The whole world is a provision, and the best object of benefit of the world is the pious woman. (Muslim)

The most perfect believer in faith is one who is the best of them in good conduct. The best of you is one who treats best with his wife among you. (Imam Ghazzali's Ihya Ulum-Id-Din, VolumeII, p.32)

The best of you, is the one who is best to his wives, and I am the best of you toward my wives. (Imam Ghazzali's Ihya Ulum-Id-Din, VolumeII, p.32)

...Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person. (Bukhari)
Among the people of Hell are there those who will be immersed in fire to their ankles, some to their knees, some to their waists, and some to their throats. (Muslim)

When the inhabitants of the Garden have gone to the Garden and the inmates of the Fire have gone to the Fire, death will be called and placed between the Garden and the Fire. Afterward the following announcement will be made: "Inhabitants of the Garden! There is no more death! Inmates of the Fire! There is no more death!" This will increase the delight of the inhabitants of the Garden and the grief of the inmates of the Fire. (Muslim)

When the dwellers of Paradise enter Paradise, an announcer will call: (you have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable. (Muslim)

Bismillah Walhamdulillah Was Salaatu Was Salaam 'ala Rasulillah
As-Salaam Alaikum Wa-Rahmatullahi WazBarakatuhu

100 Authentic Sunnah

1. Sleeping on Wudu

The Prophet, sallallahu 'alayhi wa salam told al-Baraa bin Aazib, radiallahu ‘anh, If you go to your bed, then do your wudoo’(ablution) as you would do it for prayer, then lie on your right”

[Agreed upon, No. 6311.]

2. Reading Surat al-Ikhlas, al-Falaq and anzNas before sleeping :

From Aishah radiallahu ‘anha, the Messenger, sallallahu ‘alayhi wa salam used to recite “Qul huwallahu ahad”, “Qul a’oothu birrabilfalaq” and “Qul a’oothu birrabinnaas” every night when he went to sleep, then wiped his face and whatever he was able from his body, beginning with his head and face, and what faces him from his body, three times”.

[Al-Bukhari: 5017]
3. Doing takbeer and tasbeeh when going to sleep:

Ali, radiallahu ‘anh narrates that the Messenger of Allah, sallallahu ‘alayhi wa salam said when Fatimah asked him for a servant, “Shall I not lead you to that which is better for you than a servant? If you go to your mattresses, or rest to sleep, then say Allahu Akbar thirty-four times, and say Subhan Allah thirty-three times, and say Alhamdulilah thirty-three times, for they are better for you than having a servant”

[Agreed upon: 6318 & 6915]

4. Supplicating when awoken from sleep:

Ubadah bin as-Saamit, radiallahu ‘anh narrates that the Prophet, sallallahu ‘alayhi wa salam said: “Anyone awoken in the night and says: ‘Laa ilaha illa Allah, wahdatu laa shareeka lah, lahul-mulk walahu hamd, wah huwa ’ala kalli shay’in qadeer, alhamdulilah was-subhaan Allah, wallahu akbar, wa laa hawla wa laa quwata illa billah, then said, Allahumma aghfirlior invoked Allah, he will be answered, and if he does ablution and prays, his prayer will be accepted”

[Al-Bukhari 6313]

5. Supplicating once awake with the following supplication:

Alhamdulilah alathee ahyaanaa ba’da maa amatana, wa ilayhin-nushoor

(Praise be to Allah Who granted us life after death, and to Him we will be resurrected)

[al-Bukhari, 6312, from Huthayfah bin al-Yamaan, radiallahu ‘anh]
6. Rinse water and sniff in one go:

Abdullah bin Zayd, radhiahu ‘anhu narrates that the Messenger of Allah, sallallahu ‘alayhi wa salam said:

“Rinse water in your mouth, and sniff it with one hand (in one go)”

[Muslim:555]

7. Ablution before Ghusl:

Aishah, radhiahu ‘anha narrates that the Prophet of Allah, sallallahu ‘alayhi wa salam: “Used to, if he wishes to ghusl, began by washing his hands, then would do ablution as he would for salah, then he would enter his fingers into the water, and would touch the roots of his hair with it, then would pour (water) over his head with his palms, and then would let water cover his entire body”

[Al-Bukhari: 248]

8. Tashahhud after ablution:

Umar bin al-Khattaab, radhiahu ‘anhu said: The Messenger of Allah, sallallahu ‘alayhi wa salam said: “None of you perfects his ablution, then says: Ashhadu al-Laa ilaha illa Allah, wa anna Muhammadan ‘abduhu warasooluh, can except that the eight gates of paradise open for him, and for him is to enter it from wherever he wants”

[Muslim: 553]
9. Being economical with water:

Anas, radiaallahu ‘anh said: “The Prophet, sallallahu ‘alayhi wa salam used to wash with a saa’* to five amdaad, and would do ablution with a mudd”: A saa’ is equivalent to four mudds. A mudd is a handful using two hands cupped together, of an average-sized man.

[Agreed upon: 201 & 737]

10. Two rakah prayer after ablution:

The Messenger of Allah, sallallahu ‘alayhi wa salam said:

“Whosoever performs ablution like that of mine, then prays two rak’ah without having any other concern on his mind, all of his past sins will be forgiven.”

[Agreed upon: 159 & 539]

11. Repeating the words of the adhan after the mu’adhdhin then supplicating for the Prophet:

It is narrated on the authority of ‘Abdullah ibn ‘Amr that he heard the Prophet say: “When you hear the mu’adhdhin (caller to prayer) make the adhaan, then say what he says, and then supplicate for me, for whoever supplicates for me once, then Allah will do so for him ten times.”

[Muslim : 849]

The dua to be made after the adhan is:

‘O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al-waseelah and al-fadeelah and send him upon a praised platform which You have promised him. Verily, You never fail in Your promise.’
12. Frequent use of the siwaak (tooth stick):

It is narrated on the authority of Abu Hurayrah that the Prophet said:

“If it weren’t for causing difficulty for my nation, I would have ordered the use of the siwaak at every prayer”

[Agreed upon : 887/ 589]

Just as it is from the Sunnah to use the Siwaak when waking up, at wudu’ (ritual ablutions), when the smell of one’s mouth changes, when about to read the Quran and when entering one’s house.

13. Going early to the Masjid:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

“Were the people to know [the reward] of going to the masjid early, they would race for it…”

[Agreed upon 981/615]

14. Walking to the masjid:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

Shall I direct you to that by which Allah erases [peoples’] sins and raises them in rank?” The people replied, “Yes, O Messenger of Allah.” He said: “Performing the ablution thoroughly despite odds, frequently walking to the masjid, and waiting for the prayers from one to the next, and this is a Ribat [1] for you.”
15. Going to the prayer with dignity and tranquility:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

“When the Iqama is pronounced for prayer, do not go to it running but go walking with [calmness and] tranquillity. Pray however much [of the prayer] you are in time for, and make up whatever you miss.”

[Agreed Upon: 1359-908]

16. Making dua upon entering and leaving the masjid:

It is narrated on the authority of Abu Humayd al-Saa’idee and Abu Usayd that the Prophet said:

“When any of you enters the masjid, he should say, ‘O Allah, open the gates of Your Mercy for me,’ and when he leaves he should say, ‘O Allah, I ask you from Your Favour.’

[Muslim: 1952]

17. Praying behind a sutra [barrier]:

It is narrated on the authority of Musa ibn Talhah on the authority of his father who said: the Prophet said:
“If any of you places something in front of him, [at least] equal [in height] to the back of a saddle, he should pray without caring who passes [in front of him] on the other side of it.”

[Muslim:1111]

Note: A sutrah can be anything a person puts in front of himself while he is praying, such as a wall, or a long stick, and the such. The back of a saddle is approximately two thirds of a cubit in height [so the sutrah should be at least the same length].

18. Sitting in al-iq’aa’ between the two prostrations:

It is narrated on the authority of Abu Zubayr that he heard Tawus say:

We asked Ibn ‘Abbas about al-iq’aa’ [1]. He said: “It is sunnah.” We said to him: “We find it hard upon the feet.” Ibn ‘Abbas said: “It is the sunnah of your Prophet .“

[Muslim: 1198]

[1] al-iq’aa’ is to prop up the two feet and sit on the heels. It is done when sitting between two sajdahs (prostrations).

19. Sitting in the tawarruk [1] position in the second tashahhud:

It is narrated on the authority of Abu Humayd al-Sa’di who said:

“When the Prophet sat in the last rak’ah he would push his left foot forward, prop up his right foot, and sit on his buttock.”

[al-Bukhari:828]
1. al-tawarruk is to rest the body, while sitting, on the left thigh; put the left foot under the right leg, while setting the right foot upright; and support the body by grasping the left knee with the left hand.

20. Making lots of supplication before ending the prayer with ‘as-salamu ‘alaykum wa-rahmatullah’ (duaa’s only in Arabic and from Quraan)

It is narrated on the authority of ‘Abd-Allah ibn ‘Umar who said:

“We used to when we were with the Prophet …he said, ‘Then let him be free to choose whatever supplication impresses him and supplicate with it.’”

[al-Bukhari:835]

21. Performing the Sunan and regular non-obligatory prayers (rawaatib):

It is narrated on the authority of Umm Habeeba that she said:

“I heard the Messenger of Allah say ‘There is no Muslim slave who prays twelve units of voluntary prayer besides the obligatory ones to Allah every day except that Allah builds for him a house in paradise’”

[Muslim:835]

They are: two before fajr (dawn) prayers; four before zuhr (afternoon) prayers and two afterwards; two after maghrib (evening) prayer and two after ishaa (night) prayers.

22. The Forenoon Prayer (Salaat al-Duhaa):

It is narrated on the authority of Abu Dharr that the Prophet said:

“Every morning charity is due for every one of your joints: every tasbeeh (i.e. sayingsubhanallah) is charity; every tahmeed (i.e. saying al-hamdu-lillah) is charity; every tahleel (i.e. saying laa ilaaha illallah) is charity;
every takbeer (i.e. saying Allahu akbar) is charity; every act of enjoining good is charity and every act of prohibiting evil is charity; and doing two units of prayer in the forenoon suffices all that.”

[Muslim:1671]

23. The Night Prayer (Qiyam al-layl):

It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah was asked what the best prayer is after the obligatory ones. He said:

“The best prayer after the obligatory prayers is the prayer in the middle of the night.”

[Muslim:2756]

24. The Witr (‘odd’) Prayer:

It is narrated on the authority of Ibn ‘Umar that the Prophet said:

“The best prayer after the obligatory prayers is the prayer in the middle of the night.”

[Muslim:998-1755]

25. Praying in shoes when pure:

Anas ibn Maalik was asked, “Did the Prophet pray in his shoes? He said,
“Yes.”

[Muslim: 386]

26. Praying in Masjid al-Qubaa:

It is narrated on the authority of Ibn ‘Umar that the Prophet used to go to Qubaa` riding and by foot. Ibn Numayr* added: ‘Ubaydullaah narrated to us on the authority of Naafi’,

“And he prayed two units of prayer there”

[Agreed upon: 1194-3390]

27. Performing voluntary prayers in one’s house:

It is narrated on the authority of Jaabir that he said the Messenger of Allah said:

“If one of you has finished the prayer in his mosque, let him make a portion of his prayers for his home, as Allah will certainly put goodness in his home from his prayer.”

[Agreed upon: 1822]

28. Prayer for divine guidance (Istikhaara):

It is narrated on the authority of Jaabir bin ‘Abd-Allah that he said the Messenger of Allah used to teach us Istikhaara like he used to teach us a chapter from the Quran”

[Bukhari: 1162]
29. Sitting in prayer area after dawn prayers (fajr) until the sun rises:

It is narrated on the authority of Jaabir bin Samra that he said the Prophet used to sit in his prayer area when he prayed fajr until the sun had rose well.

[Muslim: 1526]

30. Bathing on the day of Jumuah:

It is narrated on the authority of Ibn ‘Umar that he said the Messenger of Allah said:

“If one of you comes to Jumuah, let him have a bath.”

[Agreed upon: 1951 & 977]

31. Going early to Jumuah prayer:

It is narrated on the authority of Abu Hurayra that he said the Messenger of Allah said:

“When Friday comes, at each door of the mosque there are angels who write down the first ones to come to the mosque. The one who comes early is like who sacrificed a camel, then those who come after him are like one who sacrificed a cow, then one who sacrificed a horned ram, then one who sacrificed a chicken, then like one who offered an egg. Then when the imaam sits down they close their books and come to listen to the sermon.”

[Agreed upon: 929 & 1964]
32. Seeking the hour of having one’s prayer answered on Jumuah day:

It is narrated on the authority of Abu Hurayrah that the day of Jumuah was mentioned and the Messenger of Allah said:

“On this day there is a time when no Muslim stands and prays, asking Allah for something, but Allah will grant him it” – and he gestured with his hands to indicate how short that time is.

[Agreed upon: 935 & 1969]

33. Going to the Eid prayer by one path and returning by another:

It is narrated on the authority of Jaabir that he said:

“The Messenger of Allah on Eid day used to differ paths”

[Al-Bukhari: 986]

34. Funeral prayers (janaaza):

It is narrated on the authority of Abu Hurayrah who said that the Messenger of Allah said:

“Whoever attends a funeral until the prayer is offered has a qiraat, and whoever attends it until it is buried will have two qiraats.” It was asked: “What are the two qiraats?” He said, “Like two mountains.”

[Muslim 2189]
35. Visiting graveyards:

It is narrated on the authority of Buraydah who said that the Messenger of Allah said:

“I used to prohibit you from visiting graves, so visit them now…”

[Muslim 2260]

36. Pre-dawn meal (suhoor):

It is narrated on the authority of Anas who said that the Messenger of Allah said:

“Have the pre-dawn meal. Verily in the pre-dawn meal is blessing”

[Agreed upon: 2549 & 1923]

37. Hastening the breaking of the fast when the sun has set:

It is narrated on the authority of Sahl bin Sa’d who said that the Messenger of Allah said:

“The people will continue to be fine so long as they hasten to break the fast.”

[Agreed upon: 2554 & 1957]

38. Standing for night prayer during Ramadan
It is narrated on the authority of Abu Hurayra who said that the Messenger of Allah said:

“Whoever spends the night in prayer in Ramadan with faith and expectancy, will be forgiven all his previous wrong actions.”

[Agreed upon: 1779 & 37]

39. Staying in `itikaaf during the last ten days of Ramadhan:

It is narrated on the authority of Ibn ‘Umar who said:

The Messenger of Allah used to practise Itikaf in the last ten days of the month of Ramadan.

[Bukhari: 2025]

40. Fasting for six days in the month of Shawwal:
It is narrated on the authority of Abu Ayub al-Ansari who said that the Messenger of Allah said:

“He that observed fasting in Ramadan then he follows it with six days of Shawwal, this is equal to the fasting of the whole life.”

[Bukhari: 2758]

41. Observing fast for 3 days every month:

It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) who said:

My friend (the Messenger of Allah ) directed me to observe fast for three days in every month, to perform two Rak`ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed.

[Agreed upon: 1672 & 1178]

42. Observing fast on the day of Arafah:

It is narrated on the authority of Abu Qatadah who said that the Messenger of Allah said:

“Fasting on the day of ‘Arafah is an expiation for two years, the year preceding it and the year following it.”

[Muslim: 3746]
43. Observing fast on the day of Ashurah:

It is narrated on the authority of Abu Qatadah who said that the Messenger of Allah said:

“Fasting the day of ‘Ashurah is an expiation for the year preceding it.”

[Muslim: 3746]

44. Appointing a leader when travelling:

It is narrated on the authority of Abu Saeed and Abu Hurayrah who said that the Messenger of Allah said:

“When three men travel together, they should make one of them their leader.”

[Abu Dawood: 2608]

45. Saying ‘Allahu akbar’ (Allah is Great) when ascending and saying ‘Subhaanallah’ (Glory be to Allah) when descending:

It is narrated on the authority of Abu Saeed and Abu Hurayrah who said that the Messenger of Allah said:

It is narrated on the authority of Jaabir who said: “We used to say Allahu akbar when we ascended and we said Subhaanallah when descending”

[Bukhari 2994]

46. Supplication for stopover:

It is narrated on the authority of Khawlah bint Hakeem who said: I heard the Messenger of Allah say:

“Whoever stops over somewhere and says, ‘I seek refuge in the perfect words of Allah from the evil of what He created,’ nothing will harm him until he sets off from that stopover of his.”
47. Stopping first at the mosque when returning from a journey:

It is narrated on the authority of Khawlah bint Hakeem who said: I heard the Messenger of Allah say:

It is narrated on the authority of Ka’b bin Maalik who said that the Prophet used to stop first at the mosque and pray there when he returned from a journey.

[Agreed upon: 443 & 1659]

48. Supplication upon wearing new clothes:

It is narrated on the authority of Abu Saeed al-Khudree who said that when the Messenger of Allah used to wear new clothing, he would name it by its name either qamees (shirt) or ‘imamah ( turban) then say:

“O Allah for you is praise! You clothed me it and I ask you for its good and the for what it was made for. And I seek refuge in you from its evil and the evil of what it has been created for”

[Abu Dawood: 4020]

49. Starting wearing the shoe with the right:

It is narrated on the authority of Abu Hurayrah who said that when the Messenger of Allah said:

“If one of you puts on shoes, let him begin with the right. And when he takes it off, let him begin with the left. And let him put them both on or let him take them off both.”
50. Saying ‘Bismillah’ at the start of eating:

It is narrated on the authority of Abu Salamah I was in the room of the Messenger of Allah and my hand was flying around the plate. So he said to me:

“O young man, mention the name of Allah, eat with your right and eat what is nearest to you.”

51. Praising Allah after eating and drinking:

It is narrated on the authority of Abu Salamah I was in the room of the Messenger of Allah and my hand was flying around the plate. So he said to me:

“Indeed Allah is pleased with the slave who eats food and then praises Him for it or drinks a drink and then praises Him for it.”

52. Sitting when drinking:

It is narrated on the authority of Anas who said the Prophet prohibited a man drinking whilst standing.
53. Rinsing one’s mouth after consuming milk:

It is narrated on the authority of ‘Abbas that the Messenger of Allah drank milk and then rinsed his mouth.

“It contains fat.”

[Agreed upon 5609 & 798]

54. Not criticising food:

It is narrated on the authority of Abu Hurayrah that he said the Messenger of Allah did not ever criticise food. If he liked it, he ate it and if he disliked it, he left it.

[Agreed upon 5380 & 5409]

55. Eating with three fingers:

It is narrated on the authority of Ka’b bin Maalik that the Messenger of Allah used to eat with three fingers and lick his hand before wiping it.

[Muslim 5297]

56. Drinking Zamzam water and using it as a cure:

It is narrated on the authority of Abu Dharr that he said the Messenger of Allah said about Zamzam water:

“It is blessed and a food that nourishes” al-Tayaalisee adds, “And a cure for sickness.”
57. Eating on Eid al-Fitr before going to the prayer area:

It is narrated on the authority of Anas bin Maalik that he said the Messenger of Allah did not proceed on the
day of al-Fitr until he had eaten some dates. And in another narration: He used to eat an odd number.

[al-Bukhari: 953]

58. Reading the Quran frequently:

It is narrated on the authority of Abu Amaama al-Baahileewho said: I heard the Messenger of Allah say:

“Read the Quran, as it will come on the day of resurrection as an intercessor for its devotees.”

[Muslim: 1874]

59. Beautifying one’s voice in the recitation of the Quran:

It is narrated on the authority of Abu Hurayrah that he heard the Messenger of Allah say:

“Allah does not listen to a prophet as He listens to a prophet who recites the Quraan in a loud and pleasant tone.”

[Agreed upon: 5024 & 1847]
60. Always remembering Allah:

It is narrated on the authority of Aaishah that she said the Messenger of Allah would remember Allah at all times.

[Muslim: 826]

61. Glorification:

It is narrated on the authority of Juwayriyya that the Messenger of Allah left her company one morning when he had prayed the dawn prayers and she was in the mosque. Then he returned after the sun had risen whilst she was still sitting, and said:

“Have you been like this since I left you?” She said, “Yes.” The Prophet said, “I have said four utterances after you three times that should they be weighed with what you have said since daytime they would outweigh them: ‘How perfect Allah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’”

[Muslim: 2726]

62. Responding to the one who sneezes:

It is narrated on the authority of Abu Hurayrah that the Prophet said:
“When one of you sneezes, let him say, al-hamdu-lillah (‘All praise be to Allah’). And let his brother or companions say to him, yarhamukallah (‘May Allah have mercy upon you’), and if he says, yarhamukallah, let him say, yahdikumullahu wa yuslihu baalakum (‘May Allah guide you and straighten your affairs’).”

[al-Bukhari: 6224]

63. Praying for the ill:

It is narrated on the authority of Ibn ‘Abbaas that the Messenger of Allah entered upon a man he was visiting, and said:

“lаа bа́s tuhoor in shaa’ Allah (‘No harm, purification if Allah wills’)”

[al-Bukhari: 5662]

64. Putting one’s hand on a painful area and the supplication:

It is narrated on the authority of Uthmaan bin Abee al-Aas that he complained about some pain to the Messenger of Allah that he found in his body since becoming Muslim. He said to him:

“Put your hand on the part of your body that hurts and say: bismillah three times and then say seven times: aoodhu billahi wa qudratihi min sharri maa ajidu wa uhadhir.”

[Muslim: 5737]

65. Supplications when hearing the cock crow and seeking refuge with Allah on hearing the donkey bray:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

“When you hear the cock crow ask from Allah’s grace as it has seen an angel and when you hear the donkey bray seek refuge in Allah from the devil as it has seen a devil.”
66. Supplication during rainfall:

It is narrated on the authority of Aaishah that when the Messenger of Allah saw rain he would say:

“Allahumma sayyiban naafi’an. (O Allah make it a beneficial rain cloud!).”

[al-Bukhari: 1032]

67. Remembering Allah when entering the house:

It is narrated on the authority of Jaabir bin ‘Abd Allaah that he said: I heard the Messenger of Allah say:

“When a man enters his house and remembers Allah - the Honourable and Majestic - with his entering and eating, Satan says, ‘No place to sleep and no supper for you.’ And when man enters and does not remember Allah with his entrance, Satan says, ‘You’ve found your place to sleep.’ If he doesn’t remember Allah when eating, he says, ‘You’ve found somewhere to sleep and have supper.’”

[Muslim: 5362]

68. Remembering Allah in gatherings:

It is narrated on the authority of Abu Hurayrah that when the Prophet said:
“People do not sit in a gathering that doesn’t remember Allah or send benedictions upon their prophet except that there is sorrow upon them. If Allah wills He will punish them, and if He wills He will forgive them.”

[al-Tirmidhi: 3380]

69. Supplication for entering the toilet:

It is narrated on the authority of Anas bin Maalik that he said: When the Prophet would enter where he answer the call of nature he would say:

“Allahumma innee aoodhu bika min al-khubthi wal-khabaa ith (O Allah I seek refuge in You from the male and female devils).”

[Agreed upon: 6322 - 831]

70. Supplication for strong winds:

It is narrated on the authority of Aaishah that the Prophet would say when it got very windy:

“Allahumma innee as`aluka khayrahaa wa khayra maa feehaa wa khayra maa ursilat bihi wa a’oodhu bika min sharrihaa wa sharri maa feehaa wa sharri maa ursilat bih (O Allah I ask you for its good and whatever good is in it and any good sent by it, and I seek refuge in you from its evil and whatever evil is in it and any evil sent by it).”

[Muslim 2085]
71. Praying for Muslims in their absence:

It is narrated on the authority of Abu Dardaa that he heard the Messenger of Allah say:

Whoever prays for his brother in his absence, the appointed angel for him says, Ameen and for you something similar.

[Muslim 6928]

72. Supplication for calamities:

It is narrated on the authority of Umm Salamah that she said: I heard the Messenger of Allah say:

There is no Muslim struck with a calamity and says what Allah has commanded, innaa lillahi wa innaa ilayhi raajioon. Allahumma jurnee fee museebatee wa akhlif lee khayran minhaa

(To Allah we belong, and to Him we return. O Allah reward me for my calamity and give me something better than it) except that Allah will replace it with something better.

[Muslim 2126]

73. Spreading Islamic salutations:

It is narrated on the authority of al-Baraa bin Aazib that he said: The Prophet ordered us with seven things [and at the end of them] he ordered us to visit the sick and spread Islamic salutations.

[Agreed upon: 5388 - 5175]
74. Seeking knowledge:

It is narrated on the authority of Abu Hurayrah that he said: The Messenger of Allah said:

Whosoever treads a path seeking knowledge on it, Allah will make easy for him a path to Paradise.

[Muslim: 6853]

75. Seeking permission to enter three times:

It is narrated on the authority of Abu Musa al-Ashari that the Messenger of Allah said:

Seeking permission is three times. If you are given permission then you can, otherwise return.

[Agreed upon: 6245 - 5633]

76. Putting a chewed sweet morsel like dates in the mouth of the new born (Tahneek):

It is narrated on the authority of Abu Musa al-Ashari that he said: A boy was born to me and I took him to the Prophet. He named him Ibrahim and did tahneek on him with a date and prayed for his blessing.

[Agreed upon: 5467 - 5615]

77. Sacrificial feast (aqeeqah) for the new born:

It is narrated on the authority of Aaishah that she said: The Messenger of Allah ordered us to sacrifice one sheep for a baby girl and two sheep for a baby boy.

[Ahmad: 25764]
78. Exposing parts of the body to falling rain:

It is narrated on the authority of Anas that he said: Some rain fell on us whilst with the Messenger of Allah. So the Messenger of Allah took off some of his clothing until it was covered by the rain. We said: O Messenger of Allah! Why did you do that? He said:

Because it has newly come from its Lord.

[Muslim: 2083]

79. Visiting the sick:

It is narrated on the authority of Thawbaan, the freed slave of the Messenger of Allah, that the Messenger of Allah said:

Whoever visits a sick person continues to be in the khurqa of Paradise. It was said, O Messenger of Allah! What is the khurqa of Paradise? He said: Its harvest.

[Muslim 6554]

80. Smiling:

It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah said to me: Never belittle anything from good deeds even if you meet your brother with a smiling face.

[Muslim 6690]

81. Visiting one another for the sake of Allah:
It is narrated on the authority of Abu Hurayrah that the Prophet said:

A man visited a brother of his in another town and Allah appointed an angel to guard him on his way. When he came to him, the angel said, "Where are you going?" He said, "I am going to a brother of mine in this town." He said, "Do you have some property with him that you want to check on?" He said, "No, it is only that I love him for the sake of Allah Almighty. He said, I am the messenger of Allah to you to tell you that Allah loves you as you love this man for His sake.

[Muslim6549]

82. Announcing one’s love for one’s brother:

It is narrated on the authority of al-Miqdaam bin Madekarab that the Prophet said:

If one of you loves his brother, let him inform him that he loves him.

[Ahmad 16303]

83. Suppressing yawns:

It is narrated on the authority of Abu Hurayrah that he said: The Messenger of Allah said:

Yawning is from the Devil. If one of you yawns let him suppress it as much as possible, as when one of you goes ahhh, the Devil laughs.

[Agreed upon: 3289 - 7490]

84. Benefit of the doubt and thinking well of others:
It is narrated on the authority of Abu Hurayrah that the Messenger of Allah said:

Beware of suspicion, Indeed suspicion is the most untruthful of speech.

[Agreed upon: 6067 - 6536]

85. Helping ones family with housework :

It is narrated on the authority of Abu Hurayrah that he said: I asked Aaishah what the Messenger of Allah used to do in the house. She said:

He used to help with the housework and when it was time to pray he would leave for the prayer.

[al-Bukhari: 676]

86. Prophetic practices of the natural human state (fitra):

It is narrated on the authority of Abu Hurayrah that he said: The Messenger of Allah said:

The natural human constitution are five [or five things are from the natural human constitution]: circumcision, shaving the pubic hairs, plucking the armpit hairs, trimming the nails and shortening the moustache.

[Agreed upon: 5889 - 597]

87. Caring for orphans :

It is narrated on the authority of Sahl bin Saad that the Prophet said:

I and the carer of the orphan are like this in paradise.
88. Avoiding anger:

It is narrated on the authority of Abu Hurayra (may Allah be pleased with him) that a man said to the Prophet: Advise me. He said: Don’t get angry. He repeated it a number of times. He said: Don’t get angry.

89. Crying out of the fear of Allah:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

Allah will shade on the day there will no shade but His shade [from them]a man who remembers Allah in solitary and his eyes overflow with tears.

[Agreed upon: 1031 - 660]

90. Charity of posthumous effect (Sadaqa jaariyya):

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah said:

The action of man stops when he dies except three things: continual charity, knowledge that benefits or a pious child who prays for him.

[Muslim: 4223]
91. Building mosques:

It is narrated on the authority of Uthmaan bin Affaaan that he said when he listened to the opinion of the people (which was not favorable) when he rebuilt the mosque of the Messenger of Allah: You have not been fair to me for I have heard the Messenger of Allah say:

He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise. Bukayr said: I think he said: While he seeks the pleasure of Allah.

[Agreed upon: 450 - 553]

92. Flexibility in buying and selling:

It is narrated on the authority of Jaabir bin Abd-Allaah that the Messenger of Allah said:

May Allah have mercy upon a man who is easy going when he sells, buys and is required.

[al-Bukhari: 2076]

93. Removing harm from the road:

It is narrated on the authority of Abu Hurayra that the Messenger of Allah said:

When a man walk in a street, finds a thorny branch on the path, puts it aside, thanks Allah for it, He will forgive him.

[Muslim: 4940]

94. Charity:

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah said:
Whoever gives a sack of dates from pure earning in charity - and Allah only accepts the pure - Allah will accept it with His right and cause it to grow for it giver, just like one of you let a foal to grow, until it becomes like a mountain.

[Agreed upon: 1410 - 1014]

95. Increasing good deeds during the first ten days of Dhul-Hijjah:

It is narrated on the authority of â€˜Abbaas from the Prophet that he said:

There is no action done in days better than these They said: Not even jihad ? He said: Not even jihad except a man who risks his life and wealth and returns with neither.

[al-Bukhari: 969]

96. Killing domestic lizards (wazghah):

It is narrated on the authority of Abu Hurayra who said the Messenger of Allah said:

Whoever kills a domestic lizard with the first blow will have one hundred good deeds written for him, and if on the second less than that, and if on the third less than that.

[Muslim 8547]

97. Prohibition to narrate everything one hears:

It is narrated on the authority of Hafs bin Aasim who said the Messenger of Allah said:

It is sufficient as a sin for an individual to narrate everything he hears.

[Muslim 7]
98. Intending reward by spending on family:

It is narrated on the authority of Abu Masood al-Badri that the Prophet said:

If the Muslim spends upon his family expecting reward for it, it is charity by him.

[Muslim 2322]

99. Trotting (raml) during circumambulation:

It is narrated on the authority of Ibn Umar who said: When the Messenger of Allah did the first circumambulation, he trotted for the first three and walked for the four others.

[Agreed upon: 1644 - 3048]

100. Persistence on a righteous action even if small:

It is narrated on the authority of Aaishah that she said: The Prophet was asked what action is most beloved to Allah. He said:

The most constant even if small.

[Agreed upon: 6465 - 1828]

Forty more Hadiths

Hadith No. 1 - On the authority of Omar bin Al-Khattab, who said : I heared the messenger of Allah salla Allah u alihi wa sallam say :
"Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for Allah and His messenger, his migration was for Allah and His messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated." (related by Bukhari and Muslim)

Hadith No. 2:

Also on the authority of Omar, who said:

One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said:"O Muhammed, tell me about Islam". The messenger of Allah said: "Islam is to testify that there is no god but Allah and Muhammed is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so." He said:"You have spoken rightly", and we were amazed at him asking him and saying that he had spoken rightly. He said: "Then tell me about eman."He said:"It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof." He said:"You have spoken rightly". He said: " Then tell me about ehsan." He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you". He said: "Then tell me about the Hour". He said: "The one questioned about it knows no better than the questioner." He said: "Then tell me about its signs." He said: "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsman competing in constructing lofty buildings." Then he took himself off and I stayed for a time. Then he said: "O Omar, do you know who the questioner was?" I said: "Allah and His messenger know best". He said: "He was Jebreel (Gabriel), who came to you to teach you your religion."

(narrated by Muslim)

Hadith No.3:

On the authority of Ibn Omar, the son of Omar bin Al-Khattab, may Allah be pleased with both, who said : I heared the messenger of Allah say :

"Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muhammed is the messenger of Allah, performing the prayers, paying the zakat, making the pilgrimage to the House, and fasting in Ramadan."

related by Bukhari and Muslim

Hadith No. 4:
On the authority of Abdullah bin Masud, who said: the messenger of Allah, and he is the truthful, the believed narrated to us:

"Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written over takes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written over takes him and so he behaves like the people of Paradise and thus he enters it."

related by Bukhari and Muslim

Hadith No. 5
On the authority of Aishah, who said: The messenger of Allah said:

"He who innovates something in this matter of ours that is not of it will have it rejected."

narrated by Bukhari and Muslim

And in one version by Muslim it reads:
"He who does an act which our matter is not [in agreement] with will have it rejected."

Hadith No. 6:

On the authority of Al-Numan bin Basheer, who said: I heared the messenger of Allah say:

"That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart."

narrated by Bukhari and Muslim

Hadith No. 7:
On the authority of Tamim Al-Dari that the prophet said:

"Religion is sincerity". We said: "To whom?" He said: "To Allah and His Book, and His messenger, and to the leaders of the Muslims and their common folk".
narrated by Muslim

Hadith No. 8:
Abdullah bin Omar narrated that the messenger of Allah said:

"I have been ordered to fight against people until they testify that there is no god but Allah and that Muhammad is the messenger of Allah and until they perform the prayers and pay the zakat, and if they do so they will have gained protection from me for their lives and property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah the Almighty.

related by Bukhari and Muslim.

Hadith No. 9:
On the authority of Abu Hurairah, who said : I heared the messenger of Allah say :

"What I have forbidden to you, avoid; what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those who were before you."

related bu Bukhari and Muslim

Hadith No. 10

On the authority of Abu Hurairah, who said : the messenger of Allah said :

"Allah the Almighty is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: "O ye messengers ! Eat of the good things and do right". And Allah the Almighty has said : "O ye who believe! Eat of the good things wherewith We have provided you"

Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered !"

related by Muslim

Hadith No. 11

On the authority of Al-Hasan bin Ali, the grandson of the messenger of Allah, who said : I memorized from the messenger of Allah his saying :

"Leave that which makes you doubt for that which does not make you doubt."

narrated by Termithi and Nasae, and Tirmithi said it is true and fine hadith.
Hadith No. 12

On the authority of Abu Hurairah, who said : The messenger of Allah said :

"Part of someone's being a good Muslim is his leaving alone that which does not concern him."

fine hadith narrated by Termithi and others

Hadith No. 13

On the authority of Anas bin Malik, the servant of the messenger of Allah, that the prophet said :

"None of you [truly] believes until he wishes for his brother what he wishes for himself."

related by Bukhari and Muslim

Hadith No. 14:

Abdullah bin Masud narrated that the messenger of Allah said :

"The blood of a Muslim may not be legally spilt other than in one of three [instances] : the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community."

it was related by Bukhari and Muslim

Hadith No. 15:

Abu Hurairah narrated that the messenger of Allah said :

"Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest."
related by Bukhari and Muslim

Hadith No. 16:

On the authority of Abu Hurairah, who said: a man said to the prophet:

"Counsel me". He said: "Do not become angry". The man repeated [his request] several times, and he said: "Do not become angry".

narrated by Bukhari

Hadith No. 17:

Abu Yaala Shaddad bin Aws said that the messenger of Allah said:

"Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

related by Muslim.

Hadith No. 18:

On the authority of Abu Dhar Jundub bin Junadah, and Muadh bin Jabal that the messenger of Allah said:

"Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people."

Tirmithi narrated the hadith and said it was fine, and in another version, said ture and fine.

Hadith No. 19:

On the authority of Abdullah bin Abbas, who said: One day I was behind the prophet and he said to me:
"Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried."

narrated by Termithi, who said it is true and fine hadith

In a version other than that of Tirmithi it reads:

"..Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship."

Hadith No. 20:

Uqbah bin Amre AlzAnsari narrated that the messenger of Allah said :

"Among the words people obtained from the First Prophecy are: If you feel no shame, then do as you wish."

It was related by Bukhari.

Hadith No. 21:

On authority of Sufian bin Abdullah, may Allah be pleased with him said:

I said: "O Messenger of Allah, tell me something about Islam which I can ask of no one but you". He said: "Say: 'I believe in Allah', and thereafter be upright."

related by Muslim

Hadith No. 22:

Jaber bin Abdullah AlzAnsari narrated that :

A man asked the messenger of Allah:
"Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise?"
He said: "Yes."

related by Muslim.
Hadith No. 23:

On the authority of Abu Malik Al-Harith bin Asim Al-Ashari said that the messenger of Allah said:

"Purity is half of faith. alhamdu-lillah [Praise be to Allah] fills the scales, and subhana-Allah [How far is Allah from every imperfection] and alhamdu-lillah [Praise be to Allah] fill that which is between heaven and earth. Prayer is light; charity is a proof; patience is illumination; and the Quran is an argument for or against you. Everyone starts his day and is a vendor of his soul, either freeing it or bringing about its ruin."

related by Muslim.

Hadith No. 24:

On the authority of Abu Dharr Al-Ghafari, of the prophet is that among the sayings he relates from his Lord is that He said:

"O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.

O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.

O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O my servants, were the first of you and the last of you, the human of you and the jinn of you to become as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.

O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah, and let him who finds other than that blame no one but himself."
Hadith No. 25:

On the authority of Abu Dharr:

Some of the companions of the messenger of Allah said: "O Messenger of Allah, the affluent have made of
with the rewards, they pray as we pray they fast as we fast, and they give away in charity the superfluity of
their wealth." He said: "Has not Allah made things for you to give away in charity? every tasbihah is a
charity, every takbirah is a charity, every tahmidah is a charity, and every tahlilah is a charity, to enjoin a
good action is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a
charity." They said: "O Messenger of Allah, when one of us fulfils his sexual desire will he have some
reward for that?" He said: "Do you not think that were he to act upon it unlawfully he would be sinning?
Likewise, if he has acted upon it lawfully he will have a reward."

Hadith No. 26:

On the authority of Abu Hurairah, who said: The messenger of Allah said:

"Each person's every joint must perform a charity every day the sun comes up: to act justly between two
people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is
a charity: a good word is a charity, every step you take to prayers is a charity and removing a harmful thing
from the road is a charity."

Hadith No. 27:

On the authority of Al-Nawwas bin Samaan, that the prophet said:

"Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike
people finding out about."

Hadith No. 28:
And on the authority of Wabisa bin Mabad, may Allah be pleased with him, who said:

I came to the messenger of Allah and he said: "You have come to ask about righteousness?" I said: "Yes." He said: "Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and from in the breast even though people again and again have given you their legal opinion [in its favor]."

a good hadith transmitted from the Musnads of the two Imams, Ahmed bin Hanbal and Al-Darimi, with a good chain of authorities.

Hadith No. 29:

On the authority of Abu Najih Al-Erbadh bin Sariah, who said:

The messenger of Allah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us." He said: "I counsel you to fear Allah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my sunnah and to the sunnah of the rightly-guided Khalifahs - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hellfire."

related by Abu Dawud and Al-Tirmithi, who said that it was a fine and true Hadith.

Hadith No. 30:

On the authority of Muadh bin Jabal, who said:

I said: "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from Hell fire." He said: "You have asked me about a major matter, yet it is easy for him for whom Allah Almighty makes it easy. You should worship Allah, associating nothing with Him, you should perform the prayers, you should pay the zakat, you should fast in Ramadan, and you should make the pilgrimage to the House." Then he said:" Shall I not show you the gates of goodness? Fasting [which] is a shield, charity [which] extinguishes sin as water extinguishes fire; and the praying of a man in the depth of night." Then he recited:
"Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do". (quran, verse)

Then he said: "Shall I not tell you of the peak of the matter, its pillar, and its topmost part?" I said: "Yes, O Messenger of Allah." He said: "The peak of the matter is Islam; the pillar is prayer; and its topmost part is jihad." Then he said: "Shall I not tell you of the controlling of all that?" I said: "Yes, O Messenger of Allah", and he took hold of his tongue and said: "Restrain this." I said: "O Prophet of Allah, will what we say be held against us?" He said: "May your mother be bereaved of you, Muadh! Is there anything that topples people on their faces - or he said on their noses into Hell-fire other than the jests of their tongues?"

related by Al-Tirmithi, who said it was a fine and true hadith.

Hadith No. 31:

On the authority of Jurthum bin Nashir that the messenger of Allah said:

"Allah the Almighty has laid down religious duties, so do not neglect them. He has set boundaries, so do not over step them. He has prohibited some things, so do not violate them; about some things He was silent-out of compassion for you, not forgetfulness, so seek not after them."

a fine hadith related by Al-Daraqutni and others.

Hadith No. 32:

On the authority of Sahl bin Saad Al-Saedi, who said:

A man came to the prophet and said: "O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and people to love me." He said: "Renounce the world and Allah will love you, and renounce what people possess and people will love you."

a fine Hadith related by Ibn Majah and others with good chains of authorities.

Hadith No. 33:

On the authority of Saad bin Malik Al-Khudari, that the messenger of Allah said:
"There should be neither harming nor reciprocating harm."

a fine hadith related by Ibn Majah, Al-Daraqutni and others
Hadith No. 34:

On the authority of Ibn Abbas that the Messenger of Allah said:

"Were people to be given in accordance with their claim, men would claim the fortunes and lives of [other] people, but the onus of proof is on the claimant, and the taking of an oath is incumbent upon him who denies."

a fine hadith related by Al-Baihaqi and others
Hadith No. 35:

On the authority of Abu Saeed Al-Khurdari, who said: I heard the messenger of Allah say:

"Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is the weakest of faith."

related by Muslim.
Hadith No. 36:

On the authority of Abu Hurairah, who said : the messenger of Allah said :

"Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers. A muslim is the brother of a muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here-and he pointed to his breast three times. It is evil enough for a man to hold his brother muslim in contempt. The whole of a muslim for another muslim is inviolable: his blood, his property, and his honor."

related by Muslim.
Hadith No. 37:
On the authority of Abu Hurairah that the Prophet said:

"Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant [of His] so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them amongst those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage."

related by Muslim in these words.
Hadith No. 38:

On the authority of Ibn Abbas that the messenger of Allah, among the sayings he relates from his Lord is:

"Allah has written down the good deeds and the bad ones." Then he explained it [by saying that] :" He who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed."

related by Bukhari and Muslim in their two sahis
Hadith No. 39:

On the authority of Abu Hurairah, who said: the messenger of Allah said:

Allah the Almighty has said: "Who soever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him and were he to ask Me for refuge, I would surely grant him it."

related by Bukhari.
Hadith No. 40:
On the authority of Ibn Abbas that the messenger of Allah said:

"Allah has pardoned for me my people for [their] mistakes and [their] forgetfulness and for what they have done under duress."

related by Ibn Majah, Al-Baihqi, and others.

Hadith No. 41:

On the authority of Abdullah bin Omar, who said: The messenger of Allah took me by the shoulder and said:

"Be in the world as though you were a stranger or a wayfarer."

The son of Omar used to say:

"At evening do not expect [to live till] morning, and at morning do not expect [to live till] evening. Take from your health for your illness and from your life for your death."

related by Bukhari

Hadith No. 42

On the authority of Abu Muhammad Abdullah bin Amr bin Al-Aas, who said: The messenger of Allah, said:

"None of you [truely] believes until his inclination is accordance with what I have brought."

a fine and true hadith which we have transmitted from the book of Hujjah with a sound chain of authorities.

Hadith No. 43

On the authority of Anas, who said: I heard the messenger of Allah say:

Allah the Almighty has said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to
Me with sins nearly as great as the earth and were you then to face Me, ascribing no partner to Me, I would bring you forgiveness nearly as great as its."

related by Al-Tirmithi, who said that it was a good and sound Hadith.

Dua’a – I’ve accepted Allah as my Lord
Dua’a – I’ve accepted Allah as my Lord

رضي الله بالله والنبي محمد صلى الله عليه وسلم

Radhitu billahi Rabba
Wa bil Islami deena
Wa bimuhhamadin salla Allahu ‘alayhi wa sallam
Nabiyyan wa Rasoola
I’ve accepted Allah as my Lord
And Islam as my way of life
And Muhammad – may Allah’s peace & blessings be upon him
As Allah’s Prophet and Messenger

Whomsoever reads it being a Muslim By Heart Paradise /Jannat becomes compulsory/obligatory for him/her !!!! (Sahih Hadith)

More than 500 authentic hadiths collection (with references)
My blog contains more than 500 authentic hadiths collection
Hadiths (sayings of The Prophet Muhammed - Peace Be Upon Him)

Forty Very Easy, Quick & Rewarding Good Deeds for all of us to do Everyday!
Forty Very Easy, Quick & Rewarding Good Deeds for all of us to do Everyday!

1. Earn a thousand good deeds in Minutes

Prophet Muhammad (Peace be upon him) said: "Is anyone of you incapable of earning one thousand Hasanah (rewards) a day?" Someone from the gathering asked, "How can anyone of us earn a thousand Hasanah?" Prophet Muhammad (Peace be upon him) said: "Glorify Allah a hundred times by just saying “Subhanallah” and a Good deeds will be written for you, or a thousand sins will be wiped away.” (Muslim 4:2073)

2. One of the Rare Treasures of Paradise

Hadhrat Abu Dharr [Ra] narrated that Rasulallah [Saw] said:“Should I not tell you of one treasure of the unlimited treasures of Paradise?” I replied spontaneously “Oh Rasulallah (Peace be upon him) that would be an honour indeed!” Rasulallah (Saw) said: “That rare treasure is LA HAWLA WA LA QUWWATA ILLA BILLAH.” (“The strength to do good and to refrain from evil comes from the grace and mercy of Allah!”) - (Ibn Majah)
Hadrat Abu Dharr al-Ghifari (may Allah be pleased with him) narrates that "my beloved friend" (the Holy Prophet Muhammad, may Allah's blessings and peace be upon him) has enjoined five things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank, and he has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship, and he has commanded me not to ask for anything from anyone as a favour and he has commanded me to speak the truth at all times though it may be bitter for others, and he has commanded me to care nothing for the rebuke of those who revile and vilify in the path of Allah, and he has commanded me to recite much the Kalima of: Laa Hawla wa laa Qawwuta Illaa Billah (there is no power or strength but in Allah) because all these things are from the treasure-house (of Allah) which is under the ninth heaven. (Ahmad)

3. A Date Palm planted in Paradise for the one who Recites this

Hadrat Jaa'bir [Ra] narrated that Rasulallah (Peace be upon him) said: “For the person who recites SUB-HAN’ALLAH HIL AZEEM WA BIHAM’DIHI, [Pure and perfect is Allah in his glory and praise], A date palm will be planted for him in Paradise” (Tirmidhi)

Another Narration says:

4. Forgiveness for Sins Even Though they are like the Foam of the Sea:

Narrated Abu Huraira: Allah’s Apostle said, “Whoever says, ‘Subhan Allaahi Wa bihamdihi, {Allah is free from imperfection and His is the praise}. One hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. (Bukhari, Book #75, Hadith #414)

5. We Can Earn Over a BILLION Rewards in Just a Few Seconds!

Narrated ‘Ubaadah that the Messenger of Allah said, “Whoever seeks forgiveness for the believing men and believing women, Allah will write for him a good deed for each believing man and believing woman.” (Tabarrani)

6. That Which Shall Have no Equal on the Day of Resurrection:

Narrated Abu Huraira: Allah’s Apostle said, “Whoever says one hundred times in a day:

“Laa ilaaha illallaah wahdahuu laa shareeka lahu, lahu-l-mulk wa lahu-l-hamd wa huwa ‘alaa kulli shai’in qadeer,”

(“None has the right to be worshipped but Allah, the Alone Who has no partners, to Him belongs Dominion and to Him belong all the Praises, and He has power over all things (i.e. Omnipotent)”,)

he will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be
a shield for him from Satan on that day till night, and nobody will be able to do a better deed except the one who does more than he.” (Bukhari, Book #75, Hadith #412)

7. Four Phrases that are Heavier on the Scales than an Entire Morning of Dhikrullah (Remembrance of Allah):

The Mother of the Believers, Juwairiyah bint Al-Harith reported that the Prophet came out from my apartment in the morning as I was busy in performing the dawn prayer. He came back in the forenoon and found me sitting there. The Prophet said, ”Are you still in the same position as I left you.” I replied in the affirmative. Thereupon the Prophet said, “I recited four phrases three times after I had left you. If these are to be weighed against all you have recited since morning, these will be heavier. These are:

Subhan-Allah Wa bihamdihi, ‘adada khalqihi, wa rida-a nafsihi, wa zinatah ‘arshihi, wa midada kalimatihi

(Allah is free from imperfection and I begin with His praise, as many times as the number of His creatures, in accordance with His Good Pleasure, equal to the ink that may be used in recording the words (for His Praise).” (Muslim)

8. A Phrase that Comes with Rewards in the MILLIONS:

On the authority of Abdullah ibn ‘Umar that the Prophet said: “Whoever enters a market and says:

‘Laa ilaaha ill Allah Wahdahu laa shareeka lah, laahul Mulku Wa laahul Hamdu yuhyi Wa yumeetu Wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa ‘alaa kulli shay’ in qadeer’

{There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs the dominion and the praise, he causes life and death and He is the Living One and will never die. In His Hand is all good, and He is over all things capable.)

Allah will write for him a million good deeds erase a million of his bad deeds and build for him a house in Jannah.”

And in another narration, instead of mentioning that Allah will build a house in Jannah, it states, “and he will be raised one million levels.” (Tirmidhi).

9. Reciting Tasbeeh, (Subhanballah), Tahmeed (Alhamdolillah) and Takbeer Allahu Akbar), and enjoining what is Good and forbidding what is evil, and praying Salaatul Duha (Breakfast prayer).

It was narrated from Abu Dharr that the Prophet (peace and blessings of Allaah be upon him) said: “For every bone of the son of Adam a charity must be given each day. Every Tasbeehah (saying Subhaan Allah -Glory be to Allah) is a charity, every Tahmeedah (saying Alhamdu Lillaah -praise be to Allah) is a charity, every tahleelah (saying Laa ilaaha ill Allah -There is no god but Allah) is a charity, every takbeerah (saying
Allahu akbar (Allah is Most Great) is a charity, enjoining what is good is a charity, forbidding what is evil is a charity, and two Rak’ahs (Nafil) offered in the mid-morning (Duha) is sufficient.” (Muslim, 720)

10. The Virtues of Reciting Tasbih at-I-Fatima

A well-known Tradition of the Prophet (Peace be upon him) has it that the Prophet's beloved daughter (and Hazrat Ali's (Ra) wife), Hazrat Fatima (Ra), used to perform all the domestic duties with her own hands. She had even to draw water from the well and to carry it home and to grind the corn in the millstone. One day she begged the holy Prophet (Peace be upon him) to provide her with a domestic servant upon which the Prophet (Peace be upon him) observed, "I will tell you of something that will serve you better than a domestic servant. Recite Subhaan Allahu 33 times, Alhamdu lillahu 33 times, and Allahu Akbar 34 times after each Salaah and on retiring to bed. This will be of greater value to you than a servant."

Another Tradition says, "Whoever will recite after each Salah 33 times Subhaan Allahu, 33 times Alhamdu lillahu, and 34 times Allahu Akbar, and, at the end of it, the Kalima of ‘Laa ilaaha illal laahu wahdahu laa sharika lahu lahuul mulku wa lahul hamdu wa huwa alaa kulli shay-in qadeer’. (There is no Allah but one Allah. He is alone. No partner hath. He Him belongs sovereignty and unto Him belongs Praise and He is all-Powerful) all his sins will be forgiven even if they be as profuse as the foam of the sea."

11. How to Erase 2500 Sins in 5 minutes!

Abd-Allaah ibn ‘Amr (may Allah be pleased with him) who said: “The Messenger of Allah (peace be upon him) said: ‘There are two qualities, no Muslim man acquires them but he will enter Paradise, and they are simple and easy. He should glorify Allah (say Subhaan Allah) ten times immediately after each prayer, and praise Him (say Alhamdu Lillahu) ten times and magnify Him (say Allaahu Akbar) ten times.’

I saw the Messenger of Allah (peace and blessings of Allah be upon him) counting this on his fingers. He said: ‘That makes one hundred and fifty on the tongue and one thousand five hundred (hasanaat) in the scales.

[Translator’s note: each of three phrases repeated ten times makes thirty; multiplied by the number of daily prayers, which is five, makes one hundred and fifty. Each of these good deeds of the tongue will be rewarded with ten hasanaat which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

12. Glorifying Allah 100 times when one goes to bed

When you go to bed, glorify Him and praise Him and magnify Him One hundred times: that will be one hundred on the tongue and a thousand in the scales.

Who among you does 2,500 bad deeds in one day?’ They said: ‘How could we not count (our sins)?’ He said: ‘The Shaytaan comes to any one of you whilst he is praying and says, Remember this, remember that, until he finishes his prayer and does not do (this dhikr), or he comes to him when he is lying down and makes him sleepy, until he falls asleep (without doing this dhikr).” (Sunan al-Tirmidhi, 3332).
13. Earning a 1000 good deeds and wiping away a 1000 bad deeds in Minutes

If a person says "Subhanallah" (glory be to Allah) 100 times, a thousand good deeds are recorded for him and a thousand bad deeds are wiped away. (Muslim)

14. Jannat becomes obligatory for the one who Recites the following

Abu Sa’id (Ra) said that Rasullallah (Peace be upon him) said, “Whoever says:
Radeetu billahi rabban, Wa bil-Islaami deenan, Wa bi-Muhammadin rasoolan

Jannah becomes obligatory for him (to enter). (Abu-Dawud)

- Best said in Morning and Evening with "Nabiyan wa rasoolan"

15. The Virtues of Reciting the First Kalimah

The declaration of belief in the oneness of Allah or kalimah tayyibah

Laa ilaaha ill-Allah

(There is no worthy of worship except Allah)

Hadrat Zaid bin ‘Arqam (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “Whoever says Laa ilaaha illal-laah…sincerely will enter the Paradise.”

It was said: And what is the [sign of] sincerity? He said:“That this kalimah stops him from those things which Allah has forbidden.”(Tabaraani in Awsatzul-Kabeer)

“Do you not see how Allah puts forth the likeness of a good word (kalimah tayyibah)? It is like a good tree, whose root is firmly fixed and whose branches reach to the sky. It brings forth its fruit in all seasons by the command of its Lord. And Allah sets forth parables for men, so that they may take heed. And the likeness of an evil word (kalimah khabeetha- a word of shirk) is like an evil tree, which is uprooted from the face of the earth, and has no stability.” (Qur’an: 24:26)

16. Virtues of Reciting the Third Kalimah:

The word of glorification or the Kalima-e-Tamjeed

Subhāna-Ilāhi, wa-l-hamdu li-Ilāhi, Wa lā ilāha illā-Ilāhu, wa-Ilāhu akbar. Wa lā hawla Wa lā quwwata illā bi-Ilāhi-l-‘aliyyi-l-‘azīm

(Glory be to Allah. And praise be to Allah. And there is no god except Allah. And Allah is the Greatest. And there is no power and no strength except with Allah, the Most High, And Most Great)
Ibn Mas’ood (Allah be pleased with him) narrated that the Messenger of Allah (peace be upon him) said: “When I met Prophet Ibrahim (peace be upon him) in the night of Mi’raaj (Night of ascension) he asked me to convey his Salaam to my Ummah and to tell them that the Paradise has a fertile soil and sweet water, and is like a vast field. And its plants are [the words above].”

Another version says: “Whoever recites the words above, a tree in Paradise is planted for him for each word he says.” (Virtues of Dhikr; Tirmidhi)

17. Virtues of reading the Fourth Kalimah:

The word of Oneness of Allah or the Kalima-e-Tawhid:

Lā ilāha illāzllāhu waḥdahu lā sharīka lahu lahu-l-mulku Wa lahu-l-hamdu yuḥyi Wa yumītu Wa huwa ḥayyuzllāyamūtu abadan abada, ḏū-l-jalāli wa-l-ikrām, biyadihi-l-khayr, wa huwa ‘alā kulli Shay’in qadīr.

(There is no god except Allah, Who is Alone and has no partners. For Him is the Dominion and for Him is all praise. He gives life and causes death. And He is living and will never ever die. Owner of Majesty and Honour: In His Hands is all goodness. And He has power over all things)

Abu Hurairah (Allah be pleased with him) reports that the Messenger of Allah (peace be upon him) said: “A person who recites: Lāa ilaaha illalzlaahu wahdahu laa shareeka lahu, lahu-mulku wa lahu-hamdu wa huwa ‘alaa kulli shay-in qadeer, a hundred times daily will have reward equal to that of freeing ten slaves and one hundred good deeds will be written for him, and one hundred of his sins will be lifted from him, and for the whole day, he will remain immune from the Shaytaan until the evening, and on the Day of Judgment, no one will exceed him in merit except one who has done [these phrases] more.”(Agreed Upon)

18. Virtues of Reciting AYAT UL KURSI after Salaat

Rasulallah (peace be upon him) said: "Whoever recites Aayatul Kursi after every Fard (Fard Salat). Only death is keeping him/her from entering Jannah. (As soon as he/she dies, will enter Jannah) (Nisa'i, Ibne Habban, Ibnelsani A'n Abi Amatah Albahili Radiallah Anhu)

Another Hadith states that Reciting Ayatul Kursi after one Fard (Fard Salat) will cause a person to stay in Allah's protection until the next Salat. (Tibrani Fil Kabeer)

18.1 Recite Ayatul Kursi for protection

Imam Bihaqi (Ra) States: The one who recites Ayatul Kursi before falling asleep, Allah gives protection to his/her home and his/her Family.
(Marqat Sharah Mishkaat, Mulla Ali Qaderi, vol. 2 pp. 583)

In another Hadith the Jinn and Shaithaan do not come close to the house in which Ayatul Kursi is recited. (Tirmizi Altargheeb Wal Tarheeb Lilmanzari vol.2 pp.631)
18.2 Recite Ayatul Kursi for blessing in ones food

Hadrat A'isha RadiAllah Anha states that a person arrived in the court of Rasulallah (peace be upon him) and complained that there is no Barakat (Blessings) in anything in his home. Rasulallah (peace be upon him) said, “You do not recite Ayatul Kursi, whichever Food and Curry you will recite Ayatul Kursi on, Allah will give Blessings on that Food and Curry." (Tafseer Dar Manshoor vol. 1 pp. 323)

19. Visiting a sick Muslim.

"There is no Muslim who visits another sick Muslim early in the morning but 70 thousand angels send blessings upon him until evening comes, and if he visits him in the evening, 70 thousand angels send blessings upon him until morning comes, and he will have a garden in paradise." [Tirmidhi]

20. Going to the Masjid in order to learn or teach

Attending lectures in the Masjid. "Whoever goes to the Masjid not desiring anything except to learn or teach what is good has the reward of a pilgrim who completed his Hajj" (Tabarrani)

21. Praying the 12 Sunnah Rakats each day

"Allah will build house in Jannah for whoever is diligent in observing 12 Sunnah rakat (as follows) 4 rakat before and 2 after Dhur, 2 after the Maghrib, 2 after Isha, and 2 before Fajr." (Tirmidhi)

22. Praying Fajr then worship until after Sunrise (15-20 min after sunrise)

"Whoever prays Fajr Salaat in congregation, then sits remembering Allah until sunrise, then prays 2 Rakats of Salat has a complete reward of Hajj and Umrah. (the Prophet (Peace be upon him) repeated the word 'complete' 3 times for emphasis) (Tirmidhi)


It was narrated that ‘Abd-Allaah ibn Mas’ood said: The Messenger of Allah (peace and blessings of Allah be upon him) said: “Whoever reads a letter of the Book of Allah will be credited with a good deed, and a good deed gets a tenfold reward. I do not say that Alif-Laam-Meem is a letter, rather alif is a letter, laam is a letter and meem is a letter.” (Narrated by al-Tirmidhi, 2910)

23.1 Surah Fathiha The Mother of the Qur’an and a cure for every disease

Abu Sulaiman says that once a group of Companions were in an expedition (ghazwa) when they happened to come across an epileptic person, who was unconscious. One of the Companions recited Surah Al-Fathiha and blew in his ear. The epileptic person immediately cured. When Sayyidana Muhammad (Peace be upon him) was informed of this, he said: “It (Surah Al-Fathiha) is “The Mother of the Qur’an” (Umm al-Qur’an) and is a cure for every disease.”

[This narration has been recorded by Ath-Thua’lbi from Abu Sulaiman, who narrated it from Muawiya bin Saleh (RA), Tafseer Mazhari 1:31]
23.2 Surah Mulk which protects one from the Torment of the Grave

It was narrated that Abdullah ibn Mas’ud said: Whoever reads Tabarakallahi Biyadihil Mulk [i.e. Surah al-Mulk] every night, Allah will protect him from the torment of the grave. At the time of the Messenger of Allah (Peace be upon him) we used to call it al-mani’ah (that which protects). In the Book of Allah it is a surah which, whoever recites it every night has done very well. (an-Nasa’i)

23.3 Surah Zilzalah worth half of the Qur’an

Abdullah Ibn ‘Abbas and Anas Ibn Malik (Ra) reported that the Prophet (Peace be upon him) said, ‘Whoever recited Surah Zilzilah (99) would get the reward of reciting half the Qur’an. Whoever recited Surah al Kaafirun (109) would get a reward as if reading a quarter of the Qur’an. Whoever recited Surah al Ikhlas (112)would get a reward as if reading one third of the Qur’an’. (At-Tirmidhi 2818/A)

23.4.1 Surah Iklhas worth a third of the Qur’an

Abu Sa’id al-Khudri (RA) reported that the Messenger of Allah (Peace be upon him) said to his Companions, “Are any of you unable to recite a third of the Qur’an in a night?” That was difficult for them and they said, “Which of us is able to do that, Messenger of Allah?” He said, “[The surah] ‘Say: He is Allah, Absolute Oneness, Allah, the Everlasting Sustainer of all’ (112) constitutes a third of the Qur’an.’” (Sahih al-Bukhari 6:61 #534, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1010)

23.4.2 Surah Iklhas recited 200 times daily gets forgiveness of 50 years of sin

Anas (RA) reported the Prophet (Peace be upon him) as saying, “If anyone recites two hundred times daily, Qul huwallahu ahad the sins of fifty years will be wiped out, unless he is in debt.” (At-Tirmidhi and Darami).

The latter version has ‘fifty times’ and he did not mention ‘unless he is in debt’

23.5 Surah al Falaq and An Naas protection from Jinn and evil eye

The Prophet (Peace be upon him) used to seek refuge from the jinn as well as from the evil eye until Surah al Falaq and An Naas were revealed. When they were sent down, he utilised them and left other things. [At-Tirmidhi #1984, Riyad as-Salihin by Imam an-Nawawi Ch.183 #1014]

24. Good manners are the Heaviest on the good deed scales

Abu Darda (May Allah be pleased with him) reported: The Prophet (Peace be upon him) said, "Nothing will be heavier on the Day of Resurrection in the Scale of the believer than good manners. Allah hates one who utters foul or coarse language."

25. We will regret the Seconds we wasted without remembering Allah
Hadrat Mu'az [RA] narrated Rasulullah (Peace be upon him) said: “The Inhabitants of Paradise will not be grief stricken or sorrowful about anything they did in the life of the world except for the time they spent without being in the remembrance of Allah” (Tabaraani)

26.1 Do Dhikr of Allah even if its on Comfortable beds

Hadrat Abu Saeed Khudri (Ra) narrates that Rasulullah (Peace be upon him) said:

“There are many people reclining on comfortable beds and making the Dhikr of Allah on earth. Allah will grant them elevated ranks (in the Aakhirah).”
(Ibn Habbaan)

Those indulging in luxury should not abstain from Dhikrullah. They too should be constantly engaged in the remembrance of Allah whilst enjoying the comforts of the bounties which Allah has bestowed on them and Allah will give them elevated ranks in the hereafter.

26.2 Do so much Dhikr that people think your mad

Hadrat Abu Saeed Khurdi (Ra) also narrates that Rasulullah (Peace be upon him) said:

“Engage in the Dhikr of Allah in such abundance that people comment that ‘you are insane’.” (Ahmed, Abu Ya’la, Ibn Habbaan)

26.3 Remember Allah in the places where people don’t usually remember Allah

It is mentioned in hadith that in a place where people are oblivious to dhikir, remembrance of Allah is like being steadfast in jihad, when others are running away. (Targhib, p. 193, vol. 3 ref. Bazar and Tibrani)

27. Always thank Allah for EVERYTHING

A’ishah (may Allah be pleased with her) said, I asked,“Messenger of Allah, why do you exert yourself so much while all your sins have been forgiven?” To this he replied, “A’ishah, should I not be a grateful servant of Allah?” (Muslim).

Anas bin Malik (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “Allah is pleased with His slave who says: ‘Alhamdu lillah (praise be to Allah)’ when he takes a morsel of food and drinks a draught of water.” (Muslim)

28. Praising Allah upon Sneezing and its Response

Abu Hurairah has related a Prophetic saying: "Allah likes sneezing and dislikes yawning. When anyone of you sneezes he should say‘Alhamdulillah’ and the hearer thereof should respond “Yar hamakullah” as it is a right of the one who sneezes." (Sahih Bukhari).

29. Allah will increase us the more thankful we are to him
-Allah likes those who are thankful [39:7]

-Allah rewards those who are thankful [3:144]

-Allah gives more benefits and blessings to those who are thankful [14:7]

-Allah protects those from harm who render Him thankfulness [54:34-35]

29.1 Dua to make in every dua to become of the appreciative

Allahumma a-inni ala Zikrika wa shukrika wa husni ibadatik

(O Allah! Help me to remember you, to thank you, and to worship you in the best of manners)

29.2 Thanking people

The Prophet (Peace be upon him)said, Whoever has a favour done for him and says ‘Jazaak Allahu khayran’ has done his utmost to thank him. (At-Tirmithi)

30. Meet Your Brother with a happy face

Abu Dharr said, "The Prophet, may Allah bless him and grant him peace, told me, 'Do not consider anything correct insignificant, even meeting your brother with a happy face.'" (Muslim)

31. Even Moving obstacles from peoples paths is a great reward

Abu Hurairra reported that the Prophet, may Allah bless him and grant him peace, said, "A man passed by a fallen branch in the middle of the road and said, 'By Allah, I will remove this from the path of the Muslims so that it does not inconvenience them' and he was admitted into the Garden." (Muslim)

32. Being kind to Parents is the best deed after Salat

It is narrated on the authority of Abdullah bin Mas'ood (may Allah be pleased with him), who observed:

"I asked Allah's Messenger (May peace be upon him) which deed was the best." He (the Holy Prophet) replied: 'The Prayer at its appointed hour.' I (again) asked: "Then what?" He (the Holy Prophet) replied: 'Kindness to the parents… (Sahih Muslim: 120)

33. Sending Darud and Peace on the blessed Prophet (Peace be upon him)

The Holy Prophet as saying that "One sent by my Sustainer came to me and told me that 'Whoever from your ummah sends darud on you once ten good deeds are recorded on his behalf, his ten (minor) sins are pardoned and he is elevated by ten stages" (Sunan Nisai and Musnad Ahmed, Al-targhib li al Mundhari, P.157 volume 3)
And Anas (RA) a companion, has said that the eternally blessed Prophet said that "When my name is mentioned before anyone it is incumbent upon him to, send darud on me, and whosoever sends darud once, Allah sends His Mercy on him ten times (ibid.)

The best Darud is that which we read in our Salah and the shortest is to say "Salallahu Alaihi Wasallim"

34. Seeking forgiveness as much as possible everyday

Prophet Muhammad (Peace be upon him) was free of all sin, but even then he has said that "I beg for Allah's forgiveness seventy times or more every day" (Bukhari)

The Prophet (Peace be upon him) said: "Whosoever regularly seeks Allah's pardon, Allah makes for him a way out of all tight corners, removes all his worries and grants him sustenance from sources he had never imagined." (Abu Damd, Kitab-al-Satat, Bab-al-Istighfar).

35. Planting Trees is like giving Sadaqa and a means of great Reward

Planting plants and trees in appropriate places is an act of great merit

Anas (RA) has quoted Rasulallah (Peace be upon him):

"A man plants a tree or sows a field and a man or bird eats from it, the tree or field becomes a source of sadaqah for him." (Bukhari and Muslim)

36. Teach others beneficial Islamic things and have mercy of Allah and all creatures

Abu Umama has quoted the following words of our Prophet (Peace be upon him) “Allah the Most High and His Angels and all creatures of the Heavens and earth even the ants inside their ant-holes shower mercy one those who teach things of benefit to others.” (Jame-Tirmidhi)

37. Greet your Muslim brother whether you know them or not

Our holy Prophet (Peace be upon him), was asked as to which actions are good for Muslims. Among the actions which he enumerated was this: "You should greet people whether you know them or not."

It is reported about Abdullah bin Omar that sometimes he went out of the house only to greet any Muslims he met and thus to increase his merit. (Muvatta Imam Malik)

37.1 When entering ones house greet with salaam even when entering empty house

Our holy Prophet (Peace be upon him) instructed his personal servant Anas as follows, “Oh son! When you enter (your) house, greet your family members; this act shall be of benefit for both you and your family members." (Tirmidhi)

Even when entering an empty house one should greet with the intent that angels are being greeted.
37.2 Reward for giving FULL salaam is 30 good deeds

Imran bin Husayn (RA) recounts that once he and others were in the presence of the Prophet (Peace be upon him) when a man came and said, "Assalamu alaikum", to which the blessed Prophet (Peace be upon him) responded and said, "Ten" (i.e. the person who had greeted him had earned ten merits); then another man came and he "Assalamu alaikum wa Rahmatullah", to which the Prophet (Peace be upon him) responded and said "Twenty" (i.e. the person had earned twenty merits). Finally a third man came and said "Assalamu alaikum wa Rahmatullah wa Barakatu", to which the exalted Prophet (Peace be upon him) responded and said, "Thirty" (i.e. the person had earned thirty merits) (Abu Daud, Tirmidhi, Jami al Usul, p. 602. vol 6)

38. Love for the sake of Allah and be under his shade

One hadith says, “Allah shall ask on the Day of Judgement, ' Where are those who loved for the sake of my Greatness? Today when there is no shade save Mine, I shall have them in My Shade.'” (Sahih Muslim: Kitab al Birr wa al Silah)

Another tells us that "On the Day of Judgement, those who had mutual love for the sake of Allah's Greatness shall be on pulpits of light and all shall envy them." (Jami' Tirmidhi, Kitab al Zuhd)

39. We will be with those whom we love even the Prophet (Peace be upon him)

Anas (RA) Quotes that someone asked our blessed and exalted Prophet, "When shall come the Day of Judgement?" Our Prophet asked him "What preparation have you made for the Day?" The man said, "Nothing, but I have love for Allah and for His Messenger." The Prophet said, "You shall be (on that Day) with whom you love."

Anas (RA) says that these words of the Holy Prophet (Peace be upon him) so pleased us as nothing had ever done. He further said, "I have great love for the Holy Prophet (Peace be upon him) and with Abu Bakr (RA) and Umar(RA), may Allah be pleased with them, and because of this love, I shall be in their company, even though my deeds are not equal to theirs." (Sahih Bukhari, kitab-al-Adab, chapter Alamah al Hubb fi Allah).

40. Magnify ones intention and get even MORE reward doing good deeds!

Allah's Messenger (peace be upon him) said: "Deeds (their correctness and rewards) depend upon intentions, and every person gets but what he has intended." (Agreed upon)

Ibn Al-Mubarak said: "May a small deed be magnified by the sincere intention; and may a great deed be diminished by the insincere intention"

If we do not correct our intention before doing a good act or deed then we will not get rewarded our deeds even if it is a great one, while we can magnify our humble deeds by a sincere intention.

May Allah increase us in good and give us the ability to do excessive good deeds so that we may please him and make him the happiest so we can achieve the highest ranks of Paradise. Ameen
“Surely Allah does not do injustice so much as an atom’s weight, and in case it is a fair deed, He will double it and bring from very close to Him a magnificent reward.” (4:40)

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Hadiths Regarding Dhikr of Allah Subhaan wa TA`aaLaa

Excellent things to do for countless rewards and sawab
1) Whoever reads Surah Ikhlas ten times, Allah will build a palace for him in Paradise. ‘Umar (may Allah be pleased with him) exclaimed, “If that’s the case, then we will increase in our palaces!” The Prophet (may the peace and blessings of Allah be upon him) responded, “Allah is better and greater (in reward).” [Ahmad]

2) Whoever reads Surat al-Kahf on Friday, it will act as a light/protection for him from one Friday to the next. [Bayhaqi]

3) Whoever memorizes the first ten verses from Suratul Kahf, he will be protected from the trial of the Dajjal (Anti-Christ). [Ahmad]

4) Whoever reads Ayatul Kursi after every obligatory prayer, nothing will keep him from Paradise except death. [Nasaa’i]

5) When you go to your beds at night, read Surat al-Kafirun then sleep upon completing it, for it will be a protection from Shirk (associating partners with Allah). [Ahmad]
6) Whoever performs their ablution carefully and then affirms (their faith by testifying): “Ash-hadu an laa ilaha il Allah wahdahu laa shareeka lahu wa anna Muhammadan `abduhu wa rasuluhu; Allahumma-ja`lni min at-tawaabeen waj-`alni min al-mutatahreem; ‘I testify that there is no true deity except Allah Alone, Who has no partners, and that Muhammad is His slave and Messenger; O Allah, make me from those who repent and purify themselves’ – the eight gates of Jannah are opened for him so he may enter through whichever of these gates he desires.[Tirmidhi]

7) Whoever makes ablution then says upon finishing: “Subhanaka Allahumma wa bihamdika; Ashhadu an laa ilaha ila anta, Astaghfiruka wa atoobu ilayk” ‘Glory be to You O Allah and all praise belongs to You; I bear witness that there is none worthy of worship except You. I seek Your Forgiveness, and I turn to You,’ it is written in a parchment, then sealed; and is not opened till the Day of Resurrection.[Nasaa’i]

8) While we were praying one day with the Messenger of Allah, a man from among the people said, “Allahu Akbaru Kabeera, walhamdulillahi Katheera, wa Subhan`Allahi bukratan wa aseela” ‘Allah is the Greatest above everything else, and All Praise is for Allah abundantly, and Glory be to Allah in the morning and evening.’ The Prophet asked, “who said those words?” A man replied, “I did, O Messenger of Allah.” The Prophet then said, ‘I am amazed by your speech, for they caused the doors of heaven to open.’ Ibn Umar (may Allah be pleased with him) added to this narration, “I never left saying those words after I heard the Messenger of Allah say that. [Muslim]

9) One day we were praying behind the Messenger of Allah and when he raised his head from the position of ruku (bowing position), he said: “Sami Allahu leman hamidah” – ‘Allah hears the one who praises Him’. A man from behind added: “Rabbanna wa la kal hamd – hamdan katheeran tayyiban mubarakan fih” – ‘Our Lord, all praise is due only to You, praise which is abundant, excellent and blessed.’ When we finished [the prayer] the Prophet said: ‘Who spoke?’ The man said, ‘I did’. He said, ‘Indeed I saw some 30 angels all scuffling to see which one of them could record it.’ [Muslim]

10) Whoever prays twelve units of prayer voluntarily in a day and night, Allah will build him a house in Paradise. [Muslim]

11) Whoever observes four rakaat (units) before dhuhr (midday) prayer, and four rakaat after prayer, the fire will not touch him. [Abu Dawud]

12) May Allah have mercy on a person who prays four rakaat before ‘Asr (afternoon) prayer.[Abu Dawud]

13) Whoever stands in night prayer and recites ten verses (from the Qur’an) will not be written as a heedless person. And whoever recites 100 verses will be written as a devout slave. And whoever recites 1000 verses will be written as one who has mountains of good deeds. [Abu Dawud]

14) The voluntary prayer of a man where no one can see him is 25 times greater than voluntary prayer in front of the people. [Abu Ya’la]

15) Whoever prays four rakaat of Duha (mid-morning) prayer, and then another four (for a total of eight rakaat), a house is built for him in Paradise. [Tabarani]
16) Verily, Allah and His angels pray for the ones who fill in (or complete) the rows [in prayer], and whoever fills in a gap, Allah will raise his status because of it and will build a house for him in Paradise. [Ahmad]

17) Whenever a servant prostrates to Allah, Allah writes a reward for him, wipes out one of his sins and elevates his rank by one degree; so prostrate as much as you can. [ibn Majah]

18) Whoever prays fajr (morning prayer) in congregation then sits remembering Allah until the sun rises, then prays two units of prayer has the reward like that of Hajj and Umrah. [Tirmidhi]

19) “Whoever prays to Allah for forty days in congregation, not missing the first takbeer (of prayer), he will be recorded as being free from two things: free from the Fire and free from hypocrisy. [Tirmidhi]

20) The best of prayers with Allah is the fajr (morning) prayer, prayed in congregation on Friday. [Abu Nu'aym] (There is a difference of opinion among the scholars if this narration is a hadith or a statement of ibn Umar – Allah knows best)

21) Whoever says, “Subhan’Allah alzAdheem wa biHamdihi” – ‘Glory be to Allah the Most Great and for Him is all praise’, will have a date-palm tree planted for him in Paradise. [Tirmidhi]

22) Whoever says “Subhanaka Allahumma wa bihamdika, ashzhadu an laa ilaha illa anta, astaghfiruka wa atubu ilaika” – ‘(O Allah, You are free from every imperfection; praise be to You. I testify that there is no true god except You; I ask Your Pardon and turn to You in repentance)’ in a gathering of remembrance, it will be like a seal to stamp it (the remembrance) with, and he who says it in a gathering of vain talk, it will be an expiation for it (the vain talk). [Nasaa’i]

23) Indeed, (saying) “SubhanAllah” – ‘Glory be to Allah (and He is high above any imperfection)’ and “Alhamdulillah” – ‘All praise and thanks is only for Allah alone’, and “Laa ilaha ilAllah” – ‘There is no deity worthy of worship except ’llah’, and “Allahu Akbar” – ‘Allah is Greater than everything’, cause a slave’s sins to fall away just as the leaves of a tree fall. [Ahmad]

24) Would any of you like to accumulate 1000 rewards every day? Say “SubhanAllah“, ‘Glory be to Allah and He is high above any imperfection’ 100 times and Allah will record for you 1000 rewards or He will remove 1000 mis-deeds. [Muslim]

25) Verily, Allah has chosen four words from all speech:“SubhanAllah” (Glory be to Allah and He is high above any imperfection), and“Alhamdulillah” (All praise and thanks are for Allah alone), and “Laa ilaha ilAllah” (There is no deity worthy of worship except Allah), and “Allahu Akbar”(Allah is the Greater than everything). Therefore whoever says SubhanAllah twenty deeds will be recorded for him and twenty sins will be removed from him. And whoever says Allah Akbar will get the same. And whoever says Laa ilaha ilAllah will get the same. And whoever says “Alhamdulillahi Rabbil `Alamin” – ‘All praise and thanks is for Allah alone, the Lord of all things’, from his heart, thirty good deeds will be recorded for him and thirty sins will be dropped from him. [Nasaa’i]

26. Abu Hurayrah (may Allah be pleased with him) narrates, “The Prophet ? (may the peace and blessings of Allah be upon him) passed by me once while I was planting some crops. He said, ‘O Abu Hurayrah! What
are you planting?’ I answered, ‘some crops.’ The Prophet ﷺ said, ‘Shall I inform you of crops which are far better than all this? Saying: “SubhanAllah” – ‘Glory be to Allah (and He is high above any imperfection)’ and “Alhamdulillah” – ‘All praise and thanks is for Allah alone’, and “Laa ilaha ilAllah” – ‘There is no deity worthy of worship except Allah’, and “Allahu Akbar” – ‘Allah is Greater than everything’. With every one of these [words], a tree will be planted for you in paradise.’” [Sunan ibn Majah]

27. Whoever is stingy about spending his wealth, and fears to fight the enemy, and is in terror of enduring the night should repeat frequently “SubhanAllahi wa biHamdihi” – ‘Glory be to Allah the Most Great and for Him is all praise’. By Him in whose Hand is my soul, they (those words) are more beloved to Allah than two mountains of gold and silver. [Abu Nu’aym]

28. Whoever enters a market and says: “Laa ilaaha illAllah waHdahu laa shareeka lah, laahul mulku wa lahul Hamdu yuHyi wa yumeetu wa huwa Hayyun laa yamoot, bi yadihil khayr, wahuwa `alaa kulli shay’in Qadeer” – ‘There is nothing worthy of worship but Allah, He is alone without partner, to Him belongs dominion and praise, he causes life and death and He is the Living and does not die. In His Hand is all the good, and He is over all things competent’; Allah will write for him a million good deeds, erase a million of his bad deeds and raise him a million levels and build for him a house in Paradise. [Tirmidhi]

29. Shall I guide you to something greater than remembering Allah (all) night and day? Say: “Alhamdulillahi `adada maa khalaq, Alhamdulillahi mil`a maa khalaq, Alhamdulillahi `adada maa feezsz samawati wa maa fil`ardhi, Alhamdulillahi`’adada maa ahsaa kitabahu, wa Alhamdulillahi `alaa maa ahsaa kitaabahu, wa Alhamdulillahi `adada kuli shayy, wa Alhamdulillah mil`a kuli shayy” – ‘Praise be to Allah by the multitude of what He created; Praise be to Allah by the abundance of what He created; Praise be to Allah by the multitude of what is in the heavens and the earth; Praise be to Allah by the multitude of what His book enumerates; And Praise be to Allah for what His book enumerates; And Praise be to Allah as abundantly as everything.’Then Glorify Allah similarly (by): learn these (phrases) and teach them to those who will follow after you. [AtzTabarani]

30. Whoever sends blessings on me (the Prophet ?) 10 times in the morning and 10 times in the evening will have my intercession (Shafa’ah) on the Day of Judgment. [At-Tabarani]

31. Whoever says: “Radheetu billahi Rabba, wa bil Islaami Deena, wa bi Muhammad Nabiyya” – ‘I am pleased with Allah as my Lord, and with Islam as my Religion, and with Muhammad as my Prophet,’ Paradise would be (made) mandatory for him. [Abu Dawud]

32. Whoever supplicates for his brother (in Islam) in his absence, an angel is appointed to his side who says “Ameen (so be it) and may you also be blessed with the same.” [Muslim]

33. Whoever defends the honor of his brother in his absence will be entitled to Allah’s Protection from the Fire. [Tirmidhi]

34. Whoever removes a harmful thing from the path of the Muslims, Allah shall write for him a virtue whose reward is Paradise. [At-Tabarani]

35. Whoever extends the time to his debtor [to return the loan] , or forgives the debt, will be in the shade of the Throne (of Allah) on the Day of Resurrection. [Muslim]
36. Whoever gives respite to a poor person or writes off his debt, Allah will put him under His shade on a day on which there will be no shade except His (Judgment Day). [Muslim]

37. Whoever asks Allah for Paradise three times (Allahumma inni as’aluk al-Jannah), then Paradise will say: “O Allah! Enter him into Paradise!” And whoever seeks protection with Allah from the Fire three times (Allahumma najjini min-an-Nar), the Fire will say: “O Allah! Protect him from the Fire!” [Tirmidhi]

38. Whoever is easy-going, gentle and kind, Allah will make the fire forbidden for him. [Hakim]

39. Whoever abstains from asking others for some financial help, Allah will give him (help) and save him from asking others; Allah will make him self-sufficient.” [Bukhari]

40. Whoever builds a Masjid for the sake of Allah even if it is like a nest which a bird builds for its eggs, Allah will build for him/her a house in Paradise. [Tirmidhi]

41. In Paradise there are rooms whose outside can be seen from the inside and the inside can be seen from the outside. Allah has prepared them for those who feed the poor, who are gentle in speech, who fast regularly and who pray at night when (other) people are asleep. [Ahmad]

42. If a Muslim plants a tree, or sows a field and men and beasts and birds eat from it, all of it is charity from him. [Muslim]

43. Whoever visited a sick person or visits his brother in Islam, a caller calls from the skies: “You have done well and your walk was good also, and you have earned a place in paradise”. [Tirmidhi]

44. If a man visits his sick Muslim brother, it is as if he walks reaping the fruits of Paradise until he sits, and when he sits he is showered in mercy, and if this was in the morning, seventy thousand angels pray for him until the evening, and if this was in the evening, seventy thousand angels pray for him until the morning. [Tirmidhi]

45. Whoever says, “Astaghfirullah al-lathi laa ilaha illa huwa, al-Hayyul Qayyum wa atubu ilayh” – ‘I ask forgiveness from Allah the One whom there is no deity worthy of worship except He, the Ever-Living and Sustainer and I repent to Him’ three times, Allah would forgive his sins even if they were as much as the foam of the sea. [Abu Dawud]

46. Shall I teach you some words that if you were to say them, Allah would forgive you? “Laa ilaha ilAllahul `Aliyyul `Adheem, laa ilaha ilAllahul Hakimul Kareem, la ilaha ilAllahu SubhanAllahi Rabbis-Samawaati as-Sabi’ wa Rabbil `Arshil `Adheem. Alhamdulillahil Rabbl `alameen” – ‘There is no deity worthy of worship except Allah, The Most High, The Great. There is no deity worthy of worship except Allah, The Most Wise, The Most Generous. There is no deity worthy of worship except Allah, Glory be to Allah (and He is high above any imperfection), The Lord of the Seven Heavens and the Lord of the Great Throne. All praise and thanks is for Allah Alone, Lord of all that exists.’ [Ahmad]

47. From the acts that guarantee forgiveness is being generous with the spreading of salaam [i.e., frequently greeting] and good speech. [at-Tabarani]

49. He who has taken food and says at the end, ”Alhamdulillah’illadhi at’amani hadha, wa razzqaanihi min ghairi hawlin minni wa la quwwatin” – ‘All praise and thanks is due to Allah Who has given me food to eat and provided it without any endeavor on my part or any power,’ all his past sins will be forgiven.’ [Ahmad]

50. Whoever seeks forgiveness for believing men and believing women, Allah will write for him a good deed for each believing man and believing woman. [At-Tabarani]
4. Rasoolullah (sallallahu alyhi wasallam) had said, "Almighty ALLAH s w t will, on the Day of Resurrection, resurrect certain groups of people in such a state that their faces will be radiant with light, they will be sitting on pulpits of pearls and others will envy their lot. They will neither be from among the Prophets nor from among the martyrs." somebody asked the Prophet (sallallahu alyhi wasallam) to let him have more details about these people, so that he may be able to recognise them. Rasoolullah (sallallahu alyhi wasallam) replied, "They will be the people who belong to different families and different places, but assemble at one place for the love of Almighty ALLAH s w t and are engaged in His Zikr."

5. Rasoolullah (sallallahu alyhi wasallam) said, "When you pass the gardens of Paradise, graze to your heart's content." someone asked, "O Rasoolullah! (sallallahu alyhi wasallam), what is meant by the gardens of Paradise?" He replied, "Gatherings for performing Zikr." What is meant is that if somebody is lucky enough to get access to such gatherings, he should take full advantage of this, as these are the gardens of Paradise on this Earth. The words, "graze to your heart's content", signify that, just as an animal grazing in a green pasture or garden does not give up grazing in spite of being driven or beaten by its owner. similarly a zaakir (one who practises zikr) should not get pulled away from the gatherings for zikr by the worldly anxieties and hindrances. The gatherings for zikr are likened to the gardens of Paradise, because just as there are no worries in the Paradise, similarly gatherings of zikr are safeguarded against every kind of calamity.

6. Rasoolullah (sallallahu alyhi wasallam) said, "One who is too weak to bear the strain of keeping awake at night (in the worship of Almighty ALLAH s w t), is too miserly to spend his wealth in the path of ALLAH s w t, and is too cowardly to take part in jihaaad, is advised to remain engaged in the Zikr of ALLAH s w t.

7. Rasoolullah (sallallahu alyhi wasallam) is reported to have said, "Practise zikr so excessively that people may regard you as maniac." It is stated in another hadith "Practise zikr so much that the hypocrite may regard you as insincere."

8. Rasoolullah (sallallahu alyhi wasallam) has said: "The following seven persons will be accommodated by ALLAH s w t in the shade of his Mercy on the day when there will be no other shade except His: (1)A just ruler (2) A young man who worships ALLAH s w t in his youth (3) A person whose heart yearns for the musjid (4) Those two persons who love, meet and depart only for the pleasure of ALLAH s w t. (5) A man who is tempted by a beautiful woman and refuses to respond for fear of ALLAH s w t (6) A person who gives alms so secretly that the charity of one hand is not known to the other hand. (7) A person who practises zikr of ALLAH s w t in solitude, so that tears flow of his eyes."
9. Rasoolullah (sallallahu alyhi wasallam) said, "An announcer will call out on the Day of judgement, 'Where are the wise ones?' People will enquire, 'Who are meant by the wise ones?' The reply will be, 'They are those who always remembered ALLAH s w t, whether sitting, standing or reclining, and pondered over the creation of the Heaven and the Earth, and would say, 'O ALLAH s w t! Thou hast not created all this in vain. We glorify Thee; save us from the fire of Hell.' Thereafter a flag will appear for them, and they will follow this flag and will be told to enter Paradise and stay for ever.'

Hadrat Ubaadah Bin Saamit (Radhiyallaho anho) narrates.'My dear friend the Prophet ('sallallahu alayhi wasallam') while enjoining upon me seven good practises said, "Do not ascribe anything as partner to ALLAH s w t, though you may be cut into pieces or burnt alive or crucified; do not forego salaat intentionally, lest you should get out of the fold of Islam; do not perpetrate disobedience of ALLAH s w t, lest you deserve His Wrath; and do not take to drinking, for that is the mother of all evils.'" In another hadith, Hadrat Abu Darda (Radhiyallaho anho) says, "My dear Prophet (sallallahu alyhi wasallam) warned me saying, 'Do not ascribe anything partner unto ALLAH s w t, though you may be cut into pieces or burnt alive or crucified; do not discard salaat intentionally, as ALLAH s w t is free from any obligation to a person who knowingly negleacts salaat; and do not take wine, for that is the key to all vices.'"

10. Narrated Abu Hurairah (Radhiyallaho anho) Allah's Messenger (sallallahu alyhi wasallam) said; "ALLAH s w t said, 'I will declare war against him who shows hostility to a pios worshipper of Mine. And the most beloved things with which My slave comes nearer to Me, is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing "NawafiL" till I love him. Then I become his sense of hearing with which he hears, and his sense of sight with which he sees, and his hand with which he grips, and his leg with which he walks; and if he asks Me, I will give him, and if he asks My Protection (Refuge), I will protect him; (i.e. give him My Refuge), and I do not hesitate to do anything as I hesitate to take the soul of the believer, for he hates death, and I hate to disappoint him." (sahih AlzBukhari, vol.8, Hadith No. 509).

11. Narrated Abu Musa AlzAshari: The Prophet (Sallallahu alyhi wasallam) started ascending a high place or a hill. A man (amongst his companions) ascended it and shouted in a loud voice. 'LA ILAHA ILLALLAH WALLAHU AKBAR'. (At that time) Allah's Messenger (sallallahu alyhi wasallam) was riding his mule. Allah's Messenger (sallallahu alyhi wasallam) said, "You are not calling upon a deaf or an absent one." and added, "O Abu Musa (or,Abdullah)! shall I tell you a sentence from the treasure of Paradise?" I said, "Yes." He said, "LA haula wala quw'wata ILLA BILLAH." (sahih Al-Bukhari, vol.8,Hadith No.418).

12. The Prophet (sallallahu alyhi wasallam) is reported to have said, "A person neglecting his salaat (even though he makes it up later) shall remain in hell for a period of one Haqb. A Haqb is equal to eighty years of three hundred and sixty days each, and a day in the Hereafter shall equal one thousand years of this world."
13. Narrated AL-Bara': A man was reciting surat Al-Kahf and his horse was tied with two ropes beside him. A cloud came down and spread over the man, and it kept on coming closer and closer to him till his horse started jumping (as if afraid of something). When it was morning, the man came to the Prophet (sallallahu alyhi wasallam) and told him of that experience. The Prophet (sallallahu alyhi wasallam) said, "That was As-Sakinah (tranquility or peace and reassurance along with angels), which descended because of (the recitation of) the QUR'AN." (sahih Al-Bukhari, vol.6, Hadith No. 531).

14. Narrated Abu Hurairah (Radhiyallaho anho) Allah's Messenger (sallallahu alyhi wasallam) said, "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (sahih Al-Bukhari, vol.8, Hadith No.135).

15. Ahadith on Virtues Of Kalimah Tayyabah :::: Rasoolullah (sallallahu alyhi wasallam) has said: "Whoever recites the following ten times will be rewarded with forty thousand virutes": LA ILAHA ILLALLAHU Wahidan Ahadan Samadan Lam Yat'takhiz Saahibatan Walaa Waladaw'wn walam Yakullahu Kufuwan Ahad"

16. Narrated Abu Hurairah (Radhiyallaho anho): The Prophet (sallallahu alyhi wasallam) said, "Angels come (to you) in succession by night and day, and all of them will get together at the time of Fajr and As'r Prayers. Then those who have stayed with you overnight, ascend to ALLAH s w t Who asks them (and He knows the answer better than them): "How have you left My slaves?" They reply, "We left them while they were praying and we came to them while they were praying." The Prophet (sallallahu alyhi wasallam) added: "If anyone of you says "Aameen" (during the prayer at the end of surat AL-FATIHA), and the angels in the Heaven say the same, and the two coincide, all his past sins will be forgiven." (sahih Al-Bukhari, Vol. 4, Hadith No.446)

17. "Whoever dies protecting his religion, he is a martyr; whoever dies protecting his wealth, he is a martyr; whoever dies protecting his family, he is a martyr; and whoever dies protecting his blood (i.e. his life), he is a martyr." (At-Tirmidhi #1421, Abu Dawud 4772, An-Nasa'i #4100 and Ibn Majah #2580)

18. Narrated Anas Bin Malik (Radhiyallaho anho) : The Prophet (Sallallaho alyhi wasallam) said, "Nobody Who Enters Paradise likes to go back to the world even if he got everything on the earth, except a martyr who wishes to return to the world so that he may be martyred ten times because of the honour and dignity he recieved (from Allah)." (sahih Al-Bukhari, Vol.4, Hadith No. 72)
19. Hadrat Ali (Radhiyallaho anho) narrates that he heard the Prophet (sallallaho alyhi wasallam) saying:”
Every Muslim who visits a Muslim patient in the morning, is prayed for, by 70,000 angels till the night
comes and if he visits him at night, is prayed for by 70,000 (seventy thousand) angels till the dawn comes
and (above that) he is given a garden in jannah (paradise)”(Tirmidhi: 969)

20. Hadhrat 'Aa'isha (Radhiyallaho anha) Narrates that Rasoolullah 'sallallaho alyhi wasallam' Once said,
"One who is well versed in the Qur'an will be in the company of those angels who are scribes, noble and
righteous; and one who falters in reading the Qur'an, and has to exert hard for learning, gets double the
reward." {subhaN ALLAH}

21. Hadhrat Abu Hurairah (Radhiyallaho anho) Narrates that Rasoolullah 'sallallaho alyhi wasallam' said,
"Never do a people collect in one of the houses of Allah (Mosque) reciting the Qur'an and reading it out to
one another, but sakeenah (Tranquillity) descends upon them, Rahmat (mercy) enshrouds them, the angels
throng around them and Almighty Allah mentions them, in the assembly of angels."

22. Hadhrat Abu Hurairah (Radhiyallaho anho) narrates that Rasoolullah 'sallallaho alyhi wasallam' said,
"Almighty Allah s w t never gives attention so much to anything as He does to the voice of a Prophet
reading the Qur'an in a sweet tone." {{It has been mentined earlier that Almighty Allah s w t devotes special
attention to the recitation of Qur'an, which is His own word.Since Prophets meticulously observe all the
rules of reverence in reading the Qur'an. Allah's listening to them with greater attention is evident. And the
sweetness of voice itself adds to the embellishment. As for people other than Prophets, their recitation
attracts Divine attention according to the standard of its excellence.

23. Narrated Shaddad bin Aus 'Radhiyallaho anho'; The Prophet 'sallallaho alyhi wasallam' said, "The most
superior way of asking for forgiveness from Allah s w t is: Allahumma Anta Rab'bi, La Ilaha Illa Anta. Anta
Khalaqtani wa Ana 'Abduka, wa Ana Ala Ahdika wa wa'dika mastata' tu. A'udhu bika min sharri ma sana'tu,
abu'u laka bini'matika 'alaiya, wa abu'u laka bidhanbi faghfirli fa innahu la yaghfiru adhdhunuba Illa
Anta."
(O Allah s w t, You are My Lord! None has the right to be worshiped but You. You created me and I
am Your slave, and I am faithful to my convenant and my promise (to You) as much as I can. I seek refuge
with You from all the evil I have done. I acknowledge before You all the blessings You have bestowed upon
me, and I confess to You all my sins. So I entreat You to forgive my sins, for nobody can forgive sins
except You.) The Prophet 'sallallaho alyhi wasallam' added : 'If somebody recites it during the day with firm
faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if
somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of Paradise." (sahih Al-bukhari, Vol.8, Hadith No.318).

24. A sahabi once said, "O Rasoolullah, (sallallaho alyhi wasallam), I know that the commandments of shariah are many, but of these tell me the one that I may practise assiduously throughout my life." The Prophet,(sallallaho alyhi wasallam), replied, "Keep your Tongue always moist (i.e. busy) with the Zikr of ALLAH s w t." According to another hadith, Hazrat Mu'aaz (Radhiyallaho anho) has said, "Once at the time of my departure from Rasoolullah (sallallaho alyhi wasallam), I asked him to advise me of that action which is most pleasing to Almighty ALLAH: whereupon he replied, "At the time of your death, Your tongue should be busy with Zikr Of Almighty ALLAH."

25. Rasoolullah 'sallallaho alyhi wasallam' said, "On the day of judgement, ALLAH s w t will select a man from my ummat and will call him in the presence of all mankind, and then 99 registers of his misdeeds, each register as long as one can see, will be opened before him. He will then be asked if he denies anything recorded in his accounts of deeds, or whether the angels who were appointed to record his deeds had been unjust to him in any respect. He will reply in the negative (i.e. he will neither deny anything nor blame the angels for any injustice to him). Then ALLAH s w t will ask him if he can justify his misdeeds, but he will submit that he has no excuse to offer. Then ALLAH s w t will say 'Well there is indeed one virtue to your credit.' Today no injustice will be done to you. Then a small piece of paper with the Kalimah (F)ASH'HADUAN LA ILAHA ILLALLAHU WA ASH HADU ANNA MUHAMMADAN ABDUHU WA RASOOLUH (F) written on it will be handed over to him, and he will be asked to go and get it weighed. He will submit that this small piece of paper will be of little avail as against so many lengthy registers. ALLAH s w t will say, "This registers will be placed in one pan and the piece of paper in another pan. The pan with the register will fly up in the air on account of the excessive weight of that piece of paper. The fact is that nothing is weightier than the name of ALLAH s w t.

26. Narrated Abu Musa 'Radhiyallaho anho': The Prophet 'sallallaho alyhi wasallam' said, "Whoever Loves the Meeting with ALLAH s w t, ALLAH s w t too Loves the Meeting with him; and whoever hates the Meeting with ALLAH s w t, ALLAH s w t too hates the Meeting with him." (sahih Al-Bukhari, Vol.8, Hadith No.515)

27. Narrated Jabir Bin AbdULLAH Radhiyallaho anho: The Prophet 'sallallaho alyhi wasallam' used to stand by a tree or a date-palm on Friday. Then an Ansari woman or man said, "O ALLAH's Messenger! shall we make a Pulpit for you?" He Replied, "If you wish." So they made a pulpit for him and when it was Friday, he proceeded towards the Pulpit [for delivering KHUTBAH (religious talk)]. The date-palm cried like a child! The Prophet 'sallallaho alyhi wasallam' descended (from the pulpit) and embraced it while it
continued moaning like a child being quietened. The Prophet 'sallallaho alyhi wasallam' said, "It was crying for (missing) what it used to hear of religious knowledge given near it." (sahih Al-Bukhari, Vol.4, Hadith No.784).

28. Narrated Abu Hurairah 'Radhiyallaho anho': ALLAH'S Messenger 'sallallaho alyhi wasallam' said, "Whoever says, 'SubhanALLAHHi wabi Hamdihi', one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea." (sahih Al-bukhari, Vol.8, Hadith No.414).

29. Narrated Abu Hurairah 'Radhiyallo anho': ALLAH'S Messenger 'sallallaho alyhi wasallam' said, "Whoever says "La Ilaha ILLALLAHO Wahdaho La Sharika Laho, Lahlul-Mulku wa Lahlul-Hamdu Wa Huwa Ala Kulli Shai'in Qadir,"* One hundred times will get the same reward as given for manumitting ten slaves; and one hundred good deeds will be written in his accounts, and one hundred sins will be deducted from his accounts, and it (his saying) will be shield for him from satan on that day till night, and nobody will be able to do a better deed except the one who does more than he." (sahih Al-bukhari, Vol.8, Hadith No.412).

30. The Prophet Esa Alyhis'salaam had said: The deeds of the Ummat of Hadhrat Muhammad Mustafa 'sallallaho alyhi wasallam' would be reckoned weightiest, on the day of Judgement, because their tongues are accustomed to the recitation of a Kalimah, which was found too hard by the Ummats of other Prophets and this Kalimah is 'LA ILAHA ILLALLAH'.

31. As narrated by Hadhrat Abu bakar 'radhiyallaho anho' RasoolULLAHH 'sallallaho alyhi wasallam' had said: "Recite 'LA ILAHA ILLALLAHH' and Istighfaar as frequently as u can, because shytaan says:"I ruin the people by inclining them to commit sins but they frustrate me through their recitation of 'LA ILAHA ILLALLAHH' and Istighfaar. When I find this so, I mislead them to indulge in bid'ath and thereby make them follow there base desires in the belief that they are still on the right path."

32. RasoolULLAHH 'sallallaho alyhi wasallam' says: "Whosoever professes sincere belief in 'LA ILAHA ILLALLAHH MUHAMMAD-UR-RASOOLULLAHH ~ sallallaho alyhi wasallam' at the time of his death, shall certainly enter Paradise." According to another hadith, "He shall certainly be pardoned by Almighty ALLAHH s w t."
33. RasoolULLAH 'sallallaho alyhi wasallam' said: "there are obstacles in the way of every action before it reaches Almighty ALLAHH s w t, but recitation of "LA ILAHA ILLALLAH' and the prayer of a father in favour of his son go up to Him unchecked."
Note: Going unchecked upto Almighty ALLAHH s w t means that these two actions are accepted without any delay. Whereas there are intermediate stages for other deeds before they reach ALLAHH s w t, these two things go to Him directly.

34. RasoolULLAH sallallaho alyhi wasallam said: "After Hadhrat Aadam (Alyhis'salam) happened to commit the mistake as a result of which he was transferred from Paradise to this Earth, he used to spend all his time in weeping, praying and repenting, and once he looked up towards the heaven and prayed: "O'ALLAHH! I beg Thy Forgiveness in the name of Muhammad (sallallho alyhi wasallam)." "Who is Muhammad 'sallallaho alyhi wasallam?" came the enquiry through Divine revelation. He replied: 'When you had created me, I saw the words LA ILAHA ILLALLAH MUHAMMAD-UR-RASOOLULLAH written on your Arsh, and since then I believed that no human being is superior to Muhammad 'sallallaho alyhi wasallam', whose name appeared along with yours." In reply, it was revealed, "He is to be the last of all the Prophets, and will be your descendant. If he were not to be created, you would not have been created."

35. The Prophet 'sallallho alyhi wasallam' said: "O'ALLAHH s w t, Don't allow the enemy or the jealous one to rejoice at my misfortune"

36. RasoolULLAH 'sallallaho alyhi wasallam' said: Almighty ALLAH will order on the Day of Judgement: "Take out of Hell all persons who professed 'LA ILAHA ILLALLAH' and who had an iota (smallest possible amount) of Imaan in their hearts; take all those who recited 'LA ILAHA ILLALLAH' or remembered Me in any way or feared Me on any occasion"

37. Hadhrath Juwairiah (Radhiyallaho anha) related, "When RasoolULLAH 'sallallaho alyhi wasallam' left my house for the morning prayer, I was sitting on the Prayer-mat (busy in ALLAH's Zikr). When he came back after Chaasht prayer (just before midday), I was still sitting in the same position. He asked me whether I had continued in that position right from the time he left in the morning, I replied in the affirmative. He then said, "After I left you, I recited four KALIMAHS Three times which, if compared to all that you have recited since the morning will be found to outweigh it. These Kalimahs are: "SubhanALLAHHi wabi Hamdihi Ad'ad Qalqihee wa riza Nafsihee wa Zinata Arshi'hi wa Midaada Kalimaatihee >> Glory and praise be to ALLAH s w t equal in number to his creation, according to his will and pleasure, equal in weight to His Arsh and equal in dimensions To His world."
38. Abu Hurairah reported that whenever the Prophet, peace be upon him, was faced with a serious difficulty, he would raise his head to the sky and supplicate, “Subhan-Allah al-'Azim (glory be to Allah, the Mighty).” And when he implored seriously and strongly, he would say “Ya Hayyu, Ya Qayyum (O the Living, the Eternal One).”

(ya hayyu ya qayyom birahmatika astagheez = O the Living, O the Eternal, We seek help in Your grace)

39. Hadhrat Abu Zar 'Radhiyallaho anho' reports that RasoolULLAH 'sallallaho alyhi wasallam' said: "You cannot turn to ALLAHH s w t and gain nearness to Him with anything superior to that which directly proceeded from Him, i.e, the Holy Qur'an."

40. Narrated Abu Hurairah 'Radhiyallaho anho': ALLAH's Messenger 'sallallaho alyhi wasallam' said, "If the people knew (the reward for) pronouncing the Adhan and for standing in the first row (in congregational prayers) and found no other way to get that except by drawing lots they would draw lots, and if they knew (the reward of) the Zuhr prayer (in the early moments of its stated time) they would race for it (go early) and if they knew (the reward of) Isha and Fajr (night and morning) prayers in congregation, they would come to offer them if they had to crawl." (Sahih Al-Bukhari, Vol 1, Hadith No.589)

41. Hadhrath Abu Hurairah (Radhiyallaho anho) reports that RasoolULLAH (sallallaho alyhi wasallam) said, "Whoever listens to one ayat of the Holy Qur'an, there is written for him a twofold virtue, and whoever recites it (one ayat), it shall be noor for him on the Day of judgement."

42. Narrated Aishah (Radhiyallaho anha) The Prophet 'sallallaho alyhi wasallam' said: The deeds of the following three persons are not recorded by the Pen: 1. A sleeping person till he wakes up, 2. A child till he reaches the age of puberty, 3. An insane person till he becomes sane.

43. Narrated Abu Hurairah (Radhiyallaho anho): ALLAH'S Messenger 'sallallaho alyhi wasallam' said, "Beware of suspicion, for suspicion is the worst of tales; and do not look for others faults, and do not do spying on one another, and do not practice Najash* and do not be jealous of one another and do not hate one another, and do not desert (stop talking to) one another. And O' ALLAH s wt's Worshippers! Be Brothers!" (sahih Al-Bukhari, Vol. 8, Hadith nO.92). {'Najash" means to offer a high price for something in order to allure another customer who is interested in the thing."}
44. Narrated Abu Hurairah 'Radhiyallaho anho': The Prophet (Sallallaho alyhi wasallam) said, "Everyday two angels come down from Heaven and one of them says, O' ALLAH swt! Compensate every person who spends in your cause, 'and the other (angel) says, O' ALLAH swt! Destroy every Miser." (sahih Al-Bukhari, Vol. 2, Hadith No, 522)

45. Ibn Salman says that he heard one of the companions of the Holy Prophet (sallallaho alyhi wasallam) narrating, 'when he had won the battle of Khaibar, we began to buy and sell among ourselves the booty that had fallen to our lot. One of us went to Hoply Prophet 'sallallaho alyhi wasallam' and said, 'O, A postle of ALLAH swt, no one else has earned so much profit as i have obtained in today's trade.' How much did you earn? asked the Prophet (sallallaho alyhi wasallam). He replied, 'I kept on selling and buying till I earned a net profit of three hundred 'Ooqiyyah' of silver.' The Prophet (sallallaho alyhi wasallam) said, "Shall I inform you something better than that?" He exclaimed, 'Do tell me, O, Prophet of Allah!' The Prophet (sallallaho alyhi wasallam) remarked "Two Rakaats nafl after (fardh) salaat."{{{{subhanALLAH}}}}

46. Narrated Abu Hurairah Radhiyallaho anho: ALLAH'S Messenger 'Sallallaho Alyhi Wasallam' said: "ALLAH swt said, 'The son of Adam annoys Me for he abuses Ad-Dhar*(Time) though I am Ad-Dhar(Time); in My Hands are all things, and I cause the revolution of day and night." (Sahih Al-Bukhari, Vol.6, Hadith No.351). *'I am Ad-Dhar' means 'I am the creator of Time, and I manage the affairs of all creation including Time.' One should not attribute anything whether cheerful or disastrous to Time for everything is in the Hands of ALLAH swt and only He is the Disposer of everything.

47. Narrated Abu Musa Radhiyallaho anho: ALLAH'S Messenger 'Sallallaho Alyhi Wasallam' said, "Many amongst men reached (the level of) perfection but none amongst the women reached this level except Asiyah 'Radhiyallaho anha', Pharaoh's wife, and Maryam 'Radhiyallaho anha' the daughter of 'Imran. And no doubt, the superiority of Aishah 'Radhiyallaho anha' to other women is like the superiority of Tharid(i.e. a meat and bread dish) to other meals." (Sahih Al-Bukhari, Vol.4, Hadith No.623)

48. Narrated Ibn Abbas 'Radhiyallaho anho': The Prophet 'Sallallaho Alyhi Wasallam' said, "No good deeds done on other days are superior to those done on these (first ten days of Dhul-Hijjah)." Then some Companions of the Prophet 'Sallallaho Alyhi Wasallam' said, "Not even Jihad?" He replied, "Not even Jihad, except that of a man who does it by putting himself and his property in danger (for ALLAH swt's sake) and does not return with any of those things." (Sahih Al-Bukhari, Vol.2, Hadith No.86).
49. Hazrath Umar Radhiyallaho anho said: "Take account of yourselves before it is taken for you. Weigh your deeds before they are weighed for you (i.e. on the Day of Judgement) and beautify yourselves with good deeds for the great display (on the Day of Judgement)."

50. Hadhrat Abu Hurairah 'Radhiyallaho anho' narrates that he heard the Prophet 'Sallallaho Alyhi Wasallam' saying, "I wish I could ask the boys to collect a huge quantity of firewood for me, and then I should go around and set fire to the dwellings of those who say their salaat at their own houses without any excuse."

The Prophet 'Sallallaho Alyhi Wasallam', who was most kind and merciful towards his followers and was greatly pained to see them even in a little trouble, gets offended so much that he is ready to set fire to the houses of those who are content with saying salaat at their houses. 75. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - "Messenger of God, who is most deserving of friendly care from me?" He (peace and blessings of Allah be upon him) replied, 'Your mother.' He asked who came next, and He (peace and blessings of Allah be upon him) replied, 'Your mother.' He asked who came next and He (peace and blessings of Allah be upon him) replied, 'Your mother.' He asked who came next and He (peace and blessings of Allah be upon him) replied, 'Your father.'"

51. Prophet Muhammad 'Sallallaho Alyhi Wasallam' said, "It is not allowable for a man to come in between two people without their permission."

52. Prophet Muhammad - "There are six good qualities which one believer should display to another; he should visit him when he is ill, be present when he dies, accept his invitation when he gives one, salute him when he meets him, say 'God have mercy on you' when he sneezes and act sincerely towards him whether he is absent or present."

53. Narrated An-Numan bin Bashir 'Radhiyallaho Anho': I heard Allah swt's Messenger 'Sallallaho Alyhi Wasallam' saying, "Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the Hima (Private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Hima and the Hima of Allah swt on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart." (Sahih Al-Bukhari, Vol.1, Hadith No.49).
54. Narrated 'AbdULLAH 'Radhiyallaho anho': Allah's Messenger 'Sallallaho Alyhi Wasallam' said, "The keys of the unseen are five: Verily Allah! With Him (Alone) is the Knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah swt is All-knowing, Well-Acquainted with all things." (V31:34). (Sahih Al-Bukhari, Vol.6, Hadith No. 151)

55. Narrated 'AbdULLAH bin 'Amr 'Rahiyallaho anho': A man asked the Prophet 'Sallallaho Alyhi Wasallam', "What sort of deeds (or what qualities) of Islam are good?" The Prophet 'Sallallaho Alyhi Wasallam' replied, "To feed (the poor) and greet those whom you know and those whom you do not know."(Sahih Al-Bukhari, Vol.1, Hadith No.11).

56. Narrated 'Aun bin Abu juhaifa Radhiyallaho anho': My father bought a slave who practised the Profession of cupping. (My father broke the slave's instruments of cupping). I asked my father why he had done so. He replied, "The Prophet 'Sallallaho Alyhi Wasallam' forbade the acceptance of the price of a dog or blood, and also forbade the profession of tattooing, or getting tattooed and recieving or giving Riba (usury), and cursed the picture-makers." (Sahih Al-Bukhari, Vol.3, Hadith No.299).

57. Hadith: "He is not a believer who eats to his fill, while his neighbor is hungry." (Tabarani).

58. Narrated Anas bin Malik 'Radhiyallaho anho': The Prophet 'Sallallaho Alyhi Wasallam' used to say, "O Allah swt! I seek refuge with you from helplessness, laziness, cowardice and senile Old age; I seek refuge with you from fitan (trials and afflictions) of life and death and seek refuge with you from punishment in the grave." (Sahih Al-Bukhari, Vol. 4, Hadith No.77).

59. Narrated AbdULLAH bin Umar 'Radhiyallaho anho': I heard Allah swt's Messenger 'Sallallaho Alyhi Wasallam' saying, "People are just like camels: out of one hundred, one can hardly find a single camel suitable to ride." (Sahih Al-Bukhari, Vol. 8, Hadith No. 505).

60. Narrated Ibn Umar 'Radhiyallaho anho': The Prophet 'Sallallaho Alyhi Wasallam' said, "For every betrayer (perfidious person) a flag will be raised on The Day of Resurrection, and it will be announced (publicly): 'This is the betrayal (perfidy) of so-and-so, the son of so-and-so." (Sahih Al-Bukhari, vol.8, Hadith No. 196).
61. Narrated Jubair bin Mut'im 'Radhiyallaho anho': Allah swt's Messenger 'Sallallaho Alyhi Wasallam' said, "I have five names: I am Muhammad and Ahmad; I am Al-Mahi through whom Allah swt will eliminate Al-kufr (infidelity); I am Al-Hashir who will be the first to be Resurrected, the people being resurrected thereafter; and I am also Al-Aqib (i.e. there will be no prophet after me)." (Sahih Al-Bukhari, Vol. 4, Hadith No. 732).

62. Narrated Abu-Sa'id 'Radhiyallaho anho': I heard The Prophet 'Sallallaho Alyhi Wasallam' saying, "Allah swt will lay 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 themselves in the world for showing off and for gaining good reputation. such a one will try to prostrate himself (On the day of judgement) but his back (bones) will become a single (vertebra) bone (so he will not be able to prostrate)." (Sahih Al-Bukhari, Vol. 6, Hadith No. 441).

63. A person came to the Prophet 'Sallallaho Alyhi Wasallam' and said: "O Prophet of Allah swt! I love you so much."The Prophet 'Sallallaho Alyhi Wasallam' said: "Think before you say this."The Person: "I have already given thought. I love you very much, O, Prophet of Allah swt."The Prophet 'Sallallaho Alyhi Wasallam': "Think Once again before you declare such a thing."The Person: "I still Love you very much, O, Prophet of Allah swt."The Prophet 'Sallallaho Alyhi Wasallam' said: "Well, if you are sincere in what you say, then be prepared to face privation and want coming to you from all directions, for it pursues all those who Love me, as swiftly as water running down-stream." (That is why we find the 'Sahaba RaziAllahu Ta'alaa anhu Ajmaa'een living mostly a life of poverty. Similarly the eminent Muhaddathin, Sufi's and theologians lived hand to mouth throughout their Life).

64. “Once Prophet Muhammad 'Sallallaho Alyhi Wasallam' was asked, 'O Apostle of God!' How many times are we to forgive our servant's faults?' He was silent. Again the questioner asked, and Muhammad 'Sallallaho Alyhi Wasallam' gave no answer. But when the man asked a third time, he said, 'Forgive your servants seventy times day.'”

65. “To spend more time in learning is better than spending more time praying; the support of religion is abstinence. It is better to teach knowledge one hour in the night than to pray all night.”

66. “An hour's contemplation is better than a year's adoration.”
67. Prophet Muhammad 'Sallallaho Alyhi Wasallam' said - “They will enter the Garden of Bliss who have a true, pure, and merciful heart.”

68. Prophet Muhammad 'Sallallaho Alyhi Wasallam' said - “Ye follower of Muhammad, I swear by the Lord, if ye did but know what I know of the future state, verily ye would laugh little and cry much.”

69. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “It is your own conduct which will lead you to reward or punishment, as if you had been destined therefor.”

70. Prophet Muhammad - “Muhammad said, 'That person will not enter Paradise who hath one atom of pride in his heart.' And a man present said, 'Verily, a man is fond of having good clothes and good shoes.' Lord Muhammad said, 'God is Beauty and delighteth in the beautiful; but pride is holding man incontempt.”

71. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “The proud will not enter Paradise, nor a violent speaker.”

72. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “The key of Paradise is Prayer, and the key of prayer is ablution.”

73. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “O Lord! Keep me alive a poor man, and let me die poor; and raise me amongst the poor.”

74. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “Some poetry is dressed in knowledge and art.”

75. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “A man is bound to do good to his parents, although they may have injured him.”
76. Prophet Muhammad - “I and the guardian of orphans (whether the orphan be of his near or distant relations, or of strangers) will be in one place in the next world; like my two fingers, nearly touching each other.”

77. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “Muhammad 'Sallallaho Alyhi Wasallam' slept upon a mat, and got up very marked on the body by it: and someone said, 'O Messenger of God! If thou hadst ordered me, I would have spread a soft bed for thee.' Lord Muhammad 'Sallallaho Alyhi Wasallam' said, 'What business have I with the world? I am a man on horseback, who standeth under the shade of a tree, then leaveth it.'”

78. Hazrt Abu Zar 'Radhiyallaho anho' says that he requested RasoolULLAH 'Sallallaho Alyhi Wasallam' to give him some lasting advice. RasoolULLAH 'Sallallaho Alyhi Wasallam' said, "Cultivate the fear and reverence of Allah swt in your Heart, because this is the root of all virtuous deeds." I asked him to add something more and he said, "stick to the reading of the Qur'an, because it is a noor in this Life and a provision in the hereafter."

79. Prophet Muhammad 'Sallallaho Alyhi Wasallam' has said - “Avoid envy, for envy devours good deeds just as fire devours fuel.”

80. Prophet Muhammad - “A Muslim has five duties towards another Muslim; to return a salutation, visit the sick, follow funerals, accept an invitation and say 'God have mercy on you' when one sneezes.”

81. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “A man is granted supplication provided he does not ask for anything sinful or for breaking ties of relationship.”

82. Prophet Muhammad 'Sallallaho Alyhi Wasallam' said: - “No judge must give judgment between two people when he is angry.”

83. Narrated Aisha 'Radhiyallaho anha': The Prophet 'Sallallaho Alyhi Wasallam' said, "The most hated person to Allah swt is the one who is most quarrelsome of the opponents." (Sahih Al-Bukhari, Vol.3, Hadith No.637).
84. Narrated Abu Umamah 'Radhiyallaho anho': Allah's Messenger 'Sallallaho Alyhi Wasallam' said: "(a) I guarantee a home in Paradise for a person who gives up arguments and disputes even if he is on the truth. (b) And [I (also) guarantee] a home in the middle of Paradise for a person who gives up lying (false statements) even while joking. (c) And [I (also) guarantee] a home in the highest part of Paradise for a person who has a high standard of character." (This Hadith is Quoted by Abu Dawud, At-Tirmidhi, Nasa'i and Ibn Majah).

85. Prophet Muhammad 'Sallallaho Alyhi Wasallam' - “There are three signs of a hypocrite: when he speaks he speaks lies, when he makes a promise he breaks it, and when he is trusted he betrays his trust.”

86. Prophet Muhammad (SAW) said: “Indeed Allah is Beautiful and He loves beauty.” In other place he (SAW) says: “A believer is beautiful because Allah has given him beautiful characters.”

87. Narrated Ibn Abbas:When the Prophet got up at night to offer the Tahajjud prayer, he used to say: Allahuhamma lakal-hamd. Anta qayimus-samawati wal-ard wa man fihinna. Walakal-hamd, Laka mulkus-samawati wal-ard wa man fihinna. Walakalhamd, anta nurus-samawati wal-ard. Walakalhamd, anta-l-haq wa wa'duka-l-haq, wa liqa'uHaq, wa qualuka Haq, wal-jannatu Han wannaru Haq wannabiyuna Haq. Wa Muhammadun, sallalahu'alaihi wasallam, wa was-sa'atu Haq. Allahumma aslamtu Laka wabika amantu, wa 'Alaika tawakkaltu, wa ilaika hakamtu faghfir li ma qaddamtu wama akhzkhartu wama aszrartu wama'a lantu, antazlzmuqaddim wa antazlzmu akhzkhir, la ilaha illa anta (or la ilaha ghairuka). (O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, And whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth And whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the truth, And to meet You is true, Your Word is the truth And Paradise is true And Hell is true And all the Prophets (Peace be upon them) are true; And Muhammad is true, And the Day of Resurrection is true. O Allah ! I surrender (my will) to You; I believe in You and depend on You. And repent to You, And with Your help I argue (with my opponents, the non-believers) And I take You as a judge (to judge between us). Please forgive me my previous And future sins; And whatever I concealed or revealed And You are the One who make (some people) forward And (some) backward. There is none to be worshipped but you . Sufyan said that 'Abdul Karim Abu Umaiya added to the above, 'Wala haula Wala quwata illa billah' (There is neither might nor power except with Allah).
88. Narrated 'Ali bin Abi Talib: One night Allah's Apostle came to me and Fatima, the daughter of the Prophet and asked, "Won't you pray (at night)?" I said, "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." When I said that, he left us without saying anything and I heard that he was hitting his thigh and saying, "But man is more quarrelsome than anything." (18.54)

89. Hadhrat Rabiah Aslami 'Radhiyallaho anho' narrates: "Once I had some argument with Abu Bakr 'Radhiyallaho anho', during which he uttered a word that I did not like. He realized it immediately and said to me 'Brother, please say that word back to me in retaliation.' I refused to do so. He persisted, and even spoke of referring the matter to the Prophet 'Sallallaho Alyhi Wasallam', but I did not agree to utter that word. He got up and left me. A few people of my clan remarked, 'Look! how strange! The person does wrong to you and, on the top of that, he threatens to complain to the Prophet 'Sallallaho Alyhi Wasallam'. I said, Do you know who he is. He is Abu Bakr 'Radhiyallaho anho'. To displease him is to displease Prophet 'Sallallaho Alyhi Wasallam' and to displease the Prophet 'Sallallaho Alyhi Wasallam' is to displease Allah 'Subhanahu wa ta'ala', and if Allah 'Subhanahu wa ta'ala' is displeased then who can save Rabiah from ruin?' I went to the Prophet 'Sallallaho Alyhi Wasallam' and narrated the whole story to Him. He said, 'You were quite right in refusing to utter that word. But you could have said this much in reply: 'O, Abu Bakr 'Radhiyallaho anho' May Allah 'Subhanahu wa ta'ala' forgive you!' @@ Look at the fear of Allah 'Subhanahu wa ta'ala' in Hadhrat Abu Bakr 'Radhiyallaho anho'! He is so anxious to clear his accounts in this world that no sooner has a slightly unpleasant word been addressed by him to a person, than he regrets it and requests him to say that word back to him in retaliation. He is so particular in this, that he threatens to have the retaliation done through the intervention of the Prophet 'Sallallaho Alyhi Wasallam'. We are in the habit of saying offensive words to others, but we fear neither the retaliation nor the reckoning in the Hereafter. @@

90. Hadhrat Abu Zar 'Radhiyallaho anho' reports that RasoolULLAHH 'Sallallaho Alyhi Wasallam' said, "You cannot turn to Allah swt and gain nearness to Him with anything superior to that which directly proceeded from Him, i.e., the Holy Qur'an."

91. Hadhrat Abu Huraira 'Radhiyallaho anho' reports that RasoolULLAHH 'Sallallaho Alyhi Wasallam' said, "Whoever listens to one aayat of the Holy Qur'an, there is written for him a twofold virtue, and whoever recites it (one aayat), it shall be noor for him on the Day of judgement." {SubhanAllah Hil A'zeem}

92. Abu Musa (May Allah be pleased with him) is reported to have said that Allah's Messenger (May the peace and blessing of Allah be upon him) said: "Three (types of people) will not enter Paradise: (1) The habitual wine (alcohol) drinker; (2) The believer in sorcery (and astrology is among it); (3) The one who severs blood relations."[Ahmad, and Ibn Hibban has mentioned this Hadith in his Sahih].
93. Ibn Abbas (May Allah be pleased with him) said: "Whoever loves for the sake of Allah, and hates for the sake of Allah, and befriends for the sake of Allah and shows enmity for the sake of Allah, would get Allah's friendship. Without abiding by this, no one can get the real taste (sweetness) of Iman (Belief) though he may have been a frequent offerer of prayer (Saifit) and fasts. Today people keep relationship, and love only for some worldly reason but this will not provide them any benefit (on the Day of Judgement)." [Ibn Jarir (May Allah be pleased with him) mentioned this Hadith.]

94. "The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Verses (this Qur'an) are recited unto them, they (i.e., the verses) increase their Faith; and they put their trust in their Lord (Alone)."

95. Narrated Ibn Abbas (May Allah be pleased with him) Allah's Messenger (May the peace and blessing of Allah be upon him) was asked concerning major sins then he (May the peace and blessing of Allah be upon him) said, "(1) Associating others with Allah; (2) To lose hope of relief from Allah and (3) Thinking oneself secure from the Plan of Allah."

96. "And whosoever believes in Allah, He guides his heart [to the true Faith with certainty i.e. what has befallen him was already written for him by Allah from the Qadar (Divine Preordainment)] and Allah is the All-Knower of everything." (64:11)

97. Alqama'h (May Allah be pleased with him) said: "He (the person referred to in the foregoing verse) is the man who, when struck by an affliction, knows that it is from Allah, accepts it and submits to Him."

98. At- Tirmidhi reported that the Prophet (May the peace and blessing of Allah be upon him) said: "The greatness of the reward is tied to the greatness of the trial. When Allah loves a people, He puts them to the trial. Whoever is acceptant of it will have Allah's acceptance and whoever is displeased and unacceptant with it will gain Allah's displeasure."

99. Ahmad reported the following Marfu' Hadith from Abu Sa'id (Al-Khudri (May Allah be pleased with him)) that the Prophet (May the peace and blessing of Allah be upon him) said: "Shall I not tell you what I fear for you more than the false Messiah?" The Companions (May Allah be pleased with him) said, "Indeed,
O Messenger of Allah," He said, "Inconspicuous Shirk, as, when a person improves his rendering of the Salat when he knows that others are watching."

100. In one Hadith The Prophet (S.A.W.) is reported to have stated that .."He is not of us, who is not affectionate to those who are younger than him and is not respectful to those who are older."

101. It is related by Anas (RA.) that the Prophet of Allah (PBUH) said .. "For the young man who will honor an old man because of his age, Allah will appoint men who will honor him in his old age."This Hadith explains that, although the reward for showing good manners and respect to one's elders will be in the Hereafter, the Almighty bestows His favors to such people in this world too.

102. There are so many sayings of the Holy prophet Muhammad 'Sallallaho Alyhi Wasallam' enjoining Salaat and explaining its virtues. A few Quotations are mentioned below ..
1. "Salaat was the first and the foremost thing ordained by Allah swt, and it shall be the first and the foremost thing to be reckoned for on the Day of Judgement".
2. "Fear Allah swt in the matter of salaat! Fear Allah swt in the matter of salaat! Fear Allah swt in the matter of salaat!"
3. "Salaat intervenes between man and shirk."
4. "Salaat is the mark of Islam. A person who says his salaat at the fixed hours with sincerity and devotion, observing all its regulations including the Mustahabbaat, is surely a Mo'min."
5. "Of all things that have been ordained by Allah swt, Imaan and Salaat are most valued. If there were any other thing better than Salaat, then Allah swt would have ordained it for His angels, some of whom are always in ruku'h and others in sajda'h."
6. "Salaat is the pillar of Islaam."
7. "Salaat abases the Devil."
8. Salaat is the light of a Mo'min."
9. "Salaat is the best Jihaad."
10. "Allah swt keeps relenting towards a person so long as he is engaged in salaat."
11. "When a calamity befalls us from the Heaven, people frequenting the Mussjid are spared and saved."
12. "If some major sins of a Muslim land him in Hell, the fire would not burn those parts of his body which have touched the ground while he was in Sajda'h during Salaat."
13. "Fire has been forbidden to touch those parts of the body which touch the ground while performing the Sajda'h."
14. "Of all practises, salaat made at fixed hours is most Loved by Allah swt." 
15. "Allah swt likes most the posture of a person when he is in sajda'h, pressing his head on the ground in humility." 
16. "A person in sajda'h is nearest unto Allah swt."
17. "Salaat is a key to Paradise."
18. "When a person stands in salaat the gates of Paradise are let open and all the veils between him and Allah swt are lifted (provided that he spoils not his salaat by coughing etc)."
19. "A person in salah (so to say) knocks at the door of the sovereign lord, and the door is always opened for him who knocks."
20. "The position of salah in Islam is as the position of the head in a body."
21. "Salah is the light of the Heart. Let those who wish enlighten their Hearts (through Salah)."
22. "If a person wishes to have his sins forgiven by Allah swt, he should perform the wudu properly, offer with devotion two or four rakaa'ts of fardh or Naf'il and then pray to Allah swt. Allah swt will forgive him."
23. "Any strip of earth, on which Allah swt is remembered in salah, takes pride over the rest of the Earth."
24. "Allah swt accepts the prayer of a person who prays to him after performing two rakaa'ts of salah. Allah swt grants him what he prays for, sometimes immediately and sometimes (in his own interest) later."
25. "A person who performs two rakaa'ts of salah in seclusion, where nobody except Allah swt and His angels see him, receives a writ of deliverance from the fire of Hell."
26. "Grant of one prayer (wish) becomes due to a person from Allah swt after each fardh salah performed by him."
27. "Fire of Hell is forbidden and the Paradise becomes due to a person who performs his wudu properly and says his salah conscientiously, according to its regulations."
28. "The Devil remains scared of a Muslim so long as he is particular about his salah, but no sooner does he neglect it than the Devil gets a hold upon him and aspires for success in seducing him."
29. "Salah at its early hours is the most excellent practice."
30. "Salah is the offering of the pious."
31. "Salah at its early hours is a practice more liked by Allah swt."
32. "At dawn, some people go to the Musjid and some to the market. Those going to the Musjid are the flag-bearers of Imaan and those leaving for the market are the flag-bearers of the Devil."
33. "The four rakaa'ts before Zuhr have the same reward as the four rakaa'ts of Tahajjud."
34. "The four rakaa'ts before Zuhr are counted equal (in reward) to the four rakaa'ts of Tahajjud."
35. "Mercy of Allah swt turns towards a person standing in salah."
36. "Salah at the dead of night is most valued, but there are very few do it."
37. "Jibra'eel 'Alyhi'ssalaam' came to me and said, O Muhammad 'Sallallaho Alyhi Wasallam'! however long thou livest thou shalt die one day, and whoever, thou may love shalt depart from him one day. Surely, thou shalt receive the recompense of whatever (good or evil) thou dost. No doubt the dignity of a Mo'min is in Tahajju'd and his honour is in contentment and restraint."
38. "Two rakaa'ts in the late hours of the night are more valuable than all the riches of this world. But for fear of hardship to my followers, I would have made this obligatory."
39. "Keep offering Tahajju'd, for it is the path of the righteous and the means of approach to Allah swt. Tahajju'd keeps one away from sins, causes forgiveness of sins and improves the health of the body."
40. "Allah swt says, 'O, Son of Adam! Do not be weak in offering four rakaa'ts in the early part of the day, for I shall suffice thee in thy jobs in the rest of it.'"

103. On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (PBUH) said: Allah will say on the Day of Resurrection: Where are those who love one another through My glory? Today I shall give them shade in My shade, it being a day when there is no shade but My shade. It was related by al-Bukhari (also by Malik).
104. “SINJUL MU’MINEEN WA JANNATUL KAFIR” The World is a prison for a believer and Paradise for a non-believer (Muslim)

105. We are full of inner faults..
"Arrogance and pride, ignorance and negligence, dislike and malice, evil thoughts, lies and breaking of promises, ostentation and hatred, backbiting and animosity, What sickness is there O Allah, that is not in me, Heal me from every illness and grant me my necessity, Aameen Aameen ya meyrey RUBB .. Verily I have a heart that is ailing, Verily You are the healer of the sick."

Allah Ta’ala says in the noble Qur’aan, ‘And recite the Qur’aan with Tarteel.’ (73:4)

When asked about the meaning of Tarteel, Hadhrat Ali (RadhiAllaahu Anhu) replied, ‘It means that the Qur’aan should be recited with Tajwid and with due observance to the rules of Waqf (pausing or stopping at the end of the verse).’

106. Hadrat Abu Huraira (may Allah be pleased with him) said: the Prophet (may Allah's blessings and peace be upon him) was asked to curse the infidels. He said, "I have not been sent to curse people but as a mercy to all mankind." (Muslim)

107. To accept a Muslim's apology: The Holy Prophet Sallallaho Alyhi Wasallam said that if a Muslim apologises to another Muslim and he does not accept it, then such a person will not be allowed to come to him (Sallallaho Alyhi Wasallam) on Hauz-Al-Kausar. It mean that if someone commits a fault and then apologies, then the apology must be accepted.

108. To Stop Talking: The Prophet Sallallaho Alyhi Wasallam said that it was not permissible for a Muslim to stop speaking with any Muslim brother for more than three days and if did so and died in this condition, he will go to Hell. ya Allah!

109. Anger: A person requested the Holy Prophet Sallallaho Alyhi Wasallam to teach him something which may lead him to Paradise. The Holy Prophet Sallallaho Alyhi Wasallam advised him never to be angry and he will get Paradise .. InshaALLAH Aameen Aameen Aameen!!

110. To Frighten A Muslim: The Prophet Sallallaho Alyhi Wasallam has said that it is not permissible for a Muslim to frighten any other Muslim. .. The Prophet Sallallaho Alyhi Wasallam said that if any Muslim
stares at any other Muslim to frighten him, then he will be frighten by Allah swt on the day of Judgement..
Allah Allah!!

111. Taunting on one's Sins: The Prophet Sallallaho Alyhi Wasallam has said that if anyone taunts his Muslim brother on his Sins, then such a man will not die till he himself has committed that sin. It means that it is very bad to remind One's sin or taunt him when he is already repented for the same. but if he has not repented, then it is permissible to admonish him as an adviser. SubhanALLAH!!

112. Parent's Pleasure: The Prophet Sallallaho ALyhi Wasallam has said that the pleasure of Allah swt is in the pleasure of one's parents and their displeasure is the pleasure of Allah swt. ya Allah!!

113. Modesty and Im'modesty: The Prophet Sallallaho Alyhi Wasasslam has said that modesty is a part of Faith and Faith leads to Paradise; while immodesty is evil nature and evil nature leads to Hell. But one should never be shy in matters of religion.

114. Crying with Lamentation: The Prophet Sallallaho Alyhi Wasallam has cursed those women who lament loudly and those who join or listen it.

115. Pride: The Prophet Sallallaho ALyhi Wasasslam said that a person who has even an iota of pride in his mind, will not go to Paradise .. Allah Hu Akbar !

116. Promise and Trust: The Prophet Sallallaho Alyhi Wasallam said that one who is not trust worthy is without Imaan and one who does not keep his promise is irreligious.

117. To Talk Less: The Holy Prophet Sallallaho Alyhi Wasallam said that one who keeps silence, remains safe from many troubles. .. The Holy Prophet Sallallaho Alyhi Wasallam further said that except in remembering Allah swt one should not talk much, because it hardens the heart and a person with hard heart is farthest from Allah swt.
118. Religious Knowledge: The Holy Prophet Sallallaho Alyhi Wasallam is reported to have said that whomsoever Allah swt wants to favour, He gives him the understanding of religion, that is, such a person becomes fond of seeking and learning religious code and injunctions.

119. Concealing of Religious Knowledge: The Holy Prophet Sallallaho Alyhi Wasallam has said, "If anyone is asked about some religious matter and he does not tell but conceals it, then on the Day of Judgement he will be given a bridle of fire." It means if anyone knows religious injunction well, then he should not hesitate or refuse to tell when asked by someone. .. The Holy Prophet Sallallaho Alyhi Wasallam has been reported to have said that knowledge is a burden on the learned in proportion to the amount of knowledge, except for one who acts according to it. It means that one should never act against the religious injunctions or Sharia'h just to please friends or oneself.

120. To follow the Holy Qur'an and Traditions (Sunnah): The Prophet Sallallaho Alyhi Wasallam said that whenever disruption or deterioration spreads in his Sallallaho Alyhi Wasallam's Ummah (Community), the person who holds on and sticks to His Sallallaho Alyhi Wasallam's Traditions, shall have reward equal to one hundred Martyrs. The Holy Prophet Sallallaho Alyhi Wasallam further said that he Sallallaho Alyhi Wasallam was leaving such a thing behind that if they Muslim's will hold it, they will never go astray - One of them is the Holy Qur'an and the Other is his Sallallaho Alyhi Wasallam's Traditions.

121. Punctuality in Prayers: The Holy Prophet Sallallaho Alyhi Wasallam has said that the example of the five obligatory prayers is such as if one has a canal or stream flowing at his door and he bathes in it five times. It means that such a person will have no filth or uncleanliness upon his body. In the same way all the sins are washed away by the five obligatory prayers offered regularly. The Holy Prophet Sallallaho Alyhi Wasallam has said that the first thing to be accounted on the Day of Judgement will be prayer.

122. Prayer in early Time: The Holy Prophet Sallallaho Alyhi Wasallam has said, "Allah swt is pleased if the prayer is offered in its early time." Hence it should not be delayed. InshaALLAH!

123. Virtues Of Friday: The Prophet Sallallaho Alyhi Wasallam has said that "Friday is the best of all the days; Adam Alyhi's salaam was created by Allah swt on Friday and was admitted to Paradise on this Day and was expelled from Paradise on this very day. The Day Of Judgement will also be on Friday."
124. The Holy Prophet Sallallaho Alyhi Wasallam has been reported to have said on a friday that Allah swt has given the status of EID to Friday and all Muslims should take a bath on this Day and those who possess perfume should apply it to their bodies and clothes. Cleaning Of teeth with Miswaak (tooth-stick) should be made essential on Friday.

125. Ibn-Umar Radhiyallaho Anho and Abu-Hurairah Radhiyallaho Anho have reported the Holy Prophet Sallallaho Alyhi Wasallam as sayings that Muslims should avoid neglecting Jumu'ah Prayer, otherwise Allah swt will put a seal to their Hearts and then they will FALL into absolute negligence and indifference.

126. The Prophet Sallallaho Alyhi Wasallam reported that Allah swt Told him: "My wrath descends upon a person who bears ill-will towards My friends. And only those are blessed with My love who implicitly carry out Fardh (Obligatory) injunctions. A person keeps on advancing in my esteem through "Naf'l"; till I choose him as 'My beloved'. I then become his ear by which he listens, his eye by which he looks, his hands by which he holds, and his feet by which he walks (i.e. his listening, looking, holding, and walking all are in perfect accord with My injunctions, and he would never ever dream of employing any part of his body in any action contrary to My commands). If such a person prays for anything, I grant it to him and if he seeks My protection I do protect him." Those people are really blessed who, after performing their Fardh, are in the habit of observing 'Naf'f' profusely. May Allah swt give me and all my friends the strength to earn this blessing.

127. Hadhrat Uqbah Bin Amir Radhiyallaho Anho once inquired of the Prophet Muhammad Sallallaho ALyhi Wasallam: "What is the way to salvation?"
He "Sallallaho Alyhi Wasallam" replied: "Hold your tongue, Stay indoors and cry Over your Sins."

128. Hadhrat Ayesha Radhiyallaho Anha once inquired of the Prophet Muhammad Sallallaho ALyhi Wasallam:

129. Abu Sa`id (ra) said that Rasullilah (salalahi alahi wasalam) said, “Whoever says:Radeetu billahi rabban, wa bil-Islami deenan, wa bi-Muhammadin rasoolan Jannah becomes obligatory for him (to enter). [Abu-Dawud] - Best said in Morning and Evening with "Nabiyan wa rasoolan"
"You pretend to be a lover of Allah, and yet you do not obey His commandments! And i swear, in practice this is strange. If you were a true lover, you would never disobey Him, for a lover always follows the orders of His beloved"Faza'il-E-A'amaal Virtues of Tabligh pg 42
130. If you love Allah and spread the love of Him, all things in heaven and Earth will love you. Obey Allah, and all those in heaven and Earth will obey you.

131. "Whoever acts upon what he knows, Almighty Allah bestows upon him the knowledge of things not known to him" (Faza'il-e-A'mal, Virtues of the Holy Qur'an, Part 1, under Hadith 8)

132. "It is prohibited to speak ill of fever. When Umme Sahabia (R.A.) spoke ill of fever then Prophet Mohammad (SAW) said, "do not abuse fever for it removes the sins of man like the furnace removes the rust from the iron".
(Mishkat)

133. After every fardh salah of "Fajr and Magreeb" read .. AstaghfirULLAH 3 times, and Allah humma Ajirni Minan'naar 7 times .. inshaAllah if a person dies after Fajr then jahannam will be haram for him/her .. and if the person dies after magreeb then he/she will go to jannah aswell inshaALLAH ameen !!! hadith

SOME MORE AUTHENTIC HADITHS !!!

"Whoever accepted it [Allah's trial], will enjoy Allah's pleasure and whoever is displeased with it, will incur Allah's displeasure." (Tirmidhi)
"Wondrous are the believer's affairs. For him there is good in all his affairs, and this is so only for the believer. When something pleasing happens to him, he is grateful, and that is good for him; and when something displeasing happens to him, he is patient, and that is good for him." (Muslim)
The example of a believer is that of a fresh tender plant. From whatever direction the wind comes, it bends it. But when the wind becomes quiet, it becomes straight again. Similarly, a believer is afflicted with calamities (but remains patient until Allah removes the difficulty). (Bukhari)
"I have left among you two things; you will never go astray as long as you hold fast to them: the Book of Allah and my Sunnah." (Al-Hakim)
… those of you who live after me will see great disagreement. You must then follow my sunnah and that of the rightly-guided caliphs. Hold to it and stick fast to it. Avoid novelties, for every novelty is an innovation, and every innovation is an error. (Abu Dawud, Narrated Irbad ibn Sariyah)
The time for the morning prayer (lasts) as long as the first visible part of the rising Sun does not appear, and the time of the noon prayer is when the sun declines from the zenith and there is not a time for the afternoon prayer and the time for the afternoon prayer is as long as the sun does not become pale and its first visible part does not set, and the time for the evening prayer is that when the Sun disappears and (it lasts) till the twilight is no more and the time for the night prayer is up to the midnight. (Muslim)
"My Lord! The Lord of the Seven Heavens and The Lord of the great Throne, our Lord and The Lord of all, The Creator of plants and trees: I seek refuge in You from the evil of all creatures; You are the First; Nothing is before You. You are the Last; Nothing is after You." (Muslim)

"You are sons of Adam, and Adam came from dust. Let the people cease to boast about their ancestors." (Sunan Abu Dawud, Book 41, Number 5097)

"These genealogies of yours are not a reason to revile anyone. You are all children of Adam. No one has any superiority over another except in religion and taqwa." (Ahmad ibn Hanbal)

"The lives of the people of Najran and its surrounding area, their religion, their land, property, cattle and those of them who are present or absent, their messengers and their places of worship are under the protection of Allah and guardianship of His Prophet (saas)." (The Pact of Najran, Article 6, http://www.islamicresources.com/Pact-of-Najran.htm)

"The Jews of Banu 'Awf are one nation with the Muslims; the Jews have their religion and the Muslims have theirs." (The Constitution of Madina, http://www.islamic-study.org/jewszprophet-p.z2.htm)

"The Jew who follows us is surely entitled to our support and the same equal rights as any one of us. He shall not be wronged nor his enemy be assisted."(The Constitution of Madina, http://www.islamic-study.org/jewszprophet-p.z2.htm)

"O Muadh, I advise you: fear Allah, speak the truth, fulfill promise, pay up trust, give up breach of trust, save your neighbor, show kindness to orphans, be modest in talk, spread peace, do good deeds, stick to faith, earn knowledge about the Qur'an, love the next world, fear rendering of accounts... O Muadh, I forbid you: Don't tell a truthful man liar, don't follow any sin, don't disobey a just judge, and don't create disorder in land. O Muadh, I give you instruction: Fear Allah while passing by each stone, tree, and heaps of earth. Make repentance anew after committing any sin. Repent secretly for secret sin and openly for open sin." (Imam Ghazzali's Ihya UlumzIdzDin (The Book of Religious Learnings), Islamic Book Service, New Delhi, 2001, Volume II, p.236)

"Be mindful of Allah, [for] you will find Him before you. Get to know Allah in prosperity, and He will know you in adversity. Know that what has passed you by was not going to befall you, and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship." (Tirmidhi)

"Those who have mercy will receive the mercy of the Most Merciful. Have mercy on those who are on earth, the One in heavens will have mercy on you." (Tirmidhi)

"... Everyone thought that the Prophet (saas) honored him more. Whoever came to him could see his face. ... He used to call his companions by their surnames with honor and he used to give one surname who had no surname. ... He was very affectionate and kind in dealing with the people. ... Nobody could speak loudly in his assembly." (Imam Ghazzali's Ihya Ulum-Id-Din, The Book of Religious Learnings, Islamic Book Service, New Delhi, 2001, Volume II, p.240)

Allah, the Exalted, the Glorious, has ordained for every servant amongst His Creation five things: his death, his action, his abode, the places of his moving about and his means of sustenance. (Tirmidhi)

Muslims are brothers to one another. They should neither cheat, lie, nor humiliate each other. (Tirmidhi)

The strong man is not the one who is strong in wrestling, but the one who controls himself in anger. (Sahih Bukhari)

"Be mindful of Allah and He will protect you. Be mindful of Allah, and you will find Him in front of you."

"A Muslim is the one who avoids harming Muslims with his tongue and hands. And a Muhajir (emigrant) is the one who gives up (abandons) all what Allah has forbidden." (Sahih Bukhari)

"Whoever possesses the following three qualities will have the sweetness (delight) of faith: 1. The one to whom Allah and His Apostle becomes dearer than anything else. 2. Who loves a person and he loves him
only for Allah's sake. 3. Who hates to revert to Atheism (disbelief) as he hates to be thrown into the fire."  
(Bukhari)

"People are asleep and wake up when they die." (Muhyiddin Ibn 'Arabi, Fusus al-Hikam, p. 220)

Surely, Islam is pure, therefore be pure, because he can never enter Paradise who is not pure. (Ramuz alAhadith, vol. 1, 96/2)

Ibne Masood (ra) reported that the Messenger of Allah (saas) said, "His name will be similar to my name and his father's name to my father's name."  
(Al-Bukhâri and Muslim)

Ebu Hureyre relates: The Prophet (saas) of Allah said: “… When the enemy of Allah (the Dajjal) sees Prophet ’Isa (as) he will dissolve like salt dissolves in water. If left to himself he will dissolve until he is destroyed. However, Allah will kill him with his mighty hand, so that he will show them the blood on his spear.

(Muslim, Strife, p. 34)

Allah will send ‘Isa (as) son of Maryam to Earth. He will descend with two angels wearing two beautiful garments in his palms to the white minaret in the east of Sham. (Tirmidhi, Fitan, p. 59)

“Be mindful of Allah and He will protect you. Be mindful of Allah, and you will find Him in front of you.”(Tirmidhi)

Narrated Abû Hurairah: Allah’s Messenger said, “Allah looks not at your figures, nor at your outward appearance but He looks at your hearts and deeds.”(Muslim)

Narrated ‘Abdullâh bin ‘Abbâs : Allah’s Messenger said that Allah the Glorious said, “Verily, Allah has ordered that the good and the bad deeds be written down. Then He explained it clearly how (to write): He who intends to do a good deed and he does not do it, then Allah records it for him as a full good deed, but if he carries out his intention, the Glorious and the Great Allah writes it down for him with Him as from ten to seven hundred times, and even many times more. But if he intends to do an evil act and has not done it, then Allah writes it down with Him as a full good deed, but if he intends it and has done it, Allah writes it down as one bad deed. (Al-Bukhâri and Muslim)

Narrated Ibn ‘Abbâs and Anas bin Mâlik: Allah’s Messenger said, “If a son of man had a valley full of gold, he would desire to have two. Nothing can fill his mouth except the earth (of the grave). Allah turns with mercy to him who turns to Him in repentance.”(Al-Bukhâri and Muslim)

Narrated Abû Mâlik AlzHârith bin Âsim AlzAsh’ari: Allah’s Messenger said, “Cleanliness is half of Faith; the utterance of Allah (Al-hamdu lillah – all praise belongs to Allah) fills the scales of good actions; the utterance of Allah (Glory be to Allah and all praise belongs to Allah) fills the space between the heavens and the earth, and Salât (prayer) is light; and charity is the proof of Faith; and endurance is a light, and the Qur’an is a plea in your favour or against you. Every person begins the morning ready to strike a deal with his soul as a stake; he either ransoms it or puts it into perdition.” (Muslim)

Narrated Abû Sa’id AlzKhudri : Certain people of the Ansâr begged of Allah’s Messenger and he gave them; then they again begged of him and he gave them until all what he possessed was exhausted. Then the Prophet said, “Whatever wealth I have, I will not withhold from you. Whosoever would be chaste and modest; Allah will keep him chaste and modest and whosoever would seek self-sufficiency, Allah will make him self-sufficient; and whosoever would be patient, Allah will give him patience, and no one is granted a gift better and more comprehensive than patience.”(Al-Bukhâri and Muslim)

Allah’s Messenger said, “Allah shows compassion only to those among His slaves who are compassionate.”(Al-Bukhâri and Muslim)

Narrated Abû Hurairah: Allah’s Messenger said, “The strong man is not one who is good at wrestling, but the strong man is one who controls himself in a fit of rage.” (Al-Bukhâri and Muslim)

Narrated ’Abdullah bin Abu Aufa : Allah’s Messenger, at a time when he was face to face with the enemy, and was waiting for the sun to decline, stood up and said, “ O people! Do not long for an encounter with the
enemy and supplicate to Allah to grant you security. But if you face the enemy, you should show patience and steadfastness; and keep it in mind that Paradise lies under the shade of the swords.” Then he invoked Allah, saying, “O Allah, Revealer of the Book, Disperser of the clouds, Defeater of the Confederates, put our enemy to rout and help us in over-powering them.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “It is from the excellence of (a believer’s) Islam that he should abandon that which is of no benefit to him (in this world and the Hereafter).” (At- Tirmidhi)

Narrated ‘Umar bin Al-Khattab: I heard Allah’s Messenger saying, “If you all relied on Allah with due reliance, He would certainly give you provision as He gives it to birds who issue forth hungry in the morning and return with full belly at dusk.” (At-Tirmidhi)

Narrated Abu Hurairah: Allah’s Messenger said, “Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a believer in the morning and turn to disbelief in the evening, or he would be a believer in the evening and turn disbeliever in the morning, and would sell his Faith for worldly goods.” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “Hasten to do good deeds before you are overtaken by one of the seven afflictions.” Then (giving a warning) he said, “Are you waiting for such penury as will make you unmindful of devotion; or such prosperity as will make you corrupt, or such disease as will disable you, or such senility as will make you mentally unstable, or sudden death, or Ad-Dajjal who is the worst apprehended of the Hour, and the Hour will be most bitter.” (At-Tirmidhi)

Narrated Ibn Abbas: Allah’s Messenger said, “There are two blessings in which many people incur loss. (They are) health and free time (for doing good).” (Al-Bukhari)

Narrated Abu Hurairah: Allah’s Messenger said, “A strong believer is better and dearer to Allah than a weak one in all good things. Adhere to that which is most beneficial for you. Keep beseeching Allah for help and do not refrain from it. If you are afflicted in any way, do not say: ‘If I had taken this or that step, it would have resulted into such and such,’ but say only: ‘Allah so determined and did as He willed.’ The word ‘if’ opens the gates of satanic conduct.” (Muslim)

Narrated Abu Dharr: The Prophet said, “Do not disdain any good deed, even your meeting with your brother (Muslim) with a cheerful face.” (Muslim)

Narrated Jabir that he heard Allah’s Messenger saying, “Every good deed is charity.” (Al-Bukhari)

Narrated Anas: Allah’s Messenger said, “Allah will be happy with His slave who praises Him (i.e., says Al-hamdu lillah) when he eats and praises Him when he drinks.” (Muslim)

Narrated Ibn Mas’ud: The Prophet said, “Ruined are those who insist on hardship in matters of the Faith.” He repeated this three times. (Muslim)

Narrated Abu Hurairah: The Prophet said, “The religion (of Islam) is easy, and whoever makes the religion a rigour, it will overpower him. So, follow a middle course (in worship); if you can’t do this, do something near to it and give glad tidings and seek help (of Allah) at morn and at dusk and some part of night.” (Al-Bukhari)

Narrated Abu Hurairah: The Prophet said, “Do not ask me unnecessarily about the details of the things which I do not mention to you. Verily, the people before you were doomed because they were used to putting many questions to their Prophets and had differences about their Prophets. Refrain from what I forbid you and do what I command you to do best of your ability and capacity.” (Al-Bukhari and Muslim)

Narrated Abu Mas’ud ‘Uqbah bin ‘Amr Al-Ansari Al-Badri: Allah’s Messenger said, “Whoever guides someone to virtue will be rewarded equivalent to him who practices that good action.” (Muslim)

Narrated Tamim bin Aus Ad-Dari: Allah’s Messenger said, “Ad-Din (the religion) is sincerity and good will.” Upon this we said: “For whom?” He replied, “For Allah, His Book, His Messenger and for the leaders of the Muslims and their masses.” (Muslim)
Narrated Anas: Allah’s Messenger said, “No one of you becomes true believer until he likes for his brother what he likes for himself.” (Al-Bukhari and Muslim)

Narrated Abu Sa’id Al-Khudri: Allah’s Messenger said, “Beware! Avoid sitting on the roads (ways).” The People said: “There is no way out of it as these are our sitting places where we have talks.” Allah’s Messenger said, “If you have to sit there, then observe the rights of the way.” They asked, “What are the rights of the way?” He said, “They are the lowering of your gazes (on seeing what is illegal to look at), refraining from harming people (removal of obstruction), returning greetings, enjoining good and forbidding evil.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “There are three signs of a hypocrite: When he speaks, he lies; when he makes a promise, he breaks it; and when he is trusted, he betrays his trust.” (Al-Bukhari and Muslim)

Narrated Ibn ‘Umar: We were talking about the Farewell Pilgrimage without knowing the meaning of thereof when Allah’s Messenger was also present. He stood up and recited the Praise and Glorification of Allah. He then gave a detailed account of Ad-Dajjal and said, “Every Prophet sent by Allah has warned his people against his mischief. Nuh warned his nation and so did all the Prophets after him. If he (i.e., Ad-Dajjal) appears among you, his condition will not remain hidden from you. Ad-Dajjal is one-eyed. His right eye is prominent like a swollen grape. Listen, Allah has sanctified for you your blood, and your possessions like the sanctity of this day of yours (i.e., the Day of Sacrifice), in this city of yours (i.e., Makkah), in this month of yours (i.e., Dhul-Hijjah). Listen, have I conveyed Allah’s Message to you?” The people replied in affirmative. Then upon he said, “O Allah, bear witness.” And he repeated it thrice. He concluded: “Woe upon you, take heed and do not turn apostate after me, striking at the necks of one another.” (Al-Bukhari)

Narrated ‘Abdullah bin ‘Amr bin Al-‘As: Allah’s Messenger said, “A Muslim is one from whose tongue and hands the Muslims are secure; and a Muhajir (Emirgrant) is one who leaves (abandons) what Allah has forbidden.” (Al-Bukhari and Muslim)

Narrated Abu Umamah: Allah’s Messenger said, “Allah decrees the (Hell) Fire and debars Paradise for the one who usurps the rights of a believer by taking a false oath.” One man asked: “O Messenger of Allah! Even if it should be for an insignificant thing?” He said, “Even if it be a stick of the Arak tree (i.e., the tree from which Miswak stick are taken).” (Muslim)

Narrated Jarir bin ‘Abdullah: Allah’s Messenger said, Allah will not show mercy to him who does not show mercy to others.” (Al-Bukhari and Muslim)

Narrated Ibn ‘Umar: Allah’s Messenger said, “A Muslim is a brother of another Muslim. So he should not oppress him nor should he hand him over to (his satan or to his self which is inclined to evil). Whoever fulfils the needs of his brother, Allah will fulfil his needs; whoever removes the troubles of his brother, Allah will remove one of his troubles on the Day of Resurrection; and whoever covers up the fault of a Muslim, Allah will cover up his fault on the Day of Resurrection.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “A Muslim is brother to a Muslim. He should neither deceive him nor accuse him of lying, nor leave him without assistance. Everything belonging to a Muslim is inviolable for a Muslim; his honour, his blood and property. Piety is here (and he pointed out to his chest thrice). Despising one’s Muslim brother is enough evil for a person.” (At-Tirmidhi)

Narrated Abu Hurairah: Allah’s Messenger said, “Allah will cover up on the Day of Judgement the defect (faults) of the one who covers up the faults of the others in this world.” (Muslim)

Narrated Ibn ‘Umar: Allah’s Messenger said, “A Muslim is a brother of Muslim, he neither wrongs him nor does hand him over to one who does him wrong. If anyone fulfils his brother’s needs, Allah will fulfil his needs; if one relieves a Muslim of his troubles, Allah will relieve his troubles on the Day of Resurrection.” (Al-Bukhari and Muslim)
Narrated Abu Hurairah: Allah’s Messenger said, “He who removes from a believer one of his difficulties of this world, Allah will remove one of his troubles on the Day of Judgement; and he who finds relief for a hard-pressed person, Allah will make things easy for him on the Day of Judgement; he who covers up (the faults) of a Muslim, Allah will cover up (his faults) in this world and in the Hereafter. Allah supports His slave as long as the slave is supportive of his brother; and he who treads the path in search of knowledge, Allah makes that path easy, leading to Paradise for him; The people who assemble in a house from the houses of Allah, reciting the Book of Allah, learning it and teaching, there descends upon them the tranquillity, and mercy covers them, the angels flock around them, and Allah mentions them in the presence of those near Him; and he who lags behind in doing good deeds, his high descent will not make him go ahead.” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “On every joint of man, there is charity. Everyday when the sun rises, doing justice between two men is charity; and assisting a man to ride an animal or to load his luggage on it is charity; and a good word is charity; every step which one takes towards (the mosque for) As- Salat (the prayer) is charity, and removing harmful things from the way is charity.” (Al-Bukhari and Muslim)

Narrated Harithah bin Wahb: I heard Allah’s Messenger saying, “Shall I not inform you about those who are entitled to Paradise? It is every person who is, modest and humble (before Allah), a person who is accounted weak and is looked down upon but if he swears (hoping for Allah’s Bounty), Allah will certainly give him what he desires. Now shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud man.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “On the Day of Resurrection, Allah the Exalted will say: ‘Where are those who have mutual love for the sake of My Glory? Today I shall shelter them in My Shade when there is no shade but Mine.’” ( Muslim )

Narrated Abu Karimah Al-Miqdad bin Ma’dikarib: Allah’s Messenger said, “When a man loves his brother (for Allah sake) he should tell him that loves him.” (At-Tirmidi and Abu Dawud)

Narrated Abu Barzah: Allah’s Messenger said, “A slave of Allah will remain standing on the Day of Judgement till he is questioned about (four things) his life on earth and how he spent it, and about his knowledge and how he utilized it, and his wealth and how he acquired it and in what way did he spend it, and about his body and how he wore it out.” (At-Tirmidhi )

Narrated Anas: Allah’s Messenger said, “When a disbeliever performs any good deed, he is rewarded for it in this world; and in the case of a Muslim, Allah stores up his good acts for him in the Hereafter and provides him with subsistence in this life due to his obedience.” (Muslim)

Narrated Anas: Allah’s Messenger said, “Allah the Exalted has said: ‘O son of Âdam, I shall go on forgiving you so long as you pray to Me and aspire for My forgiveness, whatever may be your defaults. O son of Adam, I do not care even if your sins should pile up to the sky; and should you beg pardon of Me, I would forgive you. O son Adam, if you come to me with an earthful of sins and meet Me, not associating anything with Me (in worship), I would come to you with an earthful of forgiveness.’”(At-Tirmidhi)

Narrated Anas: Allah’s Messenger said, “O Allah, there is no life but the life of the Hereafter.” (Al-Bukhari and Muslim)

Narrated Anas: Allah’s Messenger said: “Three (things) follow a deed person: Members of his family, his possessions and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah Messenger said, “Ruin be to a slave of the Dinar; the slave of the Dirham, and the slave of the striped silk cloak. If he is given anything he is pleased, but if not, he is unhappy.” ( Al-Bukhari )
Narrated ‘Abdullah bin ‘Umar: The Prophet took hold of my shoulders and said, “Be in the world as if you were a stranger or a wayfarer.” Ibn ‘Umar used to say: “When you survive till the evening, do not expect to be alive till the morning; and when you survive till the morning do not except to be alive till the evening; (Do good deeds) when your are in good health before you fall sick, and (do good deeds) as long as you are alive before death strikes.” (Al-Bukhari)

Narrated ‘Abdullah bin Mas’ud: The Prophet said: “Do not crave after property lest you should be absorbed in the life of the world.” (At-Tirmidhi)

Narrated Ka‘b bin ‘Iyad: Allah’s Messenger said, “Verily, there is a Fitnah (trial) for every nation and the trial for my nation (or Ummah) is wealth.” (At-Tirmidhi)

Narrated K‘ab bin Malik: Allah’s Messenger said, “Two hungry wolves sent in the midst of a flock of sheep are not more destructive to them than a man’s greed for wealth and fame is to his religion.” (At-Tirmidhi)

Narrated ‘Abdullah bin ‘Amr bin Alz-As: Allah’s Messenger said, “Successful is the one who enters the fold of Islam and is provided with sustenance which is sufficient for his needs, and Allah makes him content with what He has bestowed upon him.” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “Richness is not in plenty of provisions; the (real) richness is the richness of the soul.” (Al-Bukhari and Muslim)

Narrated Ibn Mas’ud: Allah’s Messenger said, “The position of only two persons is enviable; a person upon whom Allah bestows His Bounties and gives him the power to spend in a righteous cause; and a person upon whom Allah bestows wisdom by means of which he decides the cases and with which he instructs.” (Al-Bukhari and Muslim)

Narrated Jabir: Allah’s Messenger never said ‘no’ to anyone who asked him for anything. (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “Allah the Exalted says, ‘Spend, O son of Adam, you will also be spent upon.” (Al-Bukhari and Muslim)

Narrated ‘Abdullah bin ‘Amr bin Alz-As: A man asked Allah’s Messenger, “Which act in Islam is the best?” He replied, “To feed (the poor and the needy) and to salute everyone, whether you are acquainted with them or not.” (Al-Bukhari and Muslim)

Narrated Abu Umamah: Allah’s Messenger said, “O son of Adam, if you spend what is surplus, it will be better for you; and if you retain it, it will be evil for you. You will not be reprimanded for withholding that which you need. First of all spend upon those who are your dependants, and the upper hand (i.e., the one that spends in the way of Allah) is better than the lower hand (i.e., the one that receives charity.)” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “Wealth is not diminished by giving (in charity). Allah augments the honour of one who forgives; and one who displays humility towards another seeking the Pleasure of Allah, Allah exalts him in ranks.” (Muslim)

Narrated Asma’ bint Abu Bakr: Allah Messenger said to me, “Do not hold back; otherwise Allah will withhold from you.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “None of you should wish for death. If he is a righteous man, perhaps he may add to (his) good works, and if he is a sinner, possibly he may be repentant (in case he is given a longer life).” (Al-Bukhari)

Narrated Sa’d bin Abu Waqqas: Allah’s Messenger said, “Allah loves a slave who is pious, free of all wants and self-concealing.” (Muslim)

Narrated Abu Sa’id Alz-Khudri: Someone asked Allah’s Messenger: “Who is the best man?” He answered, “A believer who strives in the Cause of Allah with his life and his wealth.” The man asked: “Who is the next?” He said, “One who retires into a narrow valley and worship his Lord.” (Al-Bukhari and Muslim)

Narrated ‘Iyad bin Himar: Allah’s Messenger said, “Allah has revealed to me that you should be courteous to one another. One should neither hold himself above another nor transgress against another.” (Muslim)
Narrated Abu Hurairah: Allah’s Messenger said, “Wealth is not diminished by giving Sadaqah (charity). Allah augments the honour of one who forgives; and one who serves another seeking the pleasure of Allah, Allah will exalt him in ranks.” (Muslim)

Narrated ‘Abdullah bin Mas‘ud, Allah’s Messenger said, “He who has, in his heart, a grain of arrogance will not enter Paradise.” Someone said, “How about a person who likes to wear beautiful clothes and shoes?” Allah’s Messenger said, “All of Allah’s Affairs are Beautiful and He likes beauty; arrogance means ridiculing and rejecting the Truth and despising people.” (Muslim)

Narrated Harithah bin Wahab: Allah’s Messenger said, “Shall I not inform you about the inmates of Hell? It is every violent, impertinent and proud person.” (Al-Bukhari and Muslim)

Narrated Salamah bin AlzAkwa’: Allah’s Messenger said, “A person continues to display haughtiness and arrogance till he is recorded among the arrogant and will be therefore afflicted with what afflicts them.” (At-Tirmidhi)

Narrated Abud-Darda: Allah’s Messenger said, “The heaviest thing to be placed in the balance of a believing slave on the Day of Judgement will be good behaviour.” (At-Tirmidhi)

Narrated Jabir: Allah’s Messenger said, “The dearest and nearest among you to me on the Day of Resurrection will be one who is the best of you in conduct; and the most abhorrent among you to me and the farthest of you from will be the pompous boastful braggarts, and Al-Mutafaihiqun.” The Companions asked him: “O Allah’s Messenger! We know about the pompous boastful braggarts, but we do not know who Al-Mutafaihiqun are.” He replied: “The arrogant people.” (At-Tirmidhi)

Narrated Ibn ‘Abbas: Allah’s Messenger said to Ashaj Abdul-Qasis, “You possess two such qualities as Allah loves. These are clemency and tolerance.” (Muslim)

Narrated ‘Aishah: Allah’s Messenger said, “Allah is kind and loves kindness in all matters.” (Al-Bukhari and Muslim)

Narrated ‘Aishah: Allah’s Messenger said, “Allah is Kind and He loves kindness, and confers upon kindness which He does not confer upon severity, and does not confer upon any thing besides it (kindness).” (Muslim)

Narrated ‘Aishah: Allah’s Messenger said, “Whenever kindness is added to something, it adorns it; and whenever it is withdrawn from something, it leaves it defective.”(Muslim)

Narrated Anas: The Prophet said,”Make things easy and do not make them difficult, cheer the people up by conveying glad tidings to them and do not repulse (them).” (Al-Bukhari and Muslim)

Narrated Jarir bin ‘Abdullah: Allah’s Messenger said, “He who is deprived of kindness and gentleness is, in fact, deprived of all good.” (Muslim)

Narrated ‘Abdullah bin ‘Amr bin AlzAs: Allah’s Messenger said, “Those who act justly will be seated upon pulpits of light before Allah. They will be those who do justice in their decisions, in matters relating to their families, and in all that is referred to them.” (Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “It is also charity to utter a good word.” (Al-Bukhari and Muslim)

Narrated Abu Hurairah: Allah’s Messenger said, “He who believes in Allah and the Last Day must not harm his neighbour, and he who believes in Allah and the Last Day must show hospitality to his guest, and he who believes in Allah and the Last Day should speak good or remain silent.” (Al-Bukhari and Muslim)

Narrated ‘Amr bin Shu’aib on the authority of his father and grant-father: Allah’s Messenger said, “Allah loves to see the marks of His Bounties on his slave.” (At-Tirmidhi)

Narrated Al-Bara’ bin ‘Azib: Whenever Allah’s Messenger went to bed, he would lie down on his right side and recite: “Allahumma aslamtu nafsi ilaika, wa wajjahtu wajhi ilaika, wa fawwadtu amri ilaika, wa’alija’tu zahri ilaika, raghbatan wa rahbatan ilaika, la malja’a wa la manja illa ilaika. Amantu bikitabikalladhi anzalta, wa nabiyyikal-ladhi arsalta (O Allah! I have submitted my soul to You, I have turned myself to
You, entrusted my affairs to You and sought Your refuge for protection out of desire for You and out of fear of You (expecting Your reward and fearing Your punishment). There is no refuge and no place of safety from You but with You. I believed in the Book You have revealed, and in the Prophet You have sent (i.e., Muhammad). (Al-Bukhari)

Narrated Abu Hurairah: Allah’s Messenger said, “Whoever sits in a gathering which indulges in useless talk and before getting up supplicates: ‘Subhanaka Allahumma wa bihamdika, ash-hadu an la ilaha illa Anta, astaghfiruka wa atubu ilaika (Glory be to You, O Allah; praise be to You. I testify that none has the right to be worshipped but You; I ask Your Pardon and turn to You in repentance),’ he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly.” (At-Tirmidhi)

Verily, I have left amongst you the Book of Allah and the Sunnah of His Apostle which if you hold fast, you shall never go astray. (Bukhari)

Verily, I have left amongst you the Book of Allah and the Sunnah of His Apostle which if you hold fast, you shall never go astray. (Bukhari)

The best word is the word of Allah and the best guidance is the guidance of Muhammad. (Sunan Ibn Majah)

None has the right to be worshipped but Allah, the Majestic, the Most Forbearing. None has the right to be worshipped but Allah, the Lord of the Tremendous Throne. None has the right to be worshipped but Allah, the Lord of the Heavens and the Lord of the Honorable Throne. (Bukhari)

You are calling a Hearer, One very close by; The One Who you are calling is closer to each one of you. (Bukhari and Muslim)

When Allah's Messenger (saas) was asked, "What is the biggest sin in the sight of Allah?", he said, "To set up rivals unto Allah although He alone created you." (Bukhari)

Fear Allah wherever you are; if you follow an evil deed with a good one you will obliterate it; and deal with people with a good disposition. (Tirmidhi)

Whoever accepted it [Allah's trial], will enjoy Allah's pleasure and whoever is displeased with it, will incur Allah's displeasure. (Tirmidhi)

Whoever seeks Allah's pleasure at the expense of men's displeasure, will win Allah's Pleasure and Allah will cause men to be pleased with him. And whoever seeks to please men at the expense of Allah's displeasure, will win the displeasure of Allah and Allah will cause men to be displeased with him. (Ibn Hibban, Saheeh)

Ponder on death a lot. Allah opens the heart of that person who thinks about death a lot and makes death easy for him. (Narrated by Abu Huraira)

By Allah, I seek the pardon of Allah and return penitently to Him every day more than seventy times. (Bukhari)

The Prophet (saas) said, "Carry on doing good deeds?, for everybody will find it easy to do what will lead him to his destined place?." Then he recited "As for him who gives in charity and keeps his duty to Allah, and believes in the best reward from Allah ?i.e. Allah will compensate him for what he will spend in His way?, So, We will make smooth for him the path of ease. But he who is a greedy miser...for him, the path for evil." (Bukhari)

You have asked from Allah about durations of life already set, and the length of days already allotted and the sustenance the share of which has been fixed. Allah would not do anything earlier before its due time, or He would not delay anything beyond its due time. (Muslim)

Abdullah ibn Umar narrated,“Allah’s Messenger (saas) said, ‘Some hearts become rusty just as iron does when water affects it.’ On being asked what could clear them he replied, ‘A great amount of remembrance of death and recitation of the Qur’an.’” (Tirmidhi)

A wise person is one who keeps a watch over his bodily desires and passions, and checks himself from that which is harmful and strives for that which will benefit him after death; and a foolish person is one who
subordinates himself to his cravings and desires and expects from Allah the fulfillment of his futile desires. (Tirmidhi)

A person asked Allah’s Messenger (saas): “What is faith?” He said: “When a good deed becomes a source of pleasure for you and an evil deed becomes a source of disgust for you, then you are a believer.” He again said to Allah’s Messenger (saas): “What is a sin?” Whereupon he said: “When something pricks your conscience, give it up.” (Tirmidhi)

Whoever has three things discovers the sweetness of faith: that Allah and His Messenger are more beloved to him than all else, that he loves another only for the sake of Allah, the Most High, and that he hates to return to disbelief as he would hate to be thrown into Fire. (Muslim and Bukhari)

Abdur Rahman bin Abi Bakra's father narrated that the Prophet (saas) said: "If Allah wants to do good to a person, he makes him comprehend the religion and of course knowledge is attained by learning." (Bukhari)

Abdullah bin Umar narrated that Allah's Messenger (saas) said, "Do not wish to be like anybody except in two cases: The case of a man whom Allah has given wealth and he spends it in the right way; and that of a man whom Allah has given religious wisdom ?i.e., the Qur'an and Sunnah? and he gives his verdicts according to it, and teaches it to others." (Bukhari)

Whoever meets Allah, without associating partners with Him, will enter Paradise; and whoever meets Him as one who associated anything with Him, will enter the Fire. (Muslim)

A wise man is the one who calls himself to account ?and refrains from doing evil deeds? and does noble deeds to benefit him after death; and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfillment of his vain desires. (Tirmidhi)

Whoever remains patient, Allah will make him patient. Nobody can be given a blessing better and greater than patience. (Bukhari)

Goodness and comfort are for him who worships his Lord in a perfect manner and serves his Master sincerely. (Bukhari)

You possess two qualities that Allah loves. These are clemency and tolerance. (Muslim)

Every act of kindness is a charity. (Bukhari)

I was sent to perfect good character. (Malik's Muwatta)

By One in whose hand there is my life: None shall enter Paradise except one who has got good conduct. (Imam Ghazzali's Ihya UlumzIdzDin (The Book of Religious Learnings), Islamic Book Service, New Delhi, 2001, Islamic Book Service, New Delhi, 2001, Volume II, p.236)

The most perfect believer in respect of faith is he who is best of them in manners. (Sunan Abu Dawud)

Everything is by decree—even incapacity and ability. (Malik's Muwatta)

When you ask for anything ask it from Allah, and if you seek help in Allah. Know that if the people were to unite to do you some benefit they could benefit you only with what Allah had recorded for you, and that if they were to unite to do you some injury they could injure you only with what Allah had recorded for you. The pens are withdrawn and the pages are dry. (Tirmidhi)

Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight he thanks [Allah], thus there is a
good for him in it, and if he gets into trouble and shown resignation (and endures it patiently), there is a
good for him in it. (Muslim)
If you put your faith completely in Allah, He will arrange for your sustenance in the same way as He
provides for the birds. They go out in the morning with their stomachs empty and return filled in the
evening. (Tirmidhi)
There is no superiority for an Arab over a non-Arab and for a non-Arab over an Arab; nor for white over the
black nor for the black over the white except in piety. Verily the noblest among you is he who is the most
pious. (Bukhari)
Whoever obeys me, obeys Allah, and whoever disobeys me, disobeys Allah, and whoever obeys the ruler I
appoint, obeys me, and whoever disobeys him, disobeys me. (Bukhari)
There is no god but Allah, He is One and has no partner, to Him belongs all praise and all authority, and He
has power over all things, praise be to Allah, glory be to Allah, there is no god but Allah, Allah is the
greatest, there is no power nor any authority but with Allah. (Fiqh-us-Sunna, Volume 4, p. 114)
Make things easy for the people, and do not make it difficult for them, and make them calm with glad
tidings? and do not repulse them?. (Bukhari)
Those who show no mercy will be shown no mercy. (Bukhari)
I swear by whom my soul is in his hand, you will not enter Paradise until you believe, and you will not
believe until you love each other. Do you want me to guide you to something which if you practice, you will
love each other? Spread greeting with peace among of you." (Bukhari)
The Prophet (saas)'s nature was the Qur'an. (Muslim)
Surely, Islam is pure, therefore be pure, because he can never enter Paradise who is not pure. (Ahmad
Diya'al-Din al-Kamushkhanawi, Ramuz al-Ahadith, vol.1, 96/2)
O Allah, make my constitution and conduct good. O Allah, save me from bad character and conduct. (Imam
Ghazzali's Ihya Ulum-Id-Din, Volume II, p.234)
Convey my teaching to the people even if it were a single sentence. (Bukhari)
The most severe sin is to associate partners with Allah known as shirk, while He has created you.
(Bukhari and Muslim)
Whoever meets Allah, without associating partners with Him, will enter Paradise. (Kitaab At-Tawheed)
Should I not inform you of that which I fear for you even more than the dangers of Dajjal? It is the hidden
idolatry: A person stands to pray and he beautifies his prayer because he sees the people looking at him.
(Sunan Ibn Majah)
Idolatry is more hidden in my Ummah than the creeping of ants across a great smooth stone on a black
night. (Tirmidhi)
Honesty descended from the Heavens and settled in the roots of the hearts of men faithful believers, and
then the Qur'an was revealed and the people read the Qur'an, -and learned from it- and also learned it from
the Sunnah. Both the Qur'an and Sunnah strengthened their -the faithful believers- honesty. (Bukhari)
Rejoice and hope for what will please you! By Allah, I am not afraid of your poverty but I am afraid that
you will lead a life of luxury as past nations did, whereupon you will compete with each other for it, as they
competed for it, and it will destroy you as it destroyed them. (Bukhari)
Those who are most aware of death and prepare themselves for it, are the wisest of people. (Fiqh-us-Sunnah,
Volume 4, Number 13)
Do not envy one another; do not hate one another; do not turn away from another; and do not undercut one
another, but be you. O servants of Allah, brothers. (Muslim)
Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people. (Abdul Wadoud, Forty Hadith An-Nawawis, translated by Ezzeddin Ibrahim and Denys Johnson-Davies, Third Edition, 1985)

There is nothing heavier in the scales than good character. (Ahmad ibn Hanbal)

Bad conduct destroys divine service as condiment destroys honey. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p. 52)

Honor a believer for his religion. Think him superior for good conduct and wisdom. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p. 53)

Verily, Allah is Graceful and He loves Grace. Pride is disdaining the truth ?out of self-conceit? and contempt for the people." (Muslim)

Do not turn away a poor man...even if all you can give is half a date. If you love the poor and bring them near you...Allah will bring you near Him on the Day of Resurrection. (Tirmidhi)

He who seeks repentance ?from the Lord? before the rising of the Sun from the west ?before the Day of Resurrection?, Allah turns to him with Mercy. (Bukhari)

Paradise is nearer to any of you than the strap of his shoe, and so is the ?Hell? Fire. (Ahmad ibn Hanbal)

Belief is to believe in Allah, His Angels, His Books, His Messengers... (Bukhari)

I will joke, but I only speak the truth. It is not lawful for a Muslim to frighten his brother. Do not dispute with your brother, not joke with him in mocking terms. Shame on him who speaks lies in order to entertain others. One cannot be a good believer until he ceases to tell lies, even in jest, and to dispute, even if he is in the right. Do not speak lies, even in jest. (Bukhari)

A believer loves for others what he loves for himself. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p. 68)

Don't hate one another, don't envy one another don't sell over the sale to another, don't dispute with one another and don't back-bite one another. The servants of Allah are brethren to one another. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p. 124)

The habits of earlier generations have attacked you–envy and hatred. Hatred is shaving. You will not enter Paradise till you believe. You will not believe till you love one another. Shall I not inform you what thing will establish you on it? Spread peace among you. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume III, p. 167)

The best things that a man leaves behind after his death are a virtuous child who invokes Allah for him, a perpetual charity, the reward of which reaches him, and a beneficial knowledge which remains useful after him. (Abu Katada Hadith)

One of a child's duties to his father is to make his name and behavior fitting. (Al Hafiz ibn al-Dayba al-Shaybani, Taysir al-usul ila Jami al-usul, Volume 2, p. 512)

Be hospitable to your children and raise them to be well-behaved ... (Al Hafiz ibn al-Dayba al-Shaybani, Taysir al-usul ila Jami al-usul, Volume 2, p. 515)

The whole world is a provision, and the best object of benefit of the world is the pious woman. (Muslim)

The most perfect believer in faith is one who is the best of them in good conduct. The best of you is one who treats best with his wife among you. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume II, p. 32)

The best of you, is the one who is best to his wives, and I am the best of you toward my wives. (Imam Ghazzali's Ihya Ulum-Id-Din, Volume II, p. 32)

...Shall I inform you about the people of the Fire? They comprise every cruel, violent, proud and conceited person. (Bukhari)

Among the people of Hell are there those who will be immersed in fire to their ankles, some to their knees, some to their waists, and some to their throats. (Muslim)

When the inhabitants of the Garden have gone to the Garden and the inmates of the Fire have gone to the Fire, death will be called and placed between the Garden and the Fire. Afterward the following announcement will be made: "Inhabitants of the Garden! There is no more death! Inmates of the Fire! There
is no more death!” This will increase the delight of the inhabitants of the Garden and the grief of the inmates of the Fire. (Muslim)

When the dwellers of Paradise enter Paradise, an announcer will call: (you have a promise from Allah that) you will live therein and you will never die; you will stay healthy therein and you will never fall ill; you will stay young and you will never become old; you will be under a constant bliss and you will never feel miserable. (Muslim)

Bismillah Walhamdulillah Was Salaatu Was Salaam 'ala Rasulillah
As-Salaam Alaikum Wa-Rahmatullahi Wa-Barakatuhu

100 Authentic Sunnah

1. Sleeping on Wudu

The Prophet, sallallahu ‘alayhi wa salam told al-Baraa bin Aazib, radidlahu ‘anh, If you go to your bed, then do your wudoo’ (ablution) as you would do it for prayer, then lie on your right”

[Agreed upon, No. 6311.]

2. Reading Surat al-Ikhlas, al-Falaq and an-Nas before sleeping:

From Aishah radidlahu ‘anha, the Messenger, sallallahu‘alayhi wa salam used to recite “Qul huwallahu ahad”, “Qul a’oothu birrabilfalaq” and “Qul a’oothu birribabinnaas” every night when he went to sleep, then wiped his face and whatever he was able from his body, beginning with his head and face, and what faces him from his body, three times”.

[Al-Bukhari: 5017]

3. Doing takbeer and tasbeeh when going to sleep:
Ali, radiallahu ‘anh narrates that the Messenger of Allah, sallallahu ‘alayhi wa salam said when Fatimah asked him for a servant, “Shall I not lead you to that which is better for you than a servant? If you go to your mattresses, or rest to sleep, then say Allahu Akbar thirty-four times, and say Subhan Allah thirty-three times, and say Alhamdulilah thirty-three times, for they are better for you than having a servant”

[Agreed upon: 6318 & 6915]

4. Supplicating when awoken from sleep:

Ubadah bin as-Saamit, radiallahu ‘anh narrates that the Prophet, sallallahu ‘alayhi wa salam said: “Anyone awoken in the night and says: “Laa ilaha illa Allah, wahdatu laa shareeka lah, lahul-mulku walahul hamd, wa huwa ‘ala kulli shay’in qadeer, alhamdulilah was-subhaan Allah, wallahu akbar, wa laa hawla wa laa quwata illa billah, then said, Allahumma aghfirli or invoked Allah, he will be answered, and if he does ablution and prays, his prayer will be accepted”

[Al-Bukhari 6313]

5. Supplicating once awake with the following supplication:

Alhamdulilah alathee ahyaanaa ba’da maa amatana, wa ilayhin-nushoor

(Praise be to Allah Who granted us life after death, and to Him we will be resurrected)

[al-Bukhari, 6312, from Huthayfah bin al-Yamaan,radiallahu 'anh]

6. Rinse water and sniff in one go:
Abdullah bin Zayd, radiyallahu ‘anhu narrates that the Messenger of Allah, sallallahu ‘alayhi wa sallam said:

“Rinse water in your mouth, and sniff it with one hand (in one go)”

[Muslim:555]

7. Ablution before Ghusl:

Aishah, radiyallahu ‘anha narrates that the Prophet of Allah, sallallahu ‘alayhi wa salam: “Used to, if he wishes to ghusl, began by washing his hands, then would do ablution as he would for salah, then he would enter his fingers into the water, and would touch the roots of his hair with it, then would pour (water) over his head with his palms, and then would let water cover his entire body”

[Al-Bukhari: 248]

8. Tashahhud after ablution:

Umar bin al-Khattaab, radiyallahu ‘an said: The Messenger of Allah, sallallahu ‘alayhi wa salam said: “None of you perfects his ablution, then says: Ashhadu al-Laa ilaha illa Allah, wa anna Muhammadan ‘abduhu warasooluh, can except that the eight gates of paradise open for him, and for him is to enter it from wherever he wants”

[Muslim: 553]

9. Being economical with water:

Anas, radiyallahu ‘an said: “The Prophet, sallallahu ‘alayhi wa salam used to wash with a saa”* to five amdaad, and would do ablution with a mudd”* A saa’ is equivalent to four mudds. A mudd is a handful using two hands cupped together, of an average-sized man.
10. Two rakah prayer after ablution:

The Messenger of Allah, sallallahu ‘alayhi wa salam said:

“Whosoever performs ablution like that of mine, then prays two rak’ah without having any other concern on his mind, all of his past sins will be forgiven.”

[Agreed upon: 201 & 737]

11. Repeating the words of the adhan after the mu’adhdhin then supplicating for the Prophet:

It is narrated on the authority of ‘Abdullah ibn ‘Amr that he heard the Prophet say: “When you hear the mu’adhdhin (caller to prayer) make the adhaan, then say what he says, and then supplicate for me, for whoever supplicates for me once, then Allah will do so for him ten times.”

[Muslim : 849]

The dua to be made after the adhan is:

‘O Allah, Owner of this perfect call and Owner of this prayer to be performed, bestow upon Muhammad al-waseelah and al-fadeelah and send him upon a praised platform which You have promised him. Verily, You never fail in Your promise.’

12. Frequent use of the siwaak (tooth stick):

It is narrated on the authority of Abu Hurayrah that the Prophet said:
“If it weren’t for causing difficulty for my nation, I would have ordered the use of the siwaak at every prayer”

[Agreed upon : 887/ 589]

Just as it is from the Sunnah to use the Siwaak when waking up, at wudu’ (ritual ablutions), when the smell of one’s mouth changes, when about to read the Quran and when entering one’s house.

13. Going early to the Masjid:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

“Were the people to know [the reward] of going to the masjid early, they would race for it…”

[Agreed upon 981/615]

14. Walking to the masjid:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

Shall I direct you to that by which Allah erases [peoples’] sins and raises them in rank?” The people replied, “Yes, O Messenger of Allah.” He said: “Performing the ablution thoroughly despite odds, frequently walking to the masjid, and waiting for the prayers from one to the next, and this is a Ribat [1] for you.”

[Muslim: 587]

[1] Ribat: Guarding the frontlines of the Muslims, the reward for which is very great. So in this context, the Prophet is saying that the reward for these things is very great.
15. Going to the prayer with dignity and tranquility:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

“When the Iqama is pronounced for prayer, do not go to it running but go walking with [calmness and] tranquillity. Pray however much [of the prayer] you are in time for, and make up whatever you miss.”

[Agreed Upon: 1359-908]

16. Making dua upon entering and leaving the masjid:

It is narrated on the authority of Abu Humayd al-Saa’idee and Abu Usayd that the Prophet said:

“When any of you enters the masjid, he should say, ‘O Allah, open the gates of Your Mercy for me,’ and when he leaves he should say, ‘O Allah, I ask you from Your Favour.’”

[Muslim : 1952]

17. Praying behind a sutra [barrier]:

It is narrated on the authority of Musa ibn Talhah on the authority of his father who said: the Prophet said:

“If any of you places something in front of him, [at least] equal [in height] to the back of a saddle, he should pray without caring who passes [in front of him] on the other side of it.”

[Muslim:1111]

Note: A sutrah can be anything a person puts in front of himself while he is praying, such as a wall, or a long stick, and the such. The back of a saddle is approximately two thirds of a cubit in height [so the sutrah should be at least the same length].
18. Sitting in al-iq’aa’ between the two prostrations:

It is narrated on the authority of Abu Zubayr that he heard Tawus say:

We asked Ibn ‘Abbas about al-iq’aa’ [1]. He said: “It is sunnah.” We said to him: “We find it hard upon the feet.” Ibn ‘Abbas said: “It is the sunnah of your Prophet .“

[Muslim: 1198]

[1] al-iq’aa’ is to prop up the two feet and sit on the heels. It is done when sitting between two sajdahs (prostrations).

19. Sitting in the tawarruk [1] position in the second tashahhud:

It is narrated on the authority of Abu Humayd al-Sa’di who said:

“When the Prophet sat in the last rak’ah he would push his left foot forward, prop up his right foot, and sit on his buttock.”

[al-Bukhari:828]

[1] al-tawarruk is to rest the body, while sitting, on the left thigh; put the the left foot under the right leg, while setting the right foot upright; and support the body by grasping the left knee with the left hand.

20. Making lots of supplication before ending the prayer with ‘as-salamu ‘alaykum wa-rahmatullah’(duaa’s only in arabic and from Quraan)
It is narrated on the authority of ‘Abd-Allah ibn ‘Umar who said:

“We used to when we were with the Prophet … he said, ‘Then let him be free to choose whatever supplication impresses him and supplicate with it.’”

[al-Bukhari:835]

21. Performing the Sunan and regular non-obligatory prayers (rawaatib):

It is narrated on the authority of Umm Habeeba that she said:

“I heard the Messenger of Allah say ‘There is no Muslim slave who prays twelve units of voluntary prayer besides the obligatory ones to Allah every day except that Allah builds for him a house in paradise’”

[Muslim:835]

They are: two before fajr (dawn) prayers; four before zuhr (afternoon) prayers and two afterwards; two after maghrib (evening) prayer and two after isha` (night) prayers.

22. The Forenoon Prayer (Salaat al-Duhaa):

It is narrated on the authority of Abu Dharr that the Prophet said:

“Every morning charity is due for every one of your joints: every tasbeeh (i.e. saying subhanallah) is charity; every tahmeed (i.e. saying al-hamdu-lillah) is charity; every tahleel (i.e. saying laa ilaaha illallah) is charity; every takbeer (i.e. saying Allahu akbar) is charity; every act of enjoining good is charity and every act of prohibiting evil is charity; and doing two units of prayer in the forenoon suffices all that.”

[Muslim:1671]

23. The Night Prayer (Qiyam al-layl):
It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) that the Messenger of Allah was asked what the best prayer is after the obligatory ones. He said:

“The best prayer after the obligatory prayers is the prayer in the middle of the night.”

[Muslim:2756]

24. The Witr (’odd’) Prayer:

It is narrated on the authority of Ibn ‘Umar that the Prophet said:

“The best prayer after the obligatory prayers is the prayer in the middle of the night.”

[Muslim:998-1755]

25. Praying in shoes when pure:

Anas ibn Maalik was asked, “Did the Prophet pray in his shoes? He said,

“Yes.”

[Muslim: 386]

26. Praying in Masjid al-Qubaa:

It is narrated on the authority of Ibn ‘Umar that the Prophet used to go to Qubaa` riding and and by foot. Ibn Numayr* added:‘Ubaydullaah narrated to us on the authority of Naafi’,

“And he prayed two units of prayer there”
27. Performing voluntary prayers in one’s house:

It is narrated on the authority of Jaabir that he said the Messenger of Allah said:

“If one of you has finished the prayer in his mosque, let him make a portion of his prayers for his home, as Allah will certainly put goodness in his home from his prayer.”

28. Prayer for divine guidance (Istikhaara):

It is narrated on the authority of Jaabir bin ‘Abd-Allah that he said the Messenger of Allah used to teach us Istikhaara like he used to teach us a chapter from the Quran”

29. Sitting in prayer area after dawn prayers (fajr) until the sun rises:

It is narrated on the authority of Jaabir bin Samra that he said the Prophet used to sit in his prayer area when he prayed fajr until the sun had rose well.
30. Bathing on the day of Jumuah:

It is narrated on the authority of Ibn ‘Umar that he said the Messenger of Allah said:

“If one of you comes to Jumuah, let him have a bath.”

[Agreed upon: 1951 & 977]
31. Going early to Jumuah prayer:

It is narrated on the authority of Abu Hurayra that he said the Messenger of Allah said:

“When Friday comes, at each door of the mosque there are angels who write down the first ones to come to the mosque. The one who comes early is like who sacrificed a camel, then those who come after him are like one who sacrificed a cow, then one who sacrificed a horned ram, then one who sacrificed a chicken, then like one who offered an egg. Then when the imaam sits down they close their books and come to listen to the sermon.”

[Agreed upon: 929 & 1964]

32. Seeking the hour of having one’s prayer answered on Jumuah day:

It is narrated on the authority of Abu Hurayrah that the day of Jumuah was mentioned and the Messenger of Allah said:

“On this day there is a time when no Muslim stands and prays, asking Allah for something, but Allah will grant him it” – and he gestured with his hands to indicate how short that time is.

[Agreed upon: 935 & 1969]

33. Going to the Eid prayer by one path and returning by another:
It is narrated on the authority of Jaabir that he said:

“The Messenger of Allah on Eid day used to differ paths”

[Al-Bukhari: 986]

34. Funeral prayers (janaaza):

It is narrated on the authority of Abu Hurayrah who said that the Messenger of Allah said:

“Whoever attends a funeral until the prayer is offered has a qiraat, and whoever attends it until it is buried will have two qiraats.” It was asked: “What are the two qiraats?” He said, “Like two mountains.”

[Muslim 2189]

35. Visiting graveyards:

It is narrated on the authority of Buraydah who said that the Messenger of Allah said:

“I used to prohibit you from visiting graves, so visit them now…”

[Muslim 2260]

36. Pre-dawn meal (suhoor):
It is narrated on the authority of Anas who said that the Messenger of Allah said:

“Have the pre-dawn meal. Verily in the pre-dawn meal is blessing”

[Agreed upon: 2549 & 1923]

37. Hastening the breaking of the fast when the sun has set:

It is narrated on the authority of Sahl bin Sa’d who said that the Messenger of Allah said:

“The people will continue to be fine so long as they hasten to break the fast.”

[Agreed upon: 2554 & 1957]

38. Standing for night prayer during Ramadan

It is narrated on the authority of Abu Hurayra who said that the Messenger of Allah said:

“Whoever spends the night in prayer in Ramadan with faith and expectancy, will be forgiven all his previous wrong actions.”

[Agreed upon: 1779 & 37]

39. Staying in `itikaaf during the last ten days of Ramadhan:

It is narrated on the authority of Ibn ‘Umar who said:

The Messenger of Allah used to practise Itikaf in the last ten days of the month of Ramadan.

[Bukhari: 2025]
39. Staying in `itikaaf during the last ten days of Ramadhan:

It is narrated on the authority of Ibn `Umar who said:

The Messenger of Allah used to practise Itikaf in the last ten days of the month of Ramadan.

[Bukhari: 2025]

40. Fasting for six days in the month of Shawwal:

It is narrated on the authority of Abu Ayub al-Ansari who said that the Messenger of Allah said:

“He that observed fasting in Ramadan then he follows it with six days of Shawwal, this is equal to the fasting of the whole life.”

[Bukhari: 2758]

41. Observing fast for 3 days every month:

It is narrated on the authority of Abu Hurayrah (may Allah be pleased with him) who said:

My friend (the Messenger of Allah ) directed me to observe fast for three days in every month, to perform two Rak`ah (optional) Duha prayer at forenoon and to perform the Witr prayer before going to bed.

[Agreed upon: 1672 & 1178]
42. Observing fast on the day of Arafah:

It is narrated on the authority of Abu Qatadah who said that the Messenger of Allah said:

“Fasting on the day of ‘Arafah is an expiation for two years, the year preceding it and the year following it.”

[Muslim: 3746]

43. Observing fast on the day of Ashurah:

It is narrated on the authority of Abu Qatadah who said that the Messenger of Allah said:

“Fasting the day of ‘Ashurah is an expiation for the year preceding it.”

[Muslim: 3746]

44. Appointing a leader when travelling:

It is narrated on the authority of Abu Saeed and Abu Hurayrah who said that the Messenger of Allah said:

“When three men travel together, they should make one of them their leader.”

[Abu Dawood: 2608]

45. Saying ‘Allahu akbar’ (Allah is Great) when ascending and saying ‘Subhaanallah’ (Glory be to Allah) when descending:
It is narrated on the authority of Abu Saeed and Abu Hurayrah who said that the Messenger of Allah said:

It is narrated on the authority of Jaabir who said: “We used to say Allahu akbar when we ascended and we said Subhanallah when descending”

[Bukhari 2994]

46. Supplication for stopover:

It is narrated on the authority of Khawlah bint Hakeem who said: I heard the Messenger of Allah say:

“Whoever stops over somewhere and says, ‘I seek refuge in the perfect words of Allah from the evil of what He created,’ nothing will harm him until he sets off from that stopover of his.”

[Muslim: 6878]

47. Stopping first at the mosque when returning from a journey:

It is narrated on the authority of Khawlah bint Hakeem who said: I heard the Messenger of Allah say:

It is narrated on the authority of Ka’b bin Maalik who said that the Prophet used to stop first at the mosque and pray there when he returned from a journey

[Agreed upon: 443 & 1659]

48. Supplication upon wearing new clothes:

It is narrated on the authority of Abu Saeed al-Khudree who said that when the Messenger of Allah used to wear new clothing, he would name it by its name either qamees (shirt) or ‘imamah (turban) then say:
“O Allah for you is praise! You clothed me it and I ask you for its good and the for what it was made for. And I seek refuge in you from its evil and the evil of what it has been created for”

[Abu Dawood: 4020]

49. Starting wearing the shoe with the right:

It is narrated on the authority of Abu Hurayrah who said that when the Messenger of Allah said:

“If one of you puts on shoes, let him begin with the right. And when he takes it off, let him begin with the left. And let him put them both on or let him take them off both.”

[Agreed upon: 5495 & 5855]

50. Saying ‘Bismillah’ at the start of eating:

It is narrated on the authority of Abu Salamah I was in the room of the Messenger of Allah and my hand was flying around the plate. So he said to me:

“O young man, mention the name of Allah, eat with your right and eat what is nearest to you.”

[Agreed upon: 5376 & 5269]

51. Praising Allah after eating and drinking:

It is narrated on the authority of Abu Salamah I was in the room of the Messenger of Allah and my hand was flying around the plate. So he said to me:
“Indeed Allah is pleased with the slave who eats food and then praises Him for it or drinks a drink and then praises Him for it.”

[Muslim 6932]

52. Sitting when drinking:

It is narrated on the authority of Anas who said the Prophet prohibited a man drinking whilst standing.

[Muslim 5275]

53. Rinsing one’s mouth after consuming milk:

It is narrated on the authority of ‘Abbas that the Messenger of Allah drank milk and then rinsed his mouth.

“It contains fat.”

[Agreed upon 5609 & 798]

54. Not criticising food:

It is narrated on the authority of Abu Hurayrah that he said the Messenger of Allah did not ever criticise food. If he liked it, he ate it and if he disliked it, he left it.

[Agreed upon 5380 & 5409]

55. Eating with three fingers:
It is narrated on the authority of Ka‘b bin Maalik that the Messenger of Allah used to eat with three fingers and lick his hand before wiping it.

[Muslim 5297]

56. Drinking Zamzam water and using it as a cure:

It is narrated on the authority of Abu Dharr that he said the Messenger of Allah said about Zamzam water:

“It is blessed and a food that nourishes” al-Tayaalisee adds, “And a cure for sickness.”

[Muslim 6359]

57. Eating on Eid al-Fitr before going to the prayer area:

It is narrated on the authority of Anas bin Maalik that he said the Messenger of Allah did not proceed on the day of al-Fitr until he had eaten some dates. And in another narration: He used to eat an odd number.

[al-Bukhari: 953]

58. Reading the Quran frequently:

It is narrated on the authority of Abu Amaama al-Baahileewho said: I heard the Messenger of Allah say:

“Read the Quran, as it will come on the day of resurrection as an intercessor for its devotees.”

[Muslim: 1874]
59. Beautifying one’s voice in the recitation of the Quran:

It is narrated on the authority of Abu Hurayrah that he heard the Messenger of Allah say:

“Allah does not listen to a prophet as He listens to a prophet who recites the Quraan in a loud and pleasant tone.”

[Agreed upon: 5024 & 1847]

60. Always remembering Allah:

It is narrated on the authority of Aaishah that she said the Messenger of Allah would remember Allah at all times.

[Muslim: 826]

61. Glorification:

It is narrated on the authority of Juwayriyya that the Messenger of Allah left her company one morning when he had prayed the dawn prayers and she was in the mosque. Then he returned after the sun had risen whilst she was still sitting, and said:

“Have you been like this since I left you?” She said, “Yes.” The Prophet said, “I have said four utterances after you three times that should they be weighed with what you have said since daytime they would outweigh them: ‘How perfect Allah is and I praise Him by the number of His creation and His pleasure, and by the weight of His throne, and the ink of His words.’”

[Muslim: 2726]
62. Responding to the one who sneezes:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

“When one of you sneezes, let him say, al-hamdu-lillah (‘All praise be to Allah’). And let his brother or companions say to him, yarhamukallah (‘May Allah have mercy upon you’), and if he says, yarhamukallah, let him say, yahdikumullahu wa yuslihu baalakum (‘May Allah guide you and straighten your affairs’).”

[al-Bukhari: 6224]

63. Praying for the ill:

It is narrated on the authority of Ibn ‘Abbaas that the Messenger of Allah entered upon a man he was visiting, and said:

“lai ba’s tuhoor in shaa’ Allah (‘No harm, purification if Allah wills’)”

[al-Bukhari: 5662]

64. Putting one’s hand on a painful area and the supplication:

It is narrated on the authority of Uthmaan bin Abee al-Aas that he complained about some pain to the Messenger of Allah that he found in his body since becoming Muslim. He said to him:

“Put your hand on the part of your body that hurts and say: bismillah three times and then say seven times: aoodhu billahi wa qudratihi min sharri maa ajidu wa uhadhir.”

[Muslim: 5737]
65. Supplications when hearing the cock crow and seeking refuge with Allah on hearing the donkey bray:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

“When you hear the cock crow ask from Allah’s grace as it has seen an angel and when you hear the donkey bray seek refuge in Allah from the devil as it has seen a devil.”

[Agreed upon: 6920 - 3303]

66. Supplication during rainfall:

It is narrated on the authority of Aaishah that when the Messenger of Allah saw rain he would say:

“Allaahumma sayyiban naafi’an. (O Allah make it a beneficial rain cloudl).”

[al-Bukhari: 1032]

67. Remembering Allah when entering the house:

It is narrated on the authority of Jaabir bin ‘Abd Allaah that he said: I heard the Messenger of Allah say:

“When a man enters his house and remembers Allah - the Honourable and Majestic - with his entering and eating, Satan says, ‘No place to sleep and no supper for you.’ And when man enters and does not remember Allah with his entrance, Satan says, ‘You’ve found your place to sleep.’ If he doesn’t remember Allah when eating, he says, ‘You’ve found somewhere to sleep and have supper.’”

[Muslim: 5362]
68. Remembering Allah in gatherings:

It is narrated on the authority of Abu Hurayrah that when the Prophet said:

“People do not sit in a gathering that doesn’t remember Allah or send benedictions upon their prophet except that there is sorrow upon them. If Allah wills He will punish them, and if He wills He wil forgive them.”

[al-Tirmidhi: 3380]

69. Supplication for entering the toilet:

It is narrated on the authority of Anas bin Maalik that he said: When the Prophet would enter where he answer the call of nature he would say:

“Allahumma innee aoodhu bika min al-zhubthi wal-zhabaa ith (O Allah I seek refuge in You from the male and female devils).”

[Agreed upon: 6322 - 831]

70. Supplication for strong winds:

It is narrated on the authority of Aaishah that the Prophet would say when it got very windy:

“Allahumma innee as’aluka khayraa wa khayra maa feehaa wa khayra maa ursilat bihi wa a’oodhu bika min sharrihaa wa sharri maa feehaa wa sharri maa ursilat bih (O Allah I ask you for its good and whatever good is in it and any good sent by it, and I seek refuge in you from its evil and whatever evil is in it and any evil sent by it).”

[Muslim 2085]
71. Praying for Muslims in their absence:

It is narrated on the authority of Abu Dardaa that he heard the Messenger of Allah say:

Whoever prays for his brother in his absence, the appointed angel for him says, Ameen and for you something similar.

[Muslim 6928]

72. Supplication for calamities:

It is narrated on the authority of Umm Salamah that she said: I heard the Messenger of Allah say:

There is no Muslim struck with a calamity and says what Allah has commanded,

inna lillahi wa inna ilayhi raajioon.

Allahumma jurnee fee museebatee wa akhlif lee khayran minhaa

(To Allah we belong, and to Him we return. O Allah reward me for my calamity and give me something better than it) except that Allah will replace it with something better.

[Muslim 2126]

73. Spreading Islamic salutations:

It is narrated on the authority of al-Baraa bin Aazib that he said: The Prophet ordered us with seven things [and at the end of them] he ordered us to visit the sick and spread Islamic salutations.

[Agreed upon: 5388 - 5175]
74. Seeking knowledge:

It is narrated on the authority of Abu Hurayrah that he said: The Messenger of Allah said:

Whosoever treads a path seeking knowledge on it, Allah will make easy for him a path to Paradise.

[Muslim: 6853]

75. Seeking permission to enter three times:

It is narrated on the authority of Abu Musa al-Ashari that the Messenger of Allah said:

Seeking permission is three times. If you are given permission then you can, otherwise return.

[Agreed upon: 6245 - 5633]

76. Putting a chewed sweet morsel like dates in the mouth of the new born (Tahneek):

It is narrated on the authority of Abu Musa al-Ashari that he said: A boy was born to me and I took him to the Prophet. He named him Ibrahim and did tahneek on him with a date and prayed for his blessing.

[Agreed upon: 5467 - 5615]

77. Sacrificial feast (aqeeqah) for the new born:

It is narrated on the authority of Aaishah that she said: The Messenger of Allah ordered us to sacrifice one sheep for a baby girl and two sheep for a baby boy.

[Ahmad: 25764]
78. Exposing parts of the body to falling rain:

It is narrated on the authority of Anas that he said: Some rain fell on us whilst with the Messenger of Allah. So the Messenger of Allah took off some of his clothing until it was covered by the rain. We said: O Messenger of Allah! Why did you do that? He said:

Because it has newly come from its Lord

[Muslim: 2083]

79. Visiting the sick:

It is narrated on the authority of Thawbaan, the freed slave of the Messenger of Allah, that the Messenger of Allah said:

Whoever visits a sick person continues to be in the khurqa of Paradise It was said, O Messenger of Allah! What is the khurqa of Paradise? He said: Its harvest.

[Muslim 6554]

80. Smiling:

It is narrated on the authority of Abu Dharr that he said: The Messenger of Allah said to me: Never belittle anything from good deeds even if you meet your brother with a smiling face.

[Muslim 6690]
81. Visiting one another for the sake of Allah:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

A man visited a brother of his in another town and Allah appointed an angel to guard him on his way. When he came to him, the angel said, "Where are you going?" He said, "I am going to a brother of mine in this town." He said, "Do you have some property with him that you want to check on?" He said, "No, it is only that I love him for the sake of Allah Almighty." He said, "I am the messenger of Allah to you to tell you that Allah loves you as you love this man for His sake."

[Muslim 6549]

82. Announcing one's love for one's brother:

It is narrated on the authority of al-Miqdaam bin Madekarab that the Prophet said:

If one of you loves his brother, let him inform him that he loves him.

[Ahmad 16303]

83. Suppressing yawns:

It is narrated on the authority of Abu Hurayrah that he said: The Messenger of Allah said:

Yawning is from the Devil. If one of you yawns let him suppress it as much as possible, as when one of you goes ahhh, the Devil laughs.

[Agreed upon: 3289 - 7490]
84. Benefit of the doubt and thinking well of others:

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah said:

Beware of suspicion, Indeed suspicion is the most untruthful of speech.

[Agreed upon: 6067 - 6536]

85. Helping ones family with housework:

It is narrated on the authority of Abu Hurayrah that he said: I asked Aaishah what the Messenger of Allah used to do in the house. She said:

He used to help with the housework and when it was time to pray he would leave for the prayer.

[al-Bukhari: 676]

86. Prophetic practices of the natural human state (fitra):

It is narrated on the authority of Abu Hurayrah that he said: The Messenger of Allah said:

The natural human constitution are five [or five things are from the natural human constitution]: circumcision, shaving the pubic hairs, plucking the armpit hairs, trimming the nails and shortening the moustache.

[Agreed upon: 5889 - 597]

87. Caring for orphans:

It is narrated on the authority of Sahl bin Saad that the Prophet said:

I and the carer of the orphan are like this in paradise.
88. Avoiding anger:

It is narrated on the authority of Abu Hurayra (may Allah be pleased with him) that a man said to the Prophet, Advise me. He said:

Don’t get angry. He repeated it a number of times. He said: Don’t get angry.

[al-Bukhari: 6116]

89. Crying out of the fear of Allah:

It is narrated on the authority of Abu Hurayrah that the Prophet said:

Allah will shade on the day there will no shade but His shade from them a man who remembers Allah in solitary and his eyes overflow with tears.

[Agreed upon: 1031 - 660]

90. Chairty of posthumous effect (Sadaqa jaariyya):

It is narrated on the authority of Abu Hurayrah that the Messenger of Allah said:

The action of man stops when he dies except three things: continuous charity, knowledge that benefits or a pious child who prays for him.

[Muslim: 4223]
91. Building mosques:

It is narrated on the authority of Uthmaan bin Affaan that he said when he listened to the opinion of the people (which was not favorable) when he rebuilt the mosque of the Messenger of Allah : You have not been fair to me for I have heard the Messenger of Allah say:

He who built a mosque for Allah, the Exalted, Allah would build for him a house in Paradise. Bukayr said: I think he said: While he seeks the pleasure of Allah.

[Agreed upon: 450 - 553]

92. Flexibility in buying and selling:

It is narrated on the authority of Jaabir bin Abd-Alaah that the Messenger of Allah said:

May Allah have mercy upon a man who is easy going when he sells, buys and is required.

[al-Bukhari: 2076]

93. Removing harm from the road:

It is narrated on the authority of Abu Hurayra that the Messenger of Allah said:

When a man walk in a street, finds a thorny branch on the path, puts it aside, thanks Allah for it, He will forgive him.

[Muslim: 4940]

94. Charity:
It is narrated on the authority of Abu Hurayrah that the Messenger of Allah said:

Whoever gives a sack of dates from pure earning in charity - and Allah only accepts the pure - Allah will accept it with His right and cause it to grow for it giver, just like one of you let a foal to grow, until it becomes like a mountain.

[Agreed upon: 1410 - 1014]

95. Increasing good deeds during the first ten days of Dhul-Hijjah:

It is narrated on the authority of â€™Abbaas from the Prophet that he said:

There is no action done in days better than these They said: Not even jihad ? He said: Not even jihad except a man who risks his life and wealth and returns with neither.

[al-Bukhari: 969]

96. Killing domestic lizards (wazghah):

It is narrated on the authority of Abu Hurayra who said the Messenger of Allah said:

Whoever kills a domestic lizard with the first blow will have one hundred good deeds written for him, and if on the second less than that, and if on the third less than that.

[Muslim 8547]

97. Prohibition to narrate everything one hears:

It is narrated on the authority of Hafs bin Aasim who said the Messenger of Allah said:

It is sufficient as a sin for an individual to narrate everything he hears.

[Muslim 7]
98. Intending reward by spending on family:

It is narrated on the authority of Abu Masood al-Badri that the Prophet said:

If the Muslim spends upon his family expecting reward for it, it is charity by him.

[Muslim 2322]

99. Trotting (raml) during circumambulation:

It is narrated on the authority of Ibn Umar who said: When the Messenger of Allah did the first circumambulation, he trotted for the first three and walked for the four others.

[Agreed upon: 1644 - 3048]

100. Persistence on a righteous action even if small:

It is narrated on the authority of Aaishah that she said: The Prophet was asked what action is most beloved to Allah. He said:

The most constant even if small.

[Agreed upon: 6465 - 1828]

Forty more Hadiths
Hadith No. 1 - On the authority of Omar bin Al-Khattab, who said: I heared the messenger of Allah salla Allah u alihi wa sallam say:
"Actions are but by intention and every man shall have but that which he intended. Thus he whose migration was for Allah and His messenger, his migration was for Allah and His messenger, and he whose migration was to achieve some worldly benefit or to take some woman in marriage, his migration was for that for which he migrated." (related by Bukhari and Muslim)

Hadith No. 2:

Also on the authority of Omar, who said:

One day while we were sitting with the messenger of Allah there appeared before us a man whose clothes were exceedingly white and whose hair was exceedingly black; no signs of journeying were to be seen on him and none of us knew him. He walked up and sat down by the prophet. Resting his knees against his and placing the palms of his hands on his thighs, he said:"O Muhammed, tell me about Islam". The messenger of Allah said: "Islam is to testify that there is no god but Allah and Muhammed is the messenger of Allah, to perform the prayers, to pay the zakat, to fast in Ramadhan, and to make the pilgrimage to the House if you are able to do so." He said:"You have spoken rightly", and we were amazed at him asking him and saying that he had spoken rightly. He said: "Then tell me about eman."He said:"It is to believe in Allah, His angels, His books, His messengers, and the Last Day, and to believe in divine destiny, both the good and the evil thereof." He said:"You have spoken rightly". He said: " Then tell me about ehsan." He said: "It is to worship Allah as though you are seeing Him, and while you see Him not yet truly He sees you". He said: "Then tell me about the Hour". He said: "The one questioned about it knows no better than the questioner." He said: "Then tell me about its signs." He said: "That the slave-girl will give birth to her mistress and that you will see the barefooted, naked, destitute herdsman competing in constructing lofty buildings." Then he took himself off and I stayed for a time. Then he said: "O Omar, do you know who the questioner was?" I said: "Allah and His messenger know best". He said: "He was Jebreel (Gabriel), who came to you to teach you your religion."(narrated by Muslim)

Hadith No.3:

On the authority of Ibn Omar, the son of Omar bin Al-Khattab, may Allah be pleased with both, who said: I heared the messenger of Allah say:

"Islam has been built on five [pillars]: testifying that there is no god but Allah and that Muhammed is the messenger of Allah, performing the prayers, paying the zakat, making the pilgrimage to the House, and fasting in Ramadan."

related by Bukhari and Muslim

Hadith No. 4:
On the authority of Abdullah bin Masud, who said: the messenger of Allah, and he is the truthful, the believed narrated to us:

"Verily the creation of each one of you is brought together in his mother's belly for forty days in the form of seed, then he is a clot of blood for a like period, then a morsel of flesh for a like period, then there is sent to him the angel who blows the breath of life into him and who is commanded about four matters: to write down his means of livelihood, his life span, his actions, and whether happy or unhappy. By Allah, other than Whom there is no god, verily one of you behaves like the people of Paradise until there is but an arm's length between him and it, and that which has been written over takes him and so he behaves like the people of Hell-fire and thus he enters it; and one of you behaves like the people of Hell-fire until there is but an arm's length between him and it, and that which has been written over takes him and so he behaves like the people of Paradise and thus he enters it."

related by Bukhari and Muslim

Hadith No. 5
On the authority of Aishah, who said: The messenger of Allah said:

"He who innovates something in this matter of ours that is not of it will have it rejected."
narrated by Bukhari and Muslim

And in one version by Muslim it reads:
"He who does an act which our matter is not [in agreement] with will have it rejected."

Hadith No. 6:
On the authority of Al-Numan bin Basheer, who said: I heared the messenger of Allah say:

"That which is lawful is plain and that which is unlawful is plain and between the two of them are doubtful matters about which not many people know. Thus he who avoids doubtful matters clears himself in regard to his religion and his honor, but he who falls into doubtful matters falls into that which is unlawful, like the shepherd who pastures around a sanctuary, all but grazing therein. Truly every king has a sanctuary, and truly Allah's sanctuary is His prohibitions. Truly in the body there is a morsel of flesh which, if it be whole, all the body is whole and which, if it be diseased, all of it is diseased. Truly it is the heart."

narrated by Bukhari and Muslim

Hadith No. 7:
On the authority of Tamim Al-Dari that the prophet said:
"Religion is sincerity". We said: "To whom?" He said: "To Allah and His Book, and His messenger, and to the leaders of the Muslims and their common folk".

narrated by Muslim

Hadith No. 8:
Abdullah bin Omar narrated that the messenger of Allah said:

"I have been ordered to fight against people until they testify that there is no god but Allah and that Muhammed is the messenger of Allah and until they perform the prayers and pay the zakat, and if they do so they will have gained protection from me for their lives and property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah the Almighty.

related by Bukhari and Muslim.

Hadith No. 9:
On the authority of Abu Hurairah, who said : I heared the messenger of Allah say :

"What I have forbidden to you, avoid; what I have ordered you [to do], do as much of it as you can. It was only their excessive questioning and their disagreeing with their prophets that destroyed those who were before you."

related bu Bukhari and Muslim

Hadith No. 10
On the authority of Abu Hurairah, who said : the messenger of Allah said :

"Allah the Almighty is good and accepts only that which is good. Allah has commanded the faithful to do that which he commanded the messengers, and the Almighty has said: "O ye messengers! Eat of the good things and do right". And Allah the Almighty has said : "O ye who believe! Eat of the good things wherewith We have provided you"
Then he mentioned [the case of] a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky [saying] : "O Lord! O Lord!" - while his food is unlawful, his drink unlawful, his clothing unlawful, and he is nourished unlawfully, so how can he be answered !"

related by Muslim

Hadith No. 11

On the authority of Al-Hasan bin Ali, the grandson of the messenger of Allah, who said : I memorized from the messenger of Allah his saying :

"Leave that which makes you doubt for that which does not make you doubt."
narrated by Termithi and Nasae, and Tirmithi said it is true and fine hadith.

Hadith No. 12

On the authority of Abu Hurairah, who said: The messenger of Allah said:

"Part of someone's being a good Muslim is his leaving alone that which does not concern him."

time narrated by Termithi and others

Hadith No. 13

On the authority of Anas bin Malik, the servant of the messenger of Allah, that the prophet said:

"None of you [truly] believes until he wishes for his brother what he wishes for himself."

related by Bukhari and Muslim

Hadith No. 14:

Abdullah bin Masud narrated that the messenger of Allah said:

"The blood of a Muslim may not be legally spilt other than in one of three [instances]: the married person who commits adultery; a life for a life; and one who forsakes his religion and abandons the community."

it was related by Bukhari and Muslim

Hadith No. 15:

Abu Hurairah narrated that the messenger of Allah said:
"Let him who believes in Allah and the Last Day either speak good or keep silent, and let him who believes in Allah and the Last Day be generous to his neighbour, and let him who believes in Allah and the Last Day be generous to his guest."

related by Bukhari and Muslim

Hadith No. 16:

On the authority of Abu Hurairah, who said : a man said to the prophet :

"Counsel me". He said : " Do not become angry". The man repeated [his request] several times, and he said: "Do not become angry ".

narrated by Bukhari

Hadith No. 17:

Abu Yaala Shaddad bin Aws said that the messenger of Allah said :

"Verily Allah has prescribed proficiency in all things. Thus, if you kill, kill well; and if you slaughter, slaughter well. Let each one of you sharpen his blade and let him spare suffering to the animal he slaughters."

related by Muslim.

Hadith No. 18:

On the authority of Abu Dhar Jundub bin Junadah, and Muadh bin Jabal that the messenger of Allah said :

"Fear Allah wherever you are, and follow up a bad deed with a good one and it will wipe it out, and behave well towards people."

Tirmithi narrated the hadith and said it was fine, and in another version, said ture and fine

Hadith No. 19:

On the authority of Abdullah bin Abbas, who said : One day I was behind the prophet and he said to me:
"Young man, I shall teach you some words [of advice]: Be mindful of Allah, and Allah will protect you. Be mindful of Allah, and you will find Him in front of you. If you ask, ask of Allah; if you seek help, seek help of Allah. Know that if the Nation were to gather together to benefit you with anything, it would benefit you only with something that Allah had already prescribed for you, and that if they gather together to harm you with anything, they would harm you only with something Allah had already prescribed for you. The pens have been lifted and the pages have dried."

narrated by Termithi, who said it is true and fine hadith

In a version other than that of Tirmithi it reads:

"..Be mindful of Allah, you will find Him before you. Get to know Allah in prosperity and He will know you in adversity. Know that what has passed you by was not going to befall you; and that what has befallen you was not going to pass you by. And know that victory comes with patience, relief with affliction, and ease with hardship."

Hadith No. 20:

Uqbah bin Amre Al-Ansari narrated that the messenger of Allah said:

"Among the words people obtained from the First Prophecy are: If you feel no shame, then do as you wish."

It was related by Bukhari.

Hadith No. 21:

On authority of Sufian bin Abdullah, may Allah be pleased with him said:

I said: "O Messenger of Allah, tell me something about Islam which I can ask of no one but you". He said: "Say: 'I believe in Allah', and thereafter be upright."

related by Muslim

Hadith No. 22:

Jaber bin Abdullah Al-Ansari narrated that:
A man asked the messenger of Allah:
"Do you think that if I perform the obligatory prayers, fast in Ramadan, treat as lawful that which is lawful and treat as forbidden that which is forbidden, and do nothing further, I shall enter Paradise?"
He said: "Yes."

related by Muslim.

Hadith No. 23:

On the authority of Abu Malik Al-Harith bin Asim Al-Ashari said that the messenger of Allah said:

"Purity is half of faith. alhamdu-lillah [Praise be to Allah] fills the scales, and subhana-Allah [How far is Allah from every imperfection] and alhamdu-lillah [Praise be to Allah] fill that which is between heaven and earth. Prayer is light; charity is a proof; patience is illumination; and the Quran is an argument for or against you. Everyone starts his day and is a vendor of his soul, either freeing it or bringing about its ruin."

related by Muslim.

Hadith No. 24:

On the authority of Abu Dharr Al-Ghafari, of the prophet is that among the sayings he relates from his Lord is that He said:

"O My servants, I have forbidden oppression for Myself and have made it forbidden amongst you, so do not oppress one another.

O My servants, all of you are astray except for those I have guided, so seek guidance of Me and I shall guide you. O My servants, all of you are hungry except for those I have fed, so seek food of Me and I shall feed you. O My servants, all of you are naked except for those I have clothed, so seek clothing of Me and I shall clothe you. O My servants, you sin by night and by day, and I forgive all sins, so seek forgiveness of Me and I shall forgive you.

O My servants, you will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O my servants, were the first of you and the last of you, the human of you and the jinn of you to become as pious as the most pious heart of any one man of you, that would not increase My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one man of you, that would not decrease My kingdom in anything. O My servants, were the first of you and the last of you, the human of you and the jinn of you to rise up in one place and make a request of Me, and were I to give everyone what he requested, that would not decrease what I have, any more than a needle decreases the sea if put into it.
O My servants, it is but your deeds that I reckon up for you and then recompense you for, so let him who finds good praise Allah, and let him who finds other than that blame no one but himself."

related by Muslim.

Hadith No. 25:

On the authority of Abu Dharr:

Some of the companions of the messenger of Allah said: "O Messenger of Allah, the affluent have made of with the rewards, they pray as we pray they fast as we fast, and they give away in charity the superfluity of their wealth." He said:" Has not Allah made things for you to give away in charity? every tasbihah is a charity, every takbirah is a charity, every tahmidah is a charity, and every tahlikah is a charity, to enjoin a good action is a charity, to forbid an evil action is a charity, and in the sexual act of each of you there is a charity." They said: "O Messenger of Allah, when one of us fulfils his sexual desire will he have some reward for that?" He said: "Do you not think that were he to act upon it unlawfully he would be sinning? Likewise, if he has acted upon it lawfully he will have a reward."

related by Muslim.

Hadith No. 26:

On the authority of Abu Hurairah, who said: The messenger of Allah said:

"Each person's every joint must perform a charity every day the sun comes up: to act justly between two people is a charity; to help a man with his mount, lifting him onto it or hoisting up his belongings onto it is a charity: a good word is a charity, every step you take to prayers is a charity and removing a harmful thing from the road is a charity."

related by Bukhari and Muslim.

Hadith No. 27:

On the authority of Al-Nawwas bin Samaan, that the prophet said:

"Righteousness is good morality, and wrongdoing is that which wavers in your soul and which you dislike people finding out about."
Hadith No. 28:

And on the authority of Wabisa bin Mabat, may Allah be pleased with him, who said:

I came to the messenger of Allah and he said: "You have come to ask about righteousness?" I said: "Yes." He said: "Consult your heart. Righteousness is that about which the soul feels tranquil and the heart feels tranquil, and wrongdoing is that which wavers in the soul and moves to and from in the breast even though people again and again have given you their legal opinion [in its favor]."

A good hadith transmitted from the Musnads of the two Imams, Ahmed bin Hanbal and Al-Darimi, with a good chain of authorities.

Hadith No. 29:

On the authority of Abu Najih Al-Erbadh bin Sariah, who said:

The messenger of Allah gave us a sermon by which our hearts were filled with fear and tears came to our eyes. We said: "O Messenger of Allah, it is as though this is a farewell sermon, so counsel us." He said: "I counsel you to fear Allah and to give absolute obedience even if a slave becomes your leader. Verily he among you who lives [long] will see great controversy, so you must keep to my sunnah and to the sunnah of the rightly-guided Khalifahs - cling to them stubbornly. Beware of newly invented matters, for every invented matter is an innovation and every innovation is a going astray, and every going astray is in Hellfire."

Related by Abu Dawud and Al-Tirmithi, who said that it was a fine and true Hadith.

Hadith No. 30:

On the authority of Muadh bin Jabal, who said:

I said: "O Messenger of Allah, tell me of an act which will take me into Paradise and will keep me away from Hell fire." He said: "You have asked me about a major matter, yet it is easy for him for whom Allah Almighty makes it easy. You should worship Allah, associating nothing with Him, you should perform the prayers, you should pay the zakat, you should fast in Ramadan, and you should make the pilgrimage to the House." Then he said: "Shall I not show you the gates of goodness? Fasting [which] is a shield, charity [which] extinguishes sin as water extinguishes fire; and the praying of a man in the depth of night." Then he recited:
"Who forsake their beds to cry unto their Lord in fear and hope, and spend of that We have bestowed on them. No soul knoweth what is kept hid for them of joy, as a reward for what they used to do". (quran, verse)

Then he said: "Shall I not tell you of the peak of the matter, its pillar, and its topmost part?" I said: "Yes, O Messenger of Allah." He said: "The peak of the matter is Islam; the pillar is prayer; and its topmost part is jihad." Then he said: "Shall I not tell you of the controlling of all that?" I said:"Yes, O Messenger of Allah", and he took hold of his tongue and said: "Restrain this." I said: "O Prophet of Allah, will what we say be held against us?" He said: "May your mother be bereaved of you, Muadh! Is there anything that topples people on their faces - or he said on their noses into Hell-fire other than the jests of their tongues?"

related by Al-Tirmithi, who said it was a fine and true hadith.

Hadith No. 31:

On the authority of Jurthum bin Nashir that the messenger of Allah said:

"Allah the Almighty has laid down religious duties, so do not neglect them. He has set boundaries, so do not over step them. He has prohibited some things, so do not violate them; about some things He was silent-out of compassion for you, not forgetfulness, so seek not after them."

a fine hadith related by Al-Daraqutni and others.

Hadith No. 32:

On the authority of Sahl bin Saad Al-Saeedi, who said:

A man came to the prophet and said: "O Messenger of Allah, direct me to an act which, if I do it, [will cause] Allah to love me and people to love me." He said: "Renounce the world and Allah will love you, and renounce what people possess and people will love you."

a fine Hadith related by Ibn Majah and others with good chains of authorities.

Hadith No. 33:

On the authority of Saad bin Malik Al-Khudari, that the messenger of Allah said:
"There should be neither harming nor reciprocating harm."

a fine hadith related by Ibn Majah, Al-Daraqutni and others
Hadith No. 34:

On the authority of Ibn Abbas that the Messenger of Allah said:

"Were people to be given in accordance with their claim, men would claim the fortunes and lives of [other] people, but the onus of proof is on the claimant, and the taking of an oath is incumbent upon him who denies."

a fine hadith related by Al-Baihaqi and others
Hadith No. 35:

On the authority of Abu Saeed Al-Khurdari, who said: I heard the messenger of Allah say:

"Whosoever of you sees an evil action, let him change it with his hand; and if he is not able to do so, then with his tongue; and if he is not able to do so, then with his heart; and that is the weakest of faith."

related by Muslim.
Hadith No. 36:

On the authority of Abu Hurairah, who said: the messenger of Allah said:

"Do not envy one another; do not inflate prices one to another; do not hate one another; do not turn away from one another; and do not undercut one another, but be you, O servants of Allah, brothers. A muslim is the brother of a muslim: he neither oppresses him nor does he fail him, he neither lies to him nor does he hold him in contempt. Piety is right here— and he pointed to his breast three times. It is evil enough for a man to hold his brother muslim in contempt. The whole of a muslim for another muslim is inviolable: his blood, his property, and his honor."

related by Muslim.
Hadith No. 37:
On the authority of Abu Hurairah that the Prophet said:

"Whosoever removes a worldly grief from a believer, Allah will remove from him one of the griefs of the Day of Judgment. Whosoever alleviates [the lot of] a needy person, Allah will alleviate [his lot] in this world and the next. Whosoever shields a Muslim, Allah will shield him in this world and the next. Allah will aid a servant [of His] so long as the servant aids his brother. Whosoever follows a path to seek knowledge therein, Allah will make easy for him a path to Paradise. No people gather together in one of the houses of Allah, reciting the Book of Allah and studying it among themselves, without tranquility descending upon them, mercy enveloping them, the angels surrounding them, and Allah making mention of them amongst those who are with Him. Whosoever is slowed down by his actions will not be hastened forward by his lineage."

related by Muslim in these words.
Hadith No. 38:

On the authority of Ibn Abbas that the messenger of Allah, among the sayings he relates from his Lord is:

"Allah has written down the good deeds and the bad ones." Then he explained it [by saying that] :" He who has intended a good deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down with Himself as from ten good deeds to seven hundred times, or many times over. But if he has intended a bad deed and has not done it, Allah writes it down with Himself as a full good deed, but if he has intended it and has done it, Allah writes it down as one bad deed."  

related by Bukhari and Muslim in their two sahis
Hadith No. 39:

On the authority of Abu Hurairah, who said: the messenger of Allah said:

Allah the Almighty has said: "Who soever shows enmity to a friend of Mine, I shall be at war with him. My servant does not draw near to Me with anything more loved by Me than the religious duties I have imposed upon him, and My servant continues to draw near to Me with supererogatory works so that I shall love him. When I love him I am his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his foot with which he walks. Were he to ask [something] of Me, I would surely give it to him and were he to ask Me for refuge, I would surely grant him it."

related by Bukhari.
Hadith No. 40:
On the authority of Ibn Abbas that the messenger of Allah said:

"Allah has pardoned for me my people for [their] mistakes and [their] forgetfulness and for what they have done under duress."

a fine hadith related by Ibn Majah, Al-Baihqi, and others.

Hadith No. 41:

On the authority of Abdullah bin Omar, who said: The messenger of Allah took me by the shoulder and said:

"Be in the world as though you were a stranger or a wayfarer."

The son of Omar used to say:

"At evening do not expect [to live till] morning, and at morning do not expect [to live till] evening. Take from your health for your illness and from your life for your death."

related by Bukhari

Hadith No. 42

On the authority of Abu Muhammad Abdullah bin Amr bin Al-Aas, who said: The messenger of Allah, said:

"None of you [truly] believes until his inclination is accordance with what I have brought."

a fine and true hadith which we have transmitted from the book of Hujjah with a sound chain of authorities.

Hadith No. 43

On the authority of Anas, who said: I heard the messenger of Allah say:

Allah the Almighty has said: "O son of Adam, so long as you call upon Me and ask of Me, I shall forgive you for what you have done, and I shall not mind. O son of Adam, were your sins to reach the clouds of the sky and were you then to ask forgiveness of Me, I would forgive you. O son of Adam, were you to come to
related by Al-Tirmithi, who said that it was a good and sound Hadith.

DHIKR IS THE GREATEST OBLIGATION AND A PERPETUAL DIVINE ORDER

Dhikr of Allah is the most excellent act of Allah's servants and is stressed over a hundred times in the Holy Qur'an. It is the most praiseworthy work to earn Allah's pleasure, the most effective weapon to overcome the enemy, and the most deserving of deeds in reward. It is the flag of Islam, the polish of hearts, the essence of the science of faith, the immunization against hypocrisy, the head of worship, and the key of all success. There are no restrictions on the modality, frequency, or timing of dhikr whatsoever. The restrictions on modality pertain to certain specific obligatory acts which are not the issue here, such as Salat. The Shari`a is clear and everyone knows what they have to do. Indeed, the Prophet said that the People of Paradise will only regret one thing: not having made enough dhikr in the world! Are not those who are making up reasons to discourage others from making dhikr afraid of Allah in this tremendous matter? Allah says in His holy Book: "O Believers, make abundant mention of ALLAH!" (33:41) And He mentions of His servants "Those who remember their Lord standing, and sitting, and lying on their sides" (3:191), in other words at all times of the day and night. He said (3:190-191): "The creation of heaven and earth and the changes of night and day are signs for people who have wisdom: -- consider who is described as having wisdom -- Those who remember (and recite and call) Allah standing up, sitting, and lying on their sides." A'isha said, as narrated by Muslim, that the Prophet mentioned/remembered Allah at all times of the day and night.

The Prophet said: "If your hearts were always in the state that they are in during dhikr, the angels would come to see you to the point that they would greet you in the middle of the road." Muslim narrated it. Imam Nawawi in his Sharh sahih muslim commented on this hadith saying: "This kind of sight is shown to someone who persists in meditation (muraqaba), reflection (fikr), and anticipation (iqbal) of the next world." Mu`adh ibn Jabal said that the Prophet also said: "The People of Paradise will not regret except one thing alone: the hour that passed them by and in which they made no remembrance of Allah." Narrated by Bayhaqi in Shu`ab al-iman (1:392 #512-513) and by Tabarani. Haythami inMajma` al-zawa`id (10:74) said that its narrators are all trustworthy (thiqat), while Suyuti declared it hasan in his Jami` al-zaghir (#7701). Allah placed His remembrance above prayer in value by making prayer the means and remembrance the goal. He said:

"Lo! Worship guards one from lewdness and iniquity, but verily, remembrance of Allah is greater/more important." (29:45)

"He is successful who purifies himself, and remembers the name of his Lord, and so prays." (87:14-15)

"So establish prayer for My remembrance." (20:14)

Ibn Hajar in his Fath al-bari (1989 ed. 11:251) relates Qadi Abu Bakr Ibn al-'Arabi's explanation that there is no good deed except with dhikr as a precondition for its validity, and whoever does not remember Allah in his heart at the time of his sadaqa or fasting, for example, then his deed is incomplete: therefore dhikr is the best of deeds because of this.

Dhikr is, therefore, something of tremendous importance. Abu Hurayra said that the Prophet said, Peace be upon him: "The earth and everything in it is cursed, except for dhikr and what attends dhikr, and a teacher (of dhikr) and a student (of dhikr)." Narrated by Tirmidhi who said it is hasan, Ibn Majah who said the
same, Bayhaqi, and others. Suyuti cites it in al-Jami' al-saghir from al-Bazzar's similar narration from Ibn Mas'ud and he declared it sahih. Tabarani also narrated it in al-Awsat from Abu al-Darda'. By the words "the world and everything in it" is meant here all that claims status or existence apart from Allah instead of in Him. In fact, all creation does dhikr because Allah said that all creation does praise to Him constantly, and tasbih is a kind of dhikr. Allah said of the Prophet Yunus, when the whale swallowed him: "Had he not been one of My glorifiers (musabbihin), he would have remained inside the whale's stomach until Judgment Day." (37:143-144)

The one who engages in dhikr has the highest rank of all before Allah. The people who call on Allah without distraction have been mentioned in Qur'an, as well as the effect that calling has on their heart: "In houses which Allah has allowed to be raised to honor and for His Name to be remembered in them; He is glorified there day and night by men whom neither trade nor sale can divert from the rememberance of Allah" (24:36-37). "Those who believe, and their hearts find satisfaction in the rememberance of Allah: By remembering Allah, truly satisfaction comes to the heart" (13:28).

During the night of Isra' and Mi`raj, the Prophet was taken up to a point where he heard the screeching of the Pens (writing the divine Decree). He saw a man who had disappeared into the light of the Throne. He said: "Who is this? Is this an angel?" It was said to him, no. He said: "Is it a Prophet?" Again the answer was no. He said: "Who is it then?" The answer was: "This is a man whose tongue was moist with Allah's remembrance in the world, and his heart was attached to the mosques, and he never incurred the curse of his father and mother." Shaykh Muhammad `Alawi al-Malaki cited it in his collated text of the sound narrations on that topic entitled al-Anwar al-bahiyya min isra' wa mi`raj khayr al-bar'iyya. In Ahmad, Tirmidhi and Ibn Majah, and Ibn Hibban declared it fair (hasan): A man came to the Prophet and said, "O Rasulallah, the laws and conditions of Islam have become too many for me. Tell me something that I can always keep (i.e. in particular, as opposed to the many rules and conditions that must be kept in general)." By reading that the man said there were too many conditions to keep, one must understand that he was unsure that he could keep them all. He wanted something that he would be sure to keep always. The Prophet said: "(I am advising you in one thing:) Keep your tongue always moist with dhikrullah." It is well-known in Islam that the best work in the path of Allah is jihad. Yet the Prophet, Peace be upon him, placed dhikr even above jihad in the following authentic hadiths.

Abu al-Darda' narrates: The Prophet once asked his companions: "Shall I tell you about the best of all deeds, the best act of piety in the eyes of your Lord, which will elevate your status in the Hereafter, and carries more virtue than the spending of gold and silver in the service of Allah or taking part in jihad and slaying or being slain in the path of Allah? The dhikr of Allah." Related in the Malik's Muwatta', the Musnad of Ahmad, the Sunan of Tirmidhi, Ibn Majah, and the Mustadrak of Hakim. Al-Bayhaqi, Hakim and others declared it sahih. Abu Sa`id narrates: The Prophet was asked, "Which of the servants of Allah is best in rank before Allah on the Day of resurrection?" He said: "The ones who remember him much." I said: "O Messenger of Allah, what about the fighter in the way of Allah?" He answered: "Even if he strikes the unbelievers and mushrikin with his sword until it broke, and becomes red with their blood, truly those who do dhikr are better than him in rank." Related in Ahmad, Tirmidhi, and Bayhaqi.

`Abd Allah ibn `Umar said that the Prophet used to say: "Everything has a polish, and the polish of hearts is dhikr of Allah. Nothing is more calculated to rescue from Allah's punishment thandhikr of Allah." He was asked whether this did not apply also to jihad in Allah's path, and he replied: "Not even if one should ply his sword until it breaks." Bayhaqi narrated it in Kitab al-da`awat al-kabir as well as in his Shu`ab al-aliman (1:396 #522), also al-Mundhiri in al-Targhib (2:396) and Tibrizi mentions it in Mishkat al-masabih, at the end of the book of Supplications.
Meanings of Dhikr
The word dhikr has many meanings. It means:
- Allah's Book and its recitation;
- Prayer;
- Learning and teaching: The author of Fiqh al-sunna said:
Sa'id ibn Jubayr said, "Anyone engaged in obeying Allah is in fact engaged in the remembrance of Allah."
Some of the earlier scholars tied it to some more specified form. `Ata said, "The gatherings of dhikr are the gatherings where the lawful and the prohibited things are discussed, for instance, selling, buying, prayers, fasting, marriage, divorce, and pilgrimage."
Qurtubi said, "Gatherings of dhikr are the gatherings for knowledge and admonition, those in which the Word of Allah and the sunnah of His Messenger, accounts of our righteous predecessors, and sayings of the righteous scholars are learned and practised without any addition or innovation, and without any ulterior motives or greed."

- Invocation of Allah with the tongue according to one of the formulas taught by the Prophet or any other formula;
- Remembrance of Allah in the heart, or in both the heart and the tongue.

We are concerned here with the last two meanings, that of mention of Allah, as in the verse, "The believers are those who, when they hear Allah mentioned, their hearts tremble" (al-Anfal), and the Prophet's saying in Tirmidhi and Ibn Majah from Ibn Jubayr: "The best dhikr is La ilaha illallah." The Prophet did not say, "the best dhikr is making a lecture"; or "giving advice"; or "raising funds." We are also concerned here with the meaning of remembrance through the heart, as in the verse: "The men and women who remember Allah abundantly" (33:35). The Prophet both praised and explained what is in the latter verse when he said, as it is related in Muslim, "The single-hearted are foremost." When he was asked, "O Messenger of Allah, who are the single-hearted?" he replied, "The men and women who remember Allah abundantly." The Prophet further elucidated the role of the heart in effecting such remembrance when he said to Abu Hurayra: "Go with these two sandals of mine and whoever you meet behind this wall that witnesses that there is no god except Allah with certitude in his heart, give him glad tidings that he will enter Paradise." (Narrated by Muslim.)

Dhikr may sometimes mean both inner remembrance and outward mention, as in the verse "Remember Me, and I shall remember you" (2:152) when it is read in the light of the hadith qudsi, "Those that remember Me in their heart, I remember them in My heart; and those that remember Me in a gathering (i.e. that make mention of Me), I remember them (i.e. make mention of them) in a gathering better than theirs." We return to the explanation of that important hadith further below. Suffice it to say that, broadly speaking, there are three types of dhikr: of the heart, of the tongue, and of the two together.

Ibn Hajar in Fath al-Bari (1989 ed. 11:251) explained that what is meant by dhikr in Abu al-Darda's narration of the primacy of dhikr over jihad is the complete dhikr and consciousness of Allah's greatness whereby one becomes better, for example, than those who battle the diebelievers without such recollection. In another hadith narrated by Bukhari, the Prophet compared doers of dhikr among non-doers, to those who are alive among those who are dead: mathalu al-ladhi yadhkuru rabbahu wa al-ladhi la yadhkuru rabbahu mathalu al-hayyi wa al-mayyit. (Book of da`awat ch. 66 "The merit of dhikrullah") Ibn Hajar comments it thus in his Fath al-Bari (1989 ed. 11:250):
What is meant by dhikr here is the utterance of the expressions which we have been encouraged to say, and say abundantly, such as the enduring good deeds -- al-baqiyat al-salihat -- and they are: subhan allah, al-hamdu lillah, la ilaha illallah, allahu akbar and all that is related to them such as the hawqala (la hawla wa la quwwata illa billah), the basmala (bismillah al-rahman al-rahim), the hasbala (hasbunallahu wa ni`ma al-wakil), istighfar, and the like, as well as invocations for the good of this world and the next.
Dhikrullah also applies to diligence in obligatory or praiseworthy acts, such as the recitation of Qur'an, the reading of hadith, the study of the Science of Islam (al-`ilm), and supererogatory prayers.

Dhikr can take place with the tongue, for which the one who utters it receives reward, and it is not necessary for this that he understand or recall its meaning, on condition that he not mean other than its meaning by its utterance; and if, in addition to its utterance, there is dhikr in the heart, then it is more complete; and if there is, added to that, the recollection of the meaning of the dhikr and what it entails such as magnifying Allah and exalting Him above defect or need, it is even more complete; and if all this takes place inside a good deed, whether an obligatory prayer, or jihad, or other than that, it is even more complete; and if one perfects one's turning to Allah and purifies one's sincerity towards Him: then that is the farthest perfection.

Fakhr al-Din al-Razi said: "What is meant by the dhikr of the tongue is the expressions that stand for tasbih, tahmid, and tamjid -- exaltation, praise, and glorification. As for the dhikr of the heart, it consists in reflection on the proof-texts that point to Allah's essence and His attributes, on those of the obligations including what is enjoined and what is forbidden so that one may examine the rulings that pertain to them, and on the secrets of Allah's creation. As fordhikr of the limbs, it consists in their being immersed in obedience, and that is why Allah named prayer: "dhikr" when He said: "When the call is proclaimed on Jum'a, hasten earnestly to thedhikr of Allah" (62:9). It is reported from some of the Knowers of Allah that dhikr has seven aspects:

dhikr of the eyes, which consists in weeping (buka');
dhikr of the ears, which consists in listening (isgha');
dhikr of the tongue, which consists in praise (thana');
dhikr of the hands, which consists in giving (`ata');
dhikr of the body, which consists in loyalty (wafa');
dhikr of the heart, which consists in fear and hope (kawf wa raja');
dhikr of the spirit, which consists of utter submission and acceptance (taslim wa rida')."

Loudness in dhikr

The Prophet praised a man who was awawah -- literally: one who says ah, ah! -- that is: loud in his dhikr, even when others censured him. Ahmad narrated with a good chain in his Musnad(4:159) from `Uqba ibn `Amir: "The Prophet said of a man named Dhu al-bijadayn: innahu awawah, He is a man who says ah a lot. This is because he was a man abundant in his dhikr of Allah in Qur'an-recitation, and he would raise his voice high when supplicating."

Allah said of the Prophet Ibrahim: "Verily, Ibrahim is awawah and halim" (9:114, 11:75), that is, according to Tafsir al-jalalayn: "Crying out and suffering much, out of fear and dread of his Lord." [halim = merciful, gentle.] The Prophet prayed to be awawah in the following invocation:rabbi ij`alni ilayka awwahan, "O Allah, make me one who often cries out ah to you." Narrated by Tirmidhi (book of da`awat #102, hasan sahih), Ibn Majah (Du’a’ #2), and Ahmad (1:227) with a strong chain [Yahya ibn Sa’id al-Qattan < Sufyan al-Thawri < Shu’ba < ‘Amr ibn Murra < `Abd Allah ibn al-Harith < Taliq ibn Qays al-Hanafi < Ibn `Abbas] with the following wording: The Prophet used to supplicate thus: "O my Lord! help me and do not cause me to face difficulty; grant me victory and do not grant anyone victory over me; devise for me and not against me; guide me and facilitate guidance for me; make me overcome whoever rebels against me; O my Lord! make me abundantly thankful to You (shakkaran laka), abundantly mindful of You (dhakkaran laka), abundantly devoted to You (rahhaban laka), perfectly obedient to You (mitwa`an ilayks), lowly and humble before You (mukhbitan laka), always crying out and turning back to You (awwahan muniban)...."
Gatherings of Collective, Loud Dhikr

The hadith qudsi already quoted, "Those that remember Me in a gathering," makes gatherings of collective, loud dhikr the gateway to realizing Allah's promise "Remember Me, and I shall remember you." It is no wonder that such gatherings receive the highest praise and blessing from Allah and His Prophet, Peace be upon him, according to many excellent and authentic hadiths.

In Bukhari and Muslim: The Prophet said that Allah has angels roaming the roads to find the people of dhikr, i.e. those who say La Ilaha Illallah and similar expressions, and when they find a group of people (qawm) reciting dhikr, they call each other and encompass them in layers until the first heaven -- the location of which is in Allah's knowledge. (This is to say, an unlimited number of angels are going to be over that group. He didn't say: "when they find one person." Therefore it is a must to be in a group to get this particular reward.) Allah asks His angels, and He knows already (but he asks in order to assure it and make it understandable for us) "What are my servants saying?" (He did not say "servant," but `ibadi, "servants" in the plural.) The angels say: "They are praising You (tasbih) and magnifying Your Name (takbir) and glorifying You (tahmid), and giving You the best Attributes (tamjid)." (Can you say that all this is a lecture or a study group? Can you say that this is silent? Rather, this is saying "Alhamdulillah" and all kinds of other dhikr.) Allah says: "Have they seen Me?" The angels answer: "O our Lord! They did not see You." He says: "(They are praising Me without seeing Me,) what if they see Me!" The angels answer: "O our Lord, if they saw You, they are going to do more and more worship, more and more tasbih, more and more takbir, more and more tamjid!" He says: "What are they asking?" Angels say: "They are asking Your Paradise!" He says: "Did they see Paradise?" They say: "O our Lord, no, they have not seen it." He says: "And how will they be if they see it?" They say: "If they see Paradise, they are going to be more attached and attracted to it!" He says: "What are they fearing and running away from?" (When we are saying, "Ya Ghaffar(O Forgiver), Ya Sattar (O Concealer)," it means that we are fearing Him because of our sins. We are asking Him to hide our sins and forgive us.) They say: "They are fearing and running away from hellfire." He says: "And have they seen hellfire?" They say: "O our Lord, no, they did not see hellfire." He says: "And how will they be if they see fire and hell?" They say: "If they see your fire, they are going to be running from it more and more, and be even more afraid of it." (Now listen to this carefully:) And Allah says: "I am making you witness (and does Allah need witnesses? He needs no witness since He said: "Allah is sufficient as witness." Why make the angels witnesses? Does Allah change His word? "Making you witness" here means, "Assuring you") that I have forgiven them." (Why has Allah forgiven them? Because, as the beginning of the hadith states, they are a group of people reciting the Names of Allah and remembering Him with His dhikr.) One of the angels says: "O my Lord, someone was there who did not belong to that group, but came for some other need." (That person came for some other purpose than dhikr, to ask someone for something.) Allah says: "Those are such a group that anyone who sits with them -- no matter for what reason -- that person will also have his sins forgiven."


This hadith indicates what merit lies in gathering for dhikr, and in everyone present doing it aloud and in unison, because of the phrases: "They are invoking You" in the plural, and "They are the people who sit," meaning those who assemble for remembrance and do it in unison, something which can only be done aloud, since someone whose dhikr is silent has no need to seek out a session in someone else's company. This is further indicated by the hadith qudsi which runs: "Allah says: I am to my servant as he expects of Me, I am with him when he remembers Me. If he remembers Me in his heart, I remember him to Myself, and if he remembers me in an assembly, I mention him in an assembly better than his..." (Bukhari and Muslim) Thus, silent dhikr is differentiated from dhikr said outloud by His saying: "remembers Me within himself," meaning: "silently," and "in an assembly," meaning "aloud."
Dhikr in a gathering can only be done aloud and in unison. The above hadith thus constitutes proof that dhikr done out loud in a gathering is an exalted kind of dhikr which is mentioned at the Highest Assembly (al-mala' al-a'la) by our Majestic Lord and the angels who are near to Him, "who extol Him night and day, and never tire" (21:20).

The affinity is clearly evident between those who do dhikr in the transcendent world, who have been created with an inherently obedient and remembering nature, namely the angels, and those who do dhikr in the dense world, whose natures contain lassitude and distraction; namely, human beings. The reward of the latter for their dhikr is that they be elevated to a rank similar to that of the Highest Assembly, which is sufficient honor and favor for anyone.

Allah has bestowed a special distinction upon those who remember Him. The Prophet, peace be upon him, said, "The single-hearted (al-mufarridun) have surpassed all." They asked, "Who are these single-hearted people, O Prophet of Allah?" He replied, "Those men and women who remember Allah unceasingly." (Muslim)

The mountain has overtaken the people because the mountain is reciting dhikr also. Ibn Qayyim al-Jawziyya in Madarij al-salikin explains that the term mufarridun has two meanings here: either the muwahidun, the people engaged in tawhid who declare Allah's Oneness as a group (i.e. not necessarily alone), or those whom he calls ahad furada, the same people as (single) individuals sitting alone (in isolation). From this example it is evident that in the explanation of Ibn al-Qayyim al-Jawziyya, sittings of dhikr can be in a group, and can be all alone. In another explanation of mufarridun also cited by Ibn Qayyim, the meaning is 'those that tremble from reciting dhikrullah, entranced with it perpetually, not caring what people say or do about them.' This is because the Prophet said: udhkur Allaha hatta yaqulu majnun "Remember / mention Allah as much as you want, until people say that you are crazy and foolish" (Narrated by Ahmad in his Musnad, Ibn Hibban in his Sahih, and al-Hakim who declared it sahih); that is: do not care about them!

The mufarridun are the people who are really alive. Abu Musa reported, "The likeness of the one who remembers his Lord and the one who does not remember Him is like that of a living to a dead person." (Bukhari)

Ibn 'Umar reported that the Prophet said: "When you pass by the gardens of Paradise, avail yourselves of them." The Companions asked: "What are the gardens of Paradise, O Messenger of Allah?" He replied: "The circles of dhikr. There are roaming angels of Allah who go about looking for the circles of dhikr, and when they find them they surround them closely." Tirmidhi narrated it (hasan gharib) and Ahmad.

Abu Sa'id Al-Khudri and Abu Huraira reported that the Prophet, peace by upon him, said, "When any group of men remember Allah, angels surround them and mercy covers them, tranquility descends upon them, and Allah mentions them to those who are with Him." Narrated by Muslim, Tirmidhi, Ahmad, Ibn Majah, and Bayhaqi.

Muslim, Ahmad, and Tirmidhi narrate from Mu'awiya that the Prophet went out to a circle of his Companions and asked: "What made you sit here?" They said: "We are sitting here in order to remember / mention Allah (nadhkurullaha) and to glorify Him (wa nahmaduhu) because He guided us to the path of Islam and he conferred favours upon us." Thereupon he adjured them by Allah and asked if that was the only purpose of their sitting there. They said: "By Allah, we are sitting here for this purpose only." At this the Prophet said: "I am not asking you to take an oath because of any misapprehension against you, but only because Gabriel came to me and informed me that Allah, the Exalted and Glorious, was telling the angels that He is proud of you!" Note that the hadith stated jalasna -- we sat -- in the plural, not singular. It referred to an association of people in a group, not one person.

Shahr ibn Hawshab relates that one day Abu al-Darda' entered the Masjid of Bayt al-Maqdis (Jerusalem) and saw people gathered around their admonisher (mudhakkir) who was reminding them, and they were raising their voices, weeping, and making invocations. Abu al-Darda' said: "My father's life and my
mother's be sacrificed for those who moan over their state before the Day of Moaning!" Then he said: "O Ibn Hawshab, let us hurry and sit with those people. I heard the Prophet say: If you see the groves of Paradise, graze in them, and we said: O Messenger of Allah, what are the groves of Paradise? He said: The circles of remembrance, by the One in Whose hand is my soul, no people gather for the remembrance of Allah Almighty except the angels surround them closely, and mercy covers them, and Allah mentions them in His presence, and when they desire to get up and leave, a herald calls them saying: Rise forgiven, your evil deeds have been changed into good deeds!" Then Abu al-Darda' made towards them and sat with them eagerly. The hafiz Ibn al-Jawzi relates it with his chain of transmission in the chapter entitled: "Mention of those of the elite who used to attend the gatherings of story-tellers" of his book al-Qussas wa al-mudhakkirin (The Story-tellers and the Admonishers) ed. Muhammad Basyuni Zaghlul (Beirut: dar al-kutub al-`ilmiyya, 1406/1986) p. 31.
The above shows evidence for the permissibility of loud dhikr, group dhikr, and the understanding of dhikr as including admonishment and the recounting of stories that benefit the soul. And Allah knows best.

Types and frequency of Dhikr
Because dhikr is the life of the heart, Ibn Taymiyya is quoted by his student Ibn Qayyim as saying that Dhikr is as necessary for the heart as water for the fish. Ibn Qayyim himself wrote a book, al-Wabil al-sayyib, on the virtues of dhikr, where he lists more than one hundred such virtues, among them (Quoted in Maulana M. Zakariyya Kandhalvi, Virtues of Dhikr (Lahore: Kutub Khana Faizi, n.d.) p. 74-76:
- It induces love for Allah. He who seeks access to the love of Almighty Allah should do dhikr profusely. Just as reading and repetition is the door of knowledge, so dhikr of Allah is the gateway to His love.
- Dhikr involves muraqaba or meditation, through which one reaches the state of ishan or excellence, wherein a person worships Allah as if he is actually seeing Him.
- The gatherings for dhikr are gatherings of angels, and gatherings without dhikr are gatherings of Satan.
- By virtue of dhikr, the person doing dhikr is blessed, as also the person sitting next to him.
- In spite of the fact that dhikr is the easiest form of worship (the movement of the tongue being easier than the movement of any other part of the body), yet it is the most virtuous form.
- Dhikr is a form of Sadaqa -- charity. Abu Dharr al-Ghifari said: "The Messenger of Allah said: "Sadaqa is for every person every day the sun rises." I said: "O Messenger of Allah, from what do we give sadaqa if we do not possess property?" He said: "The doors of sadaqa are takbir(i.e. to say: Allahu Akbar, Allah is Greater); Subhan Allah (Allah is exalted high); al-hamdu lillah (all praise is for Allah); La ilaha illallah (there is no god other than Allah); Astaghfirullah(I seek forgiveness from Allah); enjoining good; forbidding evil.... These are all the doors of sadaqah from you which is prescribed for you, and there is a reward for you even in sex with your wife." Narrated by Ahmad and Ibn Hibban, and there is something of similar effect in Muslim.
All words of praise and glory to Allah, extolling His Perfect Attributes of Power and Majesty, Beauty and Sublimeness, whether one utters them by tongue or says them silently in one's heart, are known as dhikr or remembrance, of Allah. He has commanded us to remember Him always and ever. Allah says:
"O you who believe! Celebrate the praises of Allah, and do so often; and glorify Him morning and evening." (33:41-42)
If anyone remembers Allah, He remembers that person:
"Remember me, I shall remember you." (2:152)
Remembrance of Allah is the foundation of good deeds. Whoever succeeds in it is blessed with the close friendship of Allah. That is why the Prophet, peace be upon him, used to make remembrance of Allah at all times. When a man complained, "The laws of Islam are too heavy for me, so tell me something that I can easily follow," the Prophet told him, "Let your tongue be always busy with the remembrance of Allah."
The Prophet, peace be upon him, would often tell his Companions, "Shall I tell you about the best of deeds, the most pure in the sight of your Lord, about the one that is of the highest order and is far better for you than spending gold and silver, even better for you than meeting your enemies in the battlefield where you strike at their necks and they at yours?" The Companions replied, "Yes, O Messenger of Allah!" The Prophet, peace be upon him, said, "Remembrance of Allah." (Narrated by Tirmidhi, Ahmad, and Hakim who declared its chain of narrators sound.)

Remembrance of Allah is also a means of deliverance from Hell Fire. Mu'adh reported, "The Prophet, peace be upon him, said, 'No other act of man is a more effective means for his deliverance from the chastisement of Allah than the remembrance of Allah." (Narrated by Ahmad.)

Ahmad also reports that the Prophet, peace be upon him, said: "Whatever you say in celebration of Allah's Glory, Majesty, and Oneness, and all your words of Praise for Him gather around the Throne of Allah. These words resound like the buzzing of bees, and call attention to the person who uttered them to Allah. Don't you wish to have someone there in the presence of Allah who would call attention to you?"

Allah ordered that He should be remembered abundantly. Describing the wise men and women who ponder His signs, the Qur'an mentions:

"Those who remember Allah standing, sitting and on their sides," (3:191), and
"Those men and women who engage much in Allah's praise. For them has Allah prepared forgiveness and a great reward." (3:191, 33:35)

The author of Fiqh al-Sunna mentioned that Mujahid explained: "A person cannot be one of 'those men and women who remember Allah much' as mentioned in the above verse of the Qur'an, unless he or she remembers Allah at all times, standing, sitting, or lying in bed," and that when asked how much dhikr one should do to be considered as one of "those who remember Allah much," Ibn as-Salah said that "much" is "when one is constant in supplicating, in the morning and evening and in other parts of the day and the night as reported from the Prophet, peace be upon him."

Concerning the above Qur'anic verses 'Ali ibn Abu Talha relates that Ibn `Abbas said, "All obligations imposed upon man by Allah are clearly marked and one is exempted from them only in the presence of a genuine cause. The only exception is the obligation of dhikr. Allah has set no specific limits for it, and under no circumstances is one allowed to be negligent of it. We are commanded to 'remember Allah standing, sitting and reclining on your sides,' in the morning, during the day, at sea or on land, on journeys or at home, in poverty and in prosperity, in sickness or in health, openly and secretly, and, in fact, at all times throughout one's life and in all circumstances."

We see by the above evidence that there is no such thing as too much dhikr. The Prophet is related to say: "He who loves something mentions it much." (Narrated by Abu Nu'aym in the Hilya and Daylami in Musnad al-Firdaws. Sakhawi cites it in al-Maqasid al-Hasana p. 393 #1050 and does not comment upon it.) We love Allah and His Prophet, and therefore we mention Allah and His Prophet. No one may declare a limit to such mention except those who do not have such love and they are undoubtedly the enemies of Islam.


It is man's soul and spirit that constitute his real nature... Upon death his state changes in two ways. Firstly he is now deprived of his eyes, ears and tongue, his hand, his feet and all his parts, just as he is deprived of family, children, relatives, and all the people he used to know, and of his horses and other riding-beasts, his
servant-boys, his houses and property, and all that he used to own. There is no distinction to be drawn between his being taken from these things and these things being taken from him, for it is the separation itself which causes pain.

If there was anything in the world in which he had found consolation and peace, then he will greatly lament for it after he dies, and feel the greatest sorrow over losing it. His heart will turn to thoughts of everything he owned, of his power and estates, even to a shirt he used to wear, for instance, and in which he took pleasure.

However, had he taken pleasure only in the remembrance of Allah, and consoled himself with Him alone, then his will be great bliss and perfect happiness. For the barriers which lay between him and his Beloved will now be removed, and he will be free of the obstacles and cares of the world, all of which had distracted him from the remembrance of Allah. This is one of the aspects of the difference between the states of life and death.

On the same topic Imam Habib al-Haddad said (Key to the Garden p. 104):

Time and days are a man's capital, while his inclinations, desires, and various ambitions are the highway robbers. The way in which one profits on this journey lies in succeeding in coming to Allah and in attaining everlasting happiness, while one loses by being veiled from Allah, and being consigned to the painful torment of the Fire.

For this reason the intelligent believer transforms all his breaths into acts of obedience, and interrupts them only with the dhikr of Allah.

The importance of silent dhikr

The author of Fiqh al-sunnah writes:
The purpose of dhikr is to purify hearts and souls and awaken the human conscience. The Qur'an says: "And establish regular prayer, for prayer restrains from shameful and unjust deeds, and remembrance of Allah is the greatest thing in life, without doubt." (29:45)

In other words, the remembrance of Allah has a greater impact in restraining one from shameful and unjust deeds than just the formal regular prayer. This is so because when a servant opens up his soul to his Lord, extolling His praise, Allah strengthens him with His light, increasing thereby his faith and conviction, and reassuring his mind and heart. This refers to:

"those who believe, and whose hearts find satisfaction in the remembrance of Allah, for without doubt in the remembrance of Allah do hearts find satisfaction." (13:28)

And when hearts are satisfied with the Truth, they turn to the highest ideals without being deflected by impulses of desire or lust. This underscores the importance of dhikr in man's life. Obviously it would be unreasonable to expect these results just by uttering certain words, for words of the tongue unsupported by a willing heart are of no consequence. Allah Himself has taught us the manner in which a person should remember Him, saying:

"And do bring your Lord to remembrance in your very soul, with humility and in reverence, without loudness in words, in the mornings and evening, and be not of those who are unheedful." (7:205)

This verse indicates that doing dhikr in silence and without raising one's voice is better. Once during a journey the Prophet, peace be upon him, heard a group of Muslims supplicating aloud. Thereupon the Prophet, peace be upon him, said, "Give yourselves a respite, you are not calling upon someone deaf or absent. Surely He Whom you are calling upon is near you and He listens to all. He is nearer to you than the neck of your mount." [Muslim]

This hadith underlines the love and awe a person should feel while engaged in dhikr.
It is related from Sa’d that the Prophet said: "The best dhikr is the hidden dhikr, and the best money is what suffices." Ahmad narrates it in his Musnad, Ibn Hibban in his Sahih, and Bayhaqi in Shu`ab al-Iman. Nawawi said the hadith was not firmly established.

In the Fatawa fiqhiyya of al-Haythami (p. 48): He was asked about Nawawi’s saying at the end of the chapter entitled "Dhikr Gatherings" in his Commentary on Sahih Muslim: "Dhikr of the tongue with presence of the heart is preferable to dhikr of the heart [without]." Ibn Hajar said: "It is not because dhikr of the heart is an established worship in the lexical sense [i.e. consisting in specific formulae] that it is preferable, but because through it one intently means, in his heart, to exalt and magnify Allah above all else. That is the meaning both of the aforementioned saying of Nawawi and of the saying of some that "There is no reward in dhikr of the heart." By denying there is a reward in it, one means "There is no reward in the words, which are not uttered"; and by establishing that there is reward in it, one means "in the fact that the heart is present," as we have just said. Consider this, for it is important. And Allah knows best."

According to the Naqshbandi masters, dhikr in the heart is more useful for the murid or student for it is more efficient in shaking the heart from indifference and awakening it. Shah Naqshband said: "There are two methods of dhikr; one is silent and one is loud. I chose the silent one because it is stronger and therefore more preferable."

Shaykh Amin al-Kurdi said in his book Tanwir al-qulub (Enlightenment of Hearts) p. 522: Know that there are two kinds of dhikr: "by heart" (qalbi) and "by tongue" (lisani). Each has its legal proofs in the Qur'an and the Sunna. The dhikr by tongue, which combines sounds and letters, is not easy to perform at all times, because buying and selling and other such activities altogether divert one's attention from such dhikr. The contrary is true of the dhikr by heart, which is named that way in order to signify its freedom from letters and sounds. In that way nothing distracts one from his dhikr: with the heart remember Allah, secretly from creation, wordlessly and speechlessly. That remembrance is best of all: out of it flowed the sayings of the saints.

That is why our Naqshbandi masters have chosen the dhikr of the heart. Moreover, the heart is the place where the Forgiver casts his gaze, and the seat of belief, and the receptacle of secrets, and the source of lights. If it is sound, the whole body is sound, and if it is unsound, the whole body is unsound, as was made clear for us by the Chosen Prophet.

Something that confirms this was narrated on the authority of `A'isha: "Allah favors dhikr above dhikr seventyfold (meaning, silent dhikr over loud dhikr). On the Day of Resurrection, Allah will bring back human beings to His account, and the Recording Angels will bring what they have recorded and written, and Allah Almighty will say: See if something that belongs to my servant was left out? The angels will say: We left nothing out concerning what we have learnt and recorded, except that we have assessed it and written it. Allah will say: O my servant, I have something good of yours for which I alone will reward you, it is your hidden remembrance of Me." Bayhaqi narrated it.

Also on the authority of `A'isha: "The dhikr not heard by the Recording Angels equals seventy times the one they hear." Bayhaqi narrated it.

On Seclusion (khalwa, `uzla)

Silent dhikr is the dhikr of the servant who secludes himself away from people. Narrated Abu Sa'id Al-Khudri: A bedouin came to the Prophet and said, "O Allah's Apostle! Who is the best of mankind?" The Prophet said, "A man who strives for Allah's Cause with his life and property, and also a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord and save the people from his evil." (English Bukhari, Volume 8, Book 76, Number 501) [Arabic: Ja'a a'rabiyun ila al-nabi faqala ya rasulallahi ayyu khayru al-nas? qala rajulun jahidun bi nafsihi wa malih...]

English Version: "Who is the best of mankind?" The Prophet said, "A man who strives for Allah's Cause with his life and property, and also a man who lives (all alone) in a mountain path among the mountain paths to worship his Lord and save the people from his evil."
Abu Sa`id al-Khudri said: I heard the Prophet say: "There will come a time upon the people when the best property of a Muslim man will be his sheep which he will take to the tops of mountains and to the places of rainfall to run away with his Religion far from trials. (English Bukhari, Volume 8, Book 76, Number 502) [Arabic: ya`ti `ala al-nasi zamanun khayru mali al-rajuli al-muslim...]

Malik narrates in his Muwatta': that Humayd ibn Malik ibn Khuthaym was sitting with Abu Hurayra in his land of al-`Aqiq when a group of the people of Madina came to him. They dismounted and came to him. Humayd said: Abu Hurayra said [to me]: "Go to my mother and say to her: Your son send his salam and asks you to send us a little food." I went and she gave me three loaves of bread and some olive oil and salt. I carried it to them. When I put it in front of them Abu Hurayra said: "Allahu akbar. Praise be to Allah Who has sated us with bread after the time when our only food was the two black ones: water and dates." The people did not leave anything except they ate it. When they went away, he said: "Son of my brother: be kind to your sheep, wipe their mucus from them, improve their pastures, and pray in their vicinity, for they are from the animals of Paradise. By the One in Whose hand is my soul, there will soon come a time upon people when the flock of sheep will be dearer to its owner than the sons of Marwan [= human company?]."

Muslim and Tirmidhi narrate on the authority of Abu Hurayra who said: "While on the road to Mecca the Prophet passed on top of a mountain called Jumdan (= frozen in its place), at which time he said: Move on (siru)! Here is Jumdaan Mountain: and the single-minded (al-mufarridun) are foremost. They said: What are the single-minded? He said: The men and women who remember Allah much (al-dhakirun Allah kathiran wa al-dhakirat)." Muslim related it in his Sahih, beginning of the book of Dhikr.

The version in Tirmidhi has: The Prophet said: "The single-minded (al-mufarridun) are foremost. They said: What are the single-minded? He said: Those who dote on the remembrance of Allah and are ridiculed because of it (al-mustahtirun bi dhikr Allah), and whose burdens the dhikr removes from them (yada`u `anhum al-dhikru athqalahum), so that they come to Allah fluttering (fa ya'tun Allaha khifaqan)."

al-Mundhiri said in al-Tharghib wa al-tarhib [The Encouragement to Good and the Discouragement from Evil]: "These are the ones who are fired up with the remembrance of Allah(al-muwalla`un bi dhikrillah)." Nawawi writes in Sharh Sahih Muslim, Bk. 48, Ch. 1, Hadith 4: "Some pronounced itmufridun (= those who isolate themselves)... Ibn Qutayba and others said: The original meaning of this is those whose relatives have died and they have become single (in the world) with regard to their passing from them, so they have remained remembering Allah the Exalted. Another narration has: They are those who are moved at the mention or remembrance of Allah (hum al-ladhina ihtazzu fi dhikrillah), that is, they have become fervently devoted and attached to His remembrance. Ibn al-I`rabi said: ‘It is said that "a man becomes single" (farada al-rajul) when he becomes learned, isolates himself, and concerns himself exclusively with the observance of Allah's orders and prohibitions.'"

Dhikr in isolation or seclusion (khalwa) is corroborated by the hadith in Bukhari: "Seven people will be shaded by Allah..." The seventh is: "A person who remembers Allah in seclusion(dhakara Allaha khaaliyan) and his eyes get flooded with tears."

In Tirmidhi: `A`isha relates: "In the beginnings of Allah's Messenger's Prophethood, at the time Allah desired to bestow honor upon him and mercy upon His servants through him, he would not have any vision except it came to pass as surely as the sun rises. He continued like this for as long as Allah wished. Most beloved to him was seclusion (al-khalwa) and there was nothing he loved more than to be alone in seclusion." Tirmidhi narrates it and said: hasan sahih gharib. Bukhari and Muslim narrate something very similar through different chains and the word khala'is is used instead of khalwa.

Ibn Hajar said in Fath al-Bari in the commentary on Bukhari's chapter on seclusion: Ibn al-Mubarak relates in Kitab al-raqa'iq from Shu`ba from Khubayb ibn `Abd al-rahman from Hafs ibn `Asim that `Umar said: "Take your part of fortune from seclusion." And what a good saying is al-Junayd's saying, may Allah grant us the benefit of his baraka: "Undergoing the difficulty of seclusion is easier than
mixing with society unscathed." al-Khattabi said in his "Book of Seclusion" (Kitab al-`uzla): "If there were not in seclusion other than safety from backbiting and the sight of what is forbidden but cannot be eliminated, it would have been enough of an immense good." Bukhari's title [Chapter on Seclusion As Rest From Keeping Company Towards Evil] refers to the hadith cited by al-Hakim from Abu Dharr from the Prophet with a fair (hasan) chain: "Isolation is better than to be sociable in committing evil." However, what is usually retained is that it is a saying of Abu Dharr or Abu al-Darda'. Ibn Abi `Asim cited it... al-Qushayri said in his Risala: "The method of the one who enters seclusion is that he must have the belief that he is keeping people from his evil, not the reverse, for the former presupposes belittlement of himself, which is the attribute of the humble, while the latter indicates that he considers himself better than others, which is the attribute of the arrogant."

Abu Bakr ibn al-`Arabi writes in Sharh Sahih Tirmidhi, Book 45 (da`awat), Ch. 4: If it is said that the times have become so corrupt that there is nothing better than isolating oneself, we say: one isolates oneself from people in one's actions, while he keeps mixing with them with his physical body, however, if he cannot succeed, then at that time he isolates himself from them physically but without entering into monasticism (ya`taziluhum bi badanihi wa la yadkhulu fi al-rababaniyya) which is condemned and rejected by the Sunna.

Dhikr with the name "ALLAH"

Allah said in His Book: "And mention the name of your Lord and devote yourself to Him with a complete devotion" (73:8). Qadi Thana'ullah Panipati said in his Tafsir Mazhari (10:111): "Know that this verse points to the repetition of the name of the Essence (ism al-dhat)," that is: "Allah." The same meaning is intimated also by the end of verse 6:91 in Surat al-An`am: "Say ALLAH. Then leave them to their play and vain wrangling."

The Prophet said: "The Hour will not rise before Allah, Allah is no longer said on earth." And through another chain: "The Hour will not rise on anyone saying: Allah, Allah." Muslim narrated both in his Sahih, Book of Iman (belief), chapter 66 entitled: dhahab al-iman akhir al-zaman"The Disappearance of Belief at the End of Times."

Imam Nawawi said in his commentary on this chapter: "Know that the narrations of this hadith are unanimous in the repetition of the name of Allah the Exalted for both versions, and that is the way it is found in all the authoritative books." (Sharh Sahih Muslim, Dar al-Qalam, Beirut ed. vol. 1/2 p. 537) Imam Muslim placed the hadith under the chapter-heading of the disappearance of belief (iman)at the end of times although there is no mention of belief in the hadith. This shows that saying "Allah, Allah" stands for belief. Those who say it show belief, while those who don't say it, don't show belief. Therefore those who fight those who say it, are actually worse than those who merely lack belief and do not say "Allah, Allah." Nawawi highlights the authenticity of the repetition of the form to establish that the repetition of the words "Allah, Allah" are a sunna ma'thura (practice inherited from the Prophet and the Companions) as it stands. Ibn Taymiyya's claim that the words must not be used alone butobligatorily in construct, e.g. with a vocative form ("Ya Allah"), contradicts the Sunna.

One who knows that the dhikr "Allah, Allah" has been mentioned by the Prophet himself, is not at liberty to muse whether it was used by the Companions or not in order to establish its basis. It suffices for its basis to establish that the Prophet said it. One who knows that Allah, Allah is a dhikr used by the Prophet, is not at liberty to object to similar forms of dhikr such as HU and HAYY and HAQQ. "To Allah belong the most beautiful names, so call Him by them" (7:180). As for the hadith of the ninety-nine names, it does not limit the names of Allah to only ninety-nine, as Nawawi made clear in his commentary of that hadith.
It is established that Bilal used to make the dhikr Ahad, Ahad while undergoing torture. Ibn Hisham says in his Sira: Ibn Ishaq narrates [with his chain of transmission] saying: "Bilal was a faithful Muslim, pure of heart... Umaya ibn Khalaf used to bring him out in the hottest part of the day and throw him on his back in the open valley and have a great rock put on his chest; the he would say to him: You will stay here until you die or deny Muhammadand worship alzLat and alz`Uzza. He used to say while he was enduring this: ahad, ahad -- One, One!" Ibn Hajar cites it inalz-Isaba (1:171 #732).

It is noteworthy that the Siddiqi translation of Sahih Muslim mistranslates the first narration cited above as: "The Hour (Resurrection) would not come so long as Allah is supplicated in the world" and the second as "The Hour (Resurrection) would not come upon anyone so long as he supplicates Allah." This is wrong as translation goes, although it is right as a commentary, since saying Allah, Allah is supplicating Him, as is all worship according to the hadith of the Prophet: "Supplication: that is what worship is." (Tirmidhi and others narrate it.) However, concerning accuracy in translation, the word form highlighted by Nawawi must be kept intact in any explanation of this hadith. It is not merely "supplicating Allah." It is saying: Allah, Allah according to the Prophet's own words.

Dhikr "hu", "hayy", "haqq"
- "Hu" and "Hayy" are a pronoun and name of Allah Almighty in the Qur'an according to ayat al-Kursi:
  Allahu la ilaha illa HU ALzHAYY alzQayyum (2:255)
  Allah! There is no god except HE, the LIVING the Self-Subsistent
- "Haqq" is one of the names of Allah in the hadith in Bukhari and Muslim enumerating the ninety-nine Names (see below).

Furthermore, the Prophet prayed to Allah with the following invocations:
(a) "Labbayka ilah al-Haqq" [At your command, O the God of Truth]. It is narrated in the book of Hajj in al-Nasa'i's Sunan, and in the book of Manasik in Ibn Majah's.
(b) "Anta al-Haqq" [You are Truth]. Bukhari and Muslim.
- Allah said: "Wa lillahi alzasma' alzhusna fad`uhu biha" : To Allah belong the Most beautiful Names, so call Him with them (7:180). These names are not confined to ninety-nine, as Nawawi explicitly stated in his commentary on the hadith in Bukhari and Muslim whereby the Prophet said: "Inna lillahi ta`ala tis`atan wa tis`ina isman, mi'atan illa wahidan, man ahsaha dakhala al-jannat...": "There are ninety-nine names which belong to Allah, one hundred less one, whoever memorizes (or recites) them enters Paradise..."
- The Prophet used to call Allah by ALL His Names: "Allahumma inni ad`uka bi asma`ika alzhusna kulliha": O Allah, I invoke You with all of Your beautiful Names. Narrated by Ibn Maja, book of Du`a; and by Imam Malik in his Muwatta', Kitab al-Shi`r.

Dhikr in Dim Surroundings
- Allah said to the Prophet: "Wa min alzlayli fa tahajjad bihi nafilatan laka" : "And some part of the night awake for it, a largess for thee" (17:79), and He said: "Lo! the vigil of the night is a time when impression is more keen and speech more certain." (73:6).

The superiority of prayer at night is known in all books of hadith and fiqh because of the elimination of worldly distractions at that time. That is why Imam Ghazali wrote on that topic: "The root of thought is the eye... He whose niyyat (intention) is fine and who aims high cannot be diverted by what occurs in front of him, but he who is weak fall prey to it. The medicine is to cut off the roots of these distractions and to shut up the eyes, to pray in a dark room, not to keep anything in front which may attract attention and not to pray in a decorated place. For this reason, the saints used to worship in dark, narrow and unspacious rooms." Ihya` Ulum al-Din, Book of Salat.
Movement during dhikr
We have already mentioned above the version of the hadith of Muslim whereby the Prophet praised
the mufarridun or those who are single-minded in their remembrance of Allah: Nawawi said: Another
narration has: "They are those who shake or are moved at the mention or remembrance of Allah (hum al-
ladhina ihtazzu fi dhikrillah), that is, they have become fervently devoted and attached to His
remembrance."
Imam Habib al-Haddad said in Key to the Garden (p. 116):
Dhikr returns from the outward feature which is the tongue to the inward which is the heart, in which it
becomes solidly rooted, so that it takes firm hold of its members. The sweetness of this is tasted by the one
who has taken to dhikr with the whole of himself, so that his skin and heart are softened. As Allah
said: "Then their skins and their hearts soften to the remembrance of Allah" (39:23).
The "softening of the heart" consists in the sensitivity and timidity that come as a result of nearness
and tajalli [manifestation of one or more divine attributes]. Sufficient is it to have Allah as one's intimate
companion!
As for the "softening of the skin." this is the ecstasy and swaying from side to side which result from
intimacy and manifestation, or from fear and awe. No blame attaches to someone who has reached this rank
if he sways and chants, for in the painful throes of love and passion he finds something which arouses the
highest yearning....
The exhortation provided by fear and awe brings forth tears and forces one to tremble and be humble. These
are the states of the righteous believers (abrar) when they hear the Speech anddhikr of Allah the Exalted.
"Their skins shiver" (39:23), and then soften with their hearts and incline to dhikr of Him, as they are
covered in serenity and dignity, so that they are neither frivolous, pretentious, noisy, or ostentatious. Allah
the Exalted has not described them as people whose reasons have departed, who faint, dance, or jump about.

Hadiths on the Virtues of Dhikr
Abu Hurayra reported that the Prophet said: "When a servant of Allah utters the words la ilaha illallah (there
is no god except Allah) sincerely, the doors of heaven open up for these words until they reach the Throne
of Allah, so long as its utterer keeps away from the major sins." (Narrated by Tirmidhi, who says it is hasan
gharib. al-Mundhiri included in al-Targhib 2:414)
Abu Hurayra also reported that the Prophet, peace be upon him, said, "Renew your faith." "How can we
renew our faith?" they asked. The Prophet replied: "Say always: la ilaha illallah." (Narrated by Ahmad with
a fair chain of authorities)
Jabir reported that the Prophet, peace be upon him, said: "The best remembrance of Allah is to repeat la
ilaha illallah and the best prayer (du'a) is al-hamdu lillah (all praise belongs to Allah)." (Narrated by Nasa'i,
Ibn Majah, and Hakim who declared its chain sound)
Abu Hurayra reported that the Prophet said: "There are two phrases that are light on the tongue but heavy on
the scale of rewards and are dear to the Gracious One. These are: subhan Allah wa bi hamdihi, "Glorified is
Allah with all praise to Him," and subhan Allah al-'azim, "Glorified is Allah, the Great." (Narrated by
Bukhari, Muslim, and Tirmidhi)
Abu Hurayra also reported that the Prophet said: "I love repeating: subhan Allah, wa al-hamdu lillah, wa la
ilaha illallah, wallahu akbar: "Glorified is Allah, and Praise be to Allah, and There is no God but Allah, and
Allah is most Great," more than all that the sun shines upon." (Narrated by Muslim and Tirmidhi)
Abu Dharr reported that the Prophet said: "Shall I tell you the words that Allah loves the most?" I said: "Yes, tell me, O Messenger of Allah." He said: "The words dearest to Allah are: subhan Allah wa bi hamdihi "Glorified is Allah with all praise to Him." (Narrated by Muslim and Tirmidhi)

In Tirmidhi's version, we also find the following: "The words most dear to Allah which He has chosen for His angels are: subhana rabbi wa bi hamdihi subhana rabbi wa bi hamdihi, "Glorified is My Lord with all praise to Him, Glorified is My Lord with all praise to Him!"

Jabir reported that the Prophet said: "Whoever says: "Glorified is Allah, the Great, with all praise to Him" will have a palm tree planted for him in Paradise." (Narrated by Tirmidhi, who said it is hasan)

Abu Sa`id reported that the Prophet said: "Perform the enduring goods deeds (al-baqiyat al-salihat) more frequently." They asked, "What are these enduring good deeds?" The Prophet replied: Takbir [allahu akbar], Tahlil [la ilaha illallah], Tasbih [subhan allah], al-hamdu lillah, and la hawla wa la quwwata illa billah. (Narrated Nasa'i and Hakim, who said its chain is sahih.)

`Abd Allah ibn Mas`ud reported that the Prophet said: "During the Night Journey I met Ibrahim who said to me: O Muhammad, convey my greetings to your Community, and tell them that the Paradise is of pure land, its water is sweet, and its expanse is vast, spacious and even. And its seedlings are:

subhan allah: Glory to Allah
wa al-hamdu lillah: and Praise to Allah
wa la ilaha illallah: and there is no god but Allah
wallahu akbar: and Allah is greatest.
(Narrated by Tirmidhi and Tabarani whose version adds: "There is no power nor strength save through Allah.")

Samura ibn Jundub reported that the Prophet said: "The dearest phrases to Allah are four:subhan Allah, wa al-hamdu lillah, wa la ilaha illallah, wallahu akbar: "Glorified is Allah, and Praise be to Allah, and There is no God but Allah, and Allah is most Great," There is no harm in beginning them in any order you choose while remembering Allah." (Narrated by Tirmidhi and Tabarani)

Ibn Mas`ud reported that the Prophet said: "If anyone recites the last two verses of Surat al-Baqara at night (2:285-286), they will suffice for him." (Narrated by Bukhari and Muslim). That is, these two verses will bring him a reward equivalent to that of a night prayer, and will safeguard him from any hurt during that night. Ibn Khuzayma in his Sahih mentioned it under the chapter "The Recitation of the Qur'an Equivalent in Reward to a Night Prayer."

Abu Sa`id al-Khudri narrated that the Prophet asked: "Can anyone of you recite a third of the Qur'an during the night?" The Companions considered this difficult and they said: "Who among us can do so, O Prophet of Allah?" Thereupon the Prophet said: "Allah, the One, the Eternally-Besought [i.e. surat al-Ikhlas] is a third of the Qur'an." (Narrated by Bukhari and Muslim)

Abu Hurayra reported that the Prophet said: "Whoever says: la ilaha illallahu wahdahu la sharika lah, lahu al-mulku wa lahu al-hamd, wa huwa `ala kulli shay'in qadir -- There is no god but Allah, alone, without partner. His is the sovereignty, and His the praise, and He has power over everything -- a hundred times a day will have a reward equivalent to the reward for freeing ten slaves. In addition, a hundred good deeds will be recorded for him and a hundred bad deeds of his will be wiped off, and it will be a safeguard for him from Satan that day until evening, and no one will be better in deeds than such a person except he who does more than that." (Narrated by Bukhari, Muslim, Tirmidhi, Nasa'i and Ibn Majah)

In the version of Muslim, Tirmidhi, and Nasa'i, we find this addition: "Whoever says: subhan Allah wa bi hamdihi -- Glorified is Allah with all praise to Him -- a hundred times during a day, will have all his sins wiped off even if they were as numerous as the foam on the surface of the sea."
Anas reported that he heard the Prophet saying that Allah says, "O son of Adam, whatever you asked Me and expect from Me I forgive -- respecting that which you owed to Me -- and I don't care (how great this was). O Son of Adam, even if your sins pile up to the sky and then you seek My forgiveness I will forgive you, and O son of Adam, even if you have an earthful of sins but you meet Me without associating any other thing with Me I will forgive you." (Narrated by Tirmidhi who said it is hasan sahih.)

`Abd Allah ibn `Abbas said: "If one supplicates without fail for forgiveness from Allah, He finds a way out for him to get out of every distress and difficulty, and gives him sustenance through ways utterly unthought of." (Narrated by Abu Dawud, Nasa'i, Ibn Majah, and Hakim, who said its chain of authorities is sound.)

Juwayriyya bint al-Harith, one of the wives of the Prophet, reported that one day the Prophet left her apartment in the morning as she was busy observing her dawn prayer in her place of worship. He came back in the forenoon and she was still sitting there. The Prophet said to her: "You have been in the same place since I left you?" She said: "Yes." Thereupon the Prophet said: "I recited four words three times after I left you and if these are to be weighed against what you have recited since morning these would outweigh them, and these words are:

subhan allahi wa bi hamdihi `adada khalqihi wa rida nafsihi wa zinata `arshihi wa midada kalimatihi
"Glory to Allah and praise to Him to number of His creation and to the extent of His pleasure and to the extent of the weight of His Throne and to the extent of ink used in recording words for His Praise." (Muslim and Abu Dawud)

Ibn `Umar reported that the Prophet told them, "A servant of Allah said: ya rabbi laka alzhamdu kama yanbaghi li jalali wajhika wa li `azimi sultanik. My Lord! All praise belongs to You as much as befits Your Glory and Sublime Majesty. This was too much for the two angels to record. They did not know how to record it. So they soared to the heaven and said: Our Lord! Your servant has said something which we don't know how to record. Allah asked them -- and, of course, He knew what the servant had said: What did My servant say? They said: He said: My Lord! All praise belongs to You as much as befits Your Glory and Sublime Majesty. Allah said to them: Write it down as My servant has said until he should meet Me and I reward him for it." (Narrated by Ibn Majah)

Abdullah ibn `Amr ibn al-As said: "I saw the Prophet counting the glorifications of Allah on his right hand's fingers." (Narrated by Tirmidhi who said hasan gharib, Nasa'i, Abu Dawud, and Ahmad.)

Yusayra bint Yasir reported that the Prophet commanded them (the Emigrant women) to be regular in remembering Allah by saying tahlil (la ilaha illallah) and tasbih (subhan allahi) and taqdis (allahu akbar) and never to be forgetful of Allah and His Mercy, and to count them on their fingers, for the fingers will be questioned and will speak. (Narrated by Ahmad, Tirmidhi who said it is gharib, Abu Dawud, and al-Hakim. Shawkani in Nayl al-awtar 2:316 said that Suyuti declared sound (sahih) its chain of transmission.)

Use of prayer-beads (masbaha, sibha, tasbih)

Sa`d ibn Abi Waqqas reported that once the Prophet saw a woman who had some date-stones or pebbles which she was using as beads to glorify Allah. The Prophet said to her, "Let me tell you something which would be easier or more excellent for you than that." So he told her to say instead:

subhan allahi `adada ma khalaqa fi s-sama',
subhan allahi `adada ma khalaqa fi al-ard,
subhan allahi `adada ma khalaqa bayna dhalik,
subhan allahi `adada ma huwa khaliq,
Allahu akbaru `adada ma khalaqa fi al-sama',
Allahu akbaru `adada ma khalaqa fi l-ard,
Allahu akbaru `adada ma khalaqa bayna dhalik,
Allahu akbaru `adada ma huwa khaliq,
al-hamdu lillahi `adada ma khalaqa fi al-sama',
al-hamdu lillahi `adada ma khalaqa fi l-ard,
al-hamdu lillahi `adada ma khalaqa bayna dhalik,
al-hamdu lillahi `adada ma huwa khaliq,
la ilaha illallahi `adada ma khalaqa fi al-sama',
lâ ilaha illallahi `adada ma khalaqa fi al-ard,
lâ ilaha illallahi `adada ma khalaqa bayna dhalik,
lâ ilaha illallahi `adada ma huwa khaliq,
la hawla la quwwata illa billahi `adada ma khalaqa fi al-sama',
lâ hawla la quwwata illa billahi `adada ma khalaqa fi al-ard,
lâ hawla la quwwata illa billahi `adada ma khalaqa bayna dhalik,
lâ hawla la quwwata illa billahi `adada ma huwa khaliq.

"Glory be to Allah as many times as the number of what He has created in Heaven,
Glory be to Allah as many times as the number of what He has created on Earth,
Glory be to Allah as many times as the number of what He has created between them,
Glory be to Allah as many times as the number of that which He is creating."

and then repeat all of the above four times but substituting "Glory be to Allah" by:
- "Allah is the most great" in the first repetition,
- "Praise be to Allah" in the second repetition,
- "There is no god but Allah" in the third repetition, and
- "There is no change and no power except with Allah" in the fourth repetition. (Narrated by Abu Dawud, Tirmidhi who said it is hasan, Ibn Majah, Ibn Hibban in his Sahih, al-Nasa'i, and al-Hakim, who said it is sahih according to the criterion of Muslim. Dhahabi concurred.)

Safiyya bint Huyayy the Prophet's wife said: The Prophet came in to see me and in front of me there were four thousand date-stones with which I was making tasbih [counting subhan Allah]. He said: "You make tasbih with so many! Shall I teach you what surpasses your number of tasbih?" She said: "Teach me!" He said: "Say: Subhan Allah 'adada khalqihi -- Glory to Allah the number of His creation." Narrated by Tirmidhi who said it is gharib, and both al-Hakim and Suyuti declared it sahih.

Allah says in His Holy Book to His Holy Prophet, "Remind people, for reminding benefits them." The reminder of Muslims has various forms, public and private. A public form of this reminder is the adhan. The masbaha or sibha or tasbih, or prayer-beads, has had since the earliest Companions the function of a private reminder. It is for that reason that the tasbih was called by them mudhakkir or mudhakkira -- "reminder," and there is a narration traced to the Prophet whereby he said: ni’má al-mudhakkir al-sibha: "What a good reminder are the prayer-beads!" Shawkani narrates it from ʿAli ibn Abi Talib as evidence for the usefulness of prayer-beads in Nayl al-awtar (2:317) from Daylami's narration in Musnad al-firdaws with his chain, and Suyuti cites it in his fatwa on prayer-beads in al-Hawi li al-fatawi (2:38).

The statement propagated nowadays by "Salafis" whereby counting dhikr on beads is an innovation, is undoubtedly false. The use of beads for counting dhikr is definitely established as a practice allowed by the Prophet and a Sunna of the Companions. This is proven by the sahih-hadith of Sa‘d ibn Abi Waqqas, who related that the Prophet once saw a woman using some datestones or pebbles (nawan aw hasan), and did not prohibit her to use them. This hadith is found in Abu Dawud, Tirmidhi, Nisa'i, Ibn Maja, Ibn Hibban, and Hakim. Dhahabi declared its sahih. Another sahih hadith to that effect was related by Safiyya, who was seen by the Prophet, Peace be upon him, counting "Subhan Allah" on four thousand date stones. This hadith is found in Tirmidhi, Hakim, and Tabarani, and was confirmed as sahih by Suyuti. It is also related from the Prophet's freedman, Abu Safiyya, that a mat would be spread for him and a basket made of palm leaves
brought which was filled with pebbles with which he would make tasbih until mid-day. Then it would be taken away, and then brought back after he had prayed, and he would make tasbih again until evening. This is narrated in Ibn Hajar's Isaba (7:106 #652) with his chain, who says that Bukhari narrates it [in his Tarikh], as well as al-Baghawi through two chains. Shawkani cites it, as seen below.

Shawkani said in Nayl al-zawtar (2:316-317):

The Prophet justified the counting of dhikr on the fingers by the fact that the fingers will be questioned and will speak, that is, they will witness to that effect. It follows that counting tasbih on them, because of this aspect, is better than using dhikr-beads or pebbles. But the two other hadiths [of Sa`d ibn Abi Waqqas and Safiyya bint Huyayy] indicate the permissibility of counting tasbih with date-stones and pebbles, and similarly with dhikr-beads because there is no distinguishing factor between them in the Prophet's stipulation to the two women concerning it, and no disapproval of it. As for directing to what is better: this does not negate permissibility (la yunafi al-jawaz). There are reports to that effect.

It is related in Hilal al-Haffar's monograph through Mu`tamar ibn Sulayman from Abu Safiyya the Prophet's freedman that a mat would be spread for him and a basket made of palm leaves brought which was filled with pebbles with which he would make tasbih until mid-day. Then it would be taken away, and then brought back after he had prayed, and he would make tasbih again until evening. Imam Ahmad narrates it in Kitab al-zuhd [with his chain].

Ahmad also narrates from al-Qasim ibn `Abd al-Rahman that Abu al-Darda' had a bag filled with date-stones and that whenever he prayed the noon prayer he would bring them out one by one and make tasbih on them until they were finished.

Ibn Sa`d in his Tabaqat narrates [with his chains] that Sa`d ibn Abi Waqqas used to count tasbih on pebbles, and that Fatima bint al-Husayn ibn `Ali ibn Abi Talib used to make tasbih with a thread stringed with knots, and that Abu Hurayra made tasbih with a string of pebbles (al-nawa al-majmu`).

`Abd Allah the son of Imam Ahmad narrated in Zawa'id al-zuhd that Abu Hurayra had a thread stringed with one thousand knots and that he would not sleep until he had counted tasbih on them.

al-Daylami narrates in Musnad al-firdaws through Zaynab bint Sulayman ibn `Ali, and from Umm al-Hasan bint Ja`far from her father from her grandfather from `Ali, and it is traced back to the Prophet: "What a good reminder are the prayer-beads!"

Suyuti related reports with their chains in his monograph on the subject entitled al-Minha min al-sibha and it is part of his collected fatwas. He says towards the end of it: "It is not related from any one of the Salaf nor the Khalaf that it is forbidden to count tasbih on the sibha (dhikr-beads). On the contrary, most of them used to count tasbih on it, and they did not consider it disliked."

The Indian hadith scholar Zakariyya al-Khandlawi similarly relates in his book Hayat al-sahabah that Abu Hurayra said: "I recite istighfar (formula of asking forgiveness) 12,000 times daily" and that, according to his grandson, he had a piece of thread with 1,000 knots and would not go to sleep until he had said subhan allah (Glory to Allah) on all of these knots. According to her granddaughter through Imam al-Husayn, Fatima also used to count her dhikr on a thread with knots.

Mawlana Zakariyya continues, "It is well-known that many other Companions of the Prophet, Peace be upon him, used beads in their private devotions, such as Sa`d ibn Abi Waqqas himself, Abu Safiyya the slave of the Prophet, Abu Sa`d, Abu Darda', and Fatima, May Allah be pleased with them all. Stringing or not stringing the beads together does not make any difference."

It is well-established that counting dhikr is a Sunna of the Prophet, Peace be upon him. He himself advised his wives, `Ali, and Fatima to count tasbih (subhan allah), tahmid (al-hamdu lillah), and takbir (allahu akbar) thirty-three times each before going to bed at night. Ibn `Amr relates that he saw the Prophet, count the times he said subhan allah on his right hand. This does not mean that it is not allowed to use the left also, as the Prophet simply said: "Count [the dhikr] on your fingers."
Imam Suyuti recounted in one of his fatwas entitled al-Minha fi al-sibha (The profit derived from using dhikr-beads) the story of `Ikrima, who asked his teacher `Umar al-Maliki about dhikr-beads. `Umar answered him that he had also asked his teacher Hasan al-Basri about it and was told: "Something we have used at the beginning of the road we are not desirous to leave at the end. I love to remember Allah with my heart, my hand, and my tongue." Suyuti comments: "And how should it be otherwise, when the prayer-beads remind one of Allah Most High, and a person seldom sees prayer-beads except he remembers Allah, which is among the greatest of its benefits."

As for Albani's statements against the prayer-beads, his rejection of the hadith ni`ma al-mudhakkir al-sibha (see his Silsila da`ifa #83), and his astounding claim that whoever carries dhikr-beads in his hand to remember Allah is misguided and innovating, then we direct the reader to their refutation in Mahmud Sa`id's Wusul al-tahani bi ithbat sunniyyat al-sibha wa al-radd `ala al-albani (The alighting of mutual benefit and the confirmation that the dhikr-beads are a Sunna, and the refutation of Albani).

As for the idea that the prayer-beads come from Buddhism or Christianity, it was one of the Hungarian scholar Ignaz Goldziher's (fl. 1897 CE) legacies to orientalism.

Invoking blessings on the Prophet (salawat)
Allahumma salli `ala muhammadin wa `ala ali muhammadin wa sallim. O Allah, send blessings upon Muhammad and upon the Family of Muhammad, and grant them peace!

We have already expounded elsewhere on the fact that there is no such thing as invoking too much salawat on the Prophet and that we should be clear of anyone who makes such a claim. We will only mention here some evidence on this topic by way of a reminder.

Abu Hurayra reported that the Prophet said: "If people sit in an assembly in which they do not remember Allah nor invoke a blessing on the Prophet, it will be a cause of grief for them on the Day of Judgment." (Narrated by Tirmidhi, who graded it hasan.)

The author of Fath al-`allam said: "This hadith proves that it is incumbent on one to remember Allah and invoke blessings on the Prophet while sitting in an assembly, for whether we take the words "cause of grief" to mean torment of fire or any other chastisement, obviously a punishment is incurred only when an obligatory act is neglected or a forbidden act is committed, and here it is both the remembrance of Allah and the invoking of blessings on His Prophet that are apparently incumbent."

Excerpts on the remembrance of Allah from `Abd al-Rahman al-Sufuri's (d. 894) NUZHAT AL-MAJALIS WA MUNTAKHAB AL-NAFA'IS (The Pleasant Gatherings and the Select Precious Matters)
Allah, the Exalted, said: "Verily in the remembrance of Allah do hearts find rest!" (13:28). If it is asked: How is the meaning of this verse reconciled with that of His saying: "They only are the true believers whose hearts feel fear (wajilat = tremble or shake) when Allah is mentioned" (8:2), the answer is that in the latter the purpose of Allah's mention is to bring to mind His greatness and the intensity of His vengeance against those who disobey Him. This verse was revealed at a time when the Companions had a disagreement concerning the spoils of the battle of Badr. Therefore the mention or the remembrance of what is fearsome became appropriate. As for the former verse, it concerns whoever Allah guided and who has turned to Allah with love. Therefore the mention of Allah's mercy became appropriate.

The two meanings of fearsomeness and mercy are reunited in Surat al-Zumar: "Allah hath now revealed the fairest of statements, a Scripture consistent, wherein promises of reward are paired with threats of punishment, wherein doth creep the flesh of those who fear their Lord, so that (thumma = and then) their
flesh and their hearts soften to Allah's reminder (or: to the celebration of Allah's praises; or: to Allah's remembrance)” (39:23), meaning, to Allah's mercy and generosity.

The Prophet said: "He who remembers Allah much, Allah loves him," and he said: "The night that I was enraptured to my Lord I passed by a man extinguished within the light of Allah's Throne. I asked, Who is this, and is he an angel? I was told No, and I asked again, Is it a Prophet? I was told No, and I said, Who then? It was said: This is a man who, while he was in the world, his tongue was constantly moist with the mention of Allah and his heart was attached to the mosques."

On the authority of Mu`adh ibn Jabal, the Prophet said that Allah said: "No servant of Mine mentions me in himself except I mention him in an assembly of My angels, and he does not mention Me in an assembly except I mention him in the Highest Company."

On the authority of Abu Hurayra who said that while on the road to Mecca the Prophet passed on top of a mountain called Jumdan, at which time he said: "Move on, for here is Jumdan which has overtaken the single-minded." They said: "What are the single-minded (mufarridun)? He said: "The men and women who remember Allah much" (33:35). Muslim related it.

The version in Tirmidhi has: "It was said: And what are the single-minded? He replied: Those who dote on the remembrance of Allah and are ridiculed because of it, whose burden the dhikr removes from them, so that they come to Allah fluttering!"

Al-Mundhiri said in al-Targhib wa al-tarhib (The encouragement to good and the discouragement from evil): "The single-minded and those who dote on the dhikr and are ridiculed for it: these are the ones set afire with the remembrance of Allah."

The Prophet said:
"The one who mentions or remembers Allah among those who forget Him is like a green tree in the midst of dry ones";
"The one who mentions or remembers Allah among those who forget Him, Allah shows him his seat in Paradise during his life";
"The one who mentions or remembers Allah among those who forget Him is like the fighter behind those who run away";
"The one who mentions or remembers Allah among those who forget Him, Allah looks at him with a look after which He will never punish him";
"The one who mentions or remembers Allah among those who forget Him is like a light inside a dark house";
"The one who mentions or remembers Allah among those who forget Him, Allah forgives him sins to the amount of every eloquent and non-eloquent speaker," that is, the number of animals and human beings; "The one who mentions or remembers Allah in the marketplace, will have light in every hair of his on the Day of Resurrection."

The Sufis say that:
- dhikr has a beginning, which is a truthful application;
- it has a middle, which is a light that strikes;
- it has an end, which is a piercing difficulty;
- it has a principle, which is purity;
- it has a branch, which is loyalty;
- it has a condition, which is presence;
- it has a carpet, which is righteous action;
- it has a peculiar characteristic, which is the Manifest Opening [cf. 48:1].
Abu Sa‘id al-Kharraz said: "When Allah desires to befriend a servant of His, He opens the door of dhikr for that servant. After the latter takes pleasure in dhikr, He opens the door of proximity for him. After that, He raises him to the meetings of intimacy and after that he makes him sit on a throne of Oneness. Then He removes the veils from him and He makes him enter the abode of Singleness and unveils Majesty and Sublimity to him. When the servant beholds Majesty and Sublimity, he remains without "he". He becomes extinguished, immune to the claims and pretensions of his ego, and protected for Allah's sake."

Someone else said: "Dhikr is the medicine (lit. tiryaq = triacle) of the sinners, the familiarity of the estranged, the treasure of those who practice reliance, the repast of those who possess certitude, the adornment of those who are connected, the starting-point of knowers, the carpet of those brought near Him, and the intoxicant of lovers."

The Prophet also said: "Remembrance of Allah is firm knowledge of one's belief, immunity from hypocrisy, a fortress against satan, and a guarded refuge from the fire." It was mentioned by al-Layth al-Samarqandi. Ibn al-Salah was asked about the measure by which the servant is estimated to be among "those who remember Allah much". He said: "If he perseveres in the forms of dhikr inherited in the Sunna morning and evening and in the various times and occasions, then he is of those who remember Allah much."

Musa said: "O my Lord! Are you near, so that I may speak to you intimately, or are you far, so that I may call out to you?" Allah inspired to him: "I am sitting next to the one who remembers Me." He said: "O my Lord, we are sometimes in a state of major impurity and we hold You in too high regard to dare remember You at that time." He replied: "Remember me in every state." Ghazali mentioned it in the "Ihya".

(`Abd al-Rahim ibn al-Hasan) al-Isnawi (al-Shafi`i, 1305-1370 CE) said in his Alghaz (Riddles): "A man in a state of minor impurity is forbidden from certain forms of dhikr, as illustrated by the nullification of the act of worship incurred when entering such a state during the Friday sermon, because ritual purity is a condition for its validity."

Someone related in Qushayri's Risala (Treatise on tasawwuf) that he entered a jungle and found a man remembering Allah while attended by a huge beast. He asked: "What is this?" The man replied: "I have asked Allah to empower one of His dogs to watch me in case I became heedless from remembering Him."

On the Dhikr of Inanimate Objects

"The seven heavens and the earth and all that is therein praise Him, and there is not a thing but hymneth his praise; but ye understand not their praise. Lo! He is ever Clement, Forgiving." (17:44) Ibrahim al-Nakha'i said concerning Allah's saying: "There is not a thing but hymneth his praise" (17:44): "Everything praises Him, including the door when it squeaks." Someone else said: "The verse is general, and it applies particularly to the one endowed with speech, as in Allah's saying: "Everything was destroyed," whereas the houses of 'Ad were not destroyed, and in His saying concerning Sheba (Balqis): "And I have given all things" whereas she had not been given Sulayman's kingdom."

It was also said that the verse (17:44) has a universal meaning whereby the one endowed with speech glorifies Allah by word, while the silent one glorifies through his state. This is by virtue of his being in existence: he testifies to His Maker through having been made.

I have seen in Taj al-Din Ibn al-Subki's Tabaqat al-shafi`iyya al-kubra -- may Allah be pleased with him, that the interpretation favored by our school (Shafi`i) is that all things make glorification through actual utterance, because such a thing is not impossible and it is indicated by many proof-texts. Allah the Exalted said: "We have placed the mountains under his dominion, they praise Allah at nightfall and at sunrise." The mountains' glorification through actual utterance does not necessitate that we hear it. I have seen in al-Wujuh al-musfira 'an ittisa` al-maghfira[The Faces Made Radiant By the Vastness of Mercy] the following commentary: "It is more likely that they literally glorify, except that this phenomenon is hidden from the
people and is not perceived except through the rupture of natural laws. The Companions heard the glorification of food and other objects placed before the Prophet.

"Concerning Allah's saying at the end of the verse: "Lo! He is ever Clement, Forgiving": it applies to the state of those addressed by the verse in three ways. First, in the vast majority of cases people are distracted from glorifying Allah the Exalted, unlike the heavens and the earth and all that is therein: these distracted ones become in need of clemency and forgiveness. Second, they do not understand the praise of all these objects, and this may be because they do not sufficiently contemplate and reflect upon them: they become in need of clemency and forgiveness. Third, the fact that they do not hear their praise may cause them to feel contempt towards them and drive them to neglect their rights: they again become in need of clemency and forgiveness.

"Without doubt he who beholds with full understanding the glorification of things in existence, honors and magnifies them in respect to this glorification, even if the Lawgiver ordered him to disdain them in another respect."

The author of al-Wujuh al-musfira cited the following story: "One of Allah's slaves sought to perform the purification from going to stool with stones. He took one stone, and Allah removed the veil from his hearing so that he was now able to hear the stone's praise. Out of shame he left it and took another one, but he heard that one praising Allah also. And every time he took another stone he heard it glorifying Allah. Seeing this, at last he turned to Allah so that He would veil from him their praise to enable him to purify himself. Allah then veiled him from hearing them. He proceeded to purify himself despite his knowledge that the stones were making tasbih, because the one who reported about their tasbih is the same Lawgiver who ordered to use them for purification. Therefore in the concealment of tasbih there is a far-reaching wisdom."

This is true, and I also saw in Fakhr al-Din Razi's Tafsir that what the scholars have agreed upon is that whoever is not alive is not empowered with speech, and it has been firmly established that inanimate objects praise Allah through the medium of their state. And Allah knows best.

Six Benefits of Dhikr (Remembrance of Allah)

1. The Ranks of Dhikr

One of the commentators of Qur'an said concerning Allah's saying: "But among them are some who wrong themselves and among them are some who are lukewarm, and among them are some who outstrip others through good deeds, by Allah's leave" (35:32) that they are respectively the rememberer by tongue, the rememberer by heart, and the one who never forgets his Lord.

Ibn 'Ata' Allah said: "The one who utters the Word of Oneness needs three lights: the light of guidance, the light of sufficiency, and the light of divine help. Whoever Allah graces with the first light, he is immune (ma'sum) from associating a partner to Allah; whoever Allah graces with the second light, he is immune from committing great sins and indecencies; and whoever Allah graces with the third light, he is protected (mahfuz) from the corrupt thoughts and motions that typify those given to heedless actions. The first light belongs to "the ones who wrong themselves," the second to "those that are lukewarm," and the third to "the ones who outstrip others through good deeds."

Al-Wasiti was asked about the remembrance of Allah, may Allah have mercy on him. He said: "It is the exiting from the battlefield of heedlessness into the outer space of direct vision (mushahada) on the mount of victory over fear and intensity of love."

One of the special attributes of the remembrance of Allah is that it has been placed in direct correspondence with Allah's own remembrance of us. Allah the Exalted said: "Remember Me, and I shall remember you" (2:152). Musa said - peace be upon him: "O my Lord, where do you dwell?" He replied: "In the heart of my believing servant." The meaning of this is the heart's rest brought about by His remembrance. Something like this will be mentioned in the last chapter on love (mahabba) insha Allah.
Muhammad ibn al-Hanafiyya said - may Allah be well pleased with him: "Verily the angels lower their gaze in the presence of the rememberer of Allah, just as the people lower their gaze before lightning."

2. Remittance of Sins Through Dhikr

It is related that a servant of Allah will join the gatherings of dhikr with sins the like of mountains and then rise and leave one such gathering with nothing left of them to his name. This is why the Prophet called it one of the groves of Paradise when he said: "If you pass by the groves of Paradise, be sure to graze in them," and someone said: "What are the groves of Paradise?" to which he replied: "The circles of dhikr." It will be mentioned again in the chapter on Allah-wariness (taqwa) insha Allah.

`Ata' said - may Allah the Exalted have mercy on him: "Whoever sits in a gathering in which Allah is remembered, Allah will remit for him ten evil gatherings of his."

Abu Yazid al-Bistami was told - may Allah be well pleased with him: "I have entrusted you with a secret for which you shall render Me an account under the Tree of Bliss (shajarat tuba)," whereupon he said: "We are under that tree as long as we remain in the remembrance of Allah." It is related on `Ali's authority - may Allah be well pleased with him - that Allah manifests Himself (yatajalla) to the rememberers during dhikr and the recitation of Qur'an. The Prophet said: "No group gathers and remembers Allah seeking nothing other than Him except a caller from heaven calls out to them: "Arise forgiven, for your bad deeds have been turned into good ones!"

Abu al-Darda' said that the Prophet said: "Allah verily will raise on the Day of resurrection people bearing light in their faces, carried aloft on pulpits of pearl, whom the people will envy. They are neither prophets nor martyrs." Upon hearing this a beduin Arab fell to his knees and said: "Show them to us (ajlihim), O Prophet of Allah!" - that is: "describe them for us." He replied: "They are those who love one another for Allah's sake alone. They come from many different tribes, countries, and cities. They gather together for the remembrance of Allah the Exalted, remembering Him."

Someone said concerning Allah's saying with reference to Sulayman -- peace be upon him: "I verily will punish him with hard punishment" (27:21) that it means: "Verily I shall drive him far from the gatherings of dhikr"... Al-Junayd said -- may Allah be well pleased with him -- concerning Allah's saying: "And (He is the One) Who causeth me to die, then giveth me life again" (26:81), that this means: "He causes me to die with heedlessness (of Him), then He causes me to live with remembrance (of Him)." Al-Hasan al-Basri said -- may Allah have mercy on him: "No people sit remembering Allah the Exalted, and remember the people of Paradise in their midst except Allah grants him to intercede for all of them."

3. Dhikr of the Frogs

Dawud said - peace be upon him: "I shall praise Allah with a kind of praise that none among his creatures ever used before." Thereupon a frog called out to him: "Do you pride yourself before Allah for your praise, while for seventy years my tongue has been moist from remembering Him, and I have eaten nothing in the past ten nights because I kept busy uttering two words?" Dawud said: "What are these two words?" The frog replied: "O Praisers of Thyself with every tongue, O remembered One in every place!"

It is related in Nuzhat al-nufus wa al-afkar [The Recreation of Minds and Thoughts] that an angel once said to Dawud: "O Dawud, understand what the frog is saying!" whereupon he heard it saying: "Glory and praise to You to the farthest boundary of Your knowledge!" Dawud said: "By the One Who made me a Prophet, verily I shall sing my Lord's praise in this way." The commentators have said that the frogs' words are: "Glory to the King, the Holy One!" (subhan al-malik al-quddus) while al-Baghawi has: "Glory to my Lord Most Holy!" (subhana rabbi al-quddus), and of `Ali's words - may Allah be well pleased with him - is "Glory to the One Who is worshipped in the abysses of the sea!"

4. Dhikr of the Prophet Jonah

`Ali said - may Allah be well pleased with him: "In the time of Jonah - peace be upon him - was a frog which had lived past the age of four thousand years. It never rested from glorifying Allah. One day it said:
"O my Lord, no-one glorifies You like I do!" Jonah said: "O my Lord, I say what it says!" and he said: "Glory to You by the number of times each of your creatures says "Glory to You," and glory to You by the number of times each of Your creatures does not say "Glory to You," and glory to You according to the expanse of Your knowledge and the light of Your countenance and the adornment of Your throne and the reach of Yours words!"

5. The Plagues of Egypt

The Plagues of Egypt

The frog in a dream represents the righteous person. The frog poured water over Ibrahim's fire - peace be upon him - to help put it out. As for a multitude of frogs, they represent punishment.

The Exalted said: "So We sent them the flood and the locusts and the vermin and the frogs and the blood -- a succession of clear signs. But they were arrogant and became guilty" (7:133). Al-Razi said: "... The nation of Pharaoh said to Musa - peace be upon him: "Whatever signs you bring us, to us it is nothing other than mere magic and we shall not believe in you." Musa invoked Allah against them, and Allah sent down the flood upon them day and night. They sought help from Pharaoh, who sought help from Musa, who sought help from Allah. Allah then withheld the rain from them and sent down the winds. The earth grew vegetation and fruit in over-abundance. When they saw this they said: "Is this what we were anxious about? It is a great good for us!" and they disbelieved again. Allah then sent the locusts upon them, and they ate up all the vegetation until hardship became extreme and the sun was covered by the swarm of locusts. They sought help from Musa who sought help from his Lord. Allah then sent a wind which hurled the locusts into the sea. At this they said: "Whatever is left from what we had planted is enough for us," and they disbelieved again. Allah then sent the lice upon them. Sa`id ibn Jubayr said this is the maggot which issues from wheat. Tha`labi said it is a kind of tick. `Ata' al-Khurasani said it is the well-known lice, and it was also said that it means mosquitoes, and also wingless locusts. They did not leave a single green leaf except they ate it, and something like smallpox smote the bodies of the people. They sought help from Musa who sought help from his Lord. Allah sent a hot wind which burnt the lice. They still did not believe, so Allah sent the lice upon them a swarm of frogs as thick as a pitch-dark night. The frogs entered their plantations, their food, and their beds cubit by cubit. They sought help from Musa again, and he sought help from his Lord. Allah then sent down rain which carried them to the sea. They still disbelieved. Allah then sent down blood upon them so that their rivers ran red with blood. It is also said that Allah inflicted a state of permanent nosebleed upon them. For seven days they drank blood. Then they said: "O Musa, if you remove the filth (al-rijz) from us verily we shall pledge our belief for you." [Cf. 7:134: "If thou removest the terror from us verily will we trust thee and will let the Children of Israel go with thee."] Sa`eed ibn Jabir said that the "filth" (or "terror") was a sixth kind of punishment which is the plague, while others said that it is an expression for the five kinds already mentioned. Al-Razi said - and this is the strongest opinion: "Wahb said that they underwent each affliction for a period of forty days."

6. Lengthening the Pronunciation of LA ILAHA ILLALLAH

Ibn `Abbas said -- may Allah be well pleased with him and his father -- that the Prophet said: "The day Allah created the heavens and the earth he created an angel and ordered him to say: "There is no god except Allah alone" (LA ILAHA ILLALLAH). The angel lengthens his delivery as he utters it and will not rest from this until the trumpet is blown." One of the Companions said that whoever says: "No god except Allah" and lengthens his pronunciation intending thereby to magnify Allah, Allah will remit four thousand grave sins for him, and if he did not commit four thousand, Allah will remit the difference for his family and neighbors. It is related in the hadith: "Whoever says "No god except Allah" and lengthens his pronunciation intending thereby to magnify Allah, four thousand of his sins are struck thereby from the register of his sins." Hence it is praiseworthy to lengthen one's pronunciation upon uttering it, as Nawawi said, may Allah the Exalted have mercy upon him. The Prophet also said: "Whoever lengthens his pronunciation upon saying "No god except Allah," Allah will make him dwell in Paradise in the Abode of
Majesty by which he has named Himself when He said: "There remaineth but the countenance of thy Lord of Might and Glory" (55:27), and Allah will grant him to behold His gracious countenance.

Anas ibn Malik said - may Allah be well pleased with him - from the Prophet: "O human beings! Whoever says "No god except Allah" in astonishment at something, Allah creates from each letter of his utterance a tree with as many leaves as the days of this world, each leaf asking forgiveness for him and praising Allah on his behalf until the Day of judgment."... It has been related that this phrase has on the side of Iblis the effect which a gangrenous sore would have on the side of a human being. al-Qadi `Iyad relates in the "Shifa" from Ibn `Abbas that written on the door of Paradise is the inscription: "There is no god but Allah alone, Muhammad is the Messenger of Allah: Whoever says this, I shall not punish him."

I saw the following account as part of the explanation of Allah's saying: "And speak (O Musa and Aaron) unto him (Pharaoh) a gentle word" (20:44): Musa said: "O Lord, how can a word be gentle?" Allah replied: "Say to him: "Would you like a good compromise? You have followed your own self for four hundred and fifty years; follow our intent but for one year, and Allah will forgive you all your sins. If not one year, then one month; if not, one week; if not, one single day; if not, one single hour. If you do not (wish to humor us) for all of an hour, then say in a single breath: "There is no god but Allah" so that I shall be able to bring peace to you."

After Musa conveyed the message, Pharaoh gathered his armies and said to them: "I am your Most High Lord!" (79:24) At this the heavens and the earth shook and pleaded before Allah the Glorious and Exalted that Pharaoh be put to death. Allah said: "He is like the dog: only the stick is good for him. O Musa, cast your staff" (cf. 7:117, 27:10, 28:31). Musa cast his staff (which became a huge snake) and the magicians (of Pharaoh's court) immediately submitted. Pharaoh fled to his bedchamber. Musa said: "If you don't come out, I shall order it to enter where you are." Pharaoh said: "Give me a little respite." Musa answered: "I have no permission to respite you." But Allah the Exalted inspired to him: "Respite him, for verily I am the Clement, I do not hasten to punish."

Pharaoh began to relieve himself forty times a day while previously he would relieve himself only once every forty days. Musa gave him a respite. When the day came Pharaoh exceeded his bounds and rebelled. Allah therefore "seized him and made him an example for the afterlife and the former" (79:25); that is, He punished him with drowning because of his former word ("I am your Most High Lord") and He punished him with Gehenna because of his latter word, when he said: "I know not that ye have a god other than me" (28:38). Ibn `Abbas said: "This is the former word, while the other came later, and between them lay forty years."

I saw mentioned in the book Zumrat al-`ulum wa zuhrat al-nujum (The Array of the Sciences and the Brightness of Stars) from the Prophet: He said: "Gabriel told me: "I stood in wait before Allah at the time Pharaoh said: "And what is the Lord of the Worlds?" (26:23) whereupon I outstretched two of my wings to smite him with punishment, but Allah the Exalted said: "Wait, O Gabriel! He hastens to punish who fears the lapse of time."

It was also mentioned in that book that when Pharaoh said: "I am your Lord the Most High" (79:24) Gabriel wanted to shake the earth from under his feet, but when he sought permission from his Lord the Exalted He did not give it to him and ordered him to ignore Pharaoh instead.

Al-`Ala'I said in his explanation of the sura of the Story (al-qasas) that Iblis entered Pharaoh's presence as the latter was in the bath and said: "O Pharaoh, I enticed you with every transgression, but I never told you to claim absolute Lordship!" Then he gave him forty lashes and left him in anger. Pharaoh said to him: "O Iblis, should I take back this claim?" He replied: "It would not be right for you to take it back after making it."

A group of the disbelievers of Quraysh gathered among whom was the Pharaoh of this Community -- Abu Jahl -- at Abu Talib's house during the latter's last illness. Abu Jahl said to him: "You know what has taken
place between us and your brother's son. Therefore obtain what is rightfully ours from him and what is rightfully his from us before you die." Abu Talib called the Prophet and said: "O my nephew, these are the nobility of your people, so leave them be and they shall leave you be." He replied: "Do they agree to obey me if I ask them to say but one word?" Abu Jahl said -- may Allah curse him: "Nay, we shall obey you if you ask us to say ten!" The Prophet then said: "Say: La ilaha illallah," whereupon they said: "Are you asking us to reduce all our gods to only one? Truly you are asking us for the strangest thing!" and they dispersed. Abu Talib said: "O Muhammad, you have asked them for nothing excessive." That is: You have not asked them for anything difficult.

Concerning Allah's saying: "Judge aright between us and be not unjust (lit. do not exceed the proper bounds)" (38:22) -- that is: Do not swerve in your judgment -- the Prophet hoped that his uncle would profess Islam, so he said to him: "Say it (the phrase: There is no Allah but Allah alone), so that I will be permitted to intercede for you on the Day of the rising." Abu Talib replied: "Were it not that people -- that is: the Quraysh -- might think that I said it out of fear (of death), indeed I would say it." More will be said about this matter in the section on the Prophet's miracles insha Allah.

Al-Razi said in his explanation of the sura of Cattle (al-za`am): "Abu Talib said: "Ask me to say other than this because your people hate it." The Prophet replied: "I will never say other than this even if they were to dislodge the sun from its place and put it in my hand." They said: "Then stop cursing our gods, otherwise we will curse you and Him Who orders you to do this," whereupon Allah's saying was revealed: "Revile not those unto whom they pray beside Allah lest they wrongfully revile Allah through ignorance" (6:109). If it is said: "To curse the idols is among the most meritorious acts of obedience to Allah; why then did Allah forbid it?" The answer is: Allah forbade it because cursing them might lead to the gravest of transgressions -- exalted is Allah far above the saying of wrong-doers -- namely cursing Allah and His Messenger, and it is an obligation to take precautions against it.

Allah's Similes For the Phrase of Oneness
Allah compared the Phrase of Declaring Oneness (kalimat al-tawhid):
- to water because water cleanses: similarly this phrase cleanses from sins;
- to soil because the soil gives forth much in exchange for a single seed: similarly this phrase multiplies its return;
- to fire because fire burns and this phrase burns sins;
- to the sun because the latter sheds light on the worlds, and this phrase illumines even the grave;
- to the moon because it dispels the darkness of night, and this phrase sheds light with the same certainty;
- to the stars because they are guides for travellers, and this phrase is a guide for the people of misguidance to follow the right way;
- to the date palm when He said: "A goodly tree, its root set firm, its branches reaching into heaven, giving its fruit at every season by permission of its Lord" (14:24-25).
- The date palm does not grow in every land; similarly this phrase does not grow in every heart.
- The date palm is the tallest fruit tree: similarly the root of this phrase is in the heart and the top of its branches are under the Throne.
- The value of the fruit does not diminish because of the pit: similarly the value of the believer does not diminish despite the disobedience lodged between himself and Allah the Exalted.
- The bottom of the date palm is thorns while its top is moist dates; similarly the initial stages of this phrase are duties, and whoever fulfills them reaches the fruit which is to behold Allah the Exalted.

The Phrase of Oneness is the key to the Garden of Paradise; "every key must have teeth,"13 and its teeth are to forsake all that is forbidden and do what is ordained. Allah the Exalted says: "Therefore know that there is no god but Allah alone" (47:19) and the Prophet said: "Whoever said: There is no god but Allah alone,
taking care that it is unalloyed (mukhlisan bihi) and from the heart, enters Paradise." It was asked in what
being-unalloyed (ikhlas) consisted. He said: "In barring one from what Allah the Exalted has declared
forbidden." The Prophet also said: "O Abu Hurayra! Every good deed on your part shall be weighed on the
Day of rising except the Witnessing that there is no god but Allah alone, for verily it can never be placed in
the Balance."

The king of the Byzantines wrote to our Master `Umar ibn al-Khattab - may Allah be well please with him:
"O Commander of the Faithful, Allah's Messenger has related to me that you have a certain tree whose fruit
grows like the ears of donkeys, then splits into clusters more beautiful than pearls, then turns green so that it
resembles emerald, then reddens and yellows like fragments of gold and ruby, and when it ripens it is more
delicious than the soft honey-cake (faludhaj), and when it dries it is nourishment for the dwellers and
provision for the travellers. If he spoke the truth, then verily this is a tree from Paradise!" `Umar ibn al-
Khattab wrote back: "Yes, he spoke the truth, and this is also the tree under which `Isa was born (cf. 19:23)
and therefore it never invokes another god together with Allah."

Al-Razi said that there is a relation and a resemblance between the palm tree on the one hand and animals
and human beings on the other which does not exist between the latter and the other types of trees; this is
why the Prophet said: "Honor your stepmother the palm tree for she was created from the remainder of
Adam's clay." This is because when Adam fell to earth his hair grew long and his body became soiled,
whereupon Gabriel came with scissors, cut his hair and nails, removed the dirt from his body, and buried
everything in the ground. Then Adam slept and when he woke up he saw that Allah had created the palm
tree by his side: its body-- that is its trunk -- was from his body, its fiber or luffa was from his hair, and its
stalks were from his nails. It drinks from the top down while other trees drink from the bottom up.

Our Master `Ali said -- may Allah be well pleased with him: "The first tree that stood on the face of the
earth is the palm-tree." Allah the Exalted mentioned it in the Qur'an : "Tall date-palms with shoots of fruit
stalks, piled one over another" (50:10).14

The Prophet used to tell people to eat balah or green dates together with tamr or dried ripe dates15 for when
the sons of Adam eat them shaytan is angry and says: "The sons of Adam are eating the new together with
the old!" This is because green dates are cold and dry while dried ripe ones are hot and moist, and each
possesses benefits that complement those of the other. The Prophet would join together cucumbers, rutab or
fresh ripe dates, sha`ir or barley bread, and tamr or dry ripe dates, as well as mix cold water with honey and
drink it on an empty stomach. All this makes for lasting good health, because good health endures when
(foods of) hot and cold (elements) are joined. Physicians forbid eating fish together with eggs, or fish
together with yogurt, and they forbid drinking honey with cold water after eating fish or before sleep, also
drinking water after sexual intercourse, and entering the bath after drinking milk. Al-Samarqandi said in
"Bustan al-`arifin" (The Orchard of Gnostics): "Whoever enters the bath on a full stomach and becomes
afflicted with colic has no-one to blame but himself."

The Prophet said: "Let the one who fasts break his fast with rutab or fresh ripe dates," for fasting weakens
the stomach and the liver, and sugar reaches the liver fastest because it likes sugar and accepts it,
especially rutab. The Prophet said: "When the (time of) rutab comes, wish me well, O `A'isha."

Tamr or dry ripe dates are the best food in any land. The pith of the palm (jummar) confines the stomach
and helps against jaundice and fever. Adding to its benefit is the consumption of ginger preserve following
it. Finally, there is nothing better than rutab for the menstruating woman, and nothing better than honey for
the sick.

Islam the true religion, a monotheistic religion
Islam the true religion, a monotheistic religion, The last & the final revelation from the only & only one
GOD Almighty (Allah). ISLAM IS A UNIVERSAL RELIGION...THE TRUE RELIGION !
Islam is the religion of peace and it is the religion for the whole mankind for the whole humanity. Rather called as a universal religion...it is the final part/revelation after the Bible revealed on Jesus & the Torah revealed on Moses......unlike the previous revelations from GOD Almighty This holy revelation will remain authentic till day of judgement even till eternity and it is for the whole MANKIND not only for a particular group of people but for the whole humanity (whole mankind).....MUSLIMS BELIEVE THAT ABRAHAM WAS THE PROPHET OF THE GOD, YONAH(YUNUS) WAS THE PROPHET OF THE GOD, JESUS(ISA’a) WAS THE PROPHET OF THE GOD ....SAME WITH ADAM.....Abraham (Ibrahim), Aaron(Harun) , Joseph(Yusuf), Noah(Nuh/Nooh), Jacob(Yakoob), AARON(HARUN) , David(Dawood), Solomon (Sulaimaan) etc.....BUT THE LAST & THE FINAL MESSANGER IS PROPHET MUHAMMED (PEACE BE UPON HIM). The revelation known as Quran(Koran) is the last and final revelation revealed on prophet Muhammed by Allah (The Almighty GOD) through Arch angel Gabriel (Jibrel)

The four line definition of GOD from the holy qura`an chapter number 112 verses 1 to 4 which states that:

Say that he is (GOD)Allah the one & only, Allah(GOD) the absolute & the eternal, he begets not nor he is begotten & there is nothing like him

How great will be the regret of those who waste the opportunity!

"There are two blessings which many people lose: good health and free time." [al-Bukhari]

SPREAD PEACE !! EARN PARADISE !!

BRING THE LIGHT OF TRUE FAITH TO CEASE THE DARKNESS OF IGNORANCE !!

I TESTIFY AND BEAR WITNESS THERE IS NO GOD BUT ALLAH & PROPHET MUHAMMED(PEACE BE UPON HIM) IS ALLAH`S LAST AND THE FINAL MESSANGER

Islam is the same message given to all the prophets, from Adam, Abraham, Aaron, Solomon, David, Jacob, Joseph, Noah, Moses, Jesus, and finally to the Prophet Muhammed, the last messenger (peace and blessings be upon them). They all brought the same message: worship only God, and stop worshiping human beings and their ideas.

Become a Muslim Now: If you believe there is only One God who should be worshiped, and no one/thing else has that right but Him, and you believe Muhammad, peace be upon him, was a messenger who brought the same message as all the prophets before him, then you are basically a Muslim