The description of jannah the paradise in al quran and holy hadith

Paradise Heaven and Jannah In Islam
Our final destination is the life of the Hereafter. Where we end up, Jannah (Paradise) or Jahannam (Hell-fire) depends on what we worked towards in this life. Paradise is the aim and the hope of every Muslim. But like trying to attain any goal, in order to achieve success, one must have a well-defined plan, and it must be implemented to be successful.

Allah says,

O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful. [5:35]

To prepare for our journey, we need to find out what our destination is like; who are its people, and most importantly, how to get there.

The Prophet (salAllahu alayhi wasalam) told us that within Paradise are things that no eyes have ever seen, nor ears have ever heard, and that things in it are beyond our imagination and comprehension, but we all have our own personal ideas of what eternal bliss would probably be like.

Allah has also described Paradise in many places in the Qur’an, so let us now take a look at what He has in store for the believers.

Description in the Qur’an of Paradise

“The description of Paradise which the Muttaqoon have been promised is that in it are rivers of water, the taste and smell of which are never changed. Rivers of milk the taste of which will remain unchanged. Rivers of wine that will be
delicious to those who drink from it and rivers of clear, pure honey. For them will be every kind of fruit and forgiveness form their Lord.” [47:15]

“And their recompense shall be Paradise, and silken garments, because they were patient. Reclining on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon). The shade will be close upon them, and bunches of fruit will hang low within their reach. Vessels of silver and cups of crystal will be passed around amongst them, crystal-clear, made of silver. They will determine the measure of them according to their wishes. They will be given a cup (of wine) mixed with Zanjabeel, and a fountain called Salsabeel. Around them will (serve) boys of perpetual youth. If you see them, you would think they are scattered pearls. When you look there (in Paradise) you will see a delight (that cannot be imagined), and a Great Dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.” [76:12-21]

“And those foremost (In Tawheed and obedience to Allah and His Messenger in this life) will be foremost (in Paradise). They will be those nearest to Allah in the Gardens of Delight. A multitude of those (the foremost) will be from the first generation (who embraced Islam) and a few of those (the foremost) will be from the later (generations). They will be reclining, face to face, on thrones woven with gold and precious stones. They will be served by immortal boys, with cups and jugs, and a glass from the flowing wine, from which they will have neither any headache, nor any intoxication. They will have fruit from which they may choose, and the flesh of fowls that they desire. There will be Houris with wide, lovely eyes (as wives for the pious), like preserved pearls, a reward for deeds that they used to do. They will hear no vain or sinful speech (like backbiting, etc.) but only the saying of: Salam, Salam, (greetings of peace). And those on the Right Hand, who will be those on the Right Hand? They will be among thorn-less lote-trees among Talh (banana trees) with fruits piled one above another, in long-extended shade, by constantly flowing water, and fruit in plenty, whose season is not limited, and their supply will not be cut off. They will be on couches or thrones raised high. Verily, We have created for them (maidens) of equal age, loving (their husbands only). For those on the Right Hand.” [56:10-38]
“Verily, the dwellers of Paradise that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits (of all kinds), and all that they will ask for. (It will be said to them): “Salamun” (Peace be on you), a Word from the Lord, Most Merciful.” [36:55-58]

Can you imagine?

Wearing the finest silk clothing and sitting on chairs made of gold and precious stones? Those who disbelieve in the words of Allah, say that this is all a fairy-tale, made up by a would-be prophet. But we know, that Allah is the Truthful and that His Messenger, sallallahu alayhe wa sallam, spoke only what was revealed to from the Most Truthful. And even though Allah describes Paradise for us in the Qur’an,

He still says,
“So no soul knows the delights of the eyes which is hidden for them; a reward for what they did.” [32:17]

Description of Paradise in the Hadith

Abu Sa’eed Al-Khudri narrated that the Messenger of Allah (salAllahu alayhi wasalam) said,

“The people of Paradise will look at the dwellers of lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star, far away in the East or in the West of the horizon. This is because of their superiority over one another (in reward).” One of the people asked, “O Allah’s Messenger, are these lofty mansions for the Prophets which no one else can reach?”

The Prophet (salAllahu alayhi wasalam) replied, “No! By Allah, in whose Hands is my life, these are for men who believe in Allah and also believe in the Messenger.” [Bukhari and Muslim]

Abu Musa al-Ash’ari narrated that the Prophet (salAllahu alayhi wasalam) said, “Verily, for the believers in Paradise, are tents made of a single hollow
pear. The length of which would be sixty miles long from all sides, their wives being therein. The believer will go around them (i.e., visit them) and they will not be able to see each other.” [Sahih al-Jami]

Abu Hurairah said that the Messenger of Allah (salAllahu alayhi wasalam) said,
“There is not a tree in Paradise, except that its trunk is made of gold.” [Sahih al-Jami]

Anas ibn Malik narrated that the Prophet (salAllahu alayhi wasalam) said,
“Verily in Paradise there is a market in which (the inhabitants of Paradise) will come to every Friday. The North wind will blow and scatter fragrances on their faces and on their clothes. This will add to their beauty and their attractiveness. They will then go back to their families after having an added luster to their beauty and their attractiveness. Their families will say to them, ‘By Allah you have been increased in beauty and loveliness after leaving us,’ and they will say, ‘By Allah you too have increased in beauty and attractiveness after us.’” (Muslim)

Jabir ibn Abdullah narrated that the Messenger of Allah (salAllahu alayhi wasalam) said,
“(I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold. I asked, ‘Whose is this palace?’ They (the angels) replied, ‘For a man from the Quraysh.’ So I thought it might be I, so I asked, ‘And who is he?’ They said, ‘Umar Ibnul Khattab.’ Nothing stopped me from entering it except your Ghirah (sense of honor).’ Umar said, “My Ghirah would never be offended by you, O Messenger of Allah.” [Sahih al-Bukhari and Muslim]

Anas ibn Malik said that Allah’s Apostle (salAllahu alayhi wasalam) said,
“I entered Paradise and found myself by a river, by its edges were tents of pearls. Then I tapped with my hands where the water was running, and there was then a beautiful smell of Musk. I asked, ‘What is this O Gabriel?’ He said, ‘This is Kawthar (river in Paradise) which Allah has given to you.’” [Sahih al-Jami]

Who Are the People of Paradise?
We could go on and on, for the hadith are vast in numbers, about the Prophet’s descriptions of Paradise. But a place that has houses built with gold and silver bricks: where its dirt is made of rubies and sapphires and its inhabitants wear only the finest silk garments, sounds like a pretty exclusive neighborhood to me. Who are these people who will be allowed to live in this enchanting place? The Jews say the Jews. The Christians say the Christians.

But Allah says,

“And they say: ‘None shall enter Paradise unless he be a Jew or a Christian.’ Those are their (vain) desires. Say, ‘Produce your proof if you are truthful.’” [2:111]

He also says,

“(Namely) those whose lives the angels take in a state of purity, saying (to them), ‘Peace be on you, enter you the Garden, because of (the good) which you did (in the world).” [16:32]

Always in the Qur’an when Allah mentions those who will attain Paradise, He mentions the believers, not the Muslims. He (subhanahu wa ta’ala) says,

“Indeed the Muttaqoon will be amongst the Gardens and water-springs.” [15:45]

He also says,

“Verily, the Muttaqoon will be in a place of security, among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. This is how it shall be, and We shall marry them to Houris with wide, lovely eyes. They will request therein for every kind of fruit in peace and security.” [44:51-55]

So who are the believers and how do we become one of them? Allah says,

“They believe in Allah and the Last Day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.” [3:114]

He (subhanahu wa ta’ala) also says of the believers,

“But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.” [9:88]
He goes on to say,
“Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur’an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain, which you have concluded: that is the achievement supreme.” [9:111]

Of the believers, He also says,
“But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (forever).” [2:82]

O slaves of Allah know that being among this illustrious group of people who will live in this place of tranquility and bliss is not something easily attained.

Allah says,
“But do you think that you shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried, ‘When (will come) the help of Allah?’ Verily, the help of Allah is (always) near!” [2:214]

What Allah and His Messenger (salAllahu alayhi wasalam) convey to us is that the people of Paradise are the God-conscious, and the God-fearing. Not everyone, who says, Lord, Lord, will enter the Kingdom of Heaven, just as not everyone who professes the Shahadah, will enter Paradise.

Only those who fear Allah as He ought to be feared, and are motivated by that fear to do acts of righteousness will attain success. The one who is conscious of His Lord, in every aspect of his life, and turns to Him in true submission, will have purchased for himself safety and security on a day, when there will be none, except with Allah. He does not cause a soul to suffer fear twice, the fear of Him in this world, and the fear on The Day of Judgment. About this, the Messenger of Allah, sallallahu alayhe wa sallam, said,
“Allah says, I do not combine for my servants two states of fear, or two states of safety. So if he feels safe from Me in this world I will cause him to fear on The
Day of Judgment, and if he fears Me in the world, I will cause him to be safe on
The Day of Judgment.” [Sahih al-Jami]

It is important, therefore, that Muslims know the characters of those who will be the inheritors of Paradise. But it is unfortunate that many of today’s Muslims understand that it is enough for one to pronounce the Shahadah by his tongue for him to be entitled to enter Paradise regardless of whether he lived according to Islam or not! But the Shahadah means and requires more than the mere utterance of it. Actually this fact is one of the most mentioned aspects of Islam in the Qur’an and Sunnah. The essence of Eman is deed. Deeds of the heart and deeds of the tongue and other body parts. Deeds that are to be continued till one leaves this world. That was the reason why the Arabs of Makkah refused to pronounce it. They fully appreciated its implication. They knew it concerned authority and understood that they had to govern their deeds and lives with it. Yet many of those who repeat it today lead life styles that do not resemble those described in the Qur’an and practiced by the Prophet, sallallahu alayhe wa sallam, and his companions. The Qur’an warns us that deeds are the basis on which we are to be judged, not only the utterance of the Shahadah, “It is not by your wishes nor the wishes of the People of the Book: whoever does wrong shall be punished for it, and he will find none other than Allah as a protector or helper.” [4:123]

So entering Paradise requires that we live as believers and die as Muslims. That takes knowledge, dedication and determination to see it through to its completion. The fist step is belief in Allah and His Messenger, and the flip side to that is leaving all acts of shirk; this means directing all acts of ibadah to none but Allah, subhanahu wa ta’ala, whether it be wearing talismans, supplicating to others than Allah or simply showing off. The next step is obeying Allah and His Messenger, avoiding bid’ah and innovations, and carrying out all compulsory acts of worship that He has prescribed. Once we are steadfast and regular in what we must do, we can then proceed to the next level of eman and worship, by doing the things that we have been encouraged to do. By increasing out acts of worship, and remembrance of Allah we will leave off sin and help safeguard ourselves from a Fire, the fuel of which is men and stones.

We Should Also Strive to:
Protect our minds from thoughts, which are evil, because evil actions begin with evil thoughts.

Protect our eyes by lowering our gazes and not looking at forbidden things.

Protect our ears from lewd or evil speech where there is sin. We should also avoid listening to lies, gossip, music, slander, or blasphemy.

Protect our tongues by saying always what is correct and true, and keeping it moist with the remembrance of Allah, and keeping away from backbiting and other evil speech.

Protect our stomachs by eating the halal and keeping away from the haram. We should beware of eating usury, carrion, and swine or drinking intoxicants or taking drugs.

Protect our hands from taking what does not belong to us, or from doing harm to another Muslim.

Protect our legs from taking us to evil and corruption and an ultimate doom.

Protect our private parts from unlawful sexual intercourse.

Protect our wealth by not squandering it or holding on to it too tightly.

Protect our oaths, witnesses and trusts by not breaching or breaking a contract or pledge knowingly. We should not exceed our agreements, testify to falsehood or break our trusts.

Protect our families and children by keeping them away from the things that may be harmful and that may corrupt their minds and their souls.

Now, it is true that only Allah knows who the believers are, but that should not stop us from striving to be among their numbers. For the believers will have eternal bliss and complete success, because of the things that they did in this life. Allah says,
“So no soul knows the delight of the eyes which is hidden for them; a reward for what they did.” [32:17]

We now stand at the start of the race, so let us run forward quickly to the finish line, where the gates of Paradise will be open for those who strive as they should. The Messenger of Allah, sallallahu alayhe wa sallam, who said, “Paradise is surrounded by hardship and the Hellfire is surround by wishes and desires,” has described the road to eternal bliss. [Sahih al-Jami]

Despite this, Allah and His Messenger have left breadcrumbs along the path, for us to follow to make our journey easier. All roads may lead to Rome, but not all paths lead to Allah and His Paradise. We must plan our journey by using only the road map given to us by Allah and His Messenger, sallallahu alayhe wa sallam.

Ways That Lead To Paradise:

Belief and Righteous Deeds are two of the best routes to Jannah (Paradise). The door of righteous deeds is wide and the ways of obtaining rewards are vast, as Allah says,

“And those who believe and do good deeds they are the inhabitants of Paradise, in it they shall abide.”

[2:82]

Taqwa is the fear of the Most Merciful, and acting in accordance with the Qur’an and the Sunnah of the Messenger of Allah, sallallahu alayhe wa sallam. That is, hoping for the reward of Allah and avoiding disobedience of His Guidance and fearing His Punishment. For Allah says,

“Surely those of taqwa shall be in the midst of Gardens and fountains.” [15:45]

The Prophet, sallallahu alayhe wa sallam, also said,

“The most common thing which leads people to Paradise is taqwa of Allah and good conduct, and the most common thing which leads people to the Hell Fire is the mouth and the private parts.” [at-Tirmidhi]
Obedience of Allah and His Messenger is a sure way to Paradise. Allah, subhanahu wa ta’ala, says, “And whoever obeys Allah and His Messenger, He will cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will chastise him with a painful chastisement.” [48:17]

Allah’s Messenger, sallallahu alayhe wa sallam, also said, “All of my followers will enter Paradise except those who refuse.” It was asked, “O Messenger of Allah, who would refuse?” He said, “He who obeys me enters Paradise and he who disobeys me has refused.” [Sahih al-Bukhari]

Fighting in the Path of Allah with one’s goods and soul. For Allah says, “O you who believe, shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in Allah and His Messenger, and struggle hard in Allah’s Cause with your property and your lives; that is better for you, if you but knew! He will forgive you your sins and cause you to enter Gardens beneath which rivers flow, and goodly dwellings in Gardens of perpetuity; that is the mighty achievement.” [61:10-12]

Repentance erases what came before it as the Prophet, sallallahu alayhe wa sallam, said, “The one who repents form sin is like the one who never sinned.” [Sahih Al-Jami]

And Allah says, “Except such as repent and believe and do good, these shall enter the Garden, and they shall not be dealt with unjustly in any way.” [19:60]

There are countless other means, from building a mosque to seeking Islamic knowledge to obeying our husbands and raising righteous children. All it takes is our time and sincere efforts. With all that Allah has described, it may seem daunting to us at times, that we will ever make it. Emaan rises and falls, and with it our good deeds. But we should never lose hope in Allah, for the only one who loses hope in Allah is the one who disbelieves.
So even though we may feel that we are at the bottom of the pile, the Prophet (salAllahu alayhi wasalam) gives us hope. He said, “Mousa, alayhes salam, asked his Lord, ‘Who amongst the inhabitants of Paradise will be the lowest in rank?’ He (subhanahu wa ta’ala) said, ‘He is a man who will come after the people have entered Paradise and it will be said to him: Enter Paradise.’ He will say, ‘How my Lord? Indeed, the people have settled in their apartments and taken their shares.’ It will be asked of him, ‘Would you be pleased if there was a kingdom for you like the kingdoms of the earth?’ He will say, ‘I would be pleased, my Lord.’ He will say, ‘And for you is the like of that, and the like of it, and the like of it.’ He will say at the fifth time, ‘I am pleased, my Lord.’ He will say, ‘This is for you and ten times like it, and for you is what you desire for yourself and what is pleasurable to your eye.’ He will say, “I am pleased my Lord.” [Muslim]

This is what Allah has for the least among us. But despite all the glorious castles, the beautiful clothes and mates we will posses, inshaAllah, He still has in store for the believers the greatest honor awaiting them in Paradise. Suhaib ibn Sinan narrated that the Prophet, sallallahu alayhe wa sallam, said, “When the inmates of Paradise enter Paradise and the inmates of Hellfire will enter Hell, the announcer will say, ‘O people of Paradise, verily you have a promise with Allah and He wishes to fulfill His promise to you.’ They will ask, ‘What is His promise? Has He not made our balances heavy (with good deed), whitened our faces, admitted us into Paradise, and delivered us from the Hellfire?’ Then the screen will be removed and they will look towards Him. By Allah He will not give them a thing more beloved to them and more comforting to their eyes, than the gaze of Himself.” [Sahih al-Jami]

We were created in Paradise, we came out of it and we will inshaAllah go back to it. It is our destination and we shall reach it. But we have to do what Allah has asked us to do, for Paradise is not cheap. The price is true eman that is shown in obedience to Allah according to the sunnah of his Prophet, sallallahu alayhe wa sallam. The companions understood that. Their efforts were all for the life of the Hereafter and they gave only what was necessary to this worldly life. As Muslims, everything we do, can be, and should be worship of Allah. Whether we’re working at the office to provide for our families; cooking a meal; raising our children, or simply resting, through remembrance of Allah and
supplication, we can transform these earthly necessities into fruits that will bear for us in the life of the Hereafter.

So let us keep our eyes on the prize, and strive hard for it, for Allah says, “And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.” [29:69]

Allah has created Human beings to worship Him, to obey Him, to know Him and to love Him. He did not leave them alone. From His immense Mercy, He revealed books and religions to them and sent Prophets and Messengers to explain these books and Messages. There is nothing that leads to goodness and success in this life and the hereafter that the Messengers did not mentions, and similarly there is nothing that lead to the anger and wrath of Allah that they did not warn from and called to avoid.

Allah who has forbidden oppression on Himself and on His creatures, is also the Most Wise the Most Merciful and the Oft Forgiving. He promised that those who would obey Him and His messengers would be rewarded by al-Jannah (Paradise) and His pleasure on them, and those who disobeyed Him and His messengers, and contended with the Messenger and followed paths other than the path of the believers they also shall be rewarded justly and fairly with Hell Fire wal-`iyaathu biLLAH (we seek protection and refuge in Allah from that).

We have seen how horrible was the punishment of the people who disobey Allah whether in their graves, before the Day of judgement, during the Day of Judgement, and after the the Day of Judgement in Hell Fire wal-`iyaathu biLLAH.

It is crystal clear for us that we cannot sustain Hell Fire, and I am sure that after reading this brief message that describes al-Jannah (Paradise) it will be crystal clear for us that we cannot deprive ourselves from going to Jannah (deprive by committing sins and disobeying Allah, otherwise going to Jannah or jannaham is a matter that belongs to Allah and only Him)

Some misguided Sufis say that they worship Allah not fearing His Hell or seeking His Jannah but for the sake of worship because He is worthy of
worship. This is clear misguidance and going astray from the path of the Messengers and the Believers. These people cannot be better, purer, more knowledgable, and more pious than the best of mankind, our Prophet Mohammad salla Allahu alaihi wa sallam who TAUGHT US AND ORDERED US to ask Allah for His Jannah, and to seek protection in Allah from His Jahannam, and WHO HIMSELF wept and cried when he talked about Jahannam and was afraid from it, and WHO HIMSELF wanted to enter Jannah when the angels took him to it. Islam is a balanced religion, the religion of the middle, the religion of justice and fairness.

Ahlu-Sunnah wal-Jama`a believe in Allah, believe that there is none worthy of worship but Him, and we do worship Him because he is worthy of worship, and we do worship Him because HE ordered us to do so, and we do worship Him seeking protection in Him from His Hell Fire, and we do worship Him seeking to enter His Jannah and to look at His Generous Face.

How can we not seek to enter al-Jannah and it is the real success, it is the house of eternity, the house of lasting joy and happiness, the house where there is no sorrow, no pain, no death but just pleasure and enjoyment and above all there is in Jannah the PLEASURE OF ALLAH on its inhabitants. It is in Jannah where the believers would see their LORD, where they will meet with the Messengers and their companions, and the Martyrs.

What is this Jannah that Allah promised to the righteous?

I-al-Jannah described in al-Qur'an

Surah: 2. al-Baqara

25. But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: “Why this is what we were fed with before” for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever).
133. Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous.

Surah: 3. Aali Imran

15. Say: shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord with rivers flowing beneath; Therein is their eternal home; with spouses purified and the good pleasure of Allah, for in Allah’s sight are (all) His servants.

Surah: 4. an-Nisaa

57. But those who believe and do deeds of righteousness We shall soon admit to gardens with rivers flowing beneath their eternal home: therein shall they have companions pure and holy: We shall admit them to shades cool and ever deepening.

Surah: 6. al-a`raf

43. And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: “Praise be to Allah Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah: indeed it was the truth that the apostles of our Lord brought unto us.” And they Shall hear the cry: “Behold! the garden before you! Ye have been made its inheritors for your deeds (of righteousness).”

44. The companions of the garden will call out to the companions of the fire: “We have indeed found the promises of our Lord to us true: have you also found your Lord’s promises true?” They shall say “yes”; but a crier shall proclaim between them: “the curse of Allah is on the wrong-doers;

Surah: 9. at-Tawbah

72. Allah hath promised to believers men and women gardens under which rivers flow to dwell therein and beautiful mansions in gardens of everlasting
bliss. But the greatest bliss in the Good Pleasure of Allah: that is the supreme felicity.

Surah: 13. ar-Ra‘d

23. Gardens of perpetual bliss: they shall enter there as well as the righteous among their fathers their spouses and their offspring: and angels shall enter unto them from every gate (with the salutation):

35. The parable of the Garden which the righteous are promised! beneath if flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.

Surah: 14. Ibrahim

23. But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow to dwell therein for aye with the leave of their Lord: their greeting therein will be: “Peace!”

Surah: 15. al-Hijr

45. The righteous (will be) amid Gardens and fountains (of clear-flowing water).

46. (Their greeting will be): “Enter ye here in Peace and Security.”

47. And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).

48. There no sense of fatigue shall touch them nor shall they (ever) be asked to leave.

Surah: 16. an-Nahl
31. Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous

Surah: 18. al-Kahf

Surah: 22. al-Hajj 14. Verily Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: for Allah carries out all that He plans.

23. Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

Surah: 25. al-Furqaan

15. Say: “Is that best or the eternal Garden promised to the righteous? For them that is a reward as well as a goal (of attainment).

16. “For them there will be therein all that they wish for: they will dwell (there) for aye: a promise to be prayed for from thy Lord.”

Surah 35. Fatir

32. Then We have given the Book for inheritance to such of our servants as We have chosen: But there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds; That is the highest grace.

33. Gardens of Eternity will they enter: therein will they be adorned with bracelets of Gold and pearls; And their garments there will be of silk.
34. And they will say: "Praise be to Allah, who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Reasy to appreciate (service):

35. “Who has, out of His bounty, settled us in a home that will last: no toil Nor sense of weariness shall touch us therein.”

Surah: 37. as-Saaffaat

40. But the sincere (and devoted) servants of Allah

41. For them is a Sustenance Determined

42. Fruits (Delights) and they (shall enjoy) honor and dignity.

43. In Gardens of Felicity.

44. Facing each other on Thrones (of dignity):

45. Round will be passed to them a Cup from a clear-flowing fountain

46. Crystal-white of a taste delicious to those who drink (thereof)

47. Free from headiness; nor will they suffer intoxication therefrom.

48. And beside them will be chaste women; restraining their glances with big eyes (of wonder and beauty).

49. As if they were (delicate) eggs closely guarded.

50. Then they will turn to one another and question one another.

51. One of them will start the talk and say: “I had an intimate companion (on the earth)

52. “Who used to say ‘What! art thou amongst those who bear witness to the truth (of the Message)?
53. ” `When we die and become dust and bones shall we indeed receive rewards and punishments?’"

54. (A voice) said: “Would ye like to look down?”

55. He looked down and saw him in the midst of the Fire.

56. He said: “By Allah! thou wast little short of bringing me to perdition!

57. “Had it not been for the Grace of my Lord I should certainly have been among those brought (there)!

58. “Is it (the case) that we shall not die

59. “Except our first death and that we shall not be punished?”

60. Verily this is the supreme achievement!

61. For the like of this let all strive who wish to strive.

Surah: 38. Saad

49. This is a Message (of admonition): and verily, For the righteous, is a beautiful place of (final) return,

50. Gardens of eternity, whose doors will (ever) be open to them;

51. Therein will they recline (at ease); therein can they call (at pleasure) for fruit in abundance, ad (delicious) drink;

52. And beside them will be Chaste women restraining their glances, (companions) of equal age.

53. Such is the Promise made to you for the Day of Account!

54. Truly such will be our Bounty (to you); It will never fail;
Surah: 39. az-Zumar

71. The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say “Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and warning you of the meeting of this Day of yours?” The answer will be: “True: but the Decree of Punishment has been proved true against the Unbelievers!”

72. (To them) will be said: “Enter ye the gates of Hell to dwell therein: and evil is (this) abode of the arrogant!”

73. And those who feared their Lord will be led to the Garden in crowds: until behold they arrive there; its gates will be opened: and its Keepers will say: “Peace be upon you! Well have ye done! Enter ye here to dwell therein.”

74. They will say: “Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!”

75. And thou wilt see the angels surrounding the Throne (Divine) on all sides saying Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice. And the cry (on all sides) will be “Praise be to Allah the Lord of the Worlds!”

Surah: 41. Fussilat (Ha-Mim)

30. In the case of those who say “Our Lord is Allah” and further stand straight and steadfast the angels descend on them (from time to time): “Fear ye not!” (they suggest) “nor grieve! but receive the Glad Tidings of the Garden (of Bliss) the which ye were promised!

31. “We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!

Surah: 43. az-Zukhruuf
68. My devotees! no fear shall be on you that Day nor shall ye grieve

69. (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

70. Enter ye the Garden ye and your wives in (beauty and) rejoicing.

71. To them will be passed round dishes and goblets of gold: there will be there all that the souls could desire all that the eyes could delight in: and ye shall abide therein (for aye).

72. Such will be the Garden of which ye are made heirs for your (good) deeds (in life).

73. Ye shall have therein abundance of fruit from which ye shall have satisfaction.

Surah: 44. ad-Dukhaan

51. As to the Righteous (they will be) in a position of Security

52. Among Gardens and Springs;

53. Dressed in fine silk and in rich brocade they will face each other;

54. So; and We shall Join them to Companions with beautiful big and lustrous eyes.

55. There can they call for every kind of fruit in peace and security;

56. Nor will they there taste Death except the first Death; and He will preserve them from the Penalty of the Blazing Fire

57. As a Bounty from thy Lord! That will be the supreme achievement!

Surah: 47. Muhammed (salla Allhu alaihi wa sallam)
15. (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)?

Surah: 55. ar-Rahman

46. But for such as fear the time when they will stand before (the Judgment Seat of) their Lord there will be two Gardens

47. Then which of the favors of your Lord will ye deny?

48. Containing all kinds (of trees and delights)

49. Then which of the favors of your Lord will ye deny?

50. In them (each) will be two Springs flowing (free);

51. Then which of the favors of your Lord will ye deny?

52. In them will be Fruits of every kind two and two.

53. Then which of the favors of your Lord will ye deny?

54. They will recline on Carpets whose inner linings will be of rich brocade: the Fruit of the Gardens will be Near (and easy of reach).

55. Then which of the favors of your Lord will ye deny?

56. In them will be (Maidens) Chaste restraining their glances whom no man or Jinn before them has touched

57. Then which of the favors of your Lord will ye deny?
58. Like unto rubies and coral.

59. Then which of the favors of your Lord will ye deny?

60. Is there any Reward for Good other than Good?

61. Then which of the favors of your Lord will ye deny?

62. And besides these two there are two other Gardens

63. Then which of the favors of your Lord will ye deny?

64. Dark green in color (from plentiful watering).

65. Then which of the favors of your Lord will ye deny?

66. In them (each) will be two springs pouring forth water in continuous abundance:

67. Then which of the favors of your Lord will ye deny?

68. In them will be Fruits and dates and pomegranates:

69. Then which of the favors of your Lord will ye deny?

70. In them will be fair (companions) good beautiful

71. Then which of the favors of your Lord will ye deny?

72. Companions restrained (as to their glances) in (goodly) pavilions

73. Then which of the favor of your Lord will ye deny?

74. Whom no man or Jinn before them has touched

75. Then which of the favors of your Lord will ye deny?
76. Reclining on green Cushions and rich Carpets of beauty.

77. Then which of the favors of your Lord will ye deny?

Surah: 56. al-Waaqi`ah

10. And those Foremost (in Faith) will be Foremost (in the Hereafter).

11. These will be those Nearest to Allah:

12. In Gardens of Bliss:

13. A number of people from those of old

14. And a few from those of later times.

15. (They will be) on Thrones encrusted (with gold and precious stones).

16. Reclining on them facing each other.

17. Round about them will (serve) youths of perpetual (freshness).

18. With goblets (shining) beakers and cups (filled) out of clear- flowing fountains:

19. No after-ache will they receive therefrom nor will they suffer intoxication:

20. And with fruits any that they may select;

21. And the flesh of fowls any that they may desire.

22. And (there will be) Companions with beautiful big and lustrous eyes—

23. Like unto Pearls well-guarded.

25. No frivolity will they hear therein nor any taint of ill

26. Only the saying “Peace! Peace.”

27. The Companions of the Right Hand what will be the Companions of the Right Hand?

28. (They will be) among lote trees without thorns

29. Among Talh trees with flowers (or fruits) piled one above another

30. In shade long-extended

31. By water flowing constantly

32. And fruit in abundance

33. Whose season is not limited nor (supply) forbidden

34. And on Thrones (of Dignity) raised high.

35. We have created (their Companions) of special creation.

36. And made them virgin-pure (and undefiled)

37. Beloved (by nature) equal in age

38. For the companions of the Right Hand.

39. A (goodly) number from those of old

40. And a (goodly) number from those of later times.

Surah: 69. al-Haaqqah
19. Then He that will be given his Record in his right hand will say: “Ah here! read ye my Record!

20. “I did really understand that my Account would (one Day) reach me!”

21. And he will be in a life of Bliss

22. In a Garden on high

23. The Fruits whereof (will hang in bunches) low and near.

24. “Eat ye and drink ye with full satisfaction; because of the (good) that ye sent before you in the days that are gone!”

Surah: 76. al-Insaan

5. As to the Righteous they shall drink of a Cup (of Wine) mixed with Kafur

6. A Fountain where the Devotees of Allah do drink making it flow in unstinted abundance.

7. They perform (their) vows and they fear a Day whose evil flies far and wide.

8. And they feed for the love of Allah the indigent the orphan and the captive

9. (Saying) “We feed you for the sake of Allah alone: No reward do we desire from you nor thanks.

10. “We only fear a Day of distressful Wrath from the side of our Lord.”

11. But Allah will deliver them from the evil of that Day and will shed over them a light of Beauty and a (blissful) Joy.

12. And because they were patient and constant He will reward them with a Garden and (garments of) silk.
13. Reclining in the (Garden) on raised thrones they will see there neither the sun’s (excessive heat) nor (the moon’s) excessive cold.

14. And the shades of the (Garden) will come low over them and the bunches (of fruit) there will hang low in humility.

15. And amongst them will be passed round vessels of silver and goblets of crystal

16. Crystal-clear made of silver: they will determine the measure thereof (according to their wishes).

17. And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil

18. A fountain there called Salsabil.

19. And round about them will (serve) youths of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls.

20. And when thou lookest it is there thou wilt see a Bliss and a Realm Magnificent.

21. Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.

22. “Verily this is a Reward for you and your Endeavor is accepted and recognized.”

Surah: 77. al-Mursalaat

41. As to the righteous, they shall be amidst (cool) shades and springs (of water)

42. And (they shall have) fruits, -all they desire.
43. “Eat ye and drink ye to your heart’s content: For that ye worked (righteousness).

44. Thus do We certainly reward the doers of good.

Surah: 78.an-Naba’

31. Verily for the righteous there will be a fulfillment of (the Heart’s) desires;

32. Gardens enclosed and Grape-vines;

33. Companions of Equal Age;

34. And a Cup full (to the Brim).

35. No Vanity shall they hear therein nor Untruth

36. Recompense from thy Lord a Gift (amply) sufficient

Surah: 83. at-Tatfeef

18. Nay verily the Record of the Righteous is (preserved) in `Illiyin.

19. And what will explain to thee what `Illiyin is?

20. (There is) a Register (fully) inscribed.

21. To which bear witness those Nearest (to Allah).

22. Truly the Righteous will be in Bliss:

23. On Thrones (of Dignity) will they command a sight (of all things):

24. Thou wilt recognize in their Faces the beaming brightness of Bliss.

25. Their thirst will be slaked with Pure Wine sealed:
26. The seal thereof will be Musk: and for this let those aspire who have aspirations:

27. With it will be (given) a mixture of Tasnim:

28. A spring from (the waters) whereof drink those Nearest to Allah.

Surah: 88. al-Ghaashiyah

8. Other) faces that Day will be joyful.

9. Pleased with their Striving

10. In a Garden on high

11. Where they shall hear no (word) of vanity:

12. Therein will be a bubbling spring:

13. Therein will be Thrones (of dignity) raised on high.


15. And Cushions set in rows

16. And rich carpets (All) spread out.

The Jannah (Paradise) In Islam By Rasulullah Shalallahu ‘alaihi wa Sallam

Rasulullah’s description about Jannah the Paradise of Muslims which will be descend by Allahu Ta’ala,

– The principle in reading this is ibn Abbas ra (shahaba) words “IN HEAVEN EVERYTHING IN IT IS SAME ONLY IN THE NAMES.”

I. They eat, drink and Jima’
From Zaid bin Arqam Radhiyallaahu ‘anhu who said an ahli kitab came to Rasulullah Shalallahu ‘Alaihi wa Sallam while saying “Yaa Abul Qasim (Muhammad), do you say that the denizens of Jannah will eat and drink? He spoke “Yes, by Dzat who Muhammad soul in His hand. Verily that the denizens of Jannah are being given the power of 100 males in eating, drinking and jima’ (sexual intercourse).”

That man said “Every people who eat and drink will excrete, isn’t in Jannah (Heaven) there is nothing dirty?”

He spoke “Their excrement is their sweat which flow from the skin like drops of Misik, so their stomach become empty”. (HR.Ahmad, Nasa’i, and Thabrani, with shahih sanad, Shahih Targhib wa Tarhib (3739). The similar hadits in HR.Ibn Hibban and Hakim. Look Shahih Mawarid Azh-Zham’an (2230)
I look this hadits in Husain bin ‘Audah Al ‘Awayisyah’s book about Qiyamat, Hellfire and Heaven.

And about “the sound from the mouth who has fullstomach” in the book by Ali bin Hasan Al Halabi Al Atsari, I’ve forget where the book is now.

II. They will have palaces from Ya’qut and pearls, it’s all types of emeralds and pearls and diamonds.

III. They will have palaces from gold and silver

IV. They will have many trees from saying “Laa haula wa laa quwwata illa billah”, and “MasyaAllah, laa haula wa laa quwwata illa billaah,” when they are fil ardhi.

V. The clothes will be make from the fruits of the trees.

VI. In there there will be horses from Yaqut that could fly.

VII. Mukminin and syahid will be in inside the stomach of birds which fly around Jannah. They dwell in there before doomsday
VIII. The first that will be eaten by them are a cow and the flesh that is in the heart of a whale.

IX. In the day of Resurrection, everyone who are ahli Qur’an, will be given eternity and glory and will be given to their parents : the crown.

Irji’i Ila Rabbiki Raadhiyyatam Mardhiyyatan

In Hadits, there is a description about the palace from emeralds and diamonds, inside that palace there is 70 doors. In each doors there are another palaces made from red emeralds and diamonds.

For someone who like to fill Jum’at with ‘ibadat, will be given to them a shade in the hereafter which is the day of Jum’at himself, which is white and there are two person watching them. Look at Silsilah Hadits Ash Shahihah no.3.

And offcourse, Muslmin will never forget the ZIYADAT meant by Qur’an verse, because watching Allah Subhanahu wa Ta’ala where He will ask us to talk to Him, said in a Hadits will be as the most undescribable of all that are in Jannatul ma’wa.

See Mukhtashar ‘Al ‘Uluw of Adz Dzahabi by Abu Abdurrahman Muhammad Nashiruddin Al Albani bin Nuh Najati, where one of the hadits in there said that the denizens of Jannatu ‘adn see a lot of KARAMAH, when seeing ALLAHU TABARAKA TA’ALA.

From Hadits in Ali bin Hasan Al Halabi Al Atsari’s book there are hadits which tell us:

In ‘Adn, the denizens will do DZIKIR like as they are breathing. It’s done because it’s in Heaven and because they love Allahu Ta’ala so much.

Actually there is no divorce there at all, and the men have many wives as minimum of two, hadits said.
I personally hold the opinion that why they have a lot of wives is because Allah wants them to have 2 in the earth but they couldn’t do it on earth and because Allah’s knowledge of what’s best for Muslimin.

For your information, choose the best Muslim and marry him and never divorce with him and never marry again, unless thy found better husband. WHY?? Because HADITS said that the last husband (na’am: fid dunya) will be the HUSBAND in Jannatu ‘Adn.

Actually to clear it all, in there we could change our looks. It was narrated in Hadiil Arwah, from Rasulullah Shalallahu ‘AW, that there will be market in Jannatun na’im where the denizens could buy anything. The story goes where one of the denizen buy a painting and want himself to look alike as the guy in the painting, and suddenly he look as that guy.

And every men in there getting a wind from the NORTH and they become handsomer everytime they get it. While the wifes become prettier also, but it is not known how.

Read HADIIL ARWAH by Syamsuddin ibn Qayyim Al Jauziyyah, Husain bin Audah Al Awayisyah’s book and Ali bin Hasan Al Halabi’s book about Barzakh, Qiyamah, Jannah wan Naar.

Paradise in Islam

“And whoever desires the Hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.” [17:19]

Recently I took a trip to see my Dad, who happens to be a non-Muslim, in order for him to meet the latest addition to our family, and in order for me to yet again try to convince him that he should accept Islam. While I was there, however, I found out something about him that I never knew before. My father is a workaholic. This man works seven days a week, sometimes 10-to-12 hours a day. The saddest part being, that his labor is all for nothing, for Allah says,
“(These are) they whose labor is lost in this world’s life and they think that they are well-versed in skill of the work of hands.”
[18:104]

Now, even though the situation with my Dad threw me for a loop, it really got me thinking. How many of us, Muslims, are in the very same predicament as my father? How many of us are working hard for the life of this world, at the cost of the Hereafter? How many of us are putting in 40-plus hours a week at our jobs, and other recreational activities, while putting in only the smallest amounts of time when it comes to our Deen? Allah, subhanahu wa ta’ala, says that truly Man shall earn what he strives for. The question now is what are we truly striving and working for?

Maybe it’s because at the end of the week, we are rewarded with something tangible for our efforts, a check we can see and touch. The Hereafter, although being equally as real, is at the same time, mystifying and ethereal in its nature. It’s a delayed gratification, which makes it harder to earn. Our wages for our efforts in the deen will not be paid in full until we exit the life of this world. For Allah says, “Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life). For the life of this world is but goods and chattels of deception.”
[3:185]

Our final destination is the life of the Hereafter. Where we end up, Jannah (Paradise) or Jahannam (Hell-fire) depends on what we worked towards in this life. Paradise is the aim and the hope of every Muslim. But like trying to attain any goal, in order to achieve success, one must have a well-defined plan, and it must be implemented to be successful. Allah says,

“O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.”
[5:35]

To prepare for our journey, we need to find out what our destination is like; who are its people, and most importantly, how to get there.
The Prophet (salAllahu alayhi wasalam) told us that within Paradise are things that no eyes have ever seen, nor ears have ever heard, and that things in it are beyond our imagination and comprehension, but we all have our own personal ideas of what eternal bliss would probably be like.

I remember a few years ago, I overheard my niece and my nephew discussing the landscape, and the privileges of living in Jannah. My nephew was telling my niece that in Jannah, they would be able to eat all the candy that they wanted and that there would be streams of chocolate and trees of ice cream. I always tell people, that Paradise for me, would be being able to eat all the cheesecake and chocolate that I wanted, without gaining a pound. But what Allah has in store for the believers is so much more than this. He, in His Book, and through His Messenger, sallallahu alayhe wa sallam, has given us a clear picture of our goal, so that we can keep it in front of us at all times. By keeping our eyes on the prize, no matter our hardships in this worldly life, we can strive that much harder to attain it.

Allah says, “And whoever desires the Hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.” [17:19]

Allah has also described Paradise in many places in the Qur’an, so let us now take a look at what He has in store for the believers.

Description in the Qur’an of Paradise

“The description of Paradise which the Muttaqoon have been promised is that in it are rivers of water, the taste and smell of which are never changed. Rivers of milk the taste of which will remain unchanged. Rivers of wine that will be delicious to those who drink from it and rivers of clear, pure honey. For them will be every kind of fruit and forgiveness form their Lord.” [ 47:15]

“And their recompense shall be Paradise, and silken garments, because they were patient. Reclining on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no
sun and no moon). The shade will be close upon them, and bunches of fruit will hang low within their reach. Vessels of silver and cups of crystal will be passed around amongst them, crystal-clear, made of silver. They will determine the measure of them according to their wishes. They will be given a cup (of wine) mixed with Zanjabeel, and a fountain called Salsabeel. Around them will (serve) boys of perpetual youth. If you see them, you would think they are scattered pearls. When you look there (in Paradise) you will see a delight (that cannot be imagined), and a Great Dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.”

[76:12-21]

“And those foremost (In Tawheed and obedience to Allah and His Messenger in this life) will be foremost (in Paradise). They will be those nearest to Allah in the Gardens of Delight. A multitude of those (the foremost) will be from the first generation (who embraced Islam) and a few of those (the foremost) will be from the later (generations). They will be reclining, face to face, on thrones woven with gold and precious stones. They will be served by immortal boys, with cups and jugs, and a glass from the flowing wine, from which they will have neither any headache, nor any intoxication. They will have fruit from which they may choose, and the flesh of fowls that they desire. There will be Houris with wide, lovely eyes (as wives for the pious), like preserved pearls, a reward for deeds that they used to do. They will hear no vain or sinful speech (like backbiting, etc.) but only the saying of: Salam, Salam, (greetings of peace). And those on the Right Hand, who will be those on the Right Hand? They will be among thorn-less lote-trees among Talh (banana trees) with fruits piled one above another, in long-extended shade, by constantly flowing water, and fruit in plenty, whose season is not limited, and their supply will not be cut off. They will be on couches or thrones raised high. Verily, We have created for them (maidens) of equal age, loving (their husbands only). For those on the Right Hand.”

[56:10-38]

“Verily, the dwellers of Paradise that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits (of all kinds), and all that they will ask for. (It will be said to
them): “Salamun” (Peace be on you), a Word from the Lord, Most Merciful.”
[36:55-58]

Can you imagine?

Wearing the finest silk clothing and sitting on chairs made of gold and precious stones? Those who disbelieve in the words of Allah, say that this is all a fairy-tale, made up by a would-be prophet. But we know, that Allah is the Truthful and that His Messenger, sallallahu alayhe wa sallam, spoke only what was revealed to from the Most Truthful. And even though Allah describes Paradise for us in the Qur’an, He still says, “So no soul knows the delights of the eyes which is hidden for them; a reward for what they did.”
[32:17]

Apart from the Qur’anic descriptions of Paradise, the Prophet Muhammad (salAllahu alayhi wassalam) would often describe Paradise to his companions. His descriptions were often so vivid and moving, that many-a-companion would hurriedly rush towards it. This was the case, as Anas narrated that the Messenger of Allah (salAllahu alayhi wasalam) and his companions proceeded towards Badr and arrived there before the disbelievers (of Makkah). When the disbelievers arrived, the Messenger of Allah said, “None of you should step forward ahead of me to do anything.” Then the disbelievers advanced (towards us), and the Messenger of Allah, sallallahu alayhe wa sallam, said, “Rise to enter Paradise whose width is equal to the Heavens and the Earth.” Umayr Ibnul Humam al-Ansari asked, “O Messenger of Allah, is Paradise equal in width to the heavens and the earth?” He, sallallahu alayhe wa sallam, said, “Yes.” Umayr said, “Bak’hin! Bak’hin!” (An Arabic word denoting excitement and astonishment) The Messenger of Allah, sallallahu alayhe wa sallam, asked him, “What made you say these words: Bak’hin, Bak’hin?” He said, “Messenger of Allah, nothing but the desire to be amongst its residents.” He, sallallahu alayhe wa sallam, said, “You are surely among its residents.” He then took some dates form his bag and began to eat them. Then he said, “If I were to live until I had eaten all of the dates, indeed this life would be too long.” Anas then said, “He threw away the remaining dates he had with him. He then fought (the disbelievers) until he was killed.”
[Muslim]
What words could have inspired Umair and others like him to long for, and to pay the ultimate price for a place in Paradise? Let’s now take a look at what the Messenger of Allah, had to say about Paradise.

Description of Paradise in the Hadith

Abu Sa’eed Al-Khudri narrated that the Messenger of Allah (salAllahu alayhi wasalam) said, “The people of Paradise will look at the dwellers of lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star, far away in the East or in the West of the horizon. This is because of their superiority over one another (in reward).” One of the people asked, “O Allah’s Messenger, are these lofty mansions for the Prophets which no one else can reach?”

The Prophet (salAllahu alayhi wasalam) replied, “No! By Allah, in whose Hands is my life, these are for men who believe in Allah and also believe in the Messenger.”

[Bukhari and Muslim]

Abu Musa al-Ash’ari narrated that the Prophet (salAllahu alayhi wasalam) said, “Verily, for the believers in Paradise, are tents made of a single hollow pear. The length of which would be sixty miles long from all sides, their wives being therein. The believer will go around them (i.e., visit them) and they will not be able to see each other.”

[Sahih al-Jami]

Abu Hurairah said that the Messenger of Allah (salAllahu alayhi wasalam) said, “There is not a tree in Paradise, except that its trunk is made of gold.”

[Sahih al-Jami]

Anas ibn Malik narrated that the Prophet (salAllahu alayhi wasalam) said, “Verily in Paradise there is a market in which (the inhabitants of Paradise) will come to every Friday. The North wind will blow and scatter fragrances on their faces and on their clothes. This will add to their beauty and their attractiveness. They will then go back to their families after having an added luster to their beauty and their attractiveness. Their families will say to them, ‘By Allah you
have been increased in beauty and loveliness after leaving us,’ and they will say, ‘By Allah you too have increased in beauty and attractiveness after us.’”  
[Muslim]

Jabir ibn Abdullah narrated that the Messenger of Allah (salAllahu alayhi wasalam) said, “(I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold. I asked, ‘Whose is this palace?’ They (the angels) replied, ‘For a man from the Quraysh.’ So I thought it might be I, so I asked, ‘And who is he?’ They said, ‘Umar Ibnul Khattab.’ Nothing stopped me from entering it except your Ghirah (sense of honor).” Umar said, “My Ghirah would never be offended by you, O Messenger of Allah.”  
[Sahih al-Bukhari and Muslim]

Anas ibn Malik said that Allah’s Apostle (salAllahu alayhi wasalam) said, “I entered Paradise and found myself by a river, by its edges were tents of pearls. Then I tapped with my hands where the water was running, and there was then a beautiful smell of Musk. I asked, ‘What is this O Gabriel?’ He said, ‘This is Kawthar (river in Paradise) which Allah has given to you.’”  
[Sahih al-Jami]

Who Are the People of Paradise?

We could go on and on, for the ahadith are vast in numbers, about the Prophet’s descriptions of Paradise. But a place that has houses built with gold and silver bricks: where its dirt is made of rubies and sapphires and its inhabitants wear only the finest silk garments, sounds like a pretty exclusive neighborhood to me. Who are these people who will be allowed to live in this enchanting place? The Jews say the Jews. The Christians say the Christians. But Allah says, “And they say: ‘None shall enter Paradise unless he be a Jew or a Christian.’ Those are their (vain) desires. Say, ‘Produce your proof if you are truthful.’”  
[2:111]

He also says, “(Namely) those whose lives the angels take in a state of purity, saying (to them), ‘Peace be on you, enter you the Garden, because of (the good) which you did (in the world).’”  
[16:32]
Always in the Qur’an when Allah mentions those who will attain Paradise, He mentions the believers, not the Muslims. He (subhanahu wa ta’ala) says, “Indeed the Muttaqoon will be amongst the Gardens and water-springs.” [15:45]

He also says, “Verily, the Muttaqoon will be in a place of security, among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. This is how it shall be, and We shall marry them to Houris with wide, lovely eyes. They will request therein for every kind of fruit in peace and security.” [44:51-55]

So who are the believers and how do we become one of them? Allah says, “They believe in Allah and the Last Day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.” [3:114]

He (subhanahu wa ta’ala) also says of the believers, “But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.” [9:88]

He goes on to say, “Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur’an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain, which you have concluded: that is the achievement supreme.” [9:111]

Of the believers, He also says, “But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (forever).” [2:82]
O slaves of Allah know that being among this illustrious group of people who will live in this place of tranquillity and bliss is not something easily attained. Allah says,

“Or do you think that you shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried, ‘When (will come) the help of Allah?’ Ah! Verily, the help of Allah is (always) near!”
[2:214]

What Allah and His Messenger (salAllahu alayhi wasalam) convey to us is that the people of Paradise are the God-conscious, and the God-fearing. Not everyone, who says, Lord, Lord, will enter the Kingdom of Heaven, just as not everyone who professes the Shahadah, will enter Paradise.

Only those who fear Allah as He ought to be feared, and are motivated by that fear to do acts of righteousness will attain success. The one who is conscious of His Lord, in every aspect of his life, and turns to Him in true submission, will have purchased for himself safety and security on a day, when there will be none, except with Allah. He does not cause a soul to suffer fear twice, the fear of Him in this world, and the fear on The Day of Judgment. About this, the Messenger of Allah, sallallahu alayhe wa sallam, said, “Allah says, ‘I do not combine for my servants two states of fear, or two states of safety. So if he feels safe from Me in this world I will cause him to fear on The Day of Judgment, and if he fears Me in the world, I will cause him to be safe on The Day of Judgment.’” [Sahih al-Jami]

It is important, therefore, that Muslims know the characters of those who will be the inheritors of Paradise. But it is unfortunate that many of today’s Muslims understand that it is enough for one to pronounce the Shahadah by his tongue for him to be entitled to enter Paradise regardless of whether he lived according to Islam or not! But the Shahadah means and requires more than the mere utterance of it. Actually this fact is one of the most mentioned aspects of Islam in the Qur’an and Sunnah. The essence of Eman is deed. Deeds of the heart and deeds of the tongue and other body parts. Deeds that are to be continued till one
leaves this world. That was the reason why the Arabs of Makkah refused to pronounce it. They fully appreciated its implication. They knew it concerned authority and understood that they had to govern their deeds and lives with it. Yet many of those who repeat it today lead lifestyles that do not resemble those described in the Qur'an and practiced by the Prophet, sallallahu alayhe wa sallam, and his companions. The Qur'an warns us that deeds are the basis on which we are to be judged, not only the utterance of the Shahadah, “It is not by your wishes nor the wishes of the People of the Book: whoever does wrong shall be punished for it, and he will find none other than Allah as a protector or helper.” [4:123]

So entering Paradise requires that we live as believers and die as Muslims. That takes knowledge, dedication and determination to see it through to its completion. The first step is belief in Allah and His Messenger, and the flip side to that is leaving all acts of shirk; this means directing all acts of ibadah to none but Allah, subhanahu wa ta’ala, whether it be wearing talismans, supplicating to others than Allah or simply showing off. The next step is obeying Allah and His Messenger, avoiding bid’ah and innovations, and carrying out all compulsory acts of worship that He has prescribed. Once we are steadfast and regular in what we must do, we can then proceed to the next level of eman and worship, by doing the things that we have been encouraged to do. By increasing out acts of worship, and remembrance of Allah we will leave off sin and help safeguard ourselves from a Fire, the fuel of which is men and stones.

We Should Also Strive to:

Protect our minds from thoughts, which are evil, because evil actions begin with evil thoughts.

Protect our eyes by lowering our gazes and not looking at forbidden things.

Protect our ears from lewd or evil speech where there is sin. We should also avoid listening to lies, gossip, music, slander, or blasphemy.
Protect our tongues by saying always what is correct and true, and keeping it moist with the remembrance of Allah, and keeping away from backbiting and other evil speech.

Protect our stomachs by eating the halal and keeping away from the haram. We should beware of eating usury, carrion, and swine or drinking intoxicants or taking drugs.

Protect our hands from taking what does not belong to us, or from doing harm to another Muslim.

Protect our legs from taking us to evil and corruption and an ultimate doom.

Protect our private parts from unlawful sexual intercourse.

Protect our wealth by not squandering it or holding on to it too tightly.

Protect our oaths, witnesses and trusts by not breaching or breaking a contract or pledge knowingly. We should not exceed our agreements, testify to falsehood or break our trusts.

Protect our families and children by keeping them away from the things that may be harmful and that may corrupt their minds and their souls.

Now, it is true that only Allah knows who the believers are, but that should not stop us from striving to be among their numbers. For the believers will have eternal bliss and complete success, because of the things that they did in this life. Allah says, “So no soul knows the delight of the eyes which is hidden for them; a reward for what they did.” [32:17]

We now stand at the start of the race, so let us run forward quickly to the finish line, where the gates of Paradise will be open for those who strive as they should. The Messenger of Allah, sallallahu alayhe wa sallam, who said, “Paradise is surrounded by hardship and the Hellfire is surround by wishes and
desires,” has described the road to eternal bliss.
[Sahih al-Jami]

Despite this, Allah and His Messenger have left breadcrumbs along the path, for us to follow to make our journey easier. All roads may lead to Rome, but not all paths lead to Allah and His Paradise. We must plan our journey by using only the road map given to us by Allah and His Messenger, sallallahu alayhe wa sallam.

Ways That Lead To Paradise:

Belief and Righteous Deeds are two of the best routes to Jannah (Paradise). The door of righteous deeds is wide and the ways of obtaining rewards are vast, as Allah says, “And those who believe and do good deeds they are the inhabitants of Paradise, in it they shall abide.”
[2:82]

Taqwa is the fear of the Most Merciful, and acting in accordance with the Qur’an and the Sunnah of the Messenger of Allah, sallallahu alayhe wa sallam. That is, hoping for the reward of Allah and avoiding disobedience of His Guidance and fearing His Punishment. For Allah says, “Surely those of taqwa shall be in the midst of Gardens and fountains.”
[15:45]

The Prophet, sallallahu alayhe wa sallam, also said, “The most common thing which leads people to Paradise is taqwa of Allah and good conduct, and the most common thing which leads people to the Hell Fire is the mouth and the private parts.”
[at-Tirmidhi]

Obedience of Allah and His Messenger is a sure way to Paradise. Allah, subhanahu wa ta’ala, says, “And whoever obeys Allah and His Messenger, He will cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will chastise him with a painful chastisement.”
[48:17]
Allah’s Messenger, sallallahu alayhe wa sallam, also said, “All of my followers will enter Paradise except those who refuse.” It was asked, “O Messenger of Allah, who would refuse?” He said, “He who obeys me enters Paradise and he who disobeys me has refused.”
[Sahih al-Bukhari]

Fighting in the Path of Allah with one’s goods and soul. For Allah says, “O you who believe, shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in Allah and His Messenger, and struggle hard in Allah’s Cause with your property and your lives; that is better for you, if you but knew! He will forgive you your sins and cause you to enter Gardens beneath which rivers flow, and goodly dwellings in Gardens of perpetuity; that is the mighty achievement.”
[61:10-12]

Repentance erases what came before it as the Prophet, sallallahu alayhe wa sallam, said, “The one who repents form sin is like the one who never sinned.”
[Sahih Al-Jami]

And Allah says, “Except such as repent and believe and do good, these shall enter the Garden, and they shall not be dealt with unjustly in any way.”
[19:60]

There are countless other means, from building a mosque to seeking Islamic knowledge to obeying our husbands and raising righteous children. All it takes is our time and sincere efforts. With all that Allah has described, it may seem daunting to us at times, that we will ever make it. Eman rises and falls, and with it our good deeds. But we should never lose hope in Allah, for the only one who loses hope in Allah is the one who disbelieves.

So even though we may feel that we are at the bottom of the pile, the Prophet (salAllahu alayhi wasalam) gives us hope. He said, “Mousa, alayhes salam, asked his Lord, ‘Who amongst the inhabitants of Paradise will be the lowest in rank?’ He (subhanahu wa ta’ala) said, ‘He is a man who will come after the people have entered Paradise and it will be said to him: Enter Paradise.’ He will say, ‘How my Lord? Indeed, the people have settled in their apartments and
taken their shares.’ It will be asked of him, ‘Would you be pleased if there was a kingdom for you like the kingdoms of the earth?’ He will say, ‘I would be pleased, my Lord.’ He will say, ‘And for you is the like of that, and the like of it, and the like of it.’ He will say at the fifth time, ‘I am pleased, my Lord.’ He will say, ‘This is for you and ten times like it, and for you is what you desire for yourself and what is pleasurable to your eye.’ He will say, “I am pleased my Lord.”

[Muslim]

This is what Allah has for the least among us. But despite all the glorious castles, the beautiful clothes and mates we will posses, inshaAllah, He still has in store for the believers the greatest honor awaiting them in Paradise. Suhaib ibn Sinan narrated that the Prophet, sallallahu alayhe wa sallam, said, “When the inmates of Paradise enter Paradise and the inmates of Hellfire will enter Hell, the announcer will say, ‘O people of Paradise, verily you have a promise with Allah and He wishes to fulfill His promise to you.’ They will ask, ‘What is His promise? Has He not made our balances heavy (with good deed), whitened our faces, admitted us into Paradise, and delivered us from the Hellfire?’ Then the screen will be removed and they will look towards Him. By Allah He will not give them a thing more beloved to them and more comforting to their eyes, than the gaze of Himself.”

[Sahih al-Jami]

We were created in Paradise, we came out of it and we will inshaAllah go back to it. It is our destination and we shall reach it. But we have to do what Allah has asked us to do, for Paradise is not cheap. The price is true eman that is shown in obedience to Allah according to the sunnah of his Prophet, sallallahu alayhe wa sallam. The companions understood that. Their efforts were all for the life of the Hereafter and they gave only what was necessary to this worldly life. As Muslims, everything we do, can be, and should be worship of Allah. Whether we’re working at the office to provide for our families; cooking a meal; raising our children, or simply resting, through remembrance of Allah and supplication, we can transform these earthly necessities into fruits that will bear for us in the life of the Hereafter.
So let us keep our eyes on the prize, and strive hard for it, for Allah says, “And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.” [29:69]

**JANNAH AND JAHANNAM IN ISLAM**

Posted on July 16, 2011 by YUSUF ISLAM

Hell is the abode which Allah (swt) has prepared for those who do not believe in Him (swt), those who rebel against His (swt) laws and disbelieve in His Messengers. It is the punishment for His (swt) enemies, the prison for evildoers.

It is the ultimate humiliation and loss; there is nothing worse:

“Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Dhaalimoon [polytheists and wrongdoers] find any helpers” (3:192)

“Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein? That is extreme disgrace”. (9:63)

“The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!” (39:15)

How could Hell be other than we have described, when it is full of utterly indescribable torment, pain and grief? It is eternal and its inhabitants will remain there forever. Allah (swt) has condemned them and their place in the Fire:

“Evil indeed it [Hell] is as an abode and as a place to dwell” (25:66)

“This is so! And for the Tagheen [transgressors] – will be an evil final return – Hell! Where they will burn, and worst [indeed] is that place to rest!” (38:55-6)

Paradise and Hell Have Already Been Created
at-Tahhaawi said, in his book on al-‘Aqeedah al-Salafiyyah (correct belief in accordance with that of the early generations of Islam) that is known as al-‘Aqeedah al-Tahhaawiyah.

“Paradise and Hell have already been created. They will never come to an end or cease to exist. Allah (swt) created Paradise and Hell before the rest of creation, and He (swt) created inhabitants for each of them. Whoever He (swt) wishes (will enter) Paradise by His grace and mercy, and whoever He (swt) wishes (will enter Hell) as a result of His (swt) justice. Every person will behave according to that for which he was created, and his destiny will be that for which he was created; good deeds and evil deeds are foreordained for all men”.

Muhammad ibn Muhammad ibn Abul-‘Izz al-Hanafi remarked, in his commentary on this text:

“With regard to his saying that Paradise and Hell have already been created, Ahl as-Sunnah agree that Paradise and Hell have been created and are in existence at the present moment. Ahlus-Sunnah continued to hold this view, until some odd ideas of the Mu’tazilah and Qaadariyyah came along, which denied that. These groups said: “Allah will create them (ie Paradise and Hell) on the Day of Resurrection.” They said this because of their false arguments by means of which they seek to improve regulations on what Allah (swt) should do; (they say) it befits Allah (swt) to do this, or it does not befit Allah (swt) to do that. They compare Him to His creation and their actions. This is a kind of anthropomorphism with regard to deeds; they have allowed the ideas of Jahmiyyah (a sect of Mu’tazilah named after the deviant, Jahm ibn Safwan) to creep into their thinking, and have become mu’attalah (those who deny that Allah can see). They said, “It does not make sense for Paradise to be created before the time of reward, because it will not be used or inhabited for a very long time. They rejected the aayaat and reports that contradict these false notions they seek to project onto Allah (swt). They misinterpreted the texts and accused those who disagreed with them of going astray and concocting bid’ah”.

Proofs from the Qur’an and Hadeeth in support of this are, for example:
“Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah, which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty”. (57:21)

“...for Paradise as wide as are the heavens and the earth, prepared for al-Muttaqun” (3:133)

“And fear the fire, which is prepared for the disbelievers” (3:131)

“And indeed he (Muhammad) saw him (Jibreel) at a second descent (ie another time), near Sidrat al-Muntahaa (lote tree of the utmost boundary (beyond which none can pass), near it is the Paradise of Abode” (53:13-15)

The Prophet (saw) saw Sidrat al-Muntahaa, a tree in Heaven, and near it, Paradise, as is mention in al-Bukhaari, and Muslim in the hadith of Anas (ra). At the end of this narrative of al-Israa, the Prophet (saw) said, “Then Jibreel brought me to Sidrat al-Muntahaa which was veiled in colours indescribable. Then I entered Paradise, and its lights were of pearls and its soil was musk”.

Muslim, Abu Dawud and Imaam Ahmad report from Abu Hurayrah (ra) that the Messenger (saw) said, “When Allah (swt) created Paradise and Hell, He sent Jibreel to Paradise, saying “Go and look at it and at what I have prepared therein for its inhabitants”. So he went and looked at it and at what Allah had prepared therein for its inhabitants.... then He sent him to Hellfire saying, “Go and look at it and what I have prepared therein for its inhabitants” So he looked at it and saw that it was in layers, one above the other....”

Muslim reports from Aishah (ra) that there was a solar eclipse in the time of the Messenger (saw) and he said, “Whilst I was standing here I saw everything that you have been promised, I even saw myself picking some of the fruits of Paradise, when you saw me stepping forward. And I saw Hellfire, parts of it consuming other parts, when you saw me stepping backward”.

al-Bukhaari and Muslim report from Ibn ‘Abbas the same incident, “I saw Paradise and I tried to take a bunch of its fruit. If I had managed to do so, you would have eaten from it until the end of time. And I saw the Fire of Hell, and I have never seen anything so horrific or terrifying. I saw that the majority of its inhabitants are women.”

Muslim also reports from Anas that the Prophet (Saw) said, “By the One in Whose Hand is my soul, if you had seen what I saw, you would laugh little and cry much.” They said, “What did you see, O Messenger of Allah?”, He said, “I saw Paradise and Hell”.

The Prophet (saw) also ascended into jannah on the night of Mi’raj in his ‘Isra (night journey): for example

* “...I saw four rivers flowing out from beneath Sidrat al-Muntahaa, two visible and two hidden.” (Muslim, Kitaab al-Imaan, Baab al-‘Israa, 1/150, no.164) *

“Whilst I was walking in Paradise I saw a river whose banks were domes of hollow pearls and I asked, “What is this, O Jibreel?” He said, “This is al-Kawthar which your Rabb has given to you”. (from Anas ibn Maalik, Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab fil-Hawd, Fath al-Baari, 11/464)

* al-Bukhaari and Muslim report from Jaabir that the Messenger of Allah said, “I entered Paradise where I saw ar-Rumaysa, the wife of Abu Talhah. And I heard footsteps and asked, “Who is that?” He (Jibreel) said, “That is Bilaal”. And I saw a palace with women in its courtyard. I asked, “Whose is this?” They said, It is for ‘Umar ibn al-Khattab” (Mishkaat al-Masaabih, 3/226)

Imaam Ahmed, Ibn Hibbaan and al-Haakim report from Abu Hurayrah that the Prophet (saw) said, “The children of the believers are in Paradise, being cared for by Ibraahim (as) [and in the narration of Abu Nu’aym, ad-Dawylami, and Ibn Asakir it adds- “and Sarah, until they give them back to their parents on the day of Resurrection”]

al-Bukhaari and Muslim also report from ‘Abdullaah ibn ‘Umar (ra) that the Messenger of Allah (saw) said, “When anyone of you dies, he will be shown his position morning and evening. If he is one of the people of Paradise then he will be one of the people of Paradise, and if he is one of the people of Hell, then he will
be one of the people of Hell, and he will be told, “This is your position, until Allah (swt) resurrects you on the Day of Resurrection”.

According to al-Muwatta of Imaam Maalik and as-Sunaan, Abu Dawood, “Ka‘b ibn Maalik said the Messenger of Allah (saw) said, “Verily the soul of the believer is a bird hanging on to the trees of Paradise, until Allah Swt returns it to its body on the day of Resurrection”

This makes it clear that souls will enter Paradise before the Day of Resurrection.

As for the specious arguments of those who say that Hell has not been created yet, they say: If it was already created now, then it would of necessity have to come to an end of the Day of Resurrection and everyone in it would have to perish because Allah says: “Everything will perish save His Face” (28:88) and “Everyone shall taste death..” (3:185) The response to this is: If you mean that Paradise does not exist until the Trumpet is blown and people are resurrected from their graves, then this is incorrect and is refuted by the evidence quoted above and other proofs which we have not mentioned here. If you mean that Allah (swt) has not yet completed the creation of everything that He will prepare for the inhabitants of Paradise and that He is still creating more and more things in it, and that when the believers enter Paradise, Allah (swt) will create even more things in it, then this is true and cannot be refuted, and the evidence that you give can only mean this, but when you use the aayah – “Everything will perish save His Face” – as evidence, your problem is that you misinterpret this aayah. Using it to prove that Paradise and Hell do not yet exist is like your colleagues using it to prove that they will both be destroyed and their inhabitants will all perish! You and your scholars did not understand the aayah properly; only the leaders (great scholars) of Islaam have understood it properly. They say that “everything” for which Allah (swt) has decreed destruction and oblivion “will perish” but Paradise and Hell have been created to last forever and never pass away, as has the Throne, which forms the roof of Paradise.

“It was suggested that it meant that everything would perish except His dominion, or whatever was done for His sake. Another suggestion was that when Allah (swt) revealed the word: “Whatever is on it will perish” – the angels said, “The people of earth are doomed”, and hoped that they would remain. Allah said
that the people of heaven and earth would perish and said, “And invoke not any other ilaah along with Allah, Laa ilaaha illaa Huwaa. Everything will perish save His Face” (28:88) because He is the Living and does not die. The angels realise that they too were destined to die. Their words should be taken in the light of and reconciled with other clear and unambiguous reports that prove that both Paradise and Hell are eternal”.

(Sharh at-Tahaawiyyah, p.479, see also Siddeeq Hasan Khan, Yaqadah ula al-‘i’tibaar, p. 37 and ‘Aqeedah as-Safarini 2/230)

The Keepers of Hell

Standing over Hell are MIGHTY and STERN angels who never disobey Allah subhaanahu wa ta’ala Who has created them. They do whatever He commands them, as Allah subhaanahu wa ta’ala says:

“O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are [appointed] angels stern [and] severe, who flinch not [from executing] the Commands they receive from Allah, but do [precisely what] they are commanded.” (66:6)

Their number is nineteen as Allah (swt) says:

“Soon I will cast him into Hellfire. And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening and changing the colour of man! Over it are nineteen [angels as guardians and keepers of Hell]” (74:26-30)

This number was a challenge to the kuffaar who thought that they would easily overcome such a small number, but they did not realise that one of these angels has the strength to confront the whole of mankind on his own. For this reason, Allah (swt) said in the next aayah:

“And We have set none but angels as guardians of the Fire, and We have fixed their numbers [19] only as a trial for the disbelievers..” (74:31)
Ibn Rajab said, “What is known and well-established among the earlier and later generations (as-Salaf wal-Khalaf) is that the trial came about when the number of angels was mentioned and the kuffaar thought that it was possible to kill them. They thought that they would be able to fight and resist them. They did not know that humankind in its entirety would not be able to resist even ONE of them.”

(at-Takhweef min an-Naar, p.174)

These angels are the ones whom Allah subhaanahu wa ta’ala called the guardians of Hell:

“Those in the Fire will say to the keepers [angels] of Hell: “Call upon your Rabb to lighten for us the torment for a day!” (40:49)

The Location of Hell

The scholars differ as to where Hell is located at present. Some say that it is in the lower earth, other say that it is in the heavens, and yet others refrain from discussing the matter at all. This last group is correct, because there are no sound and clear reports that define the location of Hell. One of those who prefer not to discuss the matter at all is al-Haafidh as-Suyuti who said, “Do not discuss Hell, i.e. do not discuss where it is located, for none knows this except Allah (swt) and I know of no hadeeth that I could rely on with regard to this issue”. (Siddiq Hasan Khan, Yaqazah uli al-I’tibar, p.47)

Sheikh Waliullaah ad-Dahlawee says in, his ‘Aqeedah, “There is no clear text which states their location (of Paradise and Hell). They are wherever Allah (swt) wishes them to be, and we cannot comprehend all the universes created by Allah (swt)” (ibid, p.47). Siddeeq Hasan Khan says, commenting on these words, “I say, that is the best and most cautious of opinions, inshaa’Allah” (ibid).

The Vast Extent of Hell

Hell is huge and vast and immensely deep, as is proven by several things:

(1) Those who will enter Hell are innumerable, yet one of them will be so huge that his molars will be as big as Mount Uhud, and the distance between his
shoulders will be equivalent to three days walking. Nevertheless, Hell will accommodate the huge number of Kuffaar and evildoers who have existed throughout history, in spite of their huge size, and there will still be room for more, as Allah says in the Qur’an:

“On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more to come?” (50:30)

The Fire of Hell is like a mill to which are brought thousands upon thousands of tons of grain, which it grinds tirelessly until it is all done, then waits for more. In the hadith that describes the debate between Paradise and Hell, it says that Allah (swt) said to Hell, “You are My Punishment; I will punish in you whomsoever I will”. Both Paradise and Hell will be filled, but Hell will not be filled until Allah (swt) places His foot in it and it will say, “Enough, enough!”. Then it will be filled and its different parts will come closer to one another. Allah (swt) will not wrong any one of His Creation. Reported by al-Bukhaari and Muslim from Abu Hurayrah (ra) (Jaami’ al-Usool, 10/544). [See the narration from Anas in al-Bukhaari, Muslim and Mishkaat ul-Masaabeeh, 3/109 with a similar meaning].

(2) Another indication of its vast depth is the fact that a stone thrown from the top of Hell takes a very long time to reach the bottom. Muslim reports that Abu Hurayrah (ra) said:

“We were with the Messenger of Allah (saw) and we heard the sound of something falling. The Prophet (saw) said, “Do you know what that was?” We said, “Allah and His Messenger know best”. He said, “That was a stone that was thrown into Hell seventy years ago and it was falling through Hell until now”. (Muslim, Kitaab al-Jannah, Baab fi shiddat haar an-naar, 4/2184 no. 2844)

Haakim reports from Abu Hurayrah, and Tabaraani from Mu’aadh and Abu Umamah (ra) that the Prophet (Saw) said, “If there was a huge stone as big as seven khalifaat stones, and it was thrown from the edge of Hell it would fly through it for seventy years before it reached the bottom”. (Saheeh al-Jaami’ as-Sagheer, 5/58, no. 5124, Its isnaad is saheeh).
(3) The great number of angels who will bring Hell forth on the Day of Resurrection.

The Messenger (saw) described how Hell will be brought forth on the Day of Resurrection, concerning which Allah (swt) said,

“And Hell will be brought near that Day”. (89:23)

The Prophet (saw) said,

“Hell will be brought forth that Day by means of seventy thousand ropes, each of which will be held by seventy thousand angels.” (reported by Muslim from ‘Abdullaah ibn Mas’ud, 4/2184 no.2842)

We can only image the vastness of this terrifying creation that requires such a huge number of strong and powerful angels whose strength is known only to Allah!

(4) Another indication of the vastness of Hell is the fact that two great creations like the sun and moon will be two rolled-up bulls in Hell. at-Tahhaawee reports, in Mishkil al-Aathaar, that Salamah ibn ‘Abdur-Rahman said, “Abu Hurayrah told us that the Prophet (saw) said:

“The sun and moon will be two rolled-up bulls in Hell on the Day of Resurrection” al-Bayhaqi also reported this in “al-Ba’th wal-Nushur”, as did al-Bazzaar, al-Isma’ili and al-Khattaabi, with an isnaad that is saheeh according to the conditions of al-Bukhaari, who reported in al-Saheeh al-Mukhtasar, with the wording “The sun and moon will be rolled up in Hell of the day of Resurrection”. (Sheikh Naasir ud-Deen al-Albaani narrated this hadeeth in Silsilah al-ahadeeth as-Saheehah, 1/32, hadith no:124)

The Levels of Hell

There are variations in the degrees of heat in Hell, and in the levels of punishment which Allah (swt) has prepared for its inhabitants; there is not just one level.
As Allah says:

“Verily the hypocrites will be in the lowest depths [grade] of the Fire” (4:145)

It is said that both Paradise and Hell have different levels; the lower the level in Hell, the greater the intensity of the heat. The hypocrites will suffer the worst punishment, and so they will be in the lowest level of Hell.

Allah (swt) refers to the levels of Paradise and Hell in the Qur’an:

“For all there will be degrees [or ranks] according to what they did” (6:132)

“Is then one who follows [seeks] the good pleasure of Allah like the one who draws on himself the Wrath of Allah? His abode is Hell – and worst, indeed, is that destination! They are in varying grades with Allah, and Allah is All-Seer of what they do”. (3:162-3)

‘Abdur-Rahmaan ibn Zayd ibn Aslam said, “The levels of paradise go up and the levels of Hell go down” [Ibn Rajab, at-Takhweef min an-Naar, p.5]. It was reported from some of the Salaf that the sinners amongst the monotheists who enter Hell would be in the first level, the Jews would be in the second level, the Christians in the third level, the Sabians in the fourth level, the Magians in the fifth level, the polytheist Arabs in the sixth level and the hypocrites in the seventh level (1) Some books give names to these levels: the first is called Jahanam, the second Ladhaa, the third al-Hutamah, the fourth as-Sa’eer, the fifth Saqar, the sixth al-Jaheem, and the seventh al-Hawiyah.

There is no proof for this division of the inhabitants of Hell or the names that have been attributed to the various levels. The truth is that all of these names – Jahanam, Ladhaa, al-Hutamah, etc – are alternative names by which Hell in its entirety is known, and they are not applied to one part or another of it. It is also known that people will be placed in different levels of Hell according to the extent of their kufr and sins.

Footnotes
(1) If this division is based on our understanding of the texts that indicate the evil of the various groups, then it needs to be revised, for the Magians who worship fire are no less sinners than the Arab polytheists. It is better not to engage in speculation about matters that were not discussed in the nusoos (texts).

The Gates of Hell

Allah has told us that Hell has seven gates, as He (swt) said:

“And surely, Hell is the promised place for them all. It [Hell] has seven gates, for each of these gates is a [special] class [of sinners] assigned”. (15:43-44)

Ibn Katheer commenting on this aayah, said: “This means that each gate has been allotted its share of the followers of Iblees who will enter it, and the will not be able to avoid it. May Allah (swt) protect us from it. Each will enter a gate according to his deeds, and will be assigned to a level of Hell according to his deeds.”

It was reported from ‘Ali ibn Abi Taalib (ra) that he said, during a khutbah (sermon): “The gates of Hell are such and-such”. Abu Harun said, “They are in layers, one above the other”. It is reported that he also said, “The gates of Hell number seven, one above the other. The first will be filled, then the second, then the third, until all of them are filled.” (Tafseer Ibn Katheer, 4/162)

When the disbelievers come to Hell, its gates will be opened, and they will enter it, to remain there forever:

“And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened [suddenly like a prison at the arrival of the prisoners]. And its keepers will say, “Did not the Messengers come to you from yourselves – reciting to you the Verses of your Rabb, and warning you of the Meeting of this Day of yours”. They will say, “Yes” but the Word of torment has been justified against the disbelievers”. (39:71)

After they are admitted, they will be told:
“Enter you the gates of Hell, to abide therein. And [indeed] what an evil abode of the arrogant!” (39:72)

These gates will be shut upon the evildoers, and they will have no hope of ever escaping from them after that, as Allah (swt) says, “But those who reject Our Signs, they are the [unhappy] Companions of the Left Hand. On them will be Fire vaulted over [all round].” (90:19-20)

Ibn ‘Abbaas said, “vaulted” (literally: “shut over them”) means that the gates will be locked”. al-Mujaahid pointed out that the word used (mu’sadah) is the word used in the dialect of Quraysh to mean “locked” or shut” (Tafseer Ibn Katheer 7/298)

In the Qur’an Allah (swt) says:

“Woe to every [kind of] scandalmonger and backbiter, who piles up wealth and lays it by. Thinking that his wealth would make him last forever! By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to you that which breaks to pieces? The Fire of [the wrath of] Allah, kindled [to a blaze], which mounts [right] to the heart. It shall be made into a vault over them, in columns outstretched.” (104:1-9)

Allah (swt) states that the gates of Hell will be locked behind them. Ibn Abbaas said, “In columns outstretched” means that the gates will be stretched out”. ‘Atiyah said, “It is a pillar of iron”. Muqaatil said, “The gates will be closed firmly behind them and locked with a bolt of iron, so that the pain and heat will be intensified. The expression “stretched forth” applies to the “pillar”, meaning that the bolts with which the gates are locked will be very long, because a long bolt is stronger than a short one” (Ibn Rajab, at-Takhweef min an-Naar, p.61)

The gates of Hell may be opened and closed before the Day of Judgement. The Prophet (Saw) told us that the gates of Hell are locked during the month of Ramadhan. at-Tirmidhi reported that Abu Hurayrah said the Prophet (saw) said: “When the first night of Ramadhan comes, the Shayaateen and evil jinns are chained up. The gates of Hell are closed and not one of them is opened. The gates of Paradise are opened and not one of them is closed.” (Ibid, p.66)
Fuel of Hell

Stones and the rebellious disbelievers are the fuel of Hell, as Allah says:

“O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones!” (66:6)

“...then fear the Fire [hell] whose fuel is men and stones, prepared for the disbelievers” (2:24)

What is meant by the people who will be fuel for the Fire is the disbelievers and polytheists. As for the type of stone that will fuel the Fire, Allah (swt) knows best what it really is. Some of the Salaf thought that this stone was brimstone or sulphur. ‘Abdullaah ibn Mas’oud said, “It is a stone of sulphur which Allah (swt) created in the first heaven the day He created the heavens and earth and prepared it for the disbelievers”. This was reported by Ibn Jareer, Ibn Abi Haatim and Haakim in al-Mustadrak. Ibn ‘Abbaas, Mujaaheid and Ibn Juryayj were also of this opinion. (Tafseer Ibn Katheer, 1/107)

If this opinion was based on something that the Prophet (saw) had said then we could accept it without hesitation or argument. If it is the matter of ijtihaad, based on knowledge of the nature and qualities of stones, then we cannot accept it without question. There may be other stones that are superior to sulphur in strength and flammability. The first Muslims saw that sulphur has qualities that do not exist in other stones, so they thought that it would be the fuel of Hell. Ibn Rajab said, “Most of the mufassireen suggest that what is meant by stones is sulphur, with which the Fire of Hell will be fuelled. It was said that it includes five kinds of torment that are not found in other stones: it catches fire quickly, it has an unpleasant odour, it produces a lot of smoke, it sticks to flesh, and it is very hot when it is heated” (Ibn Rajab, at-Takhweef min an-Naar, p.107). Allah may create other kinds of stones that are superior to sulphur, and we can be sure that whatever exists in the Hereafter will be different from this world.

Another fuel for the Fire will be the gods, which were worshipped instead of Allah (swt);
“Certainly! You [disbelievers] and that which you are worshipping now besides Allah, are [but] fuel for Hell! [Surely] you will enter it. Had these [idols etc] been aaliha [gods] they would not have entered there [Hell] and all of them will abide therein.” (21:98-99)

“al-Jawhaari said, “Everything that is used to feed the Fire or increase it is its fuel”. Abu Ubaydah said, “Everything that you throw into the Fire is fuel for it” (Yaqazah uli al-i’tibaar, p.61)

The Intensity of Its Heat and the Vastness of Its Smoke and Sparks

Allah (swt) says:

“And those on the left hand – who will be those on the Left Hand? In fierce hot wind and boiling water. And shadow of black smoke, [that shadow] neither cool, nor [even] good”. (56:41-44)

This aayah includes all of the things that people avail themselves of in this world when it is too hot; these three things are: water, air and shade. But the aayah states that these three things will be of no help whatsoever to the people of Hell. The air of Hell is al-Sumoom, which is an intensely hot wind; its water is al-Hameem, boiling water; its shade is al-Yahmoom, which is a part of the smoke of Hell. (at-Takhweef min an-Naar, p.85)

Just as this aayah emphasises the horrifying position of those on the Left Hand, who are the people of Hell, another aayah emphasises the horror of Hell itself. Allah (swt) says:

“But he whose balance [of good deeds] will be [found] light, will have his home in a [bottomless] pit. And what will explain to you what this is? [It is] a Fire blazing fiercely!” (101:8-11)

The shade referred to in the aayah “and the shadow of black smoke” (56:43) is the shade cast by the smoke of Hell. Shade usually makes one feel cool and comfortable, and people love to feel it, but this shade [in Hell] will neither be cool nor pleasant; it is the shadow of black smoke.
The Qur’an tells us that this shade is the smoke of Hell which rises above the Fire:

““Depart you to a shadow [of smoke ascending] in three columns, [which yields] no shade of coolness and is of no use against the Fierce Blaze”. Indeed! It [Hell] throws about sparks [huge] as forts, as if there were [a string of] yellow camels [marching swiftly].” (77:30-33)

This aayah states that the smoke that rises from Hell is so great that it is divided into three columns. It gives shade, but it is not cooling and it offers no protection from the Raging Fire. The sparks that fly from this Fire are like huge castles, and they are likened to yellow or black camels.

Allah (swt) explained how strong this Fire is, and how it affects the tormented:

“Soon I will cast him into Hellfire. And what will explain to you exactly what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening and changing the colour of man!” (74:26-29)

The Fire consumes all, destroying everything and leaving nothing untouched. It burns skin, reaching to the bone, melting the contents of the stomach and exposing what is innermost.

The Prophet (saw) told us: “Fire as we know it is one-seventieth part of the Fire of Hell.” Someone said, “O Messenger of Allah (saw), it is enough as it is!” He said, “It [the fire of Hell] is as if sixty nine equal portions were added to the fire as we know it.” (al-Bukhaari)

This Fire never dies down, no matter how much time passes:

“So taste you [the results of your evil actions]; no increase shall We give you, except in torment”. (78:30)

“...whenever it abates, We shall increase for them the fierceness of the Fire”. (17:97)
The disbelievers will not taste the luxury of respite, and the torment will not be lessened for them no matter how long it lasts:

“Their torment shall not be lightened nor shall they be helped”. (2:86)

The Fire is rekindled every day as is stated in the hadith reported by Muslim from ‘Amr ibn ‘Absah (ra) who said:

“The Prophet (saw) said, “Pray salaat as-subh (the early morning prayer) then stop praying when the sun is rising until it is fully up, for it rises between the horns of Shaytaan and the disbelievers prostrate to the sun at that time. Then pray, for the prayer is witnessed (by the angels) until the shadow becomes the length of a lance. Then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray..”

al-Bukhaari and Muslim report from Abu Hurayrah (ra) that the Prophet said, “When it becomes very hot, wait until it cools down to pray, because the intense heat is a breeze from Hell”.

The Fire of Hell will be further refuelled on the Day of Resurrection when it receives its inhabitants:

“And when Hellfire shall be kindled to a fierce blaze, and when Paradise shall be brought near”. (81:12-13)

Hell can Speak and See

Whoever reads the descriptions of Hell in the Qur’an and hadiths will discover that it is a creation that can see, speak and complain. The Qur’an tells us that Hell will be able to see its people from afar when they are coming towards it, and it will start to utter terrifying cries that will indicate how much anger and hatred it feels towards these evildoers:

“When it [Hell] sees them from a far place, they will hear its raging and roaring”. (25:12)
Ibn Jareer reports that Ibn ‘Abbaas said:

“A man will be dragged towards Hell, which will shrink into itself. Allah (swt) will say: “What is the matter with you?” It will say, “He is seeking refuge with you from me”. He will say, “Release My slave”. Another man will be dragged towards Hell and it will send out a gust of air like a mule snorting at a camel, then it will take in a gust of air and there will be no-one left except it will terrify him”. (Ibn Katheer quoted this report in an-Nihaayah, 2/21, and said that its isnaad is saheeh).

Imaam Ahmad and at-Tirmidhi report from Abu Salih from Abu Hurayrah (ra) that the Prophet (saw) said:

“On the Day of Resurrection a neck will stretch forth from Hell; it will have two eyes to see, two ears to hear, and a tongue to speak. It will say, “I have been appointed to take care of three types of people: every arrogant tyrant, every person who called on some deity other than Allah (swt) and those who made pictures” (at-Tirmidhi stated that this hadith was saheeh – at-Takhweef min an-Naar, p.179, See also Jaami’ al-Usool, 10/518, the editor said its isnaad is hasan).

Ibn ‘Umar’s Vision of Hell

al-Bukhaari and Muslim report that Ibn ‘Umar said, “I saw in a dream that two angels came to me. Each of them was holding a whip of iron in his hand. Then I met (another) angel who was also holding a whip of iron in his hand. They said, “Do not worry, you are a good man; we just wish that you prayed more at night”. They took me to the edge of Hell, which looked like a well with horns: between every two horns stood an angel holding a whip of iron. I saw men hanging upside-down, held with chains, and I recognised some men of Quraysh. Then they led me away, towards the right. I told Hafsa about my dream, and she told the Messenger of Allah (saw) who said, “Abdullaah is a righteous man”. (at-Takhweef min an-Naar, p.51)

Does Anybody See Hell in Reality Before the Day of Resurrection?
We know that our Prophet (saw) saw Hell, just as he saw Paradise during his lifetime. al-Bukhaari and Muslim report from ‘Abdullaah ibn ‘Abbaas that the Prophet (saw) said concerning Salaat al-Khusf (eclipse prayer):

“I saw Paradise and I reached out to take a bunch of its fruits. If I had managed to do so you would have eaten from it until the end of time. And I saw Hell, and I have never seen anything more terrifying. I saw that most of its inhabitants are women”. (Mishkaat al-Masabeeh, 1/480)

Imaam Ahmad reports from al-Mugheerah ibn Shu’bah that the Messenger of Allah (saw) said:

“Hell was brought so close to me that I tried to blow its heat away from my face. I saw there the man with the stick with the crooked end, and one who had tended al-Baheerah (a she-camel let loose for pasture for idols, upon which nothing was allowed to be carried), and the man of Humayr and the woman who had imprisoned the cat”. (Saheeh al-Jaami’, 2/181 #1968)

Muslim reports from Jaabir (ra) that the Prophet (saw) said:

“Paradise and Hell were shown to me. Paradise was brought close to me, so that I tried to take fruit from it but I could not reach it. Hell was shown to me, and was brought so close that I stepped back for fear that it would touch me. I saw a Humayr woman who was tall and black, being punished on account of a cat that she owned: she had tied it up, not giving it anything to eat or drink, or allowing it to eat of the vermin of the earth. I also saw Abu Thumaamah ‘Umar ibn Maalik being dragged by his trachea through Hell”. (Saheeh al-Jaami’, 2/298, #2394)

After people die they are shown, in al-Barzakh (the period between death and Judgement) their position in Paradise (if they are believers) or Hell (If they are disbelievers).

How Hell Affects this Earth and its Inhabitants

al-Bukhaaari reports in his saheeh that Abu Hurayrah said:
“Hell complained to its Rabb, saying “O my Rabb, some parts of me have consumed others.” So He allowed it to exhale twice, once in the winter and once in the summer. That is why you find extreme heat (in the summer) and extreme cold (in the winter”).

al-Bukhaari also narrated from Abu Sa’eed (ra) that the Prophet (saw) said:

“Delay your prayers until it cools down, for the intensity of heat is from the exhaled air of Hell”. (Saheeh al-Bukhaari, Kitaab Bad’ al-Khalq, Baab Siffaat an-naar wa annaha makhluqah and Fath al-Baari 6/330. The author of Jaami’ al-Usool 10/517 attributed these two reports to al-Bukhaari, Muslim and at-Tirmidhi).

The People of Hell and Their Evil Deeds

1. The People Who Will Abide Therein Forever

The people of Hell who will abide therein forever, never leaving it and never dying, are the disbelievers and polytheists. Allah (swt) says:

“But those who reject Allah, for them will be the Fire of Hell. No term shall be determined for them, so they should die, nor shall its penalty be lightened for them”. (35:36)

“But those who reject Faith and belie Our Signs, they shall be companions [or dwellers] of the Fire; they shall abide therein”. (2:39)

“Verily those who reject faith and die rejecting – on them is Allah’s Curse and the Curse of the Angels and of all mankind. They will abide therein: their penalty will not be lightened, nor will respite be their lot.” (2:161-162)

“Know they not that for those who oppose Allah and His Messenger is the Fire of Hell – wherein they shall dwell? That is the supreme disgrace”. (9:63)
“It is not for such as join gods with Allah to visit or maintain the Mosques of Allah while they witness against their own souls to infidelity [or disbelief]. The works of such bear no fruit: In Fire shall they dwell.” (9:17)

Because they will abide therein forever, Allah (swt) described the torment of Hell as a lasting torment, one that will never end, one that is eternal:

“Our wish will be to get out of the Fire, but never will they get out therefrom: their Penalty will be one that endures”. (5:37)

“At length it will be said to the wrongdoers: “Taste you the enduring punishment! You get but the recompense of what you earned!” (10:52)

Death will be slaughtered, as is stated in the hadith narration from Ibn ‘Umar by al-Bukhaari and in Muslim from Abu Sa’eed who said:

“The Messenger of Allah of Allah (saw) said: “Death will be brought like a horned ram, and will be made to stand between Paradise and Hell”. It will be said, “O people of Paradise, do you know what this is?” They will raise their heads and look, and will say, “Yes, this is death”. It will be said, “O people of Hell, do you know what this is?” They will raise their heads and look, and will say, “Yes, this is death”. Then the command will be given for death to be slaughtered. Then it will be said, “O people of Paradise, it is eternal, there is no death. O people of Hell, it is eternal, there is no death”. Then the Messenger of Allah (saw) recited:

“And warn them of the Day of Grief and regrets when the case has been decided, while [now] they are in a state of carelessness, and they believe not”. (19:39)

and in the narration of at-Tirmidhi, Abu Sa’eed al-Khudree added: “If any were to die of joy it would be the people of Paradise and if any were to die of despair, it would be the people of Hell”. (at-Tirmidhi, said “This is a sahih hasan hadith”).

2. Hell will be the Dwelling Place of the Kuffar and Mushrikeen
Because the disbelievers and polytheists will remain in Hell forever, it is considered to be their abode or dwelling place, just as Paradise is the abode of the believers:

“Their abode will be the Fire; and evil is the home of the wrongdoing” (3:151)

“Their abode is the Fire, because of the [evil] they earned”. (10:8)

“Is there not a home in Hell for those who reject Faith?” (29:68)

Hell is abode that they deserve:

“Your abode is the Fire: that is the proper place to claim you...” (57:15)

Hell is the worst abode and destination:

“But for the wrongdoers will be an evil place of [final] Return! – they will burn therein – an evil bed [indeed to lie on]!” (38:55-56)

3. Those Who Call Others to Hell

Those who follow misguided beliefs and ideologies that contradict the laws of Allah (Swt) and those who believe in their false causes, these are the ones who call others to Hell:

“Those [unbelievers] do [but] beckon you to the Fire..” (2:221)

“And We made them [but] leaders inviting to the Fire; and on the Day of Judgement no help shall they find”. (28:41)

One of them is Shaytaan:

“..[would they do so] even if it is Shaytaan beckoning them to the Penalty of the [Blazing] Fire?” (31:21)
“He [Shaytaan} only invites his adherents that they may become Companions of the blazing Fire” (35:6)

Those who call others to the Fire in this world will lead their people and their followers to the Fire in the Hereafter. An example is Pharaoh:

“He will go before his people on the Day of Judgement, and lead them into the Fire.” (11:98)

All evil leaders who call people to their belief systems that go against Islaam are in fact calling people to the Fire of Hell, because the only way to escape the Fire of Hell and enter Paradise is to follow the path of Faith:

“And O my people! [strange] it is for me to call you to salvation while you call me to the Fire!” (40:41)

This man’s people were calling him to the kufr and shirk of Pharaoh while he was calling them to Tawheed and faith in Allah (swt). Because the kuffaar invite people to the Fire, Allah (swt) forbade believing men to marry mushrik women, just as He forbade believing women to marry mushrik men:

“And do not marry unbelieving (literally, polytheist) women until they believe. A slave woman who believes is better than a [free] unbelieving woman, even though she allures you. Nor marry [your girls] to unbelievers until they believer; a male slave who believes is better than a [free] unbeliever, even though he allures you. Those [unbelievers] do [but] beckon you to the Fire, but Allah invites by His Grace to the Garden [of Bliss] and forgiveness, and makes His Signs clear to mankind that they may receive admonition” (2:221)

The Worst Evil Deeds of Those Who Will Remain Forever in Hell

The Qur’an speaks at length of the evil deeds for which those who will abide in the Hell forever deserve their never-ending fate. Here we will mention the most serious of them.
(1) Kufr and Shirk: Allah (swt) tells us that it will be said to those who disbelieved, when they are in the Fire, that Allah’s hatred of them will be greater than their own hatred towards themselves because of their disbelief. Then He explains that their eternal fate in Hell is because of their kufr and shirk:

“The unbelievers will be addressed: “Greater was the aversion of Allah to you than [is] your aversion to yourselves, seeing that you were called to the Faith but you used to refuse. They will say, “Our Rabb! Twice have You made us without life, and twice have You given us life! Now have we recognised our sins: is there any way out [of this]?” [The answer will be]: “This is because, when Allah was invoked as the Only [object of worship] you did reject Faith, but when partners were joined to Him, you believed! The Command is only with Allah, All-High, All-Great!” (40:10-12)

Allah (swt) tells us that the keeper of Hell will ask the kuffaar as they are approaching Hell:

“Did there not come to you your messengers with clear signs?” (40:50)

The response will be that they deserved Hell because they disbelieved in the Messengers and their Message:

“They will say, “Yes indeed; a Warner did come to us, but we rejected him” and said: “Allah never sent down any [Message] you are in nothing but a great error!” (67:9)

Concerning those who disbelieved in the Qur’an, Allah (swt) says:

“for We have sent you a Message from Our own presence. If any do turn away therefrom, verily they will bear a burden on the Day of Judgement. They will abide in this [state] and grievous will that burden be to them on that Day”. (20:99-101)

Concerning those who disbelieve the Qur’an and associate partners with Allah (swt), Allah (swt) says:
“Those who reject the Book and the [Revelations] with which We sent Our Messengers: but soon shall they know, when the yokes [shall be] round their necks, and the chains, they shall be dragged along. In the boiling fetid fluid, then in the Fire shall they be burned. Then shall it be said to them, “Where are the deities to which you gave part-worship in derogation to Allah? They will reply: “They have left us in the lurch. Nay, we invoked not, of old, anything [that had real existence].” Thus does Allah leave the unbelievers to stray. That was because you were want to rejoice on the earth in things other than the Truth, and that you were want to be ignorant. Enter the gates of Hell, to dwell therein and evil is [this] abode of the arrogant”. (40:70-76)

Concerning those kuffaar and mushrikeen who regarded their gods as equal to the Rabb of the Worlds, Allah (swt) says:

“Then they will be thrown headlong into the [Fire] – they and those straying in Evil and the whole hosts of Iblees together. They will say there in their mutual bickerings: “By Allah, we were truly in an error manifest, when we held you [false gods] as equals with the Rabb of the Worlds” (26:94-98)

Concerning the fate on the Day of Judgement of those who disbelieved, Allah said:

“If you do marvel [at their want of faith] strange is their saying: “When we are [actually] dust, shall we indeed then be a creation renewed?” They are those who disbelieve in their Rabb! They are those around whose necks will be yokes [of servitude]. They will be Companions of the Fire to dwell therein [for aye]!” (13:5)

“.their abode will be Hell; every time it shows abatement, We shall increase for them the fierceness of the Fire. That is their recompense, because they rejected Our Signs and said, “When we are reduced to bones and broken fragments, should we really be raised up [to be] a new creation?” (17:97-98)

(2) Failing to fulfill the legislated duties, as well as denying the Day of Judgement. Allah (swt) tells us that the people of Paradise will ask the people of Hell:
“What led you into Hellfire?” (74:42)

They will reply: “..We were not of those who prayed, Nor were we of those who fed the indigent, But we used to talk vanities with vain talkers, And we used to deny the Day of Judgement, Until there came to us [the Hour] that is certain.” (74:43-47)

(3) Obeying the misguided leaders of kufr and accepting the principles by means of which they mislead people and turn them away from the religion of Allah (swt) as taught by the Prophets:

“And We have destined for them intimate companions [of like nature] who made alluring to them what was before them and what was behind them. And the Sentence among the previous generations of jinns and men who have passed away, is proved against them; for they are utterly lost. The unbelievers say: “Listen not to this Qur’an but talk at random in the midst of its [reading] that you may gain the upper hand!” But We shall certainly give the unbelievers a taste of a severe penalty, and We shall requite them the worst of their deeds. Such is the requital of the enemies of Allah – the Fire, therein will be for them the eternal home, a [fit] requital for that they used to reject Our Signs” (41:25-28)

When the kuffaar are thrown into Hell they will be filled with regret for having disobeyed Allah and His Messenger and having followed their masters and leaders:

“Verily Allah has cursed the unbelievers and has prepared for them a blazing Fire, to dwell therein; no protector will they find, nor helper. The Day that their faces will be turned upside down in the Fire, they will say, “Woe to us! Would that we had obeyed Allah and obeyed the Messenger”. And they would say, “Our Rabb! We obeyed our chiefs and our great ones and they misled us as from the [Right] Path”. (33:64-67)

(4) Hypocrisy

Allah promised Hell to the hypocrites, a promise that He has taken upon Himself to never break:
“Allah has promised the hypocrites, men and women, and the rejecters of Faith, the fire of Hell, therein shall they dwell. Sufficient is it for them. For them is the curse of Allah and an enduring punishment.” (9:68)

He has told us that the position of the hypocrites is the lowest level of Hell, which is where the heat and agony are most intense:

“The hypocrites will be in the lowest depths of the Fire; no helper will you find for them”. (4:145)

(5) Arrogance:

This is a quality shared by most of the people of Hell. Allah (swt) says:

“But those who reject Our Signs and treat them with arrogance – they are the Companions (dwellers) of the Fire, to dwell therein [forever]” (7:36)

Muslim devoted a chapter of his Saheeh to this issue, entitled Baab an-Naar Yadkhkulha al-Jabbaaroon wal-Jannah yadhkhuluha ad-du’afa (Hell will be entered by the arrogant and Paradise will be entered by the weak). In this chapter he refers to the debate between Paradise and Hell, what they said and what Allah (swt) said to them. Muslim quotes the hadeeth of Abu Hurayrah (ra) which goes back to the Prophet (saw), in which it is stated that Hell said, “The arrogant and proud will enter me.” According to another report, Hell said, “I will become rich (have too many) from the proud and arrogant”. Allah (swt) said, “You are My Punishment with which I will punish whomsoever I will”. (Sahih Muslim, 4/2186, no. 2846)

al-Bukhaari, Muslim and at-Tirmidhi report from Harithah ibn Wahb that the Messenger of Allah (swt) said: “Shall I not tell you about the people of Paradise? Every meek person who is considered to be so humble that if he were to adjure something by Allah (swt), He would fulfil it for him. Shall I not tell you about the people of Hell? Every haughty, greedy and proud person.” (Jaami’ al-Usool, 10/547, no. 8111)
According to a report given by Muslim, he (saw) said, “Every proud mean and arrogant person”. This is confirmed by the Qur’an

“Is there not in Hell an abode for the Haughty [i.e. arrogant]?” (39:60)

“But today shall you be recompensed with a penalty of humiliation for that you were arrogant on earth without just cause, and that you [ever] transgressed” (48:20)

“Then, for such as had transgressed all bounds, and had preferred the life of this world, the Abode will be Hellfire” (79:37-39)

Evil Deeds that Lead One to Hell

Sheikh al-Islaam Ibn Taymiyyah, may Allah (swt) have mercy on him, was asked: “What are the deeds of the people of Hell and what are the deeds of the people of Paradise?” He replied, “The deeds of the people of Hell are:

* associating partners in worship with Allah (swt)
* disbelieving in His Messenger
* kufr (ingratitude, disbelief)
* hasad (malicious envy)
* lying
* treachery
* oppression and wrongdoing (dhulm)
* promiscuity
* backstabbing
* cutting off the ties of kinship
* cowardice at the time of jihaad
* miserliness
* inconsistency between what is in one’s heart and the face one shows to people
* despairing of the mercy of Allah (swt)
* feeling secure from the plan of Allah (swt)
* panicking blindly at the time of crisis
* pride and extravagance at the time of plenty
* abandoning one’s duties towards Allah (swt)
* transgressing His limits
* violating His sanctity
* fearing a created being instead of the Creator
* showing off
* going against the Qur’an and Sunnah in word or deed
* obeying a created being in some act of disobedience to the Creator
* blindly supporting falsehood
* mocking the signs of Allah (swt)
* rejecting the truth
* withholding knowledge and testimony that should be revealed
* witchcraft and magic
* disobeying one’s parents
* killing any soul forbidden by Allah (swt) except for reasons of justice
* consuming the wealth of the orphan
* riba (usury)
* desertion from the battlefield
* slandering the reputation of innocent, chaste, believing women” (Yaqadhat uli al-I’tibar, p.222)

The Messenger of Allah (saw) mentioned all the sins that will lead one to Hell. Muslim reports from ‘Iyadh bin Himaar that the Messenger of Allah (saw) said, during a lengthy khutbah:

“..the people of Hell are five: the weak who lack the power to (avoid evil); the (carefree) who pursue (everything irrespective of whether it is good or evil) and who have no concern for their families or their wealth; the dishonest people whose greed cannot be concealed even in the case of minor things; and those who betray you, morning and evening, with regard to your family and your property. He also mentioned misers, liars and those who are in the habit of abusing people and using obscene, foul language”. (Muslim in Kitaab al-Jannah wa Sifaat Na’imihaa Baab as-Sifaat allaatee yu’raf bihaa fid-dunyaah ahl al-Jannah wa ahl an-Naar, 4/2197 no. 2865)

Specific People Who Will Be In Hell
The kuffaar and mushikreen will be in Hell, no doubt about it, but the Qur’an and hadith also mention specific people who will be in the Fire. One of them is the Pharaoh who ruled at the time of Musa (as):

“He [Pharaoh] will go before his people on the Day of Judgement, and will lead them into the Fire..” (11:98)

Also included are the wives of Nuh (as) and Lut (as):

“Allah sets forth for an example to the unbelievers, the wife of Nuh and the wife of Lut. They were [respectively] under two of Our righteous slaves, but they were false to their [husbands] and they profited nothing before Allah on their account, but were told: “Enter the Fire, along with those who enter!” (66:10)

Abu Lahab and his wife are also among those mentioned specifically:

“Perish the hands of the Father of Flame [Abu Lahab]! Perish he! No profit to him from all his wealth and all his gains! Burnt soon will he be in a Fire of blazing flames! His wife shall carry the [crackling] wood, as fuel! A twisted rope of palm fibre round her [own] neck!” (111:1-5)

Another of them is ‘Amr ibn ‘Aamir al-Khuzaa’i, whom the Prophet (saw) being disembowelled in Hell (sahih hadith narrated by al-Bukhaari, Muslim, Ahmad); and the one who killed ‘Ammar and plundered his possessions. A report with a Saheeh isnaad quoted in Mu’jam at-Tabaraani from ‘Amr ibn al-‘Aas, and his son states that the Prophet (saw) said, “The one who killed ‘Ammar and plundered his possessions will be in Hell”. (Saheeh al-Jaami’, 4/110, #4170)

The Disbelievers Among the Jinn Will Be In Hell

The disbelievers among the jinn will enter Hell just like the disbelievers among mankind, for the jinn are held responsible for their actions just as human beings are:

“And I have only created jinns and men that they may worship Me [alone]” (51:56)
On the Day of Resurrection, the jinn and mankind will be gathered alike:

“And on the Day when He will gather them [all] together, [and say]: “O assembly of jinns! Many did you mislead of men” (6:128)

“So by your Rabb, without doubt, We shall gather them together, and [also] the Evil Ones [with them], then We shall bring them forth on their knees round about Hell. Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against Allah the All-Gracious. And certainly We know best those who are most worthy of being burned therein”. (19:68-70)

Then Allah (swt) will tell the disbelieving jinn:

“Enter in the company of nations who passed away before you, of men and jinns into the Fire”. (7:38)

Then they will be thrown on their faces in Hell:

“They then will be thrown headlong into the [Fire], they and those straying in evil. And the whole hosts of Iblis together”. (26:94-95)

Thus Allah’s promise that Hell will be filled with the disbelievers among the jinn and mankind will be fulfilled:

“.And the word of your Rabb shall be fulfilled: “Surely I will fill Hell with jinns and men all together” (11:119)

“And the Sentence among the previous generations of jinns and men that had passed away is proved against then..” (41:25)

Those Who Will Not Remain in Hell Forever

(1) Definition: Those who will enter Hell and be brought forth at a later time are the monotheists who did not associate anything with Allah (swt) but they committed many sins that far outweigh their good deeds. They will enter Hell for a period known only to Allah (swt), then they will be brought forth through the
intercession of those who intercede, and Allah (swt) will bring forth, through His Mercy, people who never did any good at all.

(2) The Sins for which Allah (swt) has promised Hell –

Here we will mention some of the sins which the Qur’an and Hadeeth state will earn the punishment of Hell:

(i) Following groups and sects that go against the Sunnah

Abu Dawood, ad-Daarami, Ahmad, al-Haakim and others narrate that Mu’awiyah ibn Abi Sufyan said:

“The Messenger of Allah (swt) stood up among us and said: “There were some among the People of the Book before you who divided into seventy-two sects. This nation will divide into seventy-three sects, seventy-two of whom will be in Hellfire, and only one in Paradise. (This group) is al-Jamaa’ah”

This is a sahih hadith. After mentioning its various asaanid (chain of narrator), al-Haakim remarked, “These asaanid prove that this hadith is sahih”. Adh-Dhahabi agreed with him. Sheikh al-Islaam Ibn Taymiyyah said, “It is a mashhoor sahih hadith al-Shatibee said in al-I’tisaam that it is sahih. Sheikh Naasir ud-Deen al-Albaani listed its asaanid and stated that it is without a doubt sahih. (See Silsilat al-Ahadith as-Saheehah, hadith no. 204)

Siddeeq Hasan Khan suggested that the extra wording in the hadith, “all of them are doomed except one” or “seventy two are in the Fire”, was a da’eef addition. He transmitted this opinion from his Shaykh, ash-Shawkaani, who narrated it from Ibn al-Wazeer and Ibn Hazm before him. He approved the opinion of one who said, “This addition is one of the fabrications of the atheists because it puts people off Islaam and scares them away from embracing it.” (Yaqadhaat ul al-I’tibaar, p.206)

Sheikh Naasir ud-Deen al-Albaani refuted the opinion that this addition is da’eef on two counts:
(a) Scholarly critical examination of the hadith indicates that this addition is Sahih so the opinion that it is da'eef carries no weight.

(b) Those who say that it is sahih are greater in number and more knowledgeable than Ibn Hazm, who is well-known among the scholars for being extremely strict in his criticism. His opinion should not be taken as evidence if he is the only one who says so, even if there is no conflict, so how can it be taken as evidence when it differs from everyone else’s view?

Ibn al-Wazeer rejects the hadith on the grounds of its meaning rather than its isnaad. Siddeeq Hasan Khan spoke on this in Yaqadhaat uli al-I’tibaar explaining that the indication of this addition is that those of this ummah who will enter Paradise are few in number, whereas well-proven Sahih texts indicate that those of this ummah who will enter Paradise are very many, so many that they will be half the population of Paradise:

This may be reconciled in the following ways:

a) Dividing the ummah into seventy-three sects does not mean that most of this ummah will be in Hell, because most of its ummah are `awaam (“rank and file”) who are not counted among those sects. Those who deviated and established rules that contradict the Sunnah are few in number when compared to those who avoided falling into that trap.

(b) Not everyone who differs from Ahl as-Sunnah is SOME issue is counted as contradicting the Sunnah. What is meant is those people who adopted rules that made them a separate, independent group and caused them to abandon many texts of the Qur’an and Sunnah, like the Khawaarij, the Mu’tazilah and Rawaafidh.

As for those who adopt the Qur’an and Sunnah and do not deviate from them, if they differ in some matter it does not mean that they are counted as one of the (doomed) sects.

(c) This addition indicates that all other sects will enter Hell, but that does not necessarily mean that they will abide therein forever.
It is well known that some of these sects are kuffar and will abide eternally in Hell, like the extreme Baatinis who make a show of faith whilst concealing kufr in their hearts, and the Ismaa’ilis, Druze, Nusayris and so on.

There are others who differ from Ahl as-Sunnah in some serious issues, but that does not mean they are kuffaar. They have no definite guarantee of entering Paradise. Allah (swt) may forgive them or punish them as He wills. They made do some righteous deeds that will save them from Hell, or they may be saved by the intercession of those who intercede, or they may enter Hell and remain there for as long as Allah (swt) wills, then be brought forth through the intercession of those who intercede and the Mercy of the Most Merciful.

(ii) Refusing to Migrate for the Sake of Allah

Muslims are not permitted to remain in Daar al-Kufr if there are Muslim countries to which they could migrate (NB: or if it becomes waajib on them to make hijrah) especially when staying in Daar al-Kufr exposes them to trials and temptations. Allah (swt) will not accept any excuse from those who refused to migrate:

“When the angels take the souls of those who die in sin against their souls, they say: “In what [plight] were you?” They reply, “Weak and oppressed were we in the earth”. They [the angels] say: “Was not the earth of Allah spacious enough for you to move yourselves away from evil?” Such men will find their abode in Hell – what an evil refuge [or destination]! Except those who are really weak and oppressed – men, women and children, who have no means in their power, nor [a guide post] to direct their way”. (4:97-98)

Allah (swt) will not excuse any of them (NB: upon whom hijrah was OBLIGATORY) except those weak and oppressed person who had no means of migrating and could find no way of moving to Islaamic lands.

(iii) Judging Unjustly

Allah (swt) revealed the Shari’ah to establish justice among mankind, and He commanded His slaves to be Just:
“Verily Allah commands the justice [and] the doing of good.” (16:90)

He has made it obligatory for rulers and judges to be just and never to be unfair:

“Allah commands you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice”. (4:58)

Allah (swt) threatens Hell to those who do not judge with justice. Buraydah ibn al-Husayb narrated that the Messenger of Allah (saw) said,

“There are three types of judges: one will be in Paradise and the other two in Hell. The one who will be in Paradise is the one who knows the truth and judges according to it. As for the one who knows the truth but is unjust in his judgement, he will be in Hell, as will the one who judges between people without understanding or knowledge”. (Abu Dawood – Jaami’ al-Usool, 10/168)

(iv) Lying about [falsely attributing words to] the Messenger of Allah (saw)

Ibn al-Ithir included in his famous book, Jaami’ al-Usool a chapter in which he quoted many hadith that warn against lying about the Prophet (saw). These include the report by al-Bukhaari, Muslim and at-Tirmidhi from ‘Ali ibn Abi Taalib who said: “The Messenger of Allah (saw) said to me: “Do not lie about me (or falsely attribute anything to me) for whoever lies about me will enter Hell”.

al-Bukhaari reported that Salaman ibn al-Akwa’ said: “I heard the Messenger of Allah (saw) say: “Whoever attributes to me words that I did not say, let him take his place in Hell”.

al-Bukhaari and Abu Dawood reported that ‘Abdullaah ibn az-Zubayr narrated from his father, az-Zubayr ibn al-‘Awwaam: “I heard the Messenger of Allah (saw) say: “Whoever lies about me deliberately, let him take his place in Hell”.

al-Bukhaari and Muslim narrated from al-Mughirah ibn Shu’bah, “The Messenger of Allah (saw) said “Lying about me is not like lying about anybody else. Whoever lies about me, let him take his place in Hell”. (Jaami al-Usool, 10/211)
(v) Pride

One of the major sins, al-Kabaa’ir, is pride. Abu Hurayrah (ra) narrated: “The Messenger of Allah (saw) said that Allah (swt) said, “Pride is My cloak and greatness is My robe. Whoever competes with Me in respect of either of them, I shall admit him to Hellfire”. (according to another report, “I will make him taste Hellfire”) – Muslim.

Ibn Mas’ud said: “The Messenger of Allah (saw) said, “No one who has an atom’s weight of pride in his heart will enter Paradise”. A man said, “But what if a man likes his clothes and shoes to look good?” He said, “Allah is beautiful and loves beauty. Pride is rejecting the truth and looking down on people”. (Muslim).

(vi) Killing a person for no legitimate reason

Allah says: “If a man kills a believer intentionally, his recompense is Hell to abide therein [forever] and the Wrath and the Curse of Allah are upon him, and a dreadful Penalty is prepared for him”. (4:93)

It is not permitted for a Muslim to kill another except in three cases, as explained in the hadith narrated by al-Bukhaari and Muslim from Ibn Mas’ud (ra) who said that the Messenger of Allah (saw) said: “It is not permitted to shed the blood of any Muslim person who testifies that there is no god but Allah (swt) and that I am His Prophet, except in three cases: a soul for a soul (i.e in the case of murder), the married man who commits adultery, and the one who forsakes his religion and abandons the jamaa’ah”. (Tafseer Ibn Katheer, 2/355)

al-Bukhaari narrates from Ibn ‘Umar that the Messenger of Allah (saw) said: “The believer has a chance so long as he does not spill blood that it is forbidden to spill”. Ibn Umar (ra) said, “One of the situations from which there is no escape for the one who falls into it is the shedding of blood for no legitimate reason”. (Sahih al-Bukhaari, Kitaab ad-Daayaat, Baab Qawl Allah ta’ala wa man yaqtul mu’minan muta’ammidan, Fath ul-Baari, 12/187)

The Prophet (saw) warned the Muslims against fighting one another and stated that the killer and his victim will both be in Hell. Abu Bakrah said: “The
Messenger of Allah (saw) said, “If two Muslims face one another with swords, both the slayer and the slain will be in Hell”. I asked, or it was asked, “O Messenger of Allah (it is clear about) the slayer, but what about the slain?” He said, “He was trying hard to kill his counterpart”. (Muslim, Kitaab al-Fitan, Baab idhaa tuwajaha al-Musliman bi sayfayhimaa 4/2213)

Hence the righteous slave of Allah (swt) refuses to fight his brother, for fear that he may be among the people of Hell, for the slayer will carry his own sins and those of his slain brother:

“Recite to them the truth of the story of the two sons of Aadam. behold, they each presented a sacrifice [to Allah]: it was accepted from one but not from the other. Said the latter: “Be sure I will slay you”. Said the former: “Allah does not accept the sacrifice of those who are righteous. If you do stretch your hand against me to slay me, it is not for me to stretch my hand against you to slay you, for I fear Allah, the Cherisher of the Worlds. For me, I intend to let you draw on yourself my sin as well as yours, for you will be among the Companions [or dwellers] of the Fire, and that is the reward of those who do wrong”. (5:27-29)

(vii) Consuming Ribaa

One of the sins that will condemn a person to Hell is consuming ribaa. Allah (swt) says of those who indulge in this sin after they have come to know that He has forbidden it:

“..but those who repeat the offence (ribaa) are Companions (dwellers) of the Fire – they will abide therein [forever]” (2:275)

“O you who believe! Devour not [interest, ribaa] doubled and multiplied, but fear Allah that you may [really] prosper. Fear the Fire, which is prepared for those who reject Faith”. (3:130-131)

According to a hadith whose authenticity is agreed upon, the Prophet (saw) counted ribaa as one of the seven sins that would doom the one who committed them to Hell. al-Bukhaari and Muslim report that Abu Hurayrah (ra) said:
“The Messenger of Allah (saw) said, “Avoid the seven sins that will condemn the one who commits them to Hell”. They asked, “What are they, O Messenger of Allah (saw)?” He said, “Associating anything in worship with Allah (swt); magic and witchcraft; killing anyone whose killing Allah (swt) has forbidden, except in the course of justice; consuming ribaa; consuming the wealth of the orphan; running away from the battlefield; and slandering the reputation of innocent, chaste believing women”.

(viii) Consuming people’s wealth or property unjustly

As Allah says: “O you who believe! Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual good will. Nor kill [or destroy] yourselves, for verily Allah has been to you All-Merciful. If any do that in rancour and injustice, soon shall We cast him into the Fire, and easy is it for Allah” (4:29-30)

The one who consumes the wealth of people unjustly also consumes the property of orphans unjustly. Allah (swt) made specific mention of the property of orphans because of their weak position and the ease which their property may be consumed, and the particular ugliness of this sin:

“Those who unjustly eat up the property of orphans, eat up a Fire into their own bellies, and they will soon be enduring a blazing Fire! (4:10)

(ix) Those Who Make Images of Animate Beings

The people who will be most severely punished on the Day of Resurrection are those who make images and seek to imitate the creation of Allah (swt). al-Bukhaari and Muslim narrate that ‘Abdullaah ibn Mas’ud said, “I heard the Messenger of Allah (saw) said, “The people who will be most severely punished on the Day of Resurrection are those who make images”. (Mishkaat al-Masaabeh, 2/505)

Ibn ‘Abbaas said, “I heard the Messenger of Allah (saw) say, “Every maker of images will be in the Fire, and for every image he made Allah (swt) will create for
him a soul [i.e. so that the punishment will be multiplied accordingly] and Allah (swt) will punish him in Hell.” (al-Bukhaari and Muslim).

‘Aaishah reported that the Prophet (saw) said, concerning a pillow that had pictures on it, “The makers of these images will be punished on the Day of Resurrection. It will be said to them: “Give life to that which you have created”.
(al-Bukhaari and Muslim).

‘Aaishah also reported that the Prophet (saw) said “Those who will be most severely punished are those who imitate the creation of Allah (swt)” (Mishkaat al-Masaabeh).

Abu Hurayrah (ra) said, “I heard the Messenger of Allah says, “Allah (swt) said, “Who is a greater wrongdoer than the one who tries to create something like My creation? Let them create a grain or let them create a seed or a grain of barely” 
(al-Bukhaari and Muslim).

(x) Inclining to Those Who Do Wrong

One of the reasons why people will enter Hell is inclining towards and supporting those who do wrong, the enemies of Allah (swt);

“And incline not to those who do wrong, or the Fire will seize you, and you have no protectors other than Allah, nor shall you be helped”. (11:113)

(xi) Women Who Are Dressed But Appear Naked, and Those Who Whip the Backs of People

Another type of person who will enter Hell is the corrupt woman who makes a display of herself and tempts men – perhaps this phenomenon has never been quite so widespread as it is now – and never obeys Allah (swt). Abu Hurayrah (ra) reported that the Prophet (saw) said: “There are two types of people of Hell that I have never seen; people with whips like the tails of cattle, with which they strike the people, and women who are dressed but appear naked, walking with an enticing gait, with their heads looking like the humps of camels, leaning to one side. They will never enter Paradise, nor even smell its fragrance,
although its fragrance can be discerned from such and such a distance”. (Muslim, al-Bayhaqi, and Ahmad – Silsilat al-Ahadith as-Saheehah, 3/316, no. 1326)

Concerning those who have whips like the tails of cattle, al-Qurtubee said, “This type of whip can be seen among us in Morocco until now.” Commenting on al-Qurtubee’s remark, Siddeeq Hasan Khan said, “Indeed it can be seen in every time and place, and it is increasing day by day among the leaders. We seek refuge in Allah (swt) from all that Allah (swt) despises”. (Yaqadhat uli al-I’tibaar p.113)

And I say: we still see such people in many places, striking the people. May they and their like perish.

(xii) Those Who Torture Living Beings

Muslim reports in his Saheeh from Jaabir that the Messenger of Allah (saw) said,

“I was shown Hell and I saw a woman of Banu Israa’eeel who was being punished because of a cat that she had owned. She tied it up and did not feed it, or let it eat of the vermin of the earth, until it died of hunger.” (Mishkaat al-Masaabeeh, 3/688)

If this is the case for one who tormented a cat, then how will it be for those who use all kinds of methods to torture human beings, especially when it is the righteous who are being tortured for their faith and their Islaam? May Allah curse those who torture the believers – be it in the lands of Chechnya, Kashmir, Maluku, Philippines, Palestine, or in the jails of the Muslim lands.

(xiii) Insincerity in Seeking Knowledge

al-Haafidh al-Mundhiri mentions many hadiths that warn the person who seeks knowledge for a cause other than the sake of Allah (swt). We will quote a few of them here. Abu Hurayrah (ra) said, the Messenger of Allah (saw) said, “Whoever seeks knowledge that should be sought only for the sake of Allah (swt) but seeks it purely for some worldly gain, he will not smell the fragrance of Paradise on the Day of Resurrection”. It was reported by Abu Dawud and Ibn Maajah, by Ibn
Hibbaan in his Saheeh and by al-Haakim who said, “It is saheeh according to the conditions of al-Bukhaari and Muslim”.

Jaabir said, The Messenger of Allah (saw) said, “Do not seek knowledge in order to compete with the knowledgeable, or to win arguments with the ignorant, or to show off in gatherings. Whoever does any of that will be in Hell.” It was reported by Ibn Maajah (ra), by Ibn Hibbaan in his Saheeh and al-Bayhaqi.

Ibn ‘Umar (ra) said that the Messenger of Allah (saw) said, “Whoever seeks knowledge for a reason other than for the sake of Allah (swt), then let him take his place in Hell.” It was reported by at-Tirmidhi and Ibn Maajah from Ibn ‘Umar via Khaalid ibn Durayk who did not hear it directly from him; the men in their isnaaads are thiqaah.” (at-Targheeb wat-Tarheeb by al-Mundhiri 1/91)

(xiv) Those Who Drink From Vessels of Gold and Silver

al-Bukhaari and Muslim report from Umm Salamah that the Messenger of Allah (saw) said “The one who drinks from a vessel/utensil of god and silver is pouring the fire of Hell into his stomach”. According to a report narrated by Muslim, the wording is “The one who eats and drinks from vessels of gold and silver..” (Mishkaat al-Masaabeeh, 2/462)

Hudhayfah (ra) said, I heard the Messenger of Allah (saw) say, “Do not wear silk or brocade, do not drink from vessels of gold and silver, and do not eat from such platters, for these belong to them [the kuffaar] in this world, and to you in the Hereafter” (al-Bukhaari and Muslim).

(xv) The One Who Cuts Down Trees that Offer Shade To People

al-Bayhaqi reported, with a saheeh isnad from ‘Aaishah that the Messenger of Allah (saw) said, “Those who cut down shade trees will be thrown on their heads in Hell.” (al-Bayhaqi in Saheeh al-Jaami’ 2/88, al-Albaani said it is saheeh)

(xvi) Those Who Commit Suicide

al-Bukhaari and Muslim report from Abu Hurayrah that the Prophet (saw) said, “Whoever kills himself with iron (a sharp instrument) then his iron will be in his hand, and he will be stabbing himself in the stomach with it forever in the Fire of Hell. Whoever kills himself with poison, then he will be drinking that poison forever in the Fire of Hell. Whoever throws himself from a mountain and kills himself, he will be throwing himself down forever in the Fire of Hell”. (at-Tawkheef min an-Naar, p. 148)

al-Bukhaari reports from Abu Hurayrah that the Prophet (saw) said, “The one who strangles himself will be strangling himself in Hell, and the one who stabs himself will be stabbing himself in Hell”. (Saheeh al-Jaami’ 5/114)

The Vast Number of People in Hell

Many texts indicate the large numbers of the children of Aadam will enter Hell, and the few who will enter Paradise. Allah (swt) says:

“Yet no faith will the greater part of mankind have, however ardently you desire it.” (12:103)

An indication of the large numbers of kuffaar and mushrikeen who rejected the call of the Messengers is the fact that the Prophets will come on the Day of Resurrection some with a small group (of less than ten), others with one or two and some with no followers at all. Muslim reports from Ibn ‘Abbaas that the Prophet (saw) aid:

“I was shown the nations and I saw a Prophet accompanied by a small group, another accompanied by one or tow men, and another with no companions at all..” (Saheeh Muslim, 1/198, no.220)
Many texts indicate that nine hundred and ninety-nine out of every thousand of the children of Aadam will enter Hell, and only one (in a thousand) will enter Paradise.

al-Bukhaari narrates from Abu Sa’eed that the Prophet (saw) said: Allah will say, “O Aadam!” Aadam will reply, “I respond to Your call, I am obedient to Your commands, and all good is in Your hands.” Then Allah (swt) will say to Aadam, “Send forth the people of the Fire”. Aadam will say, “How many are the people of the Fire?!” Allah (swt) will say, “Out of every thousand, take nine hundred and ninety-nine”. At that time, children’s hair will turn grey and every pregnant female will spontaneously abort and you will see the people looking as if they are drunk, although they are not, but Allah’s punishment will be most severe”. This speech distressed his Companions and the said, “O Messenger of Allah (saw), who amongst us will be that man (one in a thousand)?” He said, “Be of good cheer: the thousand will be from Ya’juj and Ma’juj (Gog and Magog) and the one will be from among you”. Then he said, “By Him in Whose hand is my soul, I hope that you will be one third of the people of Paradise.” We praised and glorified Allah (swt) and then he said, “By Him in Whose Hand is my soul, I hope that you will be half of the people of paradise, as you are among the nations like a white hair on the hide of a black bull or a round hairless spot on the foreleg of a donkey”. (al-Bukhaari, Kitaab ar-Raqaaq, Baab Qawl Allah Azza wa jalla, innaa zalzalat al-Saa’ah, Shay’un ‘Adheem, Fath al-Baari, 11/388; see also Tafseer Ibn Katheer, 4/610, Musnad Ahmad 4/435).

It might be asked: how can we reconcile between these hadith and the report from Abu Hurayrah in Saheeh al-Bukhaari, in which the Prophet (saw) said that Allah (swt) said to Aadam (‘alayhis-salaam) – “Send forth [into Hell] ninety-nine out of every hundred [of your descendants]”. It is obvious that these reports do not contradict the other Saheeh reports that we have quoted above, because these figures are referring to different groups. The hadith that mention a ratio of nine hundred and ninety-nine may be interpreted as referring to all the progeny of Aadam, whilst the hadith of al-Bukhaari that mentions a ratio of ninety-nine may be interpreted as referring to the progeny of Aadam excluding Ya’juj and Ma’juj. This reconciliation is more likely to be correct – as Ibn Hajar suggests – because Ya’juj and Ma’juj are mentioned in the hadith of Abu Sa’eed whereas they are not mentioned in the hadith of Abu Hurayrah. It may be said that the first hadith
refers to all of creation, so the ratio of people admitted to Hell when all nations are taken into account is 999 in every thousand. The latter hadith of al-Bukhaari explains the ratio of people who will enter Hell from this ummah alone. Ibn Hajar (said) “This interpretation is supported by the words of the Sahabah in the hadith of Abu Hurayrah (ra): “If ninety-nine out of every hundred are taken from us, what will be left of us?” This division of people could happen twice: once involving all the nations, when one in a thousand will enter Paradise, and a second time involving this ummah alone, when ten out of every thousand will enter Paradise”. (Fath al-Baari, 11/390).

The Wisdom Behind There Being So Many People In Hell

The reason why there will be so many people in Hell is not that the truth failed to reach them all, wherever or whenever they lived. Allah does not blame anyone whom His call did not reach:

“..Nor would We punish with Our Wrath until We had sent a Messenger [to give warning].” (17:15)

“..And there never was a people, without a Warner having lived among them [in the past]”. (35:24)

The reason behind it is the fact that those who responded to the Messengers were few in number, while those who disbelieved were great. Furthermore, many of those who responded were not pure and sincere in faith.

In his book, at-Takhweef min an-Naar, Ibn Rajab discussed the reason why so few people will enter Paradise and so many will enter Hell: “These hadith and other similar reports prove that most of the children of Aadam will enter Hell, and that the followers of the Messengers are few in number when compared to the rest of mankind. Those who did not follow the Messengers will enter Hell, except for those whom the Message did not reach, or who could not understand it because of the garbled form in which they heard it. Many of those who claim to be followers of the Messengers are in fact adhering to a distorted religion and an altered book, and they too will be among the people of Hell,” as Allah (swt) says:
“...But those of the sects that reject it [the Qur’an] the Fire will be their promised meeting-place” (11:17)

As for those who claim to follow the Book and Law of Allah (swt) the true religion, many of them will also enter Hell. These are the Munaafiqoon (the hypocrites) who will be in the lowest level of the Fire. Many of those who claim to follow it openly and in secret will be tested by ambiguities and doubts – these are the misguided inventors and followers of bid’ah (reprehensible innovations, heresies). Several hadith have been narrated which state that the ummah will split into seventy-odd sects, all of which will be in the Hell except for one. Many people will also be tested with forbidden desires for which the promised punishment is Hellfire, although in this case it is not necessarily an eternal punishment. No one from this ummah will be saved from the Fire, or deserve the absolute promise of Paradise, apart from the one sect or group, who follow the example and practice of the Prophet (saw) and his Companions openly and in secret, and are saved from the temptation and trials of desires and doubts. Such are very few indeed, especially in latter times”. (at-Takhweef min an-Naar, Ibn Rajab, p.214)

The main reason why so many follow their desires is that the love of such things is deeply rooted in the human psyche:

“Fair in the eyes of men is the love of things they covet: women and children; heaved-up hoards of gold and silver [wealth]; horses branded [for blood and excellence]; and [wealth of] cattle and well-tilled land. Such are the possessions of this world’s life.” (3:14)

Many people want to fulfill these desires in whatever way they wish, without paying attention to the revealed laws of Allah (swt), and by adhering to the customs of their forefathers in ways that contradict these laws:

“Just in the same way, whenever We sent a Warner before you [Muhammad] to any people, the wealthy ones among them said: “We found our fathers following a certain religion, and we will certainly follow in their footsteps”. [The Warner] said: “What! Even if I brought you better guidance than that which you found
Loving the ways of one’s forefathers to the point of sanctifying them is a disease which many nations are suffering from, and its effects on the deeply-rooted desires of men are no less, if it is not counted as a desire in itself.

at-Tirmidhi, Abu Dawud, and an-Nasaa’ee report from Abu Hurayrah (ra) that the messenger of Allah (saw) said, “When Allah (swt) created Hell, He told Jibreel, “Go and look at it.” Jibreel went and looked at it, and when he came back he said, “By Your Glory, I fear that no-one who hears of it will enter it”. So He surrounded it with desires, and said, “Go and look at it.” Jibreel went and looked at it, and when he came back, he said, “By Your Glory, I fear that there will be no-one left who does not enter it”. (the version narrated by an-Nasaa’ee adds the words, “and at what I have prepared for its inhabitants in it”). [Jaami al-Usool, 10/250, # 8068. at-Tirmidhi described it as sahih hasan].

al-Bukhaari and Muslim narrated from Abu Hurayrah that the Prophet (saw) said, “Hell is veiled in desires and Paradise is veiled in hardships”.

Siddeeq Hasan Khan said, “What is meant by desires is the things that people want and enjoy”. al-Qurtubeel said, “Desires are all those things that people like and towards which they are inclined, and surrounding a thing means placing something all around it, so that it cannot be reached without going through it”. (Yaqadhat uli al-I’tibar, p.220)

Most of Those Who Enter Hell Will be Women

Most of the sinners amongst the monotheists who enter Hell will be women, as is reported in as-Saheehayn, via Ibn ‘Abbaas: in the khutbah given during a solar eclipse, the Prophet (saw) said, “I saw Hell and I saw that most of its inhabitants were women”. 

al-Bukhaari and Muslim report from Abu Sa’eed al-Khudri that the Prophet (saw) said, “O women give in charity, for I have seen that you form the majority of the
people of Hell.” They asked, “Why is that so, O Messenger of Allah (saw)?” He said, “Because you curse too much and are ungrateful for good treatment”.

al-Bukhaari and Muslim report from Usaamah ibn Zayd that the Prophet (saw) said “I stood at the gate of Hell, and saw that most of those who entered were women”.

Muslim reports from ‘Imraan ibn Husayn (ra) that the Prophet (saw) said, “Few of the inhabitants of paradise are women”.

This does not contradict the fact that every man in Paradise will have more than one wife. What is referred to by the women who will be the majority of the inhabitants of Hell is women who are descendants of Aadam: the inhabitants of Paradise will have many wives from among al-Hoor al-‘Iyn.

“Women will be few among the inhabitants of Paradise because in most cases they prefer the immediate pleasures of this life, as they are less wise and unable to keep the Hereafter in mind. They are too weak to strive and prepare themselves for it, and are more inclined towards this world. In spite of all this, they are the strongest factor in this world that distracts men from the Hereafter, because men are inclined to desire them and they are not concerned with the Hereafter. They are quick to follow those who call them to deviate from Islaam, and reluctant to follow those pious people who call them to the Hereafter, and righteous deeds”. (al-Qurtubee, at-Tadhkirah, 1/369)

In spite of all this, there are many righteous women among them, who stay within the limits set by Allah (swt), adhere to His laws, and obey Allah (swt) and His Messenger. Many of these women will enter Paradise, and many of them excel over men in their faith and righteous deeds.

The Huge Size of the People of Hell

When the People of Hell enter the Fire they will be huge in size, in a form that none can comprehend, except the One Who Created them.
According to a hadith narrated by Abu Hurayrah, the Messenger of Allah (saw) said: “The distance between the shoulders of the Kaafir in Hell will be like three day’s travelling for a fast rider” (Muslim, 4/290)

Abu Hurayrah reported that the Messenger of Allah (saw) said: “The molar of the kaafir or the eye-tooth of the kaafir, will be like Uhud, and the thickness of his skin will be like a journey of three (days)”. (Muslim, 4/2189, at-Tirmidhi, al-Haakim, Ibn Maajah and Ahmad)

Zayd ibn Arqam said, “The man who is destined for Hell will become huge in preparation for it, so that one of his molars will be as big as Mount Uhud”.

This is narrated by Ahmad, who attributes it to the Prophet (saw) but Zayd did not state that he heard it from the Prophet (saw). (Silsilat al-Ahadith as-Sahihah, 4/131, al-Albaani said its isnaad is saheeh according to Ibn Maajah and Ahmad)

Abu Hurayrah reported that the Prophet (saw) said: “The kaafir’s skin will be forty-two cubits thick and his molar will be like Uhud and the space he occupies will be as wide as the distance between Makkah and Madinah.” (at-Tirmidhi) (Mishkaat al-Masaabeeh 3/103, sahih hasan)

Abu Hurayrah (ra) reported that the Prophet (saw) said: “The molar of the kaafir on the Day of Resurrection will be like Uhud, and the thickness of his skin will be seventy cubits. His upper arm will be like al-Bayda’, his thigh will be like Warqaan and the space he occupies will be like the distance between me and ar-Rabdahah” (al-Haakim and Ahmad – Silsilah al-Ahadith as-Sahihah, 4/94. al-Baydaa’ could be the name of a mountain or it may refer to the well-known city in Morocco)

This increasing of the kaafir’s body size will increase his suffering and torment. Commenting on the hadith narrated by Muslim on this subject, an-Nawawi said, “All of this is in order to intensify the suffering, and all of this is possible for Allah (swt). We must believe in it, because the truthful (Prophet) has told us about it” [Sharh an-Nawawi ‘alaa Muslim, 17/186]. Ibn Katheer in a comment on these hadith said, “So that their punishment and suffering may be more severe, as Allah (swt) the Severe in punishment says:
“...that they may taste the Penalty”. (4:46)

[Ibn Katheer, an-Nihayah, 2/139]

The Food, Drink and Clothing of the People of Hell

The food of the people of Hell is ad-Daree and az-Zaqqum, and their drink is al-Hameem, al-Ghasleen and al-Ghassaaq.

Allah (swt) says:

“No food will there be for them but a bitter Daree obnoxious thorny plant, which will neither nourish nor satisfy hunger”. (88:6-7)

ad-Daree is a thorny plant know as ash-Shubruq that grows in the Hijaaaz. Ibn ‘Abbaas said, “It is a low-growing thorny plant; when it grows tall it is called daree”. Qataadah said, “It is one of the very worst types of food” (Ibn Rajab, at-Takhweef min an-Naar, p.115). This food of the people of Hell will be of no benefit whatsoever to them, and they will not enjoy it in the least; this is one of the forms of punishment that they will suffer. Allah (swt) says:

“Verily the tree of Zaqqum will be the food of the sinful, like molten brass, it will boil in their insides, like the boiling of scalding water.” (44:43-46).

The Tree of Zaqqum is described in another aayah:

“Is that [Paradise] the better entertainment or the tree of Zaqqum [a horrible tree in Hell]? For We have truly made it [as] a trial for the wrongdoers. For it is a tree that springs out of the bottom of Hellfire, The shoots of its fruit-stalks are like the heads of devils; Truly they will eat thereof and fill their bellies therewith. Then on top of that they will be given to drink a mixture made of boiling water. Then, shall their return by to the blazing Fire of Hell”. (37:62-68)

Elsewhere in the Qur’an, Allah (swt) says:
“Then, will you truly – O you that go wrong, and treat [Truth] as Falsehood! You will surely taste of the tree of Zaqqum. Then you will fill your insides therewith, and drink boiling water on top of it. Indeed you will drink like diseased camels raging with thirst! Such will be their entertainment on the Day of Requittal!” (56:51-66)

What we may understand from these ayaat is that this tree is a repulsive tree, whose roots go deep into the bottom of Hell, and whose branches stretch forth all over. Its fruits are so ugly that they are likened to the heads of devils, so that everyone may easily understand just how ugly they are, even though they have never seen them. Although this tree is so vile and obnoxious, the people of Hell will become so hungry that they will have no choice but to eat from it until they are full. When they have filled their bellies, this food will start to churn like boiling oil, which will cause a great deal of suffering to them. At that point they will rush to drink al-Hameem, which is an extremely hot water, and they will drink it like camels that drink and drink but their thirst is never quenched because of some disease. Then it will tear their innards:

“..[they] will be given to drink, boiling water, so that it cuts up their bowels [to pieces]” (47:15)

This is the hospitality that will be offered to them on that awesome Day. May Allah (swt) protect us from this by His Grace and Mercy.

When the people of Hell eat this vile food of ad-Daree and az-Zaqqum, they will choke because of its foulness:

“Verily with Us are fetters [to bind them] and a raging Fire [to burn them], And a food that chokes and a Penalty grievous”. (73:12-13)

The food that makes people choke is the food that sticks in the throat.

The Prophet (saw) portrayed for us the ugly and terrifying nature of az-Zaqqum:

“If one drop from az-Zaqqum were to land on this world, the people of earth and all their means of sustenance would be destroyed. So how must it be for the one
who must eat it?” It was reported by at-Tirmidhi, who said, it is a sahih hasan hadith. [Mishkaat al-Masaabeeh, 3/105, narrated by Ibn ‘Abbaas]

Another kind of food that will be eaten by the people of Hell is al-Ghasleen. Allah (swt) says:

“So no friend has he here this Day, Nor has he any food except corruption [or filth] from the washing of wounds [al-Ghasleen], which none do eat but those in sin”. (69:35-37)

“Yea, such! – Then shall they taste it – a boiling fluid and a fluid dark, murky, intensely cold [ghassaaq]! And other penalties of a similar kind – to match them!” (38:57-58)

al-Ghasleen and al-Ghassaaq mean the same thing, which is the festering pus that oozes out of the skin of the people of Hell. It was suggested that it refers to the offensive discharge that flows from the private parts of adulterous women, and the decaying skin and flesh of the kuffaar. al-Qurtubee said, “It is the juice of the people of Hell” [Yaqhadhat uli al-I’tibaar, p. 86]

Allah tells us that al-Ghasleen is just one of many similarly obnoxious punishments.

The drink of the people of Hell will be al-Hameem. Allah (swt) says:

“...and if they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!” (18:29)

“...and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find great difficulty in swallowing it..” (14:16-17)

These aayaat mention four kinds of drink that the people of Hell have to endure:

(1) al-Hameem: an extremely hot water.
As Allah says: “In its midst and in the midst of the boiling hot water will they wander round!” (55:44)

This was explained as being ultra-hot water. And Allah (swt) says: “They will be given to drink from a boiling hot spring.” (88:5)

(2) al-Ghassaaq: as discussed above.

(3) al-Sadeed (pus): what flows from the flesh and skin of the Kaafir. Muslim reports from Jaabir that the Prophet (saw) said, “Anyone who drinks intoxicants will be made to drink the mud of khabaal”. They asked, “O Messenger of Allah, what is the mud of khabaal?” He said, “The sweat of the people of Hell”, or “the juice of the people of Hell”.

(4) al-Muhl: according to the hadith of Abu Sa’eed al-Khudri narrated by Ahmad and at-Tirmidhi the Prophet (saw) said:

“It is like boiling oil, and when it is brought near a person’s face, the skin of the face falls off into it”. Ibn ‘Abbaas said, “It is like very thick oil”.

Some of the sinners will be fed the burning coals of Hell as an appropriate punishment:

“Those who unjustly eat up the property of orphans, eat us a Fire into their own bellies, and they will soon be enduring a blazing Fire!” (4:10)

“Those who conceal Allah’s revelations in the Book, and purchase for them a miserable profit – swallow into themselves naught but Fire..” (2:174)

As for the dress of the people of Hell, Allah (swt) has told us that garments of fire will be tailor-made for them, as it says in the Qur’an:

“.But for those who deny [their Rabb] for them will be cut out a garment of Fire; over their heads will be poured out boiling water” (22:19)
When Ibraaheem at-Taymi recited this Aayah he used to say, “Glory be to Allah, Who has created garments out of fire” (at-Takhweef min an-Naar, p.126)

Allah (swt) says, “And you will see the sinners that Day bound together in fetters. Their garments of liquid pitch and their faces covered with Fire”. (14:49-50)

This pitch or tar is melted copper. According to a hadith narrated by Muslim from Abu Maalik al-Ash'ari, the Prophet (saw) said, “The woman who wails for the dead, if she does not repent before she dies, she will be resurrected on the Day of Resurrection, wearing a shirt of tar and a shield of scabs.” Ibn Maajah reported this with the wording, “The woman who wails over the dead, who does not repent before she dies, Allah (swt) will cut out for her a garment of tar and a shield of scabs”.

The Punishment of the People of Hell: The Intensity of the Suffering of the People of Hell

The Fire is an intense punishment, in which there are different types of torment, to escape which people would give the dearest possessions that they own:

“As for those who reject Faith, and die rejecting – never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is [in store] a penalty grievous and they will find no helpers”. (3:91)

“As to those who reject faith – if they had everything on earth and twice repeated, to give as ransom for the Penalty of the Day of Judgement, it would never be accepted of them. Theirs would be a grievous Penalty.” (5:36)

Muslim reports from Anas ibn Maalik that the Messenger of Allah (saw) said: “One of the people of Hell who found the most pleasure in the life of this world will be brought forth on the Day of Resurrection, and will be dipped into the Fire of Hell. Then he will be asked: O son of Aadam, have you ever seen anything good? Have you ever enjoyed any pleasure?” He will say, “No, by Allah (swt), O Rabb”” (Muslim, Mishkaat al-Masaabeeh, 3/102).
Just a few short moments will make the kuffaar forget all the good times and pleasure that they had enjoyed. al-Bukhaari and Muslim report from Anas ibn Maalik that the Messenger of Allah (saw) said, “On the Day of Resurrection, Allah will say to one whose punishment in the Fire is the lightest, “If you had whatever you wanted on earth, would you give it up to save yourself?” He will say, “Yes”. Allah (swt) will say, “I wanted less than that from you: when you were still in the loins of Aadam, I asked you not to associate anything in worship with Me, but you insisted on associating others in worship with Me””. (al-Bukhaari, in Kitaab ar-Raqaaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/416, See also Mishkaat al-Masaabeeh, 3/102)

The horror and intensity of the Fire will make a man lose his mind, and he would give up everything he holds dear to escape it, but he will never be able to:

“..the sinner’s desire will be: would that he could redeem himself from the Penalty of that Day by [sacrificing] his children, his wife and his brother, his kindred who sheltered him, and all, all that is on earth, so that it could deliver him. By no means! For it would be the Fire of Hell! Plucking out [his being] right to the skull”. (70:11-16)

This horrendous ongoing punishment will make the life of these evildoers one of continual sorrow and pain.

Pictures of Their Punishments

(1) The Punishment of the People of Hell Will Vary in Degree

As Hell has various levels, in some of which the torment and horror is greater than in others, so the people of Hell will be given different levels of punishment. According to a hadith narrated by Muslim and Ahmad from Samurah, the Prophet (saw) said, concerning the people of Hell:”There are some whom the Fire will take up to their ankles, others up to their knees, others up to their waists, and others up to their collarbones”. According to another report, “up to their necks” (Muslim in Kitaab al-Jannah wa Sifaat Na’imihaa, Baab Shiddat Harr an-Naar, 4/2185)
The Messenger of Allah (saw) has told us about those who will receive the lightest punishment in Hell. al-Bukhaari reports from al-Nu’maan ibn Basheer who said:

“I heard the Messenger of Allah (saw) say, “The person who will have the least punishment among the people of Hell on the Day of Resurrection will be a man under the arch of whose feet will be placed a smouldering ember, and his brains will boil because of it.”

In another report also narrated by al-Bukhaari from an-Nu’maan ibn Basheer, the Prophet (saw) said, “The person who will have the least punishment among the people of Hell on the Day of Resurrection will be a man under the arch of whose feet will be placed two smouldering embers, because of which his brains will boil like water boils in a mirjal [copper vessel] or qumqum [narrow-necked vessel].” (al-Bukhaari in Sahih, Kitaab ar-Raqaaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/417, and Muslim in his Sahih, Kitaab al-Imaan, 1/196, no. 363)

According to a report narrated from an-Nu’man ibn Basheer by Muslim, the Prophet (Saw) said: The person who will have the least punishment among the people of Hell on the Day of Resurrection is a man who will be given shoes and laces of fire, because of which his brains will boil like water in a mirjal (copper vessel). He will not think that anyone could be more severely punished than himself, yet he will be the one with the lightest punishment”. (Sahih Muslim, Kitaab al-Imaan, 1/196, no. 364; Muslim also reports from Abu Sa’eed al-Khudri in the same chapter, no. 361)

al-Bukhaari and Muslim both narrate from Abu Sa’eed al-Khudri that he heard the Messenger of Allah (saw) say, when his uncle Abu Taalib was mentioned: “Maybe my intercession will help him on the Day of Resurrection, so that he may be put in a shallow part of Hell, with fire reaching to his ankles and causing his brain to boil”. (al-Bukhaari in Kitaab ar-Riqaaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/417 and Muslim in Kitaab al-Imaan, Baab Shifa’at an-Nabi (saw), ‘Ali ibn Abi Taalib, 1/195, hadith no. 360)

Many aayaat confirm the different levels of punishment that will be given to the people of Hell:
“The hypocrites will be in the lowest depths of the Fire..” (4:145)

“.and [the Sentence will be] on the Day that Judgement will be established [it will be said to the angels]: “Cast the people of Pharaoh into the severest Penalty!” (40:46)

“Those who reject Allah and hinder [men] from the Path of Allah, for them will We add penalty to penalty, for that they used to spread mischief [or corruption]”. (16:88)

al-Qurtubi said, “This topic indicates that the kufr of the person who simply disbelieves is not like the kufr of a person who oppresses, disbelieves, rebels and disobeys. There is no doubt that the kuffaar will suffer different levels of punishment in hell, as is known from Qur’an and Sunnah. We know for certain that the punishment of those who oppressed and killed the Prophets and Muslims, and spread corruption and disbelief on earth, will not be the same as the punishment of those who simply disbelieved, but treated the Prophets and Muslims well. Do you not see Abu Taalib, how the Prophet (Saw) will bring him up to a shallow level of Hell, because he helped him, protected him and treated him well? The hadith narrated by Muslim from Samurah may be interpreted as referring to the kuffaar, as there is a hadith about Abu Taalib, or it may be interpreted as referring to those monotheists who will be punished”. (at-Tadhkirah, p. 409)

Ibn Rajab said, “Know that the different levels of punishment suffered by the people of Hell will be according to the levels of their deeds for which they entered Hell”. Then he quotes the evidence for that, such as the words of Ibn ‘Abbaas, “The punishment of those who were extreme in their disbelief and spread corruption on earth, calling others to kufr, will not be like the punishment of those who did not do such things”. Then Ibn Rajab says, “Similarly, the punishments of the monotheists in Hell will be at different levels, according to their deeds. The punishment of those who were guilty of major sins (kabaa’ir) will not be like that of those who were guilty of minor sins (saghaa’ir). The punishment may be reduced for some of them because of other good deeds, or for whatever reason Allah (swt) wills. Hence some of them may die in the Fire”. (at-Takhweef min an-Naar, p. 142-143)
(2) Roasting of the Skin

The Fire of the Almighty will burn the skin of the kuffaar. The skin is the site of sensation, where the pain of burning is felt, and for this reason, Allah (swt) will replace the burnt skin with a new one, to be burnt anew, and this will be repeated endlessly:

“Those who reject Our Signs, We shall soon cast them into the Fire. As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty. For Allah is Exalted in Power, All-Wise” (4:56)

(3) Melting

One of the kinds of torment will be the pouring of al-Hameem over their heads. al-Hameem is ultra-heated water; because of its extreme heat, it will melt their innards and everything inside:

“... then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as [their] skins”. (22:19-20)

at-Tirmidhi reported from Abu Hurayrah (ra) that the Prophet (saw) said:

“al-Hameem will be poured on their heads and will dissolve through until it reaches their sides and all their innards will drop out, until it comes out of his feet, and everything is melted, then he will be restored as he was.” He (at-Tirmidhi) said, “It is a saih ghareeb hasan hadith”. (at-Takhweef min an-Naar, p.145, Jaami’ al-Usool, 10/540)

(4) Scorching (the face).

The noblest and most dignified part of a person is the face, hence the Prophet (saw) forbade us to strike the face. One of the ways in which Allah (swt) will humiliate the people of Hell is by gathering them on their faces, blind, deaf and dumb, on the Day of Resurrection:
“..We shall gather them together prone on their faces, blind, dumb, and deaf; their abode will be Hell; everytime it shows abatement, We shall increase for them the Fierceness of the Fire”. (17:97)

Then they will be thrown on their faces in the Fire:

“And if any do evil, their faces will be thrown headlong into the Fire; “Do you receive a reward other than that which you have earned by your deeds?” (27:90)

The Fire will burn and cover their faces forever, with no barrier between them and it:

“If only the unbelievers knew [the time] when they will not be able to ward off the Fire from their faces, nor yet from their backs, and [when] no help can reach them!” (21:39)

“The Fire will burn their faces and they will therein grin, with their lips displaced” (23:104)

“Their garments of liquid pitch, and their faces covered with fire”. (14:50)

“Is then one who has to fear the brunt of the penalty on the Day of Judgement [and receive it on] his face, [like one guarded therefrom]?” (39:24)

Look at this horrific scene that makes one shudder!

“The Day that their faces will be turned upside down in the Fire, they will say, “Woe to us! Would that we had obeyed Allah and obeyed the Messenger.” (33:66)

Do you not see that just as meat and fish are turned over when they are cooked, so their faces will be turned over in the Fire of Hell. We seek refuge with Allah (swt) from the punishment of the people of Hell.

(5) Dragging
Another of the painful torments that the Kuffaar will suffer is being dragged on their faces into Hell:

“Truly those in sin are the ones straying in mind, and mad. The Day they will be dragged through the Fire on their faces [they will hear]: “Taste the touch of Hell.” (54:47-48)

Their pain at being dragged will be increased by the fact that they will be tied up in chains and fetters:

“…But soon shall they know – when the yokes [shall be] round their necks, and the chains, they shall be dragged along, in the boiling fetid fluid, then shall they be burned”. (40:70-72)

Qataadah said, “They will be dragged once in the Fire, and once in al-Hameem.” (Ibn Rajab, at-Takhweef min an-Naar, p.147)

(6) Blackening of the faces.

Allah (swt) will blacken the faces of the people of Hell in the Hereafter:

“On the Day when some faces will be [lit up with] white and some faces will be [in the gloom of] black; to those who faces will be black [it will be said]: “Did you reject Faith after accepting it? Taste then the Penalty for rejecting Faith”. (3:106)

This is intense blackness, as if the darkness of night had covered their faces

“But those who have earned evil will have a reward of like evil, and ignominy will cover their faces. No defender will they have from [the wrath of] Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are Companions [or dwellers] of the Fire, they will abide therein [for aye!]” (10:27)

(7) The Fire Will Surround the Kuffaar
The people of Hell are the Kuffaar whose sins and disobedience surround them, leaving no hasanah for them. Allah (swt) said, in response to the Jews who claimed that the Fire would only touch them for a certain length of time:

“Nay, those who seek gain in evil and are girt round by their sins – they are companions [or dwellers] of the Fire; therein shall they abide [forever]” (2:81)

No one will be in such a state unless he is a kaafir and a mushrik. Siddeeq Hasan Khan says, “What is referred to here by evil deeds is a certain type of deed, the reasons for which should be overwhelming, with no way out or means of achieving hasanah. Eternity in Hell is for the kuffaar and mushrikeen, so evil and sin in this aayah has to be interpreted as meaning kufr and shirk. Thus the arguments of the Mu’tazilah and Khawaarij are shown to be false by the proven mutawaatir reports that state that the sinners among the monotheists will eventually be brought forth from Hell.”

Sins and evil deeds surround the Kuffaar like a bracelet around the wrist, so their punishment should fit their crimes. Hence the Fire will surround the Kuffaar on all sides, as Allah (swt) says:

“There will be a bed of Hell [Fire] and over them coverings [of Hellfire]” (7:41)

The “bed” is what comes under them, and the “coverings” are what come over them. What is meant is that fires will surround them from above and below, as Allah (swt) says:

“On the Day when the torment [Hellfire] shall cover them from above them and from underneath their feet” (29:55)

“They shall have coverings of Fire above them, and coverings of Fire beneath them”. (39:16)

Some of the Salaf interpreted the “Bed” (al-Mihaad) as meaning a mattress and the “cover” (al-Ghawaash) as being a blanket (Tafseer Ibn Katheer, 3/168)
The “surrounding” may be interpreted in another way, which is that Hell will have a wall to surround the kuffaar so that they will never be able to get out or escape form it, as Allah (swt) says:

“..Verily We have prepared for the wrongdoers a Fire whose [smoke and flames] like the walls and roof of a tent, will hem them in; If they implore relief, they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!” (18:29)

(8) The Fire Will Leap Up Over Their Hearts

We have already explained that the physical bodies of the people of Hell will be made huge in size. In spite of that, the Fire will penetrate their bodies until it reaches their innermost depths:

“Soon will I cast him into Hellfire! And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone, Darkening and changing the colour of man!” (74:26-29)

Some of the Salaf said concerning the phrase, “naught does it leave alone” that it meant, “it eats bones and flesh and brains and does not leave anything untouched” (Ibn Rajab, at-Takhweef min an-Naar, p.146)

Allah (swt) says: “By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to you what that which Breaks to Pieces is? [It is] the Fire of the [wrath of] Allah, kindled [to a blaze], that which mourns [right] to the hearts”. (104:4-6)

Muhammad ibn Ka’b al-Qurtubeef said, “The Fire eats into him until it reaches his heart, then his body will be created anew. It was reported that when Thaabit al-Bananee read this aayah, he said, “The Fire will burn them until it reaches their hearts, while they are still alive; this is how great their suffering is!” Then he wept.” (at-Takhweef min an-Naar, p.146)

(9) Their entrails will be spilled out in the Fire
al-Bukhaari and Muslim report from Usaamah ibn Zayd that the Prophet (saw) said: “A man will be brought forth on the Day of Resurrection and thrown into the Fire. Then his entrails will be spilled out into the Fire, and he will be forced to walk around and around like a donkey in a treadmill. The people of Hell will gather around him and say, “O So-and-so, what is wrong with you? Did you not enjoin us to do good and forbid us to do evil?” He will say, “I used to order you to do good, but I did not do it, and I used to forbid you to do evil, but I used to do it.” Then he will walk around and around like a donkey in a treadmill” (al-Bukhaari and Muslim, Mishkat al-Masaabeh, 2/642, hadith no. 5139)

One of the people whose entrails will be spilled out in Hell is ‘Amr ibn Lahay who was the first to change the religion of the Arabs. The Prophet (saw) saw him dragging his own entrails in Hell. Muslim reports from Jaabir ibn Abdullaah that the Prophet (saw) said, “I saw ‘Amr ibn ‘Aamir al-Khuza’ee dragging his own entrails in Hell, and he was the first one to introduce as-Saa’ibah (a she-camel turned loose for free pasture for the sake of idols, upon which nothing was allowed to be carried”). (Mishkat al-Masaabeh, 2/642)

(10) The Chains, Fetters and Hammers of the People of Hell

Allah (swt) has promised that the people of Hell will have chains fetters and hammers in the Fire:

“For the Rejecters We have prepared iron chains, yokes and a blazing Fire”. (76:4)

“With Us are fetters [to bind them] and a Fire [to burn them] and a food that chokes, and a penalty grievous”. (73:12-13)

The yokes will be placed around their necks:

“...We shall put yokes on the necks of the unbelievers. It would only be a requital for their ill [or evil] deeds”. (34:33)

“When yokes [shall be] round their necks, and the chains, they shall be dragged along.” (40:71)
The chains or fetters are something with which Allah (swt) will punish them:

“With Us are fetters...” (73:12)

The chains are another kind of punishment, with which the wrongdoers will be tied up, just as criminals are chained up in this world. See how the Qur’an describes them:

“The stern command will say, “Seize him and bind him, and burn him in the blazing Fire, further, make him march in a chain, whereof the length is seventy cubits”. (69:30-32)

Allah (swt) has promised the people of Hell hooked rods of iron which are like hammers with which the evildoers will be beaten when they try to escape from the Fire, and they will be thrown ever deeper into Hell:

“And for them are hooked rods of iron [to punish them]. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and [it will be] said to them: “taste the torment of burning!” (22:21-22)

(11) They will be accompanied by their objects of worship and their devils in Hell

The Kuffaar and Mushrikeen used to glorify the false deities that they worshipped instead of Allah (swt); they would defend them and give of themselves and their wealth in their worshipping. On the Day of Resurrection, Allah (swt) will cause those deities that they used to worship instead of Him to enter the Fire, as a source of humiliation and shame for them, so that they will know that they were misled and that they worshipped something that has no power either to benefit them or to harm them:

“Verily, you [disbelievers] and the [false] gods that you worship besides Allah are [but] fuel for Hell! To it will you [surely] come! If these had been gods, they would not have got there! But each one will abide therein.” (21:98-99)

Ibn Rajab says, “Because the Kuffaar worship their gods instead of Allah (swt) and believe that they will intercede for them with Allah (swt) and will bring them
closer to Him, they will be punished by having these gods in Hell with them as a source of humiliation and shame, and to make them feel deep sorrow and regret. Because when a punishment is accompanied by the thing that was the reason for the punishment, the pain and sorrow becomes more intense.” (at-Takhweef min an-Naar, p.105)

For this reason the sun and moon will be thrown into Hell, and will be fuel for it, to punish those wrongdoers who used to worship them instead of Allah. As the hadith says, “The sun and moon will be rolled up in Hell”. (al-Bayhaqi in Shu’ab al-Imaan, and al-Bazzar, al-Isma’eelee and al-Khattabee, see Silsilat al-Hadith as-Saheehah, 1/32)

al-Qurtubee says, “They will be placed in Hell, because they were worshipped instead of Allah (swt). It is not a punishment for them, because they are inanimate, but that will be done in order to increase the sorrow and shame of the Kaafireen. This is what was said by some of the scholars.” (al-Qurtubee, at-Tadhkirah, p.392)

For the same reason, the Kuffaar and their devils will be gathered together, so as to make the punishment more intense:

“And if anyone withdraws himself from the remembrance of [Allah] All-Gracious, We appoint for him an evil one to be an intimate companion to him. Such evil ones really hinder them from the Path, but they think that they are being guided aright! At length, when [such a one] comes to Us, he says, [to his evil companion], “Would that between me and you were the distance of east and west”. Ah, evil is the companion indeed! When you have done wrong, it will avail you nothing, that Day that you shall be partners in punishment”. (43:36-39)

(12) Their sorrow, regret and supplications

When the Kuffaar see Hell, they will be filled with intense regret, at a time when regret will be of no avail:
“...they would declare [their] repentance when they see the penalty but the judgement between them will be with justice, and no wrong will be done unto them.” (10:54)

When the Kuffaar looks at the record of his deeds, and sees his kufr and shirk, for which he deserves eternal Hell, he will pray for oblivion and death:

“But he who is given his Record behind his back, soon will he cry for perdition, and he will enter a blazing Fire”. (84:10-12)

They will repeat their prayer for oblivion when they are thrown into the Fire and its heat touches them:

“And when they are cast, bound together, into a constricted place therein, they will plead for destruction there and then! This Day plead not for a single destruction: plead for destruction oft-repeated”. (25:13-14)

Their screams will grow louder and more desperate and they will call on their Rabb, hoping that He (swt) will take them out of the Fire:

“Therein will they cry aloud [for assistance]: “Our Rabb! Bring us out, we shall work righteousness, not the [deeds] we used to do.” (35:37)

At that time, they will come to realise the error and foolishness of their kufr:

“They will further say: “Had we but listened or used our intelligence we would not [now] be among the companions of the blazing Fire”. (67:10)

“They will say, “Our Rabb! Twice have You made us without life and twice have you given us life! Now we have recognised our sins: Is there any way out [of this]?” (40:11)

But their prayer will be harshly refused, and they will be answered as animals deserve to be answered:
“They will say, “Our Rabb! Our misfortune overwhelmed us, and we became a people astray. Our Rabb! Bring us out of this; if ever we return [to evil] then shall we be wrongdoers indeed!” He [Allah] will say, “Be driven into it with ignominy! And speak not to Me!” (23:106-108)

The promise will come true, and they will reach a destination where no prayer will benefit them and there will be no hope:

“If only you could see when the guilty ones will bend low their heads before their Rabb [saying], “Our Rabb! We have seen and we have heard; now then send us back [to the world], we will work righteousness for we do indeed [now] believe”. If We had so willed, surely We could certainly have brought every soul its true guidance, but the Word from Me will come true: I will fill Hell with jinns and men all together. Taste you then – for you forgot the Meeting of this Day of yours, and We too will forget you – taste the penalty of eternity for your [evil] deeds!” (32:12-14)

After that the people of Hell will call upon the keepers of Hell: “Pray to your Rabb to lighten us the penalty for a day [at least]! They will say, “Did there not come to you your Messengers with clear signs?” They will say, “Yes”. They will reply, “Then pray [as you like]! But the prayer of those without faith is nothing but [futile wandering] in [mazes of] error”. (40:49-50)

Then they will ask for intercession so that their Rabb might annihilate them:

“And they will cry, “O Malik [Guard of Hell]! Would that your Rabb put an end to us”. He will say, “Nay, but you shall abide”” (43:77)

Everything they ask for will be refused. There will be no coming out of the Fire, no reduction in the torment, and no oblivion. Rather it is ongoing, eternal punishment, and at that time they will be told:

“...and whether you are patient of it, or impatient of it, it is all the same. You are only being requited for what you used to do.” (52:16)

Then their wailing will increase, and they will weep for a long time:
“Let them laugh a little: much will they weep: a recompense for the [evil] that they do”. (9:82)

They will weep until no tears are left, then they will weep blood, and their tears will leave traces on their faces like the channels cut into rock by water. In al-Mustadrak by al-Haakim there is a report from ‘Abdullaah ibn Qays that the Messenger of Allah (saw) said: “The people of Hell will weep so much that if ships were placed in their tears, they would float, and they will weep blood – meaning, instead of tears”

Anas ibn Maalik reported that the Prophet (saw) said: “The people of Hell will be made to weep, and they will weep until they have no tears left. Then they will weep blood until they have as it were channels in their faces, if ships were put in them, they would float”. (1)

Those evildoers lost their own souls and their families when they preferred kufr to eemaan. Listen to the wailing and cries when they are punished:

“The Day when their faces will be turned upside down in the Fire, they will say, “Woe to us! Would that we had obeyed Allah and obeyed the Messenger!” And they would say, “Our Rabb, verily we obeyed our chiefs and our great ones, and they misled us from the (right) Path. Our Rabb, give them double penalty and curse them with a very great curse!” (33:66-68)

Listen to how Allah (swt) described their condition [we seek refuge with Allah (swt) from that]:

“As for those who are wretched, they will be in the fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and earth endure, except as your Rabb wills..” (11:106-107)

az-Zajjaj said, “The high tone (az-Zafer) is because of the intensity of their groaning and it is very high. It was suggested that az-Zafer means the panting of the breath in the chest due to extreme fear, so that the ribs become swollen. The “low tone” (ash-Shaheeq) is a long drawn-out breath, or an intake of breath; in either case it is an indication of the great extent of their grief and anguish. Their
situation is likened to that of the one whose heart was overwhelmed by heat and whose soul was surrounded by it. al-Layth said, “az-Zafeer means that a man will take deep breaths because of his intense grief, and ash-Shaheeq refers to his exhaling” (Siddeeq Hasan Khan, Yaqadhat uli al-I’tibaar p.72)

(1) Sheikh Naasir ud-Deen al-Albaani narrated these two hadiths in Silsilat al-Hadith as-Saheehah, 4/245, no. 1679 and attributed the first hadith to al-Haakim in al-Mustadrak. al-Haakim said “It is a hadith whose isnaad is saheeh”. ad-Dhahabi agreed with him. Sheikh Naasir said, “He should have added: according to the conditions of al-Bukhaari and Muslim. All the men of its isnaad are men who narrated the hadith they (al-Bukhaari and Muslim) recorded. He mentioned that one of them, Abul-Nu’man, whose nickname was ‘Aarim had become confused. Sheikh Naasir quoted the second hadith in support of the first, and attributed it to Ibn Maajah, and Ibn Abi-Dunya; Yazeed al-Raqqas one of the narrators, is da’eef, but the rest of the narrators are those from whom al-Bukhaari and Muslim narrated.

How to Save Oneself From the Fire

As it is kufr that will condemn a person to eternal Hell, the way to be saved from Hell is through eemaan and righteous deeds. So the Muslims pray to their Rabb with faith to save them from the Fire:

“Those who say, “Our Rabb! We have indeed believed, forgive us then, our sins and save us from the agony of the Fire”. (3:16)

“...Our Rabb! Not for naught have You created [all] this, glory to You! Give us salvation from the torment of the Fire. Our Rabb! Any whom You admit to the Fire, truly You cover with shame, and never will wrongdoers find any helpers. Our Rabb! We have heard the call of one calling [us] to faith: “Believe in your Rabb,” and we have believed. Our Rabb! Forgive us our sins and blot out from us our inequities, and take to Yourself our souls in the company of the righteous [al-Abraar]. Our Rabb! Grant us what You did promise unto us through Your Messengers and save us from shame on the Day of Judgement, for You never break Your Promise”. (3:191-194)
Many hadiths speak in detail about this matter and describe the deeds that will protect one from the Fire, for example, love of Allah (swt). In al-Haakim’s al-Mustadrak, and Ahmad’s al-Musnad, a report from Anas ibn Maalik (ra) states, “The Messenger of Allah (saw) said, “By Allah (swt), Allah will never thrown one whom He loves into the Fire” (sahih, See Sahih al-Jaami’ 6/104)

Fasting is also a source of protection from the Fire, as Ahmad reports in al-Musnad and al-Bayhaqi in Shu’ab al-Imaan, with a hasan isnaad from Jaabir ibn ‘Abdullaah: “The Prophet (saw) said, “Allah (swt) says, “Fasting is a shield with which one may protect oneself from the Fire”. (Sahih al-Jaami, 4/114)

In Shu’ab al-Imaan, al-Bayhaqi reports from ‘Uthmaan ibn Abil-Aas that the Prophet (saw) said, “Fasting is a shield from the punishment of Allah (swt)” It was reported by Ahmad, an-Nasaa’ee, Ibn Maajah and Ibn Khuzaymah and its isnaad is saheeh (Sahih al-Jaami’ 3/264).

If fasting is accomplished at the time of jihaad against the enemy, then that is a great victory, as it was reported from Abu Sa’eed al-Khudree that the Messenger of Allah (saw) said: “Whoever fasts for one day when he is engaged in jihaad for the sake of Allah, Allah will remove him [lit. his face] seventy years distance from the Fire”. (Ahmad, al-Bukhaari, Muslim, at-Tirmidhi and an-Nasaa’ee – Sahih al-Jaami’ 5/310)

Other means of salvation from the Fire are fear of Allah and jihaad for His sake:

“But for him who fears the standing before his Rabb, there will be two gardens [ie in Paradise]” (55:46)

at-Tirmidhi and an-Nasaa’ee reported from Abu Hurayrah (ra) that the Messenger of Allah(saw) said: “No one who weeps out of fear of Allah will enter Hell until the milk goes back into the breast [i.e. never] and a man will never have both the dust from fighting in the way of Allah (swt) and the smoke of Hell”. (Mishkaat al-Masaabeeh, 2/356, no. 3828, isnaad is sahih)
al-Bukhaari reports from Abu ‘Abs that the Messenger of Allah (saw) said, “No two feet that get dusty for the sake of Allah (swt) will never meet in the Fire of Hell”. (Mishkaat al-Masaabeeh, 2/349, no. 3794)

Muslim reports from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, “A Kaafir and the one who kills him will never meet in the Fire of Hell.” (Mishkaat al-Masaabeeh, 2/349, no. 3795)

We may also be shielded from the Fire by seeking protection with Allah from it:

“Those who say, “our Rabb! Avert from us the wrath of Hell, for its wrath is indeed an affliction grievous.” Evil indeed is it as an abode and as a place to rest in”. (25:64-65)

Ahmad, Ibn Maajah, Ibn Hibbaan, and al-Haakim report with a sahih isnaad from Anas, that the Messenger of Allah (saw) said, “No one asks Allah (swt)) for Paradise three times, but Paradise will say, “O Allah (swt) admit him to Paradise”. And no Muslim asks Allah for protection from Hell three times, but Hell will say, “O Allah save him from me”” (Sahih al-Jaami, 5/145, no.5506)

al-Bukhaari and Muslim report from Abu Hurayrah (ra) that when the Prophet (saw) was discussing the angels who seek out gatherings of dhikr he said, “Allah (swt) asks them and He knows best, “What are they seeking protection from?” They tell Him, “From the Fire”. He asks, “And have they seen it.” They say, “No, by Allah, O Rabb, They have not seen it.” He says, “How would it be if they had seen it?” They say, “They would be even more afraid and anxious to escape it”. He (swt) says, “Bear witness that I have forgiven them”. (Sahih al-Jaami’, 2/233, no. 2169)

Paradise: the Eternal Abode

Paradise is the tremendous reward which Allah (swt) has prepared for His beloved (awliyaa) and those who obey Him. It is complete joy and pleasure, where nothing is lacking and nothing can disturb its purity. What Allah (swt) and His Messenger have told us about it makes our heads spin because our minds are not able to comprehend the greatness of such blessings.
Listen to the words of Allah (swt) in this hadith qudsi:

“I have prepared for My righteous slaves that which no eye has seen, no ear has heard and has never crossed the mind of any human being”.

Then the Prophet (saw) said, “Recite, if you wish: “No person knows what is kept hidden for them of joy as a reward for what they used to do”. (32:17)

The joys of Paradise are far greater than the pleasures of this world, which pale into insignificance in comparison. al-Bukhaari reports from Sahl ibn Sa’d as-Sa’idee that the Messenger of Allah (saw) said: “A space the size of a whip in Paradise is better than this world and all that is in it”. (Fath al-Baari, 6/319, an-Nawawi’s commentary on Muslim 17/166)

Because admittance to Paradise and salvation from the Fire are according to Allah’s will and judgement, it is a great victory and tremendous success, as Allah (swt) says:

“Only he who is saved far from the Fire and admitted to the Garden, will have indeed attained the object of life [or: been successful]” (3:185)

“Allah has promised to believers – men and women – Gardens under which rivers flow, to dwell therein [forever], and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah. That is the supreme felicity [or success]”. (9:72)

“...and those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing underneath, to abide therein [forever] and that will be the supreme achievement”. (4:13)

Admittance to Paradise

There is no doubt that the joy of the believers will be incomparable when they are led, group by honourable group, to the blessed Gardens of Paradise.
When they reach Paradise its gates will be opened for them, and they will be welcomed by noble angels congratulating them on their safe arrival after suffering so much hardship and witnessing so much horror:

“And those who feared their Rabb will be led to the garden in crowds, until, behold, they arrive there; its gates will be opened and its keepers will say “Peace be upon you! Well have you done! Enter here, to dwell therein”. (39:73)

In other words, your words, thoughts and deeds were good so your hearts and souls became pure and for that you deserve Paradise.

The Believers Will Be Purified Before They Enter Paradise

After the Believers have passed over as-Siraat (the bridge over Hell), they will be kept on a bridge between Paradise and Hell, where they will be purified by means of their settling any wrongs that existed between any of them in this world. Then when they enter paradise they will be pure and clean, none of them bearing any ill-will towards another or demanding anything of another. al-Bukhaari reported from Abu Sa’eed al-Khudri (ra) that the Messenger of Allah (saw) said:

“The believers will be saved from the Fire then they will be kept on a bridge between Paradise and Hell. They will settle their accounts with one another for any wrongs that existed between them in this world, until they are purified and cleansed, and will be permitted to enter Paradise. By the One in Whose hand is the soul of Muhammad, each of them will know his dwelling in Paradise better than he knew his dwelling in this world”. (Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab al-Qisas Yawm al-Qiyamah, Fath al-Baari, 11/395)

Our Prophet (saw) will be the first to ask for the gates of paradise to be opened, after Aadam, the father of mankind, and all the other great Prophets refuse this task.

The First People to Enter Paradise

The first of mankind to enter Paradise will be our Prophet Muhammad (saw) and the first nation to enter Paradise will be his ummah. The first member of this ummah to enter will be Abu Bakr as-Siddiq (ra).
Ibn Katheer quotes a number of Hadith [an-Nihayah, 2/213] that state this such as the report of Muslim from Anas (ra) according to which the Messenger of Allah (saw) said, “I will be the first one to knock at the gates of Paradise”.

Muslim also reported from Anas that the Messenger of Allah (saw) said: “I will come to the gates of paradise and ask for it to be opened. The gatekeeper will ask, “Who are you?” I will say, “Muhammad”. The gatekeeper will say, “I was ordered not to open the gate for anyone else before you””.

al-Bukhaari, Muslim and an-Nasaa’ee report from Abu Hurayrah (ra) that the Prophet (saw) said: “We are the last, but we will be the first on the Day of Resurrection. We will be the first of mankind to enter Paradise”.

Abu Dawood reports from Abu Hurayrah (ra) that the Prophet (saw) said, “Jibreel came to me, and showed me the gate of Paradise through which my ummah will enter”. Abu Bakr said, “O Messenger of Allah (saw), would that I had been with you to see it!”. The Messenger of Allah (saw) “But you, O Abu Bakr, will be the first of my ummah to enter Paradise”.

Those Who Will Enter Paradise Without Being Called to Account

The first group of this ummah who will enter Paradise will be those who were pre-eminent in their imaan, taqwaa, righteous deeds and adherence to the true religion. They will enter Paradise in one rank: the first of them will not enter until the last of them enters, and they will be as beautiful as the full moon.

Al-Bukhaari reports from Abu Hurayrah (ra) that the Messenger of Allah (saw) said:

“The first group to enter Paradise will be as beautiful as the full moon. They will not spit, blow their noses or excrete. Their vessels will be fo gold, their combs of gold and silver, their incense o aloe, and their sweat of musk. Each of them will have two wives, the marrow of whose leg-bones will be visible through their flesh because of their extreme beauty. There will be no differences or hatred among them (the people of Paradise); their hearts will be as one, and they will glorify
Allah (swt) morning and evening”. (Kitaab Bid’ al-Khalq, Baab Ma Jaa’ fi Sifaat al-Jannah, Fath al-Baari, 6/318; Muslim, at-Tirmidhi)

al-Bukhaari reports from Sahl ibn Sa’d (ra) that the Messenger of Allah (saw) said: “Seventy thousand – or seven hundred thousand – of my ummah will enter Paradise; the first of them will not enter until the last of them does so, and their faces will look like the full moon”. (Fath al-Baari, 6/319)

It is true that with each one of these seventy, Allah (swt) will give His Prophet seventy thousand. Ahmad reports with a saheeh isnaad from Abu Bakr (ra) that the Messenger of Allah (saw) said:

“I have been given seventy thousand of my ummah, who will enter Paradise without being called to account. Their faces will be like the full moon, and their hearts will be as one. I asked my Rabb, may He be glorified, for more, and He gave me, along with each of them, seventy thousand more”. (Saheeh al-Jaami’, 1/350, no. 1068)

Ahmad, at-Tirmidhi, and Ibn Hibbaan report with a saheeh isnaad from Abu Umaamah that the Messenger of Allah (saw) said, “My Rabb promised me that seventy thousand of my ummah would enter Paradise without being called to account and without being punished, and with each one will be seventy thousand, and three handfuls of people picked up by my Rabb [i.e. it will be a great number]”. (Saheeh al-Jaami’ 6/108, no. 2988).

The Prophet (saw) described the characteristics of these seventy thousand.

al-Bukhaari reports from Ibn ‘Abbaas that the Prophet (saw) said, “I was shown the nations, and I saw a Prophet pass by with a group of his people, and another with a band of his people, another with only ten, another with five, and another on his own (with no followers). Then I looked and saw a large crowd of people. I asked, “O Jibreel, are these my ummah?” He said, “No, but look at the horizon.” So I looked, and saw a huge multitude of people. Jibreel said, “These are your ummah, and those seventy thousand in front will not be called to account or punished.” I asked, “Why?” He said, “They did not treat themselves with branding (cauterisation) or with ruqyaa (charms) and they did not see evil omens
in things (i.e they were not superstitious): they put their trust only in their Rabb”. ‘Ukaasha ibn Mihsan stood up and said, “Pray to Allah (swt) to make me one of them”. The Prophet (saw) said, “O Allah (swt) make him one of them”. Then another man stood up and said, “Ask Allah (swt) to make me one of them”. The Prophet (saw) said, ‘Ukaasha has preceded you”. (Saheeh al-Bukhaari, Kitaab ar-Riqaaq, Baab Yadhkul al-Jannah Sab’un Alfan bi Ghayri Hisaab, Fath al-Baari, 11/405)

These may be the ones whom Allah (swt) has called al-Muqarraboon (those nearest to Allah swt):

“And those foremost [in faith] will be foremost [in the Hereafter]. These will be those nearest to Allah [al-Muqarraboon], in the Gardens of Bliss”. (56:10-12)

More of them will come from the early generations than from the later generations:

“A multitude of those [foremost] will be from the first generations [who embraced Islaam], and a few of those [foremost] will be from the later generations”. (56:13-14)

The Poor Will Enter Jannah Ahead of the Rich

Muslim reports from ‘Abdullaah ibn ‘Amr (ra) that the Messenger of Allah (saw) said “The poor of the Muhajireen will enter Paradise forty years ahead of the rich”. (Mishkaat al-Masaabeeh, 2/663, no. 5235)

at-Tirmidhi reported from Abu Sa’eed, and Ahmad, at-Tirmidhi and Ibn Maajah reported from Abu Hurayrah, that the Messenger of Allah (saw) said: “The poor of the Muhajireen will enter Paradise five hundred years ahead of the rich of the Muhajireen” (Saheeh al-Jaami’ 4/90, no.4104).

Elsewhere the Prophet (saw) explained that these are the people who have nothing to be brought account for, and this is in addition to their jihaad and virtue. al-Haakim reported from ‘Abdullaah ibn ‘Amr that the Messenger of Allah (saw) said, “Do you know who will be the first of my ummah to enter Paradise?” I said, “Allah and His Messenger know best”. He said, “The poor of the
Muhajireen. They will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeepers will say to them, “Have you been brought to account?” They will say, “What do we need to be brought to account for? We were carrying our swords and fighting for the sake of Allah (swt) until we died.” Then the gates will be opened for them and they will stay there for forty years before anyone else enters”. (Silsilah al-Hadith as-Saheehah, 2/532, no. 853, al-Haakim said it is sahih according to the conditions of al-Bukhaari and Muslim).

al-Bukhaari reports from Usaamah ibn Zayd that the Prophet (saw) said, “I stood by the gate of Paradise and saw that the majority of those who entered were the poor and wretched. The rich [Muslims] were detained while the people of Hell were ordered to be taken to Hell”. (Sahih al-Bukhaari, Kitaab ar-Riqaaq, BAab Sifaat al-Jannah, wan-Naar, Fath al-Baari, 2/345)

Some of the hadith quoted above stated that the poor will enter Paradise forty years ahead of other people while others state that the difference will be five hundred years. The two statements may be reconciled by pointing out that the poor are not all alike, neither are the rich. As al-Qurtubee suggested (at-Tadhkirah, p.470) the poor vary in the strength of their imaan and their achievements, and the same applies to the rich. If we think in terms of the first of the poor and the last of the rich to enter Paradise then the time-span will be five hundred years, but if we are thinking of the last of the poor and the first of the rich, then the time span is forty years. And Allah knows best.” (Ibn Katheer, an-Nihaayah, 2/345)

The First Three to Enter Jannah

at-Tirmidhi reported with a hasan isnaad from Abu Hurayrah that the Prophet (saw) said:

“I was shown the first three to enter Paradise: the Shaheed (the martyr); the one who is chaste and proud; and the slave who worships Allah (swt) with devotion and is faithful and sincere towards his master” (Jaami’ al-Usool, 10/535, attributed to Ahmad, al-Haakim and al-Bayhaqi)
The Sinners Among the Believers Will Enter Paradise

(i) They will be brought forth from Hell and will enter Paradise by means of intercession.

Muslim reports from Abu Sa’eed that the Messenger of Allah (saw) said:

“The people of Hell will remain there, never dying, and never living. But there are people who will enter Hell because of their sins, and will be killed therein, so that they become like coals. Permission will be granted for intercession to be made, and they will be brought forth in groups and spread on rivers of Paradise, and it will be said, “O people of Paradise, pour water on them. Then they will grow like seeds in the silt left by a flood”. [Muslim, Kitaab al-Imaan, Baab as-Shafa’ah wa Ikhraaj al-Muwahiddin min an-Naar, 1/172]

Muslim also reports from Jaabir ibn ‘Abdullaah that the Messenger of Allah (saw) said, “Some people will be brought out of the Fire, having been burnt all over except for their faces, and they will enter Paradise”. [Muslim, Kitaab al-Imaan, Baab adna Ahl al-Jannah Manzilatan, 1/178]

The people of Paradise will call these people who are brought out of Hell and admitted to Paradise, al-Jahannamiyyoon. al-Bukhaari reports from ‘Imraan ibn Husayn (ra) that the Prophet (saw) said, “Some people will be brought out of Hell through the intercession of Muhammad (saw). They will enter Paradise and will be known as al-Jahannamiyyoon.” [Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/418. They are also mentioned in a hadith narrated from Jaabir by Muslim, 1/179 and al-Bukhaari from Anas, Fath al-Baari 11/416]

According to another sahih hadith narrated by Jaabir: “The Prophet (saw) said, “They will be brought out of the Fire through intercession, as if they are tha’areer”. I asked, “What are tha’areer?” He said, “Daghabis [snake cucumbers]”’. [al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaah al-Jannah wan-Naar, Fath al-Baari, 11/416]
Muslim reports a lengthy hadith from Abu Hurayrah, in which the Prophet (saw) describes the Hereafter, and in which he says: “...When Allah (swt) has finished judging mankind, and wants to bring whomever He wills out of Hell by His Mercy, He will order angels to bring forth those upon who He wishes to bestow His mercy of the people who never associated anything in worship with Allah (swt), and who said, “Laa ilaaha illaah Allah”. The angels will recognise them in Hell, and will known them by the mark of sujood on their foreheads. The Fire will consume all of a man except the mark of sujood which Allah (swt) has forbidden the Fire to consume. They will be brought forth, having been burned in the Fire, the water of life will be poured on then, and they will grow like seeds left by still after a flood”. [Saheeh Muslim, Kitaab al-Imaan, Baab ar-Ru’yah, 1/299, no. 182]

It was reported in more than one hadith that Allah (swt) will bring forth from hell whoever has a dinaar’s weight of faith in his heart, or even half a dinaar’s weight or an atom’s weight. Moreover, people will be brought forth who never did any good deeds at all. Abu Sa’eed al-Khudri reported that the Messenger of Allah (saw) said, “Allah (swt) will admit the people of Paradise to Paradise and He will admit whomsoever He will by His Mercy. And He will admit the people of Hell to Hell, then He will say, “Look for anyone who has the weight of a mustard seed of faith in his heart, and bring him out””. [Saheeh Muslim, Kitaab al-Imaan, Baab Ithbat ash-Shafa’ah wa Ikhraaj al-Muwwahhadeen, 1/172]

One of the reports about Hell is the hadeeth narrated by Jaabir ibn ‘Abdullaah (ra) concerning entering Hellfire:

“Then intercession will be permitted and they will interceded until whoever says Laa ilaaha illaah Allah and has a barley grain’s worth of goodness in his heart will be brought forth. They will be made to stand in the courtyard of paradise and the people of Paradise will start to pour water over them, until they begin to grow like seeds left by silt after a flood. All traces of the Fire will disappear, then he [the person who was brought out of Hell] will keep asking until he is given the equivalent of this world and ten times more”. [Sahih Muslim, Baab adna Ahl al-Jannah Manzilatan, 1/178]

Anas ibn Maalik reported that the Prophet (saw) said: “Whoever says Laa ilaaha illaa Allah and has a barely grain’s weight of goodness in his heart will be brought
out of the Fire. Then whoever says, “Laa ilaaha illaa Allah” and has a wheat grains weight of goodness in his heart will be brought out of the Fire. Then whoever says, Laa Ilaaha illaa Allah and has an atom’s-weight of goodness in his heart will be brought out of the Fire”. [Sahih Muslim, Kitaab al-Imaan, Baab adna Ahl al-Jannah Manzilatan, 1/182]

There are many hadiths that discuss this matter.

(ii) Opinions of different groups on intercession.

The Khawaarij and Mu’tazilah deny that there will be any intercession to protect those who are guilty of major sins and have been ordered to enter Hell from doing so, or to bring forth those who have already entered.

al-Qurtubee said, “This intercession was denied by the innovators, Khawaarij and Mu’tazilah. Their denial is based on their corrupt principles, which are based on what they saw as rational thinking”. [1]

These reprehensible ideas which go against the muttawaatir sahih hadith, emerged while the Sahabah were still alive. Muslim reports in his sahih from Yazeed al-Faqeer, who says: “I was infatuated with one of the ideas of the Khawaarij, so a large group of us went out, intending to go for Hajj and then go out to fight the people. We came to Madinah, where we found Jaabir ibn ‘Abdullaah sitting by a pillar, narrated hadith to the people. When he mentioned al-Jahannamiyyoon, I said, “O Companion of the Messenger of Allah, what is this that you are narrating, when Allah (swt) says: “And who You admit to the Fire, truly You cover with shame.” [3:192] and “….everytime they wish to get away therefrom, they will be put back thereto..” [32:20] So what is it that you are saying?” He said, “Have you read the Qur’an?” I said, “Yes.” He asked, “Have you heard about the [exalted] position of Muhammad [i.e. the position to which Allah swt would raise him]?” I said, “Yes”. He said, “That is the honoured position of Muhammad by which Allah (swt) will bring out whosoever He wishes to bring out”. Then he described as-Siraat [the bridge over Hell] and the passing of the people over it, then said, “I am afraid that I may not have remembered exactly what he said. But he said that people would be brought out of Hell after entering it. He meant that they would come out looking like the wood of the ebony tree;
they would enter one of the rivers of paradise and bathe in it, then they would come out looking [white] like sheets of paper”. We turned back and said, “Woe to you! Do you think this sheikh would tell lies about the Messenger of Allah (saw)? We turned back [from the views of the Khawaarij] and by Allah (swt) every one of us abandoned this group except for one man”. [Sahih Muslim, Kitaab al-Imaan, Baab adna Ahl al-Jannah Manzilatan, 1/179,no.191]

The Khawaarij and Mu’tazilah went to extremes with their claim that people guilty of major sins [al-Kabaair] would never come out of Hell, and that the intercession of those who interceded would be of no avail for them. The Murji’ah went to the opposite extreme by stating that no-one who was guilty of major sins would necessarily enter Hell, and believing that all such people would enter Paradise without being punished at all. Both groups are in conflict with the well-known muttawaatir Sunnah and with the consensus of the Salaf and Imaams of this ummah. Allah (swt) has guided Ahl as-Sunnah wal-Jama’ah to the truth in this matter where others have erred, by His Will. They [Ahl as-Sunnah] believe that those who are guilty of major sins are subject to the will of Allah (swt); if He wills, He will forgive them, out of mercy, and if He wills, He will punish them for His sins then admit them to Paradise by His Mercy.

“Allah forgives not that partners should be set up with Him, but He forgives anything else, to whom He pleases.” (4:48)

“Allah forgives not that partners should be set up with Him, but He forgives anything else, to whom He pleases.” (4:48)

“Say: O My Slaves who have transgressed against themselves [by committing evil deeds and sins]! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly He is Oft-forgiving, All-Merciful”. (39:53)

Shirk will not be forgiven, but any other sin is subject to the Will of Allah. The one who repents will be as if he never sinned. The ayaat that the Khawaarij use to prove that intercession will not be accepted actually refers to the kinds of intercession believed in by the mushrikeen. They think that interceding with Allah is like interceding with rulers or authorities on earth, where a person may intercede with someone (an authority figure) without that person’s permission and even if the one in authority is displeased with the one on whose half intercession is made. This is not so in the case of Allah (swt) may He be glorified. Several texts reject this type of intercession, for example:
“Then guard yourselves against A Day when one soul shall not avail another, nor shall intercession be accepted from him nor will compensation be taken from him nor shall anyone be helped [from outside]” (2:48)

“Then will no intercession of [any] intercessors profit them”. (74:48)

“..No intimate friend, nor intercessor will the wrongdoers have, who could be listened to”. (40:18)

Several texts explain that no-one can intercede with Allah except with His permission and unless He is pleased both with the intercessor and the one for whom he seeks to intercede:

“Who is he that can intercede with Him except with His permission?” (2:255)

“and they cannot interceded except for him with whom He is pleased” (21:28)

“And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases”. (53:26).

Allah (swt) also says about the angels: “He knows what is before them and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of him”. (21:28)

“No intercession can avail in His presence, except for those to whom He has granted permission”. (34:23)

These aayaat reject and refute the kind of intercession believed in by the mushrikeen, i.e. intercession via angels, prophets and righteous people, (“saints”), and confirm only that intercession which takes place with the permission of Allah (swt) and when He is pleased with both the intercessor and the one on whose behalf he intercedes. Allah (swt) is not pleased with the kuffaar and mushrikeen. As for the disobedient monotheists, intercessors will interceded for them, but they will not intercede for a mushrik. al-Bukhaari narrated that Abu Hurayrah (ra) said, “I said, “O Messenger of Allah, who will be the most happy with your intercession on the Day of Resurrection?” He said, “I thought, O Abu
Hurayrah, that no one would ask me this question before you, because I have seen that you are so eager to learn hadith. The one who will be the most happy with my intercession on the Day of Resurrection will be the one who says Laa ilaaha illaa Allah sincerely and from the heart”. [al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/418]

[1] al-Khawaarij are a sect that emerged after the battle of Siffin; they denounced ‘Alee and Mu’awiyah, and whoever followed them, as kaafirs, and claimed that whoever was disobedient to Allah (swt) would remain forever in Hell. The Mu’tazilah are the followers of Waasil ibn ‘Ataa’ who believe in the Mu’tazili doctrine that whoever commits major sins will remain eternally in Hell, but does not judge their position in this life.

The Last Person to Enter Paradise

The Prophet (saw) has told us about the last man who will be brought out of Hell and into Paradise and the conversation that will take place between him and his Rabb, and the incredibly great honour that Allah (swt) will bestow upon him. Ibn al-Ithir collected all the hadith on this topic in Jami’ al-Usool from which we will quote the following:

(i) ‘Abdullaah ibn Mas’oud (ra) said:”The Messenger of Allah (saw) said, “I know the last of the people of Hell who will be brought forth from it, and the last of the people of Paradise to enter it. It is a man who will come out of Hell crawling on all fours.” Allah will say to him, “Go and enter Paradise”. So he will come to it and will suppose that it is full. He will go back and say, “My Rabb, I found it full”. Allah (swt) will say, “Go and enter Paradise for there you have something like the world and ten times over [or you have something ten times better than the world]. He will say, “Are you making fun of me – or laughing at me – and You are the Sovereign of all?” I [‘Abdullaah] saw the Messenger of Allah (saw) smiling so broadly that his back teeth were visible. He used to say, “That is the one who is lowest in status of the people of Paradise”. [al-Bukhaari, 11/386, ar-Riqaaq, at-Tawheed Baab Kalaam ar-Rabb ‘azza wa jall yawm al-qiyamah ma’a al-anbiyyaa wa ghayrihim; and Muslim, with slight variation, no. 186, Baab aakhir Ahl an-Naar Khurujan; and at-Tirmidhi, no. 2598 in Safah Jahanam, Ch. 10]
(ii) ‘Abdullaah ibn Mas’oud reported that the Messenger of Allah (Saw) said: “The last person to enter paradise will be a man who will alternately walk, stagger and be touched by the Fire. Once he has passed out of the Fire, he will turn to face it and say, “Blessed be He Who has saved me from you. Allah (swt) has given me something that He did not give to the earlier and later generations. Then a tree will be raised up for him, and he will say, “O my Rabb, bring me closer to this tree so that I may enjoy its shade and drink of its water”. Allah (swt) will say, “O son of Aadam perhaps if I grant you this, you will ask Me for something else?” He will say, “No, O Rabb, I promise that I will not ask for anything else”. Allah (swt) will excuse him because he is seeing something that he has no patience to resist so he will bring him closer and he will enjoy its shade and drink its water. Then another tree, better than the first, will be raised up for him and he will say, “O my Rabb, bring me near to this tree so that I may drink its water and enjoy its shade, then I will not ask you for anything more”. Allah (swt) will say, “O son of Aadam did you not promise Me that you would not ask me for anything else? Perhaps if I bring you closer to this tree you will ask for more?” So the man will promise not to ask for any more, and Allah will excuse him because he is seeing something that he has no patience to resist, so He will bring him closer and he will enjoy its shade and drink its water. Then a third tree will be raised up at the gate of paradise, and it will be better than the first two. The man will say, “O My Rabb, bring me closer to this [tree] so that I may enjoy its shade and drink its water, and I will not ask for anything more.” Allah will say, “O son of Aadam, did you not promise Me that you would not ask Me for anything more?” He will say, “Yes, O Rabb, I will not ask you for anything more.” His Rabb, may He be glorified, will excuse him because he is seeing something which he has no patience to resist, so He will bring him closer. When he is brought close, he will hear the voices of the people of Paradise, and will say, “O my Rabb, admit me to it.” Allah (swt) will say, “O son of Aadam what do you want so that you will never ask Me for anything else? Will it please you if I give you the world and as much again?” He will say, “O Rabb, are You making fun of me when You are the Rabb al-Aaalameen?” Ibn Mas’oud smiled and said, “Why do you not ask me why I am smiling?” They asked, “Why are you smiling?” He said, “Because the Messenger of Allah (saw) smiled”. They asked, “Why are you smiling, O Messenger of Allah (saw)?” He said, “Because the Rabb of the Worlds will smile when He is asked, “Are You making fun of me when You are the Rabb of the Worlds?” He will say, “I am not making fun of you,
but I am able to do whatever I will””. [Muslim, no. 187, Kitaab al-Imaan, Baab aakhir an-Naar khurujan]

And in the version of Abu Sa’eed, he adds, “Allah (swt) will tell him, “ask for such and such” and when he has stated his wishes, Allah (swt) will say, “You will have them and ten times more”. Then he will enter his house [in Paradise] and his two wives from among al-hoor al-‘eeyn will enter and say, “Praise be to Allah (swt) who has created you for us and created us for you”. He will say, “No one has ever been given anything like that which I have been given.” [reported by Muslim, no.188 Kitaab al-Imaan, Baab adna Ahl al-Jannah manzilatan]

Those Who Will Enter Paradise Before the Day of Resurrection

The first human being ever to enter Paradise was the father of mankind, Aadam (as),

“O Aadam! Dwell you and your wife in the Garden and enjoy [its good things] as you wish, but approach not this tree or you run into harm and transgression”. (7:19)

But Aadam disobeyed Allah by eating from the tree which Allah (swt) had forbidden him to eat from, so Allah (swt) sent him down from the Garden of Paradise to this world of distress and misery:

“We had already, beforehand, taken the covenant of Aadam, but he forgot, and We found on his part no firm will-power. When We said to the angels, “Prostrate yourselves to Aadam”. They prostrated themselves but not Iblees, he refused. Then we said, “O Aadam! Verily, this is an enemy to you and your wife. So let him not get you both out of the Garden, so that you are landed in misery. There is in it [enough provision] for you not to go hungry nor to go naked, Nor to suffer from thirst nor from the sun’s heat”. But Shaytaan whispered evil to him, he said, “O Aadam, Shall I lead you to the Tree of Eternity and to a kingdom that never decays?” As a result they both ate of the tree and so their nakedness appeared to them, and they began to sew together leaves from the Garden for their covering. Thus did Aadam disobey his Rabb and allow himself to be seduced. But his Rabb chose him [for His Grace]; He turned to him with forgiveness, and gave him
guidance. He [Allah] said, “Get you down, both of you – all together – from the Garden, with enmity one to another.” [20:115-123]

The Messenger of Allah (saw) also saw Paradise. al-Bukhaari reports from ‘Imraan ibn Husayn that the Prophet (saw) said, “I have seen Paradise and I saw that its inhabitants are the poor.” [Sahih Bukhaari, Kitaab Bad’ al-Khalq, Baab ma jaa fi Sifaat al-jannah, Fath al-Baari, 6/318]

Among those who will enter paradise before the Day of Resurrection are ash-Shuhadaa [the martyrs]. Muslim reports that Masruq said, “We asked Abdullaah ibn Mas’oud about this aayah:

“Think not of those who are slain in Allah’s way as dead. Nay, they live, finding their sustenance in the presence of their Rabb” (3:169)

He said, “We asked about that too, and the Prophet (saw) said, “Their souls are in the bellies of green birds, and they have lights suspended from the Throne. They wander about in Paradise wherever they wish, then they take shelter in those lights. Their Rabb will suddenly come to them and ask,” Do you desire anything?” They will say, “What thing could we wish for when we can wander wherever we wish in Paradise?” Allah will come and ask this three times. When they see that they will not be allowed to giver no reply, they will say, “O Rabb, would that we could return our bodies and be killed for Your sake one more time.” When Allah (swt) sees that they have no wants or needs, they will be left alone”. (Mishkaat al-Masaabeeh, 2/351, no. 3804)

Whoever dies will be shown his position in Paradise or Hell morning and evening. Muslim reports from Ibn 'Umar (ra) that the Messenger of Allah (saw) said:

“When any one of you dies, he will be shown his position morning and evening. If he is one of the people of Paradise, then he will be one of the people of Paradise, and if he is one of the people of Hell, then he will be one of the people of Hell and he will be told, “This is your position until Allah (swt) resurrects you to it on the Day of Resurrection”. [Muslim, see Muslim bi sharh an-Nawawi, 17/300]
Paradise: There is Nothing Like It

The delights of Paradise surpass the imagination and defy description. They are like nothing known to the people of this world; no matter how advanced we may become, what we achieve is as nothing in comparison with the joys of the Hereafter. As is mentioned in several reports, there is nothing like Paradise:

“It is sparkling light, aromatic plants, a lofty palace, a flowing river, ripe fruit, a beautiful wife and abundant clothing, in an eternal abode of radiant joy, in beautiful soundly-constructed high houses”. [Ibn Maajah, as-Sunan, Kitaab az-Zuhd, Baab Sifaat al-Jannah, 2/1448, no. 4332. Ibn Hibbaan narrated it in his saheeh]

The Sahabah asked the Prophet (saw) about the buildings of Paradise and he replied with a wonderful description:

“Bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die; their clothes will never wear out and their youth will never fade.” [Ahmad, at-Tirmidhi, ad-Daarimee, Mishkaat al-Masaabeeh, 3/29, sahih].

Allah (swt) indeed spoke the truth when He (swt) said: “And when you look there [in Paradise] you will see a delight [that cannot be imagined]. and a great dominion” [76:20]

What Allah (swt) has kept hidden from us the delights of Paradise is beyond our ability to comprehend: al-Bukhaari reported from Abu Hurayrah (ra) that the Prophet (saw) said that Allah (swt) said, “I have prepared for My slaves what no eye has seen, no ear has heard and no human heart can imagine”. Recite if you wish, “No person know what is kept hidden for them of joy as a reward for what they used to do.” (32:17).

In the version reported by Muslim from Abu Hurayrah, there is the addition, “Never mind what Allah has told you; what He has not told you is EVEN greater”.

The Gates of Paradise

Paradise has gates through which the believers, like the angels, will enter:

“‘Adn [Eden – everlasting gardens] of Paradise, whose doors will open for them” [38:50]

“...And angels shall enter unto them from every gate [with the salutation]: “Peace be unto you for that you persevered in patience! How excellent is the final home!” [13:23-24]

Allah (swt) has told us that these gates will be opened when the believers reach them, and they will be welcomed by the angels with greetings of peace:

“...til, when they reach it, its gates will be opened, and its keepers will say, “Salaamun ‘alaykum! You have done well, so enter here to abide therein.” [39:73]

The number of gates in Paradise is eight, one of which is called ar-Rayyaan, which is exclusively for those who fast.

al-Bukhaari and Muslim report from Sahl ibn Sa’eedi that the Messenger of Allah (saw) said,

“In Paradise there are eight gates, one of which is called ar-Rayyaan. No one will enter it except those who fast, and when they have entered it will be locked behind them and no one else will enter it”. [Ibn Katheer, an-Nihaayah, 2/214]

In addition to ar-Rayyaan, there are also gates for those who pray much, those who give in charity and those who fight in jihaad; Abu Hurayrah (ra) reported that the Prophet (saw) said, “Whoever spends a pair [of anything] from his wealth for the sake of Allah (swt) will be called from the gates of Paradise, and Paradise has eight agates. Whoever used to pray [regularly and properly] will be called from the gate of prayer; whoever use to give in charity will be called from the gate of charity’ whoever used to fight in jihaad will be called from the gate of jihaad, and whoever used to fast [regularly] will be called from the gate of fasting”. Abu Bakr (ra) said, “By Allah, it would not matter if a person was called from any of them but will anyone be called from all of them, O Messenger of
Allah (saw)?” He said, “Yes, and I hope that you will be one of them”. [saheeh, Ibn Katheer, an-Nihaayah, 2/214]

The Prophet (saw) also said, “Whoever performs wudhu and does it properly, then lifts his gaze to the sky and says, “Ashhadu an laa ilaaha illa Allah, wahdahu laa shareeka lah, wa ashhadu anna Muhammadan ‘abdahu wa rasuluhu, the eight gates of Paradise will be opened to him, and he will enter it through whichever one he wishes”. [Muslim, Ahmad and others on the authority of ‘Umar, an-Nihaayah, 2/219]

The Prophet (saw) told us that there is a gate, which is only for those who will not be called to account: this is the right-hand gate of Paradise. Everyone else will enter Paradise with the rest of the nations through the other gates. In a hadith about ash-Shafaa’ah (intercession) whose authenticity is agreed upon, Abu Hurayrah reported that the Prophet (saw) said, “Allah (swt) will say, “O Muhammad, admit those of your ummah who do not need to be brought to account through the right-hand gate and the others will enter through the other gates like the rest of the people.””

In the same hadith, the Prophet (saw) described the width of the gates of Paradise:

“By the One in Whose Hand is the soul of Muhammad, the distance between two panesl of the gates of Paradise or between the two gateposts, is liek the distance between Makkaah and Hajar, or between Makkah and Basra” [an-Nihaayah, 2/221]

The Prophet (saw) has told us that the gates of Paradise are opened during Ramadhaan. al-Bukhaari, Muslim, and Ahmad report from Abu Hurayrah that the Messenger of Allah (saw) said, “When the month of Ramadhan comes, the gates of heaven are opened”.

In some reports it states that the distance between the two gate-panels when they are open is that of a forty year journey.
The Messenger of Allah (saw) said, “The distance between the two gate-panels of one of the gates of Paradise is the distance of forty-year's walking, but there will come a time when it is very crowded”. [Ahmad in al-Musnad, Abu Na’eem in al-Hilyah, from Haakim ibn Mu’aawiyah from Mu’aawiyah, sahih; see also Muslim and Ahmad on the authority of ‘Utbah ibn Ghazwaan]

And in the narration of at-Tabaraani reported in al-Mu’jam al-Kabeer from ‘Abdullaah ibn Salaam, it is said “...and it [the gate] will become as crowded as a drinking-trough surrounded by thirsty camels”.

The Levels of Paradise

(i) Evidence that Paradise has various levels and its inhabitants will be in different categories

Paradise consists of levels, some of which are above others, and its people will be of differing levels and categories according to their position in Paradise. Allah (swt) says:

“Whoever wishes for the quick passing [transitory enjoyment of this world] we readily grant him what We will for whom We like. Then afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, [-far away from Allah’s Mercy]. And whoever desires the Hereafter and strives for it, with the necessary effort due to it, [i.e. righteous deeds of obedience to Allah] while he is a believer [in tawheed] then such are the ones whose striving shall be appreciated, thanked and rewarded [by Allah]. To each – these as well as those – We bestow from the bounties of your Rabb. And the bounties of your Rabb can never be forbidden” [17:18-20]

Allah (swt) explains how He gives more of His bounty in this world or the next, as He (swt) wills, and His Bounty is not withheld [forbidden] from either the righteous or the sinful. Then He (swt) says:

“See how We prefer one above another [in this world] and verily, the Hereafter will be greater in degrees and greater in preference.” [17:21]
Allah (swt) explains that the differences between people in the Hereafter will be greater than the differences between them in this life, and the difference between the levels or ranks of the Hereafter is greater than the differences here in this life. Allah (swt) also differentiates between His Prophets as He does between the rest of His believing slaves. Allah (swt) says:

“Those Messengers! We preferred some to others; to some of them Allah spoke [directly]; others He raised to degrees of [honour]; and to ‘Eesa the son of Maryam, We gave clear proofs and evidence, and supported him with Ruh al-Quddus [Jibreel]…” [2:253]

and “…And indeed We have preferred some of the Prophets above others..” [17:55]

Muslim reports from Abu Hurayrah (ra) that the Prophet (saw) said “A strong believer is better and more beloved to Allah (swt) than a weak one although both are good…” and al-Bukhaari and Muslim report from Abu Hurayrah and ‘Amr ibn al-Aas that the Prophet (saw) said, “If a judge seeks to form an independent judgement [ijtihaad] and is correct, he will have two rewards; if he seeks to form an independent judgement and is wrong, he will have one reward.”

Allah, subhaanahu wa ta’ala, says: “Not equal among you are those who spent and fought before the conquest [of Makkah] [with those among you who did so later]. Such are higher in degree that those who spent and fought afterwards. But to all, Allah has promised the best [reward].” [57:10]

And “Not equal are those of the believers who sit [at home] except those who are disabled [by injury or are blind or lame, etc] and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit [at home]. Unto each, Allah has promised good [Paradise] but Allah has preferred those who strive hard and fight, above those who sit [at home] by a huge reward; degrees of [higher] grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, All-Merciful”. [4:95-96]
“Do you consider the providing of drinking water to the pilgrims and the maintenance of Al-Masjid al-Haram [at Makkah] as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Dhaalimoon. Those who believed and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives are far higher in degree with Allah. They are the successful. Their Rabb gives them glad tidings of a Mercy from Him, and that He is pleased and of Gardens for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward”. [9:19-22]

“Is one who is obedient to Allah prostrating himself or standing [in prayer] during the hours of the night, fearing the Hereafter and hoping for the mercy of his Rabb [like one who disbelievers]? Say: “Are those who know equal to those who know not?” It is only men of understanding who will remember [i.e. learn a lesson from Allah’s Signs]” [39:9]

The Prophet (saw) said, narrated by al-Bukhaari from Abu Hurayrah, “…Paradise has one hundred levels which Allah has reserved for the mujaahideen who fight in His Cause and the distance between each of the two grades is like the distance between the heavens and the earth. So when you ask Allah for something, ask for al-Firdaws which is the best and highest part of Paradise. Above it is the throne of the Most Merciful, and from it originate the rivers of Paradise”. [al-Bukhaari in as-Saheeh, Kitaab al-Jihaad, Baab Darajat al-Mujaahideen fi Sabeelillaah, Fath al-Baari, 6/11]

al-Bukhaari also reports from Anas that Umm Harithah came to the Prophet (saw) when her son Harithah had been martyred at Badr, killed by an arrow. She said, “O Messenger of Allah, you know how dear Harithah was to my heart. If he is in Paradise, I will not weep over him, but if he is not there, you will see what I do”. He said, “Is there only one Paradise? There are many Paradises and he is in al-Firdaws, the Highest.” [Saheeh al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaat al-Jannah, wan-Naar, Fath al-Baari, 11/418]

Differences between the Levels of Paradise
The Prophet (saw) explained that the people will be in different levels in Paradise according to their status. al-Bukhaari and Muslim report from Abu Sa’eed al-Khudri that the Prophet (saw) said, “The people of Paradise will look at the people dwelling in the chambers above them in the same way that people look at a brilliant star shining far away on the horizon, in the East or West, because of their superiority [in reward] over them.” The people asked, “O Messenger of Allah, are these the dwellings of the Prophets which no one else can attain?” He replied, “No by the One in Whose Hand is my soul, they are for the men who believed in Allah, and also in His Messengers.” [Saheeh al-Bukhaari, Kitaab Bid’ al-Khalq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 6/220; Saheeh Muslim Kitaab al-Jannah, Baab tara’i Ahl al-Jannah Ahl al-Ghuraf, 4/2177, no. 2831]

Ahmad, at-Tirmidhi, Ibn Maajah and Ibn Hibbaan reported from Abu Sa’eed that the Prophet (saw) said, ”The people in the higher levels will be seen by those below them as if they were looking at a star rising on the horizon. Abu Bakr and ‘Umar will be among them; what good people they are!” [Saheeh al-Jaami’ as-Sagheer, 2/187, no. 2026]

al-Qurtubee said, “Know that these chambers will differ in height, and appearance according to the deeds of their occupants. Some of them will be higher than others. When the Prophet (saw) said, “No by the One is Whose Hand is my soul, they are for the men who believed in Allah (swt) and also in His Messengers; he did not mention deeds or anything other than faith and belief in the Messengers, with no doubts or questions. Otherwise, how could these chambers be reached through the faith and belief of the ordinary people? If that were the case, then all the Muslims would reach these highest levels, and that is impossible” as Allah says, “Those will be rewarded with the highest place [in Paradise] because of their patience..” [25:75]

This patience often involved self sacrifice and being steadfast for the sake of Allah, focussing on Him, being a true slave to Him. These are the attributes of al-Muqarraboon, as Allah (swt) says:

“And it is not your wealth, nor your children that bring you nearer to Us, but only he [will please Us] who believes and does righteous deeds; for such there will be
twofold reward for what they did, and they will reside in the high dwellings [Paradise] in peace and security”. [34:37]

Here Allah mentioned the highest chambers or dwellings of Paradise and states that they will not be attained by means of wealth and children, but through faith and righteous deeds then they will have a double reward. Their place will be the high dwellings, which tells you that this is faith that gives one tranquility and certainty, and fills the heart. A person with such faith is content no matter what happens to him, and in all situations and circumstances. If he does a good deed, he does not mix it with the opposite, which are evil deeds. Good deeds that are uncontaminated with evil deeds cannot be achieved except by the one whose imaan is very great and who is content and has no doubts, no matter what his circumstances. The faith and deeds of the one whose good deeds are contaminated are not like that, so his status will be lower” [al-Qurtubee, at-Tadhkirah, p. 464]

The inhabitants of the highest levels of Paradise will enjoy greater pleasures than the people below them. Allah (swt) has promised two gardens to those who fear Him:

“But for him who fears the standing before his Rabb, there will be two gardens” [55:46]

Allah (swt) described these Gardens, then He (swt) said, “And besides these two, there are two other Gardens [i.e. in Paradise]” [55:62]

These two gardens will be lower in status. Whoever thinks of the characteristics of the two gardens which Allah mentioned second will realise that they are lower than the first two, because the first two are for the muqarraboon [those who are close to Allah], whilst the second two are for ashaab al-yameen [those of the Right Hand] as Ibn ‘Abbaas and Abu Musa al-Ash’ari said [at-Tadhkirah, 440].

al-Qurtubee said:

“When He described the two pairs of gardens, He referred to the difference between them. Describing the first two, He said “in them [both] will be two
springs flowing free” [55:50] whereas in the second two “.will be two springs gushing forth water” [55:66]. Gushing or bubbling water is not the same as flowing water; bubbling is of a lesser degree than flowing.

Allah says that in the first two gardens “.will be every kind of fruit in pairs” [55:52] – all kinds of fruit, well known and rare, moist and dry; this is a general statement. But in the second two gardens “.will be fruits, date palms and pomegranates” [55:68] Allah does not say that there would be every kind of fruit in pairs.

In the first two gardens the people will be “reclining upon the couches lined with silk brocade” [55:54], while in the second two gardens they will be “reclining on green cushions and rich beautiful mattresses” [55:76] which means embellished or embroidered, and there is no doubt that a couch lined with silk brocade is superior to an embroidered cushion.

The Hoor al-'Eeyn in the first two gardens are described as “like rubies and coral” [55:58] whilst those in the second two gardens are described as “fair [wives] good and beautiful” [55:70]; not everything that is beautiful is as beautiful as rubies and coral.

The first two gardens are described as “with spreading branches” [55:48] while the second two are “dark green [in colour]” [55:64] so intensely green that it is almost black. The first two clearly have many bushes and trees, whilst the second two are described simply as being green” [at-Tadkhirah, p. 440]

al-Bukhaari and Muslim report from Abu Musa al-Ash’ari that the Messenger of Allah (saw) said, “Two gardens of silver, their vessels and everything in them and two gardens of gold, their vessels and everything in them, and there will be nothing between the people and their seeing Allah, except the garment of pride over His Face in the Paradise of ‘Adn” [Jaami’ al-Usool, 10/498, no. 8029]

Allah (swt) described the drink of the pious in Paradise:

“Verily the Abraar [pious, who fear Allah and avoid evil] will drink a cup [of wine] mixed with water from a spring in Paradise called Kafoor” [76:5]
“And they will be given to drink there a cup [of wine] mixed with Zanjabeel [ginger]” [76:17]

It seems – and Allah Knows Best – that this is for Ahl al-Yameen. Elsewhere Allah (swt) says

“It [that wine] will be mixed with tasneem, A spring whereof drink those nearest to Allah” [83:27-28].

Ahl al-Yameen will drink something mixed with Tasneem, whilst al-Muqarraboon will drink a pure drink of Tasneem. Tasneem is the name of a spring in Paradise.

The Highest and Lowest Positions in Paradise

Muslim reports from al-Mugheerah ibn Shu’bah that the Messenger of Allah (saw) said:

“Musaa asked his Rabb, “Who will have the lowest position in Paradise?” Allah said, “A man who will come after the people of Paradise have entered Paradise. He will be told, “Enter Paradise”, and he will say, “O my Rabb, how? The people have already taken their places.” He will be asked, “Will you not be content if you could have the equivalent of a kingdom on earth?” He will say, “Yes, my Rabb”. So he will be told, “You will have that and as much again, and as much again, and as much again, and as much again.” On the fifth time, he will say, “I am content with that, my Rabb”. He will be told, “You will have all that and ten times more; you will have whatever your heart desires and whatever will delight your eyes.” The man will say, “I am content with that”.

Musaa asked, “My Rabb, who will have the highest status in Paradise?” Allah said, “They are those whom I choose. I establish their honour with My own hand and then set a seal over it, [and they will be blessed with Bounties] which no eye has seen, no ear has heard and no human mind can comprehend.” This confirmed by the words of Allah, may He be glorified and exalted, “No person knows what is kept hidden for them of joy as a reward for what they used to do”. [32:17]
The Highest Position in Paradise

The highest position in Paradise which will be attained by only one person is called al-Waseelah. It will be attained, insha’Allah, by the Chosen Prophet, the best of Allah’s creation, our Prophet Muhammad (saw).

This is narrated in a hadith narrated by al-Bukhaari from Jaabir ibn ‘Abdullaah according to which the Prophet (saw) said, “Whoever says, when he hears the call to prayer, “Allahumma Rabba hadhihi-da’wati-tammah, was-salaatil-qaa’imah, aati muhammadan al-waseelata wal-fadeelata, wab’aththu maqaaman mahmoodan alladhi wa’adtahu [O Allah, Lord of this Perfect Call and the Prayer to be Offered, grant Muhammad al-Waseelah – the highest position in Paradise – and also the eminence and resurrect him to the praised position You have promised], intercession for him will be granted on the Day of Resurrection.”

Muslim reported that ‘Abdullaah ibn ‘Amr al-‘Aas said, “I heard the Messenger of Allah (saw) say, “When you hear the muaddhin call, say what he says, then send blessings on me, for whoever sends blessings on me, Allah (swt) will return it to him tenfold. Then ask Allah to grant me al-Waseelah, for whoever asks Allah (swt) to grant me al-Waseelah intercession will be granted for him.””

The Sahaabah asked the Prophet (saw) “What is al-Waseelah?” He said, “It is the highest level of Paradise, which only one man will reach, and I hope that I will be the one”. [Ahmad from Abu Hurayrah]

The Messenger of Allah (saw) said, “al-Waseelah is a rank above which there is no other in the sight of Allah (swt). Ask Allah (swt) to grant me al-Waseelah” [Ahmad from Abu Sa’eed, See Ibn Katheer, an-Nihaayah, 2/2332]

Those Who Take their Positions in the Highest Levels

Among those who will occupy the highest levels in Paradise are the shuhaadaa, the best of whom are those who fight in the front ranks and never turn away until they are killed. Ahmad and at-Tabaraani report with a saheeh isnaad from Na’eem ibn Hamar (1) that the Prophet (saw) said, “The best of the Shuhaadaa are those who fight in the first rank, and do not turn their facesaway until they
are killed. They will have the pleasure of occupying the highest dwellings in Paradise. Your Rabb will smile at them, and whenever your Rabb smiles upon any of His Slaves, that person will not be brought to account”. [Musnad Ahmad, Kitaab az-Zuhd, Baab al-Ihsaan ila al-armila wal-masaakeen wal-yateem 2/2286, hadith no. 2982]

The one who helps widows and the destitute will have the status of a mujaahid in Paradise. Muslim reports from Abu Hurayrah that the Prophet (saw) said, “The one who helps widows and the destitute is like one who fights in jihaad for the sake of Allah (swt).” I [the narrator] think he said, “And he is like the one who stands all night in prayer and never sleeps, and like the one who fasts continually and never breaks his fast”. [Saheeh Muslim, Kitaab az-Zuhd, Baab al-Ihsaan, ila al-armilah wal-miskeen wal-yateem, 2/2286, no. 2982]

The one who sponsors an orphan will be close to the Prophet (saw) in Paradise. Muslim reports from Abu Hurayrah (ra) that the Prophet (saw) said, “The one who sponsors an orphan, whether from his own wealth or from the orphan’s wealth, I and he will be like these two in Paradise,” – and Maalik [the narrator] gestured with his forefinger and middle finger. [Saheeh Muslim, Kitaab az-Zuhd, 2/2286, no. 2982; “lahu aw ghayrihi” – whether from his own wealth or from the orphan’s wealth – means whether he supports him from his own wealth or is a legal guardian over the orphan and the orphan’s wealth]

Allah (swt) will raise the status of parents by the blessing of their children’s du’aa. Ahmad reports from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, “Allah (swt) will raise the status of His righteous slave in Paradise, and he will say, “O my Rabb, how could I deserve this?” He will say, “Because your child sought forgiveness for you.””

Ibn Katheer said, “This is a saheeh isnaad although none of the authors of the six books reported it. But there is a corroborating report in Saheeh Muslim from Abu Hurayrah (ra), according to which the Prophet (saw) said, “When a son of Aadam dies his good works come to an end, except for three: Sadaqah Jaariyah [ongoing charity], beneficial knowledge [that he discovered or propogated], and a righteous son who will pray for him.” [Ibn Katheer, an-Nihaayah, 2/340]
The Soil of Paradise

al-Bukhaari and Muslim reported the hadith of al-Mi’raaj from Anas ibn Maalik from Abu Dharr in which Abu Dharr (ra) said, “The Messenger of Allah (saw) said, “I entered Paradise where I saw lights of pearl and its soil was musk”. Muslim and Ahmad report from Abu Sa’eed that Ibn Sayyaad asked the Messenger (saw) about the soil of Paradise. He said, “It is a fine white powder of pure musk”.

Ahmad reports from Jaabir ibn ‘Abdullaah that the Messenger of Allah (saw) said, concerning the Jews: “I am going to ask them about the soil of Paradise, which is a fine white powder.” So he asked them, and they said, “It is like a loaf of bread, O Abul-Qaasim,” The Messenger of Allah (saw) said, “Bread is like pearls”. [an-Nihaayah, 2/242]

Ahmad at-Tirmidhi and ad-Daarimi reported that the Prophet (saw) said, “I asked “O Messenger of Allah (saw), From what are people made?” He said, “From water.” We asked, “From what is Paradise built?” He said, “Bricks of gold and silver and mortar of fragrant musk; its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it is blessed with joy and will never be miserable; he will remain there forever and never die; his clothes will never wear out, and his youth will never fade away.” [Mishkaat al-Masaabeeh, 3/89, no. 5630]

Footnotes

[1] Ibn Hajar said, in Taqreed al-Tahdhib, “Na’eem ibn Hammar or Hibaar or Khammaar. He was a Sahaabee and the majority of sources give his father’s name as Himaar.”

The Rivers of Paradise

Allah (swt), may He be Blessed and Exalted, has told us that rivers flow from beneath Paradise:

“And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow..” [2:25]
“For them will be Gardens of Eternity: beneath them rivers will flow” [18:31]

The Prophet (saw) told us clearly about the rivers of Paradise. He said that during his Israa’ (Night Journey): “…I saw four rivers flowing out from beneath Sidrat al-Muntahaa, two visible and two hidden. He asked, “O Jibreel, What are these rivers?” He said, “The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates”. [Muslim, Kitaab al-Imaan, Baab al-Israa’, 1/150, no. 164; al-Bukhaari reports the same from Anas ibn Maalik, Jaami’ al-Usool, 10/507, narrated bt Abu Awanah, al-Isma’eelee and at-Tabaranee in as-Sagheer]

Muslim reports from Abu Hurayrah that the Messenger of Allah (saw) said, “Sihran, Jihran, the Euphrates and the Nile are all from the rivers of Paradise”. [Sahih Muslim, Kitaab al-Jannah, Baab ma fid-dunyaa min anhaar al-jannah, 4/2183, no. 2839, al-Albaani attributed it, in Silsilat al-Hadith as-Saheehah 1/6, to Muslim, Ahmad, al-Ajirri and al-Khateeb]

Sheikh Naasir ud-Deen al-Albaani said, “Perhaps what is meant is that these rivers originated in Paradise just as mankind did; this hadith does not contradict the well-established fact that these rivers spring forth from known sources on earth. If this is not in fact the meaning of this hadith, then it is one of the matters of al-Ghayb [the Unseen], which we must believe and accept because the Prophet (saw) has told us about it”. [Silsilat al-Hadith as-Saheehah, 1/18]

al-Qaree’ said, “These four rivers are considered to be among the rivers of paradise because they are so fresh and beneficial, and contain blessings from Allah, and were honoured by the fact that the Prophets came to them and drank from them”. [reported by al-Albaani in his footnotes on Mishkaat al-Masaabeh, 3/80]

Another of the rivers of Paradise is al-Kawthar, which Allah has given to His Messenger (saw): “Verily We have granted you [O Muhammad] al-Kawthar [a river in Paradise]” [108:1]

The Prophet (saw) saw it and told us about it. al-Bukhaari reported from Anas ibn Maalik that the Prophet (saw) said,
“Whilst I was walking in Paradise I saw a river whose banks were domes of hollow pearls, and I asked, “What is this, O Jibreel?” He said, “This is al-Kawthar which your Rabb has given to you”. And its scent – or its mud – was of fragrant musk”.

Hudbah [one of the narrators] was not sure if he said tib [scent] or teen [mud]. [Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab fil-Hawd, Fath al-Baari, 11/464]

Ibn ‘Abbaas explained, “al-Kawthar means the abundant blessings which Allah has bestowed upon His Messenger (saw).” Then Abu Bishr said to Sa’eeed ibn Jaabir, who reported this comment from Ibn ‘Abbaas, “There are people who claim that it is a river in Paradise”. Sa’eeed said, “The river in Paradise is one of the blessings that Allah has bestowed upon him”. [Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab fil-Hawd, Fath al-Baari, 11/463]

al-Haafidh ibn Katheer compiled a number of hadith [an-Nihaayah, 2/246] in which the Prophet (saw) spoke about al-Kawthar, such as the report narrated by Muslim from Anas, which states that when the aayah “Verily We have granted you al-Kawthar” [108] was revealed, the Prophet (saw) said, “Do you know what al-Kawthar is?” They said, “Allah and His Messenger know best”. He said, “It is a river that Allah (swt) has promised me and in it is much goodness”.

He also quoted the hadith narrated by Ahmad from Anas, according to which the Prophet (Saw) said, “I have been given al-Kawthar, which is a river flowing across the face of the earth; its banks are domes of pearl and it is not covered. I touched its mud with my hand, and found that it was fragrant musk and its pebbles were pearls”.

Also narrated by Ahmad from Anas, the Prophet (saw) said, “It is a river that Allah (swt) has given to me in Paradise. Its mud is musk and its water is whiter than milk, and sweeter than honey. Birds with necks like the necks of camels drink from it.”

The rivers of Paradise do not just contain water. There are rivers of water, of milk, of wine and of clear honey.
Allah (swt) says:

“The description of Paradise which the Muttaqoon have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey [clear and pure].” [47:15]

at-Tirmidhi reports, with a sahih isnaad, from Haakim ibn Mu’awiyah that the Messenger of Allah (saw) said, “In Paradise there is a sea of honey, a sea of wine, a sea of milk and a sea of water, and the rivers flow out of these seas.” [Jaami’ al-Usool, 10/508]

He also told us of a river called Baariq, which flows by the gate of Paradise. During the period of al-Barzakh [the time between death and the day of Judgement] the shuhadaa are beside this river:

Ibn ‘Abbaas narrated that the Messenger of Allah (saw) said, “The shuhadaa [martyrs] are in a green dome beside the river of Baariq, near the gate of Paradise, from which provision comes to them morning and evening.” [Saheeh al-Jaami’ as-Sagheer, 3/235, no. 3636]

The Springs of Paradise

In Paradise there are many springs that provide drinks of different tastes:

“Truly al-Muttaqoon [the pious and righteous] will be amidst Gardens and Water-springs” [15:45]

“Verily al-Muttaqoon shall be amidst shades and springs.” [77:41]

Concerning the two Gardens which Allah (swt) has prepared for those who fear their Rabb, Allah (swt) said, “In them [both] will be two springs flowing [free].” [55:50]

And concerning the two Gardens beneath them, He said, “In them [both] will be two springs gushing forth water.” [55:66]
In Paradise there are two springs from which al-Muqarraboon will drink pure and undiluted, whilst the Abraar will drink their water mixed with something else. The first is the spring of Kafoor, as Allah (swt) says:

“Verily the Abraar [the pious, those who fear Allah and avoid evil], shall drink a cup [of wine] mixed with water from a spring in Paradise called Kafoor, A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.” [76:5-6]

He tells us that the pious will drink from it mixed with something else, whilst those close to Allah will drink it pure and undiluted.

The second spring is of Tasneem, as Allah (swt) says:

“Verily al-Abraar will be in delight [Paradise], On thrones, looking [at all things]. You will recognise in their faces the brightness of delight. They will b given to drink pure sealed wine, the last thereof [that wine] will be the smell of musk, and for this let [all] those who strive who want to strive [i.e. hasten earnestly to the obedience of Allah]. It [that wine] will be mixed with Tasneem, a spring whereof drink those nearest to Allah.” [83:22-27]

Another of the springs of Paradise is called al-Salsabeel as Allah (swt) says:

“And they will be given to drink there a cup [of wine] mixed with zanjabeel [ginger], a spring there, called Salsabeel”. [76:17-18]

This is probably the same spring as that mentioned above, i.e. Kafoor.

The Palaces and Tents of Paradise

Allah (swt) will build good and beautiful dwellings for the people of Paradise:

“and beautiful mansions in Gardens of everlasting bliss” [9:72]

In some places in the Qur’an, Allah (swt) described these dwellings as ghurafaat [chambers or dwellings]:
“and they will reside in the high dwellings [Paradise] in peace and security.” [34:37]

The reward for the slaves of the all-Merciful will be:

“Those will be rewarded with the highest place [in Paradise] because of their patience. Therein they shall be met with greetings and the word of peace and respect” [25:75]

Allah (swt) described these Ghurafaat:

“But for those who fear Allah and keep their duty to their Rabb [Allah], for them are built lofty rooms, one above the other, under which rivers flow. [This is] the Promise of Allah, and Allah does not fail in [His] Promise.” [39:20]

Ibn Katheer said: “Allah has told us about His blessed slaves who will have rooms [or dwellings] in Paradise: these will be lofty palaces, “lofty rooms, one above another – story upon story, well-constructed, strong and decorated. The Prophet (saw) described these palaces to us. According to a hadith narrated by Ahmad, and Ibn Hibbaan from Abu Maalik al-Ash’ari and by at-Tirmidhi from ‘Ali (ra) the Prophet (saw) said:

“In Paradise there are dwellings whose inside can be seen from the outside, and the outside can be seen from inside. Allah [swt] has prepared them for those who feed the hungry, and speak softly and gently, fast continuously and pray at night whilst the people are asleep.” [Saheeh al-Jaami’ as-Sagheer, 2/220, no. 2119]

Allah (swt) has told us that there are tents or pavilions in Paradise:

“Houris [beautiful, fair females] restrained in pavilions” [55:72]

These pavilions are wondrous tents, made of pearls, each one is made from a single, hollowed-out pearl. They are sixty miles high; according to some reports they are sixty miles wide. al-Bukhaari reports from ‘Abdullaah ibn Qays that the Messenger of Allah (saw) said, “The tent is a hollowed out pearl, thirty miles high; in each corner of it the believer will have a wife whom no one else can see”.

Abu ‘Abdus-Samad and al-Haarith reported from Abu ‘Imraan that the wording was “sixty miles high” [Sahih al-Bukhaari, Kitaab Bid’ al-Khalq, Baab Sifaat al-Jannah, Fath al-Baari, 6/318]

Muslim reported from ‘Abdullaah ibn Qays that the Prophet (saw) said:

“The believer in Paradise will have a tent made out of a single, hollowed-out pearl, sixty miles long, in which he will have [a number of] wives, whom he will visit in turn, none of whom will see the others”. [see also Muslim, Kitaab al-Jannah, Baab fi Sifaat Khiyaam al-Jannah, 4/2182, no. 2838]

The Prophet (saw) told us about the characteristics of the palaces of some of his wives and companions. al-Bukhaari and Muslim report that Abu Hurayrah (ra) said, “Jibreel came to the Prophet (saw) said, “O Messenger of Allah, Khadeejah is coming, carrying a container of food. When she comes to you, convey to her greetings of peace from her Rabb and from me, and give her the glad tidings of a house in Paradise made of brocade, in which there is no noise or exhaustion.”” [Mishkaat al-Masaabeeh, 3/266]

al-Bukhaari and Muslim report from Jaabir that the Messenger of Allah (saw) said, “I entered Paradise, where I saw ar-Rumaysa’, the wife of Abu Talhah. And I heard footsteps and asked, “Who is that?” He [Jibreel] said, “That is Bilaal.” And I saw a palace with women in its courtyard. I asked, “Whose is this?” They said, “It is for ‘Umar ibn al-Khattab”. I had wanted to go in and look at it, but I remembered your jealousy [where women are concerned].” ‘Umar said, “May my mother and father be sacrificed for you, O Messenger of Allah (saw), would I feel jealous from you?”’ [Mishkaat al-Masaabeeh, 3/226]

The Prophet (saw) has told us of the way in which the believer may acquire more than one house in Paradise:

Ahmad reports with a saheeh isnaad from Ibn ‘Abbaas that the Prophet (saw) said, “Whoever builds a masjid for Allah, even if it is as small as the nestling-place scratched out by the sane grouse for its eggs, Allah (swt) will build a house for him in Paradise”. [Saheeh al-Jaami’ as-Sagheer, 5/265, no. 6005]
Ahmad, al-Bukhaari, Muslim, at-Tirmidhi and Ibn Maajah report from ‘Uthmaan that the Messenger of Allah (saw) said “Whoever builds a mosque for Allah (swt), Allah (swt) will build something similar for him in Paradise”. [Saheeh al-Jaami’ as-Sagheer, 5/265, no. 6007]

Muslim, Abu Dawud, Ahmad, an-Nasaa’ee, and Ibn Maajah report from Umm Habeebah that the Messenger of Allah (saw) said, “Whoever prays twelve extra [supererogatory] rak’ahs every day, Allah (swt) will build for him a house in Paradise.” [Saheeh al-Jaami’, 5/316, no. 6234]

The Light of Paradise

al-Qurtubee said, “The scholars said there is no night and day in Paradise, rather they will be in eternal everlasting light. They will know when night comes because curtains or screens will be put up and doors will be closed, and they will know when day comes because the curtains or screens will be taken down and the doors will be opened. This was mentioned by Abul-Faraj ibn al-Jawzee” [al-Qurtubee, at-Tadhkirah, p. 504]

Ibn Katheer in his commentary on the aayah: “And they will have therein their sustenance, morning and evening. Such is the Paradise, which We shall give as an inheritance to those of Our slave who have been al-Muttaqoon [pious and righteous]” [19:62-63] said, “This means something approximate to the times of day and night, it does not mean that there will be a day and night there. They will know the passing of time by the changes in the light” [Tafseer Ibn Katheer, 4/471]

On the same subject, Ibn Taymiyyah said, “There is no sun and moon in Paradise, and no day or night, but they will know morning and evening from a light that shines from the direction of the Throne” [Majmu’ Fataawa Shaikh al-Islaam, 4/312]

The Fragrance of Paradise

Paradise is filled with a pure and beautiful fragrance, which the believers will be able to discern from a great distance. Ahmad, an-Nasaa’ee, Ibn Maajah and al-Haakim report with a saheeh isnaad that the Messenger (saw) said, “Whoever
kills a man of Ahl ad-Dhimmah [non-Muslims living under Islamic rule] will not smell the fragrance of Paradise, even though its fragrance can be discerned from a distance of forty years' travelling.” [Saheeh al-Jaami as-Sagheer, 5/235, no. 6324 and 5/337 no. 6333]

The Trees and Fruits of Paradise

(i) Its trees and fruits are of many kinds and everlasting

The trees of Paradise are abundant and good and of many kinds. Allah has told us that there are grapevines, datepalms and pomegranate trees in Paradise, as well as lotus trees and acacia trees:

“Verily, for the muttaqoon, there will be a success [Paradise], gardens and grape yards” [78:31-32]

“in them [both will be fruits, date palms and pomegranates” [55:68]

“And those on the Right Hand – who will be those on the Right Hand? [They will be] among thornless lote-trees, Among Talh trees with fruits piled one above another, In shade long-extended, By water flowing constantly, And fruit in plenty” [56:27-32]

The lotus tree [ad-Sidr] is a thorny plant, but in Paradise it will be thornless. at-Talh [acacia tree] is a tree of Hijaaaz, a kind of ‘idah [a fair sized thorny shrub], but in Paradise its fruits will be ready to eat, with no effort required.

What Allah (swt) has told us about the trees of Paradise is only a small part of what Paradise contains. Hence Allah told us

“In them [both] will be every kind of fruit in pairs” [55:52]

Because of its abundance, people will be able to leave what they want and take what they want:

“...and therein they will call for fruits in abundance and drinks”. [38:51]
“With fruits, any that they may select” [56:20]

“Verily the Muttaqoon shall be amidst shades and springs, And fruits – such as they desire” [77:41-42]

In short, Paradise contains all kinds of fruits and other joys that one’s heart could desire:

“Trays of gold and cups will be passed round them, [there will be] therein all that one’s soul could desire, all that the eyes could delight in, and you will abide therein forever” [43:71]

Ibn Katheer spoke very cleverly about the greatness of the fruits of Paradise, and concluded that by means of understatement, Allah (swt) conveyed the abundance and greatness of those fruits. He said, “The lotus tree [as-Sidr] does not bear any fruit other than some insignificant, inferior fruits, and it is thorny. The acacia tree [at-Talh] is only used for shade in this world [not for fruit] but in Paradise there will be many of them, growing beautifully, and bearing such abundant fruit that a single fruit will have seventy kinds of taste and colour that resemble one another.

So how do you think the trees that are grown for their fruit on earth will be in Paradise, like apple trees, date palms, grape vines and so on? How do you think the flowers will be? In short, there will be what no eye has seen, no ear has heard and no human heart can comprehend and we ask Allah (swt) to grant us some of this, by His Grace” [an-Nihaayah, 2/262]

The trees of Paradise bear fruit constantly, unlike the trees of this world, which bear fruit only at certain times or seasons. The trees of Paradise always bear fruit and offer shade:

“The description of the Paradise which the Muttaqoon have been promised! - Underneath it rivers flow, its provision is eternal and so is its shade” [13:55]

“And fruit in plenty, whose season is not limited, and their supply will not be cut off” [56:32-33]
The supply is continuous and the people of Paradise are never denied. One of the delights that the people of Paradise will enjoy is finding that its fruits are similar in appearance, but different in taste:

“Everytime they will be provided with a fruit therefrom, they will say, “This is what we were provided with before”, and they will be given things in resemblance [i.e. in the same form but different in taste]” [2:25]

The trees of Paradise are of rich and lush foliage – “With spreading branches” [55:48], and they are intensely green – “dark and green [in colour]” [55:64]. The intensity of the colour is because of the density of the trees in Paradise.

The fruits of the trees will be low-hanging, in easy reach of the people of Paradise:

“Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand” [55:54]

The shade of these trees will be as Allah (swt) says:

“.and We shall admit them to shades wide and ever deepening”. [4:57]

“In shade long-extended” [56:30]

(ii) Some of the trees of Paradise

The Messenger of Allah (saw) told us wondrous things about some of the trees of paradise which indicates that they are so amazingly huge that trying to imagine them makes one’s head spin. We shall quote some examples here:

(a) A tree whose shadow it takes one hundred years to cross.

This is a huge tree, whose true size is known only to its Creator. The Prophet (saw) conveyed an impression of its size when he said that “In Paradise there is a tree which the rider of a swift horse would need one hundred years to pass beneath” [al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaat al-Jannah, Fath al-Baari, 11/416; Muslim, Kitaab al-Jannah, Baab inna fil-Jannah Shajarah, 2/2176, no.
2828, from Abu Sa’eed al-Khudri; see also al-Bukhaari, Kitaab Bid’ al-Khalq, Baab ma jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/319]

And in the narration of Muslim from Abu Hurayrah and Sahl ibn Sa’d it is said that “In Paradise there is a tree under whose shade a traveller could travel for one hundred years and not reach the edge of it” [Muslim, Kitaab al-Jannah, Baab in fil-Jannah Shajarah Yaseer al-Raakib fi dhiliha mi’ah ‘aam, hadith no 2826, 2827]

(b) Sidrat al-Muntaha

There is a tree in paradise which Allah has mentioned in a clear and unambiguous revelation. Allah (swt) told us that our Prophet Muhammad (saw) saw Jibreel in the form in which Allah created him at that tree. He also told us that it was veiled with something known only to Allah (swt) when the Prophet (saw) saw it:

“And indeed he [Muhammad] saw him [Jibreel] at a second descent [i.e. a second time] near Sidrat al-Muntaha [the Lote-tree of the utmost boundary beyond which none may pass] near it is the Paradise of Abode. When that covered the lote-tree which covered it! The sight of [Muhammad] turned not aside [right or left], nor did it transgress beyond [the] limit [ordained for it]” [53:13-18]

The Prophet (saw) told us about what he saw of this tree:

“Then I was taken up until I reached Sidrat al-Muntaha and I saw its Nabq [fruits] which looked like the clay jugs of Hajar, its leaves were like the ears of elephants, and one of these leaves could cover the whole of this ummah. It was veiled in colours indescribable. Then I entered Paradise, and its lights were pearls and its soil was musk”. [Saheeh al-Jaami’ as-Sagheer, 4/82, no. 4075, al-Bukhaari and Muslim; see also al-Bukhaari, Ahmad, at-Tirmidhi and Muslim, Saheeh al-Jaami’, 3/18, no. 2861]

(c) Tooba.
This is a huge tree which produces the fabric for the clothing of the people of Paradise. Ahmad Ibn Jareer and Ibn Hibbaan report from Abu Sa’eed al-Khudri that the Messenger of Allah (saw) said, “Tooba is a tree in Paradise, as big as a hundred year’s journey; the clothes of the people of Paradise comes from its calyces [the outer parts of its flowers]” [Silsilat al-Hadith as-Saheehah, 4/639, no. 1985, the isnaad is hasan]

Narrated by Ahmad from ‘Abdullaah ibn ‘Amr, who said, “A man came to the Prophet (saw) and asked, “O Messenger of Allah, tell us about the clothes of the people of Paradise; are they created or are they woven?” Some of the people laughed. The Messenger of Allah (saw) said, “Why are you laughing? Because someone who does not know has asked someone who does know?” Then he turned and asked, “Where is the one who asked the question?” The man said, “Here I am, O Messenger of Allah”. He said, “No, they are produced by the fruits of Paradise” three times” [Silsilat al-Hadith as-Saheehah, 4/640]

(iii) The best aromatic plants in Paradise

Allah told us that in Paradise there are aromatic plants:

“[there is for him] rest and provision [Rayhaan – literally – sweet smelling plants, here used as symbolical of complete satisfaction and delight]” [56:89]

In Mu’jam at-Tabaraanee al-Kabeer, a report from ‘Abdullaah ibn ‘Amr whose isnaad is saheeh according to the conditions of al-Bukhaari and Muslim states that the Prophet (saw) said, “The best of the aromatic plants of Paradise is henna.” [SilSilah as-Saheehah, 3/407, no. 1420]

(iv) The trunks of the trees of Paradise are of Gold

One of the wondrous things that the Messenger of Allah (saw) told us is that the trunks of the trees are gold:
“There is no tree in Paradise that does not have a trunk made of gold” [Ibn Hibbaan, at-Tirmidhi, al-Bayhaqee, from Abu Hurayrah, Saheeh al-Jaami’ as-Sagheer 5/150 saheeh]

(v) How can the Believer increase his share of the trees of Paradise?

al-Khaleel ar-Rahmaan and the Father of the Prophets, Ibraaheem (as) asked our Prophet Muhammad (saw) on the night of the Isra’ to convey his greetings to this ummah and to tell them the way in which they could increase their share of the trees of Paradise. at-Tirmidhi reported with a hasan isnaad from Ibn Mas’oud that the Messenger of Allah (saw) said:

“I met Ibraaheem...and he said, “O Muhammad, tell your ummah that Paradise is a land whose soil is good and its water is sweet. It is an empty plain, which will be planted with SubhaanAllah, al-Hamdulillaah, and Allahu Akbar” [Saheeh al-Jaami’ as-Sagheer, 5/34, no. 5028]

The Animals and Birds of Paradise

The kinds of birds and animals that exist in Paradise are known only to Allah. He ta’ala told us that among the delights enjoyed by the people of Paradise will be:

“..and the flesh of fowls any that they may desire” [56:21]

at-Tirmidhi reports from Anas that the Messenger of Allah (saw) was asked, “What is al-Kawthar?” He said, “That is a river that Allah has given me... and in it are birds with necks like the necks of camels”. ‘Umar said, These birds will be in bliss”. The Messenger of Allah (saw) said, “Those who eat them will be more blissful”’. [Mishkaat al-Masaabeh, 2/91]

al-Haakim and Abu Na’eem reported from Ibn Mas’oud that “a man brought a haltered she-camel and said, “O Messenger of Allah, this she-camel is for the sake of Allah”. He said, “You will have seven hundred haltered she-camels in Paradise” [Silsilat as-Saheehah, 2/228 no. 634; a similar report is narrated by Muslim, Mishkaat al-Masaabeh, 2/350, 3799]
The People of Paradise: The Deeds for Which People Will Deserve to Enter Paradise

The people of Paradise are the believers and strict monotheists. All those who associate others with Allah or disbelieve in Him, or deny any of the principles of faith will not be allowed to enter Paradise. Their destination will be Hellfire.

The Qur’an often states that the people of Paradise are the believers who do righteous deeds, to quote one of many examples:

“But whoever comes to Him as a believer [in tawheed] and has done righteous good deeds, for such are the high ranks [in the Hereafter] – ‘Adn [Eden] Paradise [everlasting gardens [under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves”. [20:75-76]

* Believers may earn Paradise through their eemaan and Islaam:

“My worshippers! No fear shall be on you this Day, nor shall you grieve – [you] who believed in Our aayaat and were Muslims, enter Paradise you and your wives in happiness” [43:68-70]

* Or because they were sincere in their devotion to Allah:

“Save the chosen slaves of Allah [al-Mukhliseen]. For them there will be a known provision, fruits and they shall be honoured, in the gardens of delight.” [37:40-43]

* Or for the strength of their relationship with Allah, their longing for Him and worship of Him:

“Only those who believe in our aayaat who, when they are reminded of them fall down prostrate, and glorify the praises of their rabb, and they are not proud. Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend [charity in Allah’s Cause] our of what We have bestowed on them”. [32:15-16]
* Or for their patience and reliance upon Allah:

“..Excellent is the reward of the workers, those who are patient and put their trust [only] in their Rabb” [29:58-59]

* Or for their steadfastness in faith:

“Verily those who say “Our Rabb is Allah” and remain firm [on that path], on them shall be no fear, nor shall they grieve. Such shall be the Companions of the Garden dwelling therein: a recompense for their good deeds”. [46:13-14]

* Or for their humility:

“Verily those who believe and do righteous deeds and humble themselves [in repentance and obedience] before their Rabb – they will be dwellers of Paradise to dwell therein forever” [11:23]

* Or for their fear of Allah:

“But for him who fears standing before his Rabb there will be two Gardens” [55:46]

* Or for their hatred of the kuffaar and mushrikeen and their refusal to befriend them:

“You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His messenger, even though they were their fathers, or their sons, or their brothers, or their kindred [people]. For such He has written Faith in their hearts, and strengthened them with Ruh [proof, light and guidance] from Himself. And We will admit them to Gardens under which rivers flow, to dwell therein [forever]. Allah is pleased with them and they with Him”. [58:22]

Some aayaat discuss in detail the righteous deeds for which a person may deserve Paradise; for example, Surah ar-Ra’d states:
“But it is only the men of understanding who pay heed, those who fulfill the Covenant of Allah and break not the mithaaq, those who join that which Allah has commanded to be joined, [i.e. good to relatives and not severing the ties of kinship], fear their Rabb and dread the terrible reckoning, and those who remain patient, seeking their Rabb’s Countenance, perform as-Salaat, and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end ‘Adn [Eden] Paradise which they shall enter and [also] those who acted righteously from among their fathers and their wives, and their offspring. And angels shall enter unto them from every gate [saying] Salaamun ”alaykum for that you persevered in patience! Excellent indeed is the final home!” [13:19-24]

And at the beginning of Surah al-Mu’minoon, Allah explains that success is for the believers and then described the deeds that will qualify them for success:

“Successful indeed are the believers, those who offer their salaah with khushoo’, and those who turn away from al-laghw [dirty, false, evil, vain talk, falsehood and all that Allah has forbidden], and those who pay the zakah, and those who guard their chastity, except from their wives or those whom their right hands possess, for then, they are free from blame; but whoever seeks beyond that then those are the transgressors; those who are faithfully true to their amaanah [all duties that Allah has ordained: honesty, moral responsibility, and trusts] and to their covenants and those who strictly guard their prayers [at the fixed times]. These are indeed the inheritors who shall inherit al-Firdaws. They shall dwell therein forever” [23:11]

The Prophet (saw) also said, “The people of Paradise are three: a ruler who is fair and just; a man who is compassionate and gentle towards every relative and Muslim; and a man with a large family who is proud and does not beg” [Muslim, see Sharh an-Nawawi ‘alaa Muslim, 17/198]

The People of Paradise: The Way to Paradise is Very Hard

Paradise is very high, and ascending lofty places takes a great deal of effort. The way to Paradise is filled with things that go against human wishes and inclinations. This needs strong determination and willpower. In a hadith
narrated by al-Bukhaari and Muslim from Abu Hurayrah (ra) the Messenger of Allah (saw) said,

“Hell has been veiled with desires, and Paradise has been veiled with [surrounded by] hardships.”

an-Nasaa’ee, at-Tirmidhi, and Abu Dawud report from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, “When Allah created Paradise, He told Jibreel, “Go look at it”. So he went and looked at it, then he came back and said, “By Your Glory, no-one will hear of it but he will enter it”. So He surrounded it with hardships and said, “Go and look at it”. So he went and looked at it, then came back and said, “By Your Glory, I fear that no-one will enter it”’. [Jaami al-Usool, 10/520, 8068]

an-Nawawi commented on the first hadith:

“This is an example of the beautiful, eloquent and concise speech which the Prophet (saw) was capable, in which he gives a beautiful analogy. It means that nothing will help you to reach Paradise except going through hardships, and nothing will lead you to Hell, but whims and desires. Both are veiled as described, and whoever tears down the veil will reach what was hidden behind it. The veil of Paradise is torn down by going through hardships and the veil of Hell is torn down by giving in to whims and desires. Hardship including striving consistently and patiently in worship, restraining one’s anger, forgiving, being patient, giving in charity, being kind to those who mistreat you, resisting physical desires, etc” [Sharh an-Nawawi ‘ala Muslim, 17/165]

The People of Paradise: The People of Paradise Will Inherit The Portion of Paradise That Would Have Gone to the People of Hell

Allah has given two positions to every descendent of Aadam: a position in Jannah and a position in Jahanam. Then whoever is destined to damnation of the kuffaar and mushrikeen will inherit the positions in Hell that had been allocated to the people of Paradise, and those of the people of Paradise for whom eternal bliss is decreed will inherit the portions of Paradise that had been allocated to the people of Hell. After describing the good deeds that would earn Paradise for the
successful believers, Allah said, “These are indeed the inheritors, who shall inherit the Fridays”

Ibn Katheer said in his commentary on this aayah: “Ibn Abi Haatim said – and he quoted to the isnaad going back to Abu Hurayrah (ra) that the Messenger of Allah (saw) said:

“There is no one among you who does not have two positions, one in Paradise and one in Hell. The believer will have a house built for him in Paradise, and his house in Hell will be demolished”. A similar report was narrated from Sa’eed ibn Jubayr.

The believers will inherit the positions of the kuffaar, because those positions were created for those who worship Allah (swt) alone and do not associate anything in worship with Him, because they did what they were commanded to do as far as worship is concerned, whilst the kuffaar neglected the duty for which they had been created. So the believers gained the share that the kuffaar would have gained if they had obeyed Allah (swt) and they will gain even more than that. Muslim reported from Abu Burdah from Abu Musaa that the Prophet (saw) said: “Some people amongst the Muslims will come on the Day of Resurrection with sins as great as a mountain. Allah will forgive them, and will pass [the burden of sin] to the Jews and Christians”. According to another version of this hadith, the Prophet (saw) said, “When the Day of Judgement comes, Allah (swt) will allocate a Jew or Christian for every Muslim and will say, “This is your ransom from the Fire”. This hadith reflects the words of Allah (swt):

“Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been al-Muttaqoon” [19:63] and

“This is the Paradise which you have been made to inherit because of your deeds which you used to do [in the life of this world]” [43:72] [Tafseer Ibn Katheer, 5/10]

The People of Paradise: The Weak and Destitute Will Form the Majority in Paradise
Most of those who will enter Paradise will be the weak and destitute, whom people tend to ignore and care little about, but in the sight of Allah (swt) they are important, because they fear Him and worship Him faithfully and with humility. Al-Bukhaari and Muslim report from Hareethah ibn Wahb that the Messenger of Allah (saw) said:

“Shall I not tell you about the people of Paradise? They said, “Of course”. He said, “Every weak and oppressed person; if he were to implore Allah for anything, He would grant it to him.” [Jaami’ al-Usool, 10/535]

An-Nawawi said, commenting on this hadith: “It refers to those who others despise, scorn and oppress because of their weak position in this world. What is meant is that most of the people of Paradise will be of this type, but it does not meant that all of them will be”. [Sharh an-Nawawi alaa Muslim, 17/187]

Al-Bukhaari, Ahmad and Muslim reported from Usaamah ibn Zayd that the Messenger of Allah (saw) said: “I stood at the gate of Paradise and saw that most of those who entered were the poor and destitute. The people of means were held back, whilst the people of Hell had been ordered into the Fire. I stood by the gate of Hell, and saw that most of those who entered it were women”. [Mishkaat al-Masaabih, 2/663 no 5233]

The People of Paradise: Will There Be More Men or Women in Paradise?

Men and women engaged in this dispute when the Sahaabah were still alive. Muslim reports from Ibn Sireen:

“Men and women disputed as to which of them would form the majority in Paradise. According to another report, either they were competing, or they were discussing, whether there would be more men or women in Paradise. They consulted Abu Hurayrah, who said that women would form the majority, on the basis of the words of the Prophet (saw):

“The first group to enter Paradise will be as beautiful as the full moon, and the group that follows them will be like the brightest shining stars in the sky: each man of them will have two wives, the marrow of whose leg-bones will be visible
through the flesh because of their extreme beauty. There will be no one who is unmarried in Paradise’” [Sahih Muslim, Kitaab al-Jannah, Baab awwal zumrah tadhkul al-Jannah, 4/2179, hadith no. 2834]

This hadith clearly indicates that there will be more women than men in Paradise. Some others thought that there would be more men, because of the hadith, “I saw that they [women] formed the majority of the people of Hell”. The response to this is the fact that women will form the majority of the inhabitants of Hell does not necessarily mean that they will be a minority in Paradise, as Ibn Hajar al-‘Asqalaani said [Fath al-Baari 6/325]

The two hadiths may be reconciled by stating that women will be in the majority in both Paradise and Hell, just as there are more women than men in this world. We could say that the hadith narrated by Abu Hurayrah indicates that the total number of women in paradise, including women of this world and al-Hoor al-‘Eeyn will outnumber men. The question then is, who will be greater in number in Paradise: the men of this world or the women? al-Qurtubee reconciled between these two hadiths by suggesting that women will form the majority of the inhabitants of Hell before the Shafaa’ah [intercession], when the sinners from amongst the muwahideen will be brought out of Hell. Thereafter women will form the majority of the people of Paradise. [at-Tadhkirah, al-Qurtubee, p. 475]

The small number of women in Paradise is indicated in a report narrated by Ahmad and Abu Ya’laa from ‘Amr ibn al-‘Aas who said, “Whilst we were with the Messenger of Allah (saw) on this mountain path, he said, “Look, can you see anything?” We said, “We see crows, and one of them stands out because its beak and feet are red”. The Messenger of Allah (saw) said, “No women will enter Paradise except those who are as rare among them as this crow is among the others’” [Silsilat al-Hadith as-Saheehah, 4/466, no. 1851]

The People of Paradise: The Children of the Believers

The children of the Believers who die before reaching the age of puberty will be in Paradise, insha’Allah, by the Grace and Mercy of Allah. He (swt) says:
“And those who believe and whose offspring follow them in faith – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned” [52:21]

‘Ali ibn Abi Taalib understood this aayah – “Every person is a pledge for what he has earned” [74:38] – to indicate that the children of the believers would be in Paradise, because they did not earn anything for which they would be considered a pledge. [at-Tadkhirah, p. 511]

al-Bukhaari included a chapter in his Saheeh entitled “The virtue of one whose child dies and he bears it with patience for the sake of Allah”, in which he quoted the hadith of Anas who said that, “A Muslim whose three children die before reaching the age of puberty will be admitted to Paradise by Allah out of Mercy towards them.”

According to a hadith narrated by Abu Sa’eed the women asked the Prophet (Saw) “Set aside a day for us”. So he preached to them and said, “Any woman whose three children die will be shielded from the Fire by them.” A woman asked, “What about two?” He said, “And if two [die].” [Saheeh al-Bukhaari, Kitaab al-Janaa’iz, Baab fadl man mata lahu walad fa ahtasaba, Fath al-Baari, 3/118]

According to a hadith narrated by al-Baraa’ (saw), “When [the Prophet’s son] Ibraaheem, died, the Messenger of Allah (saw) said, “There is a wet nurse for him in Paradise”’. [Saheeh al-Bukhaari, Kitaab al-Janaa’iz, Baab ma qila fi awlaad al-Muslimineen, Fath al-Baari, 3/244]

The conclusion that may be drawn from this hadith is that the children of the believers will be in Paradise as Ibn Hajar says, “The one who is the reason for his parents being shielded from the Fire should be protected himself, because he is the means and cause of mercy”. [Fath al-Baari, 3/244]

A number of reports clearly indicate this for example, “The Muslims and the children will be in Paradise” [narrated by ‘Ali, quoted by ‘Abdullaah ibn Ahmad in Ziyaadat al-Musnad]
“A Muslim couple whose three children die before reaching the age of puberty will be admitted by Allah to paradise, they and their children, by His Grace and Mercy” [Fath al-Baari, 2/245]

From Abu Hurayrah that the Messenger of Allah (saw) said: “Their little ones are the pageboys of Paradise. One of them will meet his father – or his parents – and take hold of his clothes – or his hand – just as I am taking hold of the hem of your garment, and he will not let go” Or he said,” And he will not let go until Allah admits him to Paradise.” [Silsilat al-Hadith as-Saheehah, 1/184, no. 342]

“The children of the believers will be in Paradise, being cared for by Ibraaheem and Sarah until they give them back to their parents on the Day of Resurrection”. [narrated by Abu Na’eem, ad-Daylami and Ibn ‘Asaakir from Abu Hurayrah – Silsilat al-Hadith as-Saheehah, 3/451 no. 1467; see also 2/156 no. 603 narrated by Ahmad, Ibn Hibbaan, al-Haakim]

an-Nawawi referred to the ijmaa” of reliable Muslim scholars that any Muslim child who dies will be in Paradise. [Fath al-Baari, 3/244]. al-Qurtubee stated that Hammaad ibn Zayd, Hammad ibn Salamah and Ishaaq ibn Rahawayh refrained from giving an opinion [at-Tadhkirah, p.511]. an-Nawawi said, “Some of them refrained from giving an opinion because of the hadith of ‘Aaishah which was reported by Muslim with the wording, “A boy of the Ansaar died, and I said, “It is good for him, because he did not do or know any evil”. The Prophet (saw) said, “You should not say that because Allah (swt) has created its own people for Paradise..” The response to that is that he was most likely rebuking her for hastening to say something so decisive with no proof, or else he said that before he knew that the children of the Muslims would be in Paradise.” [Fath al-Baari, 3/244].

I suggest that the best opinion is that this hadith indicates that it is not permitted to state definitely that any one particular person is one of the people of Paradise, even if we know that in general they will be in Paradise.

The second point is that we should not be hasty in such matters, so that people will not dare to do what happens so often nowadays, when the bereaved claim that their departed loved one is in Paradise, even though he was the worst of
people. Ibn Taymiyyah said, “We should not say every single child of the believers that he is in Paradise, but we accept that this is the case in general.” [Majmu’ Fataawa Shaykh al-Islaam, 4/281]

The People of Paradise: The Children of the Mushrikeen

The Messenger of Allah (saw) was asked about the children of the Mushrikeen and he said, “Allah who created them knows best what they would have done”. [on the authority of Ibn ‘Abbaas, Saheeh al-Bukhaari, Kitaab al-Janaa’iz, Baab ma qila fi awlaad al-Mushrikeen, Fath al-Baari, 3/246]

Abu Hurayrah (ra) reported that the Prophet (saw) said, “Every child is born in a state of fitrah [the natural state of man] and his parents make him a Jew or a Christian, or a Magian, just as an animal produces a perfect baby animal: do you find it mutilated?” [Saheeh al-Bukhaari, Kitaab al-Janaa’iz, Baab ma qila fi awlaad al-Mushrikeen, Fath al-Baari, 3/246]

As Ibn Hajar said, “al-Bukhaari may Allah have mercy on him, indicated that he was refraining from giving an opinion on the children of the mushrikeen.

Later in his Saheeh, in the tafseer of Surat ar-Rum, he indicates that he favoured the suggestion that they are in Paradise. He also organised the hadith in this chapter in such a way that shows this was his favoured opinion. He starts with a hadith which indicates that we cannot say one way or the other, then quotes a hadith which indicates that they are in Paradise, and follows that with a hadith that clearly states that this is the case:

“As for the children around him, they are the children of mankind.” In another version, “As for the two children around him, every child is born in a state of fitrah.” Some of the Muslims asked, “Even the children of the Mushrikeen?” He said, “Even the children of the mushrikeen”

Ibn Hajar said, “This is supported by the hadith of Anas reported by Abu Ya’la, in which the Prophet (saw) said, “I asked my Rabb for the laheen [those who play or those who are unaware] of the children of mankind, that they would not be punished, and that was granted to me.” [its isnaad is hasan] Laheen was
explained as meaning children, because of the hadith of ibn ‘Abbaas narrated by al-Bazzar. Ahmad reported from al-Khansaa bint Mu‘awiyah ibn Suraym from her paternal aunt who said, “I said, “O Messenger of Allah, who is in Paradise?” He said, “Prophets are in Paradise, martyrs are in Paradise and newborn babies are in Paradise”. Its isnaad is hasan. [Fath al-Baari, 3/246]

They also took as evidence the hadith, “The children of the mushrikeen are servants of the people of Paradise” [Ibn Mandah in al-Ma‘rifah, Abu Na‘eeem in al-Hilyah, Abu Ya‘la in al-Musnad and al-Albaani deemed it saheeh by the sum of its isnaad, Silsilat al-Hadith as-Saheehah, 3/452, no. 1468]

The idea that they are in Paradise is the opinion of some scholars, such as favoured by Abul-Faraj Ibn al-Jawzee [Majmu’ Fataawa, 24/382, 4/303] an-Nawawi said of this opinion, “This is the correct position favoured by those who study the words of Allah,

“..And We never punish until We have sent a Messenger [to give warning]” [17:15]” [Fath al-Baari, 3/247]

al-Qurtubee also considered this the most likely t be corrected, reconciling the apparently conflicting reports by saying that the Prophet (saw) initially said they would be in Hell with their parents, then he refrained from passing any judgement and said “Allah knows best what they would have done”, then it was revealed to him that no one would be punished for the sins of another [17:15] so he stated that the would be in Paradise [at-Tadhkirah, p.515]. The trouble with this way of reconciliation, as Ibn Hajar said, is that this is not a matter that can be subjected to study and examination. It is a matter of al-Ghayb, which can only be known through revelation. And Allah knows best.

Some scholars such as Hammaad ibn Zayd, Hammaad ibn Salamah, Ibn al-Mubaarak and Ishaaq, say that they are subject to the will of Allah. It was also transmitted by al-Bayhaqee in al-I’tiqaad from ash-Shaaf‘iee. Ibn ‘Abdul-Barr said “This might be the opinion of Maalik, although there is no written evidence for that” [Majmu’ Fataawah, 4/281-404, 24/372] and Abul-Hasan al-Ash’ari attributed this opinion to Ahlus-Sunnah wal-Jama’ah, [Majmu’ Fataawah, 24/372].
This is also the favoured view of Ibn Taymiyyah, who suggested that they will be tested of the day of Resurrection – “The correct view is what was said concerning them, Allah knows best what they would have done”. We cannot say of any particular individual that he will be in Paradise or Hell. A number of hadiths state that on the Day of Resurrection they will be tested in the arena of judgement: they will be given commands and prohibitions and those who obey will enter Paradise, whilst those who disobey will be sent to Hell.” He attributed this to Imaam Ahmad and Abul-Hasan al-Ash’ari who attributed it to Ahlus-Sunnah [Majmu’ Fataawa, 24/372, 4/303, 4/281].

Ibn Hajar also stated that they would be tested in the Hereafter by being shown the Fire: whoever enters it will find it cool and safe, but whoever refuses to enter it will be punished. Ahadeeth to this effect were reported by al-Bazzar from Anas and Abu Sa’eed and by at-Tabaraani from Mu’adh ibn Jabal. It has been proven through saheeh asaanid that the insane and those who lived between the time of Jesus (as) and Muhammad (saw) will also be tested in the Hereafter. al-Bayhaqee stated in al-I’tiqaad that this is the correct opinion. [Fath al-Baari 3/246].

The soundness of this opinion is indicated by the clear unambiguous aayaat of the Qur’an which tells the story of the righteous slave whom Musa (as) travelled to meet at the junction of the two seas. Explaining the reason why he killed the boy he said,

“And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief” [18:80].

Muslim reports from Ibn ‘Abbaas (ra) “The Messenger of Allah (saw) said, concerning the boy was killed by al-Khidr, “He was decreed from the beginning to be a kaafir and if he had been left, he would have oppressed his parents with his rebellion and disbelief.” Commenting on this hadith, Ibn Taymiyyah said “It means that Allah decreed it in Umm al-Kitaab [the Register Book in Jannah] i.e. it was written that he would be a kaafir and if he had lived he would have been a kaafir indeed.”

al-Qurtubee said, in at-Tadhkirah [p.514]: “What makes this idea [that they will be tested in the Hereafter] weak is the fact that the Hereafter is not the place of
testing; it is the place of recompense – reward of punishment. al-Hulaymee said “This hadith is not proven to be sound, and it contradicts the basic beliefs of the Muslims, because the Hereafter is not the place of testing. Everyone will inevitably know about Allah, and there is no test when a thing is inevitable.”

This is incorrect and was refuted by Shaykh al-Isaam Ibn Taymiyyah who said, “Responsibility only ceases when one enters the abode of recompense, which is either Paradise or Hell. In the arena of judgement they will be tested just as they are tested in al-Barzakh. The individual will be asked, “Who is your Rabb? What is your deen? Who is your Prophet?” Allah (swt) says, “[Remember] the Day when the Shin shall be laid bare and they shall be called to prostrate to Allah but they [hypocrites] will not be able to do so” [68:42]…” [Majmu’ Fataawa, 24/ 372]

Testing will only cease when a person enters Paradise or Hell. al-Qurtubee’s suggestion that everyone will inevitably know Allah on that Day is correct, but the testing will take the form of orders and prohibitions as is reported in a number of texts. Allah (swt) will test them by ordering them to enter the Fire: whoever obeys will be blessed, whilst whoever disobeyed will be doomed.

The People of Paradise: The Number of People from This Ummah in Paradise

Many people from this ummah will enter Paradise, but only Allah knows their exact number. al-Bukhaari reports from Sa’eed ibn Jubayr who said, “Ibn ‘Abbaas told me that the Prophet (saw) said, “I was shown the nations, and I saw a Prophet passing by with his ummah, another with a band of followers, another with ten followers, another with five, and another who was alone. I looked and saw a huge crowd of people, and I asked, “O Jibreel, are these my ummah?” He said, “No look at the horizon.” I looked and saw a vast multitude. He said,”These are your ummah, and the seventy thousand in front will not be brought to account or be punished.” [al-Bukhaari, Kitaab ar-Riqaaq, Baab Yadhkul al-Jannah Sab’oona Alfaan, Fath al-Baari, 11/406]

The first crowd which the Prophet (Saw) thought was his ummah was in fact the Children of Israel as is stated in a number of saheeh reports, “I hoped that this would be my ummah, but I was told that this was Musa and his people.” [Fath al-Baari, 11/407].
Concerning the words “a vast multitude” Ibn Hajar said, “A report from Sa’eed ibn Mansoor says, “huge” [Adheem] and adds, “It was said to me, “look at the horizon” So I looked and I saw a huge multitude. Then I was told, “Look at the other horizon, it is just like the first one.”” According to a report given by Ibn Faadil, “[I saw] a multitude that filled the horizon and it was said to me “Look here and here, all across the horizon”. According to a version narrated by Ahmad, “I saw my ummah filling the plains and the mountains, and I was amazed at the numbers and their appearance. I was asked, “Are you pleased O Muhammad?” and I said, “Yes O Rabb.”” [Fath al-Baari, 11/408]

Some hadiths state that along with every thousand of the seventy thousand will be another seventy thousand plus three handfuls added by Allah.

Our Prophet (saw) hoped that this ummah would constitute half of the population of Paradise. In a hadith whose authenticity is agreed upon, Abu Sa’eed al-Khudri said that when the Messenger of Allah (saw) was speaking about who would be sent to hell, he said, “By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. Among the people you are no more than a black hair on the hide of a white bull.” [Mishkaat al-Masaabeeh, 3/8]

Some hadith state that this ummah will constitute two thirds of the population of Paradise. at-Tirmidhi reports with a hasan isnaad and ad-Daarimee and al-Bayhaqee also report, from Buraydah, that the Messenger of Allah (saw) said, “The people of Paradise are one hundred and twenty ranks, eight from this ummah and forth from the rest of the nations.” [Mishkaat al-Masaabeeh, 3/92, no. 5644]

Muslim reports from Anas (ra) that the Messenger of Allah (saw) said, “I will be the first intercessor in Paradise. No Prophet was believed in as I was believed in. Among the Prophets is one who was believed in by only one man.” [Mishkaat al-Masaabeeh, 3/124, no. 5744].

The reason why so many people of this ummah believed is because of the great miracle of the Messenger of Allah (saw), which was a recited revelation which is addressed to hearts and minds. It is a miracle that is preserved and will remain
until the Day of Judgement. al-Bukhaari and Muslim report from Abu Hurayrah (ra) that the Messenger of Allah (saw) said,

“There is no Prophet who was not given a sign [or miracle] in which people believed and followed him. That which I have been given is a Revelation from Allah and I hope that I will have the greatest number of followers on the Day of Resurrection.” [Mishkaat al-Masaabeeh, 3/142, 5746]

The People of Paradise: The Leaders of the People of Paradise

(i) The Leaders of the Men

A number of the Sahaabah, including ‘Ali ibn Abi Taalib, Anas ibn Maalik, Abu Hudhayfah, Jaabir ibn ‘Abdullaah, and Abu Sa’eed al-Khudri reported that the Messenger (saw) said, “Abu Bakr and ‘Umar will be the leaders of men of Paradise from the earlier and later generations.” [Silsilat al-Hadith as-Saheehah, 12/487, no. 824]

(ii) The Leaders of the Youth

at-Tirmidhi, al-Haakim, at-Tabaraani, Ahmad and others reported that Abu Sa’eed al-Khudri said, that the Messenger of Allah (saw) said, “Hasan and Husayn are the leaders of the youth of Paradise”. This is proven by so many reports that reach the level of tawatur. [see also the narration from Hudhayfah and from ‘Abdullaah ibn ‘Umar in Ibn ‘Asaakir – Silsilat al-Hadith as-Saheehah, no. 797]

(iii) The Leaders of the Women

The true female leader is the one with whom her Rabb is pleased and whose deeds He accepts. The best women are those who attain the Paradise of delights. The women of Paradise are of different levels, and the Messenger (saw) told us about their leaders:

“The Messenger of Allah (saw) drew four lines and said, “Do you know what these are?” They said, “Allah and His Messenger know best.” He said, “The best women
of Paradise are Khadeejah bint Khuwaylid, Faatimah bint Muhammad, Maryam bint ‘Imraan and Aasiyah bin Muzahim, the wife of Fir’awn” [Silsilat al-Hadith as-Saheehah, 4/13, no. 1508, from Ahmad at-Tahhaawi, al-Haakim from Ibn ‘Abbaas, saheeh]

Maryam and Khadeejah are the best of the four – “The best of its women is Maryam and the best of its women is Khadeeeljah” [from ‘Ali in al-Bukhaari, Kitaab Manaaqib al-Ansaa, Fath al-Baari, 7/133] – and Maryam is the “First Lady” – “The leaders of the women of Paradise, AFTER Maryam bint ’Imraan will be..” [Silsilat al-Hadith as-Saheehah, 3/410, no. 1424, from Jaabir in at-Tabaraani, saheeh]. The reason why Maryam is considered the best of all women is clearly stated in the Qur’an:

“Behold! the angels said, “O Maryam! Allah has chosen you and purified you, chosen you above the women of all nations.” [3:42]

How could she not be the best of women when Allah has clearly stated that,

“..her Rabb accepted her with a goodly acceptance. He made her to grow in a good manner”. [3:37]

These four women are beautiful examples of perfect, righteous women. Maryam, the daughter of ‘Imraan, is praised by Allah in the Qur’an:

“And Maryam, daughter of Imraan, who guarded her chastity; and We breather into [the sleeve of her shirt/garment] through Our Ruh [i.e. Jibreel] and she testified to the truth of the Words of her Rabb, and [also believed in] His Scriptures and she was one of the Qaaniteen [obedient to Allah]” [66:12]

Khadeeeljah as-Siddeeqah believed in the Messenger (saw) without hesitation; she consoled him and supported him in every way. Her Rabb gave her the good news, during her lifetime, of a place in Paradise in which there would be no noise or exhaustion [al-Bukhaari, Kitaab al-Manaaqib, Fath al-Baari, 7/133]
Aasiyah the wife of Fir’awn, despised the power and luxuries of this world and rejected Pharaoh and his false claims of divinity, so her husband tortured her until her soul departed to her Creator:

“And Allah sets forth an example for those who believe, the wife of Pharaoh, when she said, “My Rabb! Build for me a home with You in Paradise, and save me from Pharaoh and his works, and save me from the Dhaalimoon [those that do wrong]” [66:11].

Faatimah az-Zahraa, the daughter of the Prophet (saw) was patient and forbearing, and feared Allah. She was a branch from the pure tree, brought up by the educator of humanity.

The People of Paradise: The Ten Who Were Given Glad Tidings of Paradise

The Messenger (saw) clearly stated that ten of his Companions would be in Paradise:

“Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmaan will be in Paradise, ‘Ali will be in Paradise, Talhah will be in Paradise, az-Zubayr will be in Paradise, ‘Abdur-Rahmaan ibn ‘Awf will be in Paradise, Sa’d ibn Abi Waqqaas will be in Paradise, Sa’eed ibn Zayd will be in Paradise and Abu ’Ubaydah ibn al-Jarraah will be in Paradise.” [sahih, Ahmad from Sa’eed ibn Zayd, at-Tirmidhi from ‘Abdur-Rahmaan ibn ‘Awf, Saheeh al-Jaami’ as-Sagheer, 1/70, no. 50]

“Ten will be in Paradise: the Prophet will be in Paradise. Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmaan will be in Paradise, ‘Ali will be in Paradise, Talhah will be in Paradise, az-Zubayr ibn al-Awwaam will be in Paradise, ‘Sa’d ibn Maalik will be in Paradise, Abdur-Rahmaan ibn ‘Awf will be in Paradise, and Sa’eed ibn Zayd will be in Paradise.” [sahih, Ahmad, Abu Dawood, Ibn Maajah, ad-Diyaa, from Sa’eed ibn Zayd Saheeh al-Jaami as-Sagheer, 4/34, no. 3905]

The Books of the Sunnah tell us that one day the Prophet (saw) was sitting at the well of ‘Arees, with Abu Musa al-Ash’ari acting as his gatekeeper. Abu Bakr as-Siddeeq came and asked permission to see him, and the Messenger of Allah (saw)
said, “Let him in, and give him the glad tidings of Paradise”. Then ‘Umar came and he said, “Let him in and give him the glad tidings of Paradise”. Then ‘Uthmaan came and he said, “Let him in, and give him the glad tidings of Paradise because of an affliction that will befall him” [al-Bukhaari, Muslim and at-Tirmidhi. Jaami’ al-Usool, 8/562, no. 6372]

Ibn ‘Asaakir reported with a saheeh isnaad from Ibn Mas’oud that the Prophet (saw) said, “My successor will be in Paradise, his successor will be in Paradise, and the third and fourth will be in Paradise.” [namely, the Khulafaa Rashida] [Saheeh al-Jaami as-Sagheer, 4/149, no. 4311]

at-Tirmidhi and al-Haakim reported with a saheeh isnaad from ‘Aa’ishah that the Prophet (saw) said to Abu Bakr, “You are free from the Fire.” [Saheeh al-Jaami’ as-Sagheer, 2/24, no. 1494]

The People of Paradise: Others Who It Was Reported Will Be In Paradise

* Ja’far ibn Abi Taalib and Hamzah ibn ‘Abdul-Muttaalib

Abu Hurayrah reported that the Messenger of Allah (saw) said “I saw Ja’far ibn Abi Taalib flying like an angel with his two wings in Paradise” [at-Tirmidhi, Abu Ya’laa, al-Haakim and others, saheeh]

Ibn ‘Abbaas narrated that the Prophet (saw) said “I entered Paradise yesterday and looked at it, and saw Ja’far flying with the angels, and I saw Hamzah reclining on a couch” [at-Tabaraani, Ibn ‘Adiyy, al-Haakim, Saheeh al-Jaami’, 3/140, no. 3358]

In a saheeh hadith the Prophet (saw) said, “The leader of the martyrs is Hamzah ibn ‘Abdul-Muttaalib” [Saheeh al-Jaami’, 3/219, no. 3569]

* ‘Abdullaah ibn Salaam

From Mu’aadh that the Messenger of Allah (saw) said, “‘Abdullaah ibn Salaam is the tenth of the first ten to enter Paradise” [Saheeh al-Jaami’ as-Sagheer, 4/25, no. 3870, Ahmad, at-Tabaraani, al-Haakim]
* Zayd ibn Harithah

ar-Rawayanee and ad-Diyaa reported from Buraydah that the Prophet (saw) said, “I entered Paradise and I was welcomed by a young girl. I asked, “Who do you belong to?” She said, “To Zayd ibn Harithah” [Saheeh al-Jaami as-Sagheer, 3/141, no. 3361]

* Zayd ibn ‘Amr ibn Nufayl

From ‘Aa’ishah (ra) that the Messenger of Allah (saw) said, “I entered Paradise and I saw that Zayd ibn ‘Amr ibn Nufayl had two levels.” [Saheeh al-Jaami as-Sagheer, 3/141, no. 3362. Ibn ‘Asaakir]

This Zayd used to preach tawheed at the time of Jaahileeyyah; he was a Haneef, a follower of the way of Ibraaheem.

* Harithah ibn al-Nu’maan

at-Tirmidhi and al-Haakim narrated from ‘Aa’ishah that the Messenger of Allah (saw) said, “I entered Paradise and I heard someone reciting. I asked, “Who is that?” They said, “Harithah ibn al-Nu’maan; this is the righteous man” [Saheeh al-Jaami as-Sagheer, 3/142, no. 3366]

* Bilaal ibn Abi Rabah

at-Tabaraani and Ibn ‘Adiya report with a saheeh isnaad from Abu Umamah that the Prophet (saw) said, “I entered Paradise, and heard footsteps ahead of me. I asked, “What is this sound?” I was told, “This is Bilaal, walking in front of you”” [Saheeh al-Jaami’ as-Sagheer, 3/142, no. 3364]

Ahmad reported with a saheeh isnaad from Ibn ‘Abbaas that the Prophet (saw) said, “I entered Paradise on the night of Isra’ and I heard an indistinct sound from the side. I asked “What is this, O Jibreel?” He said, “Bilaal, the muadhin” [Saheeh al-jaami’ as-Sagheer, 3/142, no. 3367]

* Abud-Dahdah
Muslim, Abu Dawood, at-Tirmidhi and Ahmad reported from Jaabir ibn Samurah that the Messenger (saw) said, “How many bunches of dates are hanging for Abud-Dahdah is Paradise!”

This is the one who gave his garden called Bayrahaa, the best garden in Madinah, in charity when he heard that Allah (swt) had revealed,

“Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times?” [2:245]

* Waraqah ibn Nawfal

al-Haakim reported with a saheeh isnaad from ‘Aa’ishah that the Messenger (saw) said, “Do not slander Waraqah ibn Nawfal for I have seen that he will have one or two gardens in Paradise” [Saheeh al-Jaami as-Sagheer, 6/1534, no. 7197]

Waraqah believed in the Prophet (saw) when Khadeejah brought him to him at the beginning of his Call; he had asked Allah to let him live until he saw His Messenger so that he could support him.

Paradise is Not the Equivalent of Deeds

Paradise is something of immense value; a person cannot earn it by virtue of his deeds alone – Muslim reported from Abu Hurayrah (ra) that the Prophet (saw) said,

“No one of you will enter Paradise by his deeds alone.” They asked, “Not even you, O Messenger of Allah?” He said, “Not even me, unless Allah covers me with His Grace and Mercy” [Saheeh Muslim, 4/2170, no. 2816]

The fact that some texts indicate that Paradise is the equivalent reward for deeds could be problematic, for example:

“No person knows what is kept hidden for them of joy as reward for they used to do.” [32:17].
However there is no conflict between these aayaat and the meaning of the hadith. The
aayaat indicate that good deeds will be a reason, not the price, for admission to Paradise. The hadith say that good deeds are not the price.

Two groups were misled in this matter: The Jabaariyyah, who took the hadith to mean that the reward is not connected to deeds, because man has nothing to do with deeds [i.e. everything is foreordained]; and the Qaadariyyah who took the hadith to mean that Paradise was the equivalent of good deeds, and man has the right to enter by virtue of his good deeds.

The commentator on at-Tahhaawiyyah said, “As for the idea that recompense results directly from one’s deeds, the Jabaariyyah and the Qaadariyyah are misled, and Allah has guided Ahl as-Sunnah. The ba’ of negation [nafyi] is not like the ba’ used for affirmation. The negation in the hadith “No one will enter Paradise by virtue of his deeds” [bi’ amaalihi] is the ba’ of substitution or exchange, as if good deeds were not the price of a man’s admission to Paradise. This is like the [false] Mu’tazili claim that good deeds will give a person the right to enter Paradise, whereas the truth is that admission to Paradise is by the Grace and Mercy of Allah. The bi’ in the aayah “a reward for what they used to do [jazaa’an bi maa kanoo ya’maloon]” [32:17] is known in Arabic grammar as the bi’ of causation, i.e. because of their deeds. But Allah is the Creator of Cause and Effect, so everything is referred back to His Grace and Mercy” [Sharh at-Tahhaawiyyah, 495]

Description of the People of Paradise and the Delights They Enjoy Therein

The people of Paradise will enter in the most perfect and beautiful form, in the image of their father, Aadam (as), for there is no human form more perfect and beautiful than that of Aadam, whom Allah (swt) created very tall. He was as tall as a great palm tree, sixty cubits tall. Muslim reports from Abu Hurayrah (ra) that the Messenger of Allah (saw) said,

“Allah, Subhaanahu wa ta’aala, created Aadam in his own image, sixty cubits tall... everyone who enters Paradise will be in the image of Aadam, sixty cubits tall. People kept getting shorter and shorter after the time of Aadam.” [Saheeh
Their external appearance will be in harmony, and their hearts will be as one. Their hearts and souls will be clean and pure. Muslim reports from Abu Hurayrah (ra) a hadith in which the Prophet describes people entering Paradise including a group whose light will be like the full moon. He (saw) said, “Their form will be that of a single person, after the image of their father Aadam, sixty cubits tall.” [Saheeh Muslim, Kitaab al-Jannah, Baab Awwal zumrah yadkhuluna al-Jannah, 4/2179, no. 2834]

Another aspect of their beauty is that they will have no body hair, and will look as if their eyes are anointed with kohl. Each of them will enter Paradise aged thirty-three, the age of strength, vitality and youth. Ahmad and at-Tirmidhi report from Mu'aadh ibn Jabal that the Messenger of Allah (saw) said, “The people of Paradise will enter Paradise hairless, looking as if their eyes are ringed with kohl, aged thirty three.” [Saheeh al-Jaami’ 6/337, no. 7928]

As reported in the hadith narrated by al-Bukhaari and Muslim, from Abu Hurayrah (ra), the people of Paradise “will not spit, blow their noses or excrete”.

The people of Paradise will not sleep. Jaabir ibn ‘Abdullaah and ‘Abdullaah ibn Abi Awfaa reported that the Messenger of Allah (saw) said, “Sleep is the brother of death; the people of Paradise will not sleep” [Silsilat al-Hadith as-Saheehah, 3/74, no. 1087, al-Kaamil of Ibn ‘Adiyy, al-Hilyah of Abu Na’eem, Taareekh Isbahaan, by Abul-Sheikh]

The Delights of the People of Paradise: The Superiority of Paradise Over the Pleasures of This World

The pleasures of this world are tangible and present, whilst the delights of Paradise are as-yet unseen promises. People are readily influenced by what they can see and know instantly; it is hard enough for them to forgo something that is in front of them for the sake of something else that is in the future, so how much harder it is if the promise will not be attained until after death! So Allah (swt) drew a comparison between the pleasures of this world and the joys of Paradise,
and explained that the delights of Paradise are far superior to this world’s pleasures. The Qur’an speaks at length denouncing this world of instant, fleeting pleasures and stating that the rewards with Allah are far better, to encourage man to strive hard for success in the next world:

“And strain not your eyes in longing for the things We have given them for enjoyment to various groups of them [mushriken and kuffaar] the splendour of this life that We may test them thereby. But the provision [good reward in the Hereafter] of your Rabb is better and more lasting” [20:131]

And “Beautified for men is the love of things they covet: women, children, much of gold and silver [wealth], branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life but Allah has the excellent return with Him. Say: “Shall I inform you of things far better than those? For al-Muttaqoon there are Gardens with their Rabb, under which rivers flow. Therein [is their] eternal [home] and Azwaajun mutahharattun [purified mates or wives], and Allah will be pleased with them. And Allah is All-Seer of [His] Slaves” [3:14-15]

There are many reasons why the delights of Paradise are superior to the pleasures of this dunyaa; Amongst them:

(i) The Pleasures of this Dunyaa are Fleeting:

“Say: Short is the enjoyment of this world. The Hereafter is [far] better for him who fears Allah..” [4:77]

The Prophet (saw) illustrated the inferiority of this dunyaa by comparing it to what Allah has prepared in Paradise, “By Allah, this world in comparison with the Hereafter is nothing more than as if one of you put his finger” – and he gestured with his forefinger – “in the sea; let him see how much water he would retrieve” [Saheeh Muslim, 4/2193, no. 2858]. A finger dipped in the ocean would not even pick up one drop; this is how little this world is worth when compared with the Aakhirah.
Because these pleasures are so insignificant, Allah (swt) has rebuked those who prefer the pleasures of this world to the joys of the Aakhirah:

“O you who believe! What is the matter with you, that when you are asked to go forth in the Cause of Allah [Jihaad] you cling heavily to this earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter” [9:38]

We have already quoted numerous texts that indicate the inexhaustible abundance of the blessings and joys of the Aakhirah.

(ii) The Hereafter is also better from the perspective of quality.

The clothing, food, drink, jewellery and palaces of the people of Paradise will be far superior to their counterparts in this world. There is in fact no room for comparison, as even the smallest space in Paradise is better than this world and all that is in it. al-Bukhaari and Muslim report from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, “The space of a whip in Paradise is better than this world and everything in it” [Mishkaat al-Masaabeeh, 3/85, no. 5613]

Also narrated by al-Bukhaari and Muslim from Abu Hurayrah that the Prophet (saw) said, “The space of the bow of any one of you in Paradise is better than all that the sun rises upon” [Mishkaat al-Masaabeeh, 3/85, no. 5615]

The comparison between the women of Paradise and the women of this earth serves to demonstrate the superiority of that which is in Paradise. al-Bukhaari reports from Anas that the Messenger of Allah (saw) said,

“If a woman from the people of Paradise were to look at this earth, she would light up everything between it and fill it with her fragrance; the veil on her head is better than this world and all that is in it” [Mishkaat al-Masaabeeh, 3/85, no. 5614]

(iii) Paradise is free from all the impurities and disappointments of this world.
Eating and drinking in this life results in the need for excretion and its associated unpleasant odours. If a person drinks wine in this world, he loses his mind. Women in this world menstruate and give birth, which are sources of pain and hurt. Paradise is free from all of these discomforts: its people will not urinate, defecate, spit or suffer from catarrh. The wine of Paradise, as described by its Creator, is:

“Crystal-white, delicious to those who drink [thereof], free from intoxication, nor will they suffer intoxication therefrom” [37:46-47]

The water of Paradise does not become brackish, and its milk never changes in flavour:

“..rivers of water incorruptible; rivers of milk of which the taste never changes..” [47:15]

The women of Paradise are pure and free from menstruation, nifaas [postnatal bleeding] and all the other impurities suffered by women in this world, as Allah (swt) says:

“...and they shall have therein Azwaajun Muttaharatun [Purified mates having no menses, urine, stools, etc]” [2:25]

The hearts of the people of Paradise will be pure, their speech will be good, their deeds righteous. There will be no hurtful, upsetting, offensive or provocative talk there, for Paradise is free of all worthless words and deeds:

“...free from any laghw [dirty, false, evil, vague talk], and free from sin” [52:23]

The only speech that is heard there is good, sincere and pure, free from all the shameful shortcomings of earthly speech:

“No Laghw [dirty, false, evil talk] will they hear therein, nor lying” [78:35]

“They shall not hear therein any Laghw, but only salaam [salutations of peace]” [19:62]
“Where they shall hear neither harmful speech nor falsehood” [88:11]

Paradise is the abode of purity and peace, “No laghw will they hear therein, nor any sinful speech [like backbiting, etc], But only the saying of Salaam! Salaam! [greetings with peace]” [56:25]

For this reason, when the people of Paradise have been saved from the Fire, they will be detained of a bridge between Paradise and Hell, where they will be purified by settling any wrongs that may be outstanding, so that they may enter Paradise, pure of heart and soul, free from any resentment, envy or other negative emotions of this world. al-Bukhaari and Muslim report that when the people of Paradise enter Paradise, “There will be no hatred of resentment among them, their hearts will be as one, and they will glorify Allah, morning and evening” [al-Bukhaari from Abu Hurayrah, in Kitaab bid’ al-Khalq, Baab maa ja’a fi Sifaat al-Jannah, Fath al-Baari, 6/318]

Allah indeed spoke the truth when He (swt) said,

“And We shall remove from their breasts any lurking sense of injury: [they will be] brothers [joyfully] facing each other on thrones [of dignity]” [15:47]

A “sense of injury” is hatred. It was reported from Ibn ‘Abbaas and ‘Ali ibn Abi Taalib that when the people of paradise enter Paradise they will drink from one spring, and Allah (swt) will remove all sense of injury or hatred from their hearts, then they will drink from another spring, and their faces will become pure and bright [al-Qurtubees, at-Tadhkirah, p. 499]. This is probably what is meant by the aayah, “And their Rabb will give them a pure drink” [76:21]

(iv) The Pleasures of This World are Transient Whilst the Joys of the Hereafter are Lasting and Eternal

This is why Allah (swt) calls the pleasures of this world “temporary conveniences” because they are enjoyed for a short while, then come to an end, but the joys of al-Aakhirah have no end:

“What is with you, must vanish, and what is with Allah will endure..” [16:96]
“[It will be said to them]: This is Our Provision, which will never finish” [38:54]

“...its provision is eternal and so is its shade..” [13:35]

Allah (swt) gave an example of how quickly this world will pass away:

“Allah (swt) likened this life to the rain that falls from the sky and causes plants to grow and flower and bear fruit. This lasts for only a short time, before they shrivel and are blown away by the wind. Such are the luxuries of this life, such as youth, wealth, sons, lands and fields. All of this passes away; youth fades, health and vitality are replaced by sickness and old age, wealth and children may disappear, a man may be taken from his family and wealth, but the Hereafter will never vanish or go away:

“...And excellent indeed will be the home of the Muttaqoon, ‘Adn Paradise which they will enter, under which rivers flow..” [16:30-31]

(v) Seeking to Enjoy the Pleasures of this World and Neglecting the Hereafter Will be Followed By Regret and Sorrow When One Enters the Fire of Hell

“Allah (swt) likened this life to the rain that falls from the sky and causes plants to grow and flower and bear fruit. This lasts for only a short time, before they shrivel and are blown away by the wind. Such are the luxuries of this life, such as youth, wealth, sons, lands and fields. All of this passes away; youth fades, health and vitality are replaced by sickness and old age, wealth and children may disappear, a man may be taken from his family and wealth, but the Hereafter will never vanish or go away:

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(v) Seeking to Enjoy the Pleasures of this World and Neglecting the Hereafter Will be Followed By Regret and Sorrow When One Enters the Fire of Hell

“Everyone shall taste death. And only on the Day of Resurrection will you be paid your wages in full. And whoever is removed away from the Fire and admitted to Paradise, he indeed is successful. The life of this world is only the enjoyment of deception [a deceiving thing]” [3:185]

The Delights of the People of Paradise: The Food and Drink of the People of Paradise
We have already discussed the trees and fruits of Paradise, including the ripe fruits, which hang within easy reach, so that the people of Paradise may pick whichever fruits they desire. The people will also have whatever food and drink they desire:

“Any fruit [any] that they may choose, And the flesh of fowls that they desire” [56:20-21]

“...there will be there all that the souls could desire, all that the eyes could delight in..” [43:71]

Allah (swt) will permit them to take whatever they want of the good food and drink of Paradise:

“Eat and drink at ease for that which you have sent on before you in days past!” [69:24]

We have also mentioned above that in Paradise there will be a sea of water, a sea of wine, a sea of milk and a sea of honey, and the rivers of Paradise will flow out of these seas. There will be also many springs in Paradise, and its people will drink from these seas, rivers and springs.

(i) The Wine of the People of Paradise

One of the drinks that Allah will bestow on the people of Paradise will be wine. The wine of Paradise is free of all the troubles and problems that characterise the wine of this world, which makes people lose their minds, and causes headaches, stomach aches and other physical disorders, or which may have something wrong in the way it is made, or its colour, etc. But the wine of Paradise is free from all such faults; it is pure and beautiful:

“Round them will be passed a cup of pure wine; white, delicious to the drinkers. Neither will they have ghoul [any kind of hurt, abdominal pain, headache, etc] from that, nor will they suffer intoxication therefrom” [37:45-47]
Allah described the beauty of its white colour, then explained that its drinker enjoy it very much, without is affecting their minds:

“..rivers of wine delicious to those who drink.” [47:15]

And they will never be adversely affected by drinking it:

“..nor will they suffer intoxication therefrom” [37:47]

Elsewhere in the Qur’an, Allah describes the wine of Paradise,

“They will be served by immortal boys, With cups and jugs, and a glass from the flowing wine, Wherefrom they will get neither any aching of the head, nor any intoxication” [56:17-19]

Commenting on this passage, Ibn Katheer said, “it does not cause their heads to ache or their minds to be fogged; it is pure, although it still contains the ingredients that make it a delight to the drinker. ad-Dahhaak narrated that Ibn ‘Abbaas said, “Wine produces four things: drunkenness, headache, vomit and urine. Allah (saw) has mentioned the wine of Paradise, and He has purified it of all these things.” [Tafseer Ibn Katheer, 6/514]

In another part of the Qur’an, Allah (swt) says:

“They will be given to drink pure sealed wine, the last thereof will be the smell of musk.” [83:25-26]

This wine is sealed or covered, and at the end of it, the drinker will find the scent of musk.

(ii) The first food of the people of Paradise

The first food which Allah (swt) will present to the people of Paradise will be the caudate [extra] lobe of fish-liver. al-Bukhaari and Muslim report from Abu Sa’eed al-Khudri (ra) that the Messenger of Allah (saw) said,
“On the Day of Resurrection, the earth will be like one loaf of bread, which Allah will turn around in His hands, just as any of you prepares bread whilst he is travelling, to offer it as food to the people of Paradise.” A Jewish man came and said, “May the Most Merciful bless you, O Abul-Qaasim. Shall I not tell you what food [nuzul] will be offered to the people of Paradise on the Day of Resurrection?” The Prophet (saw) said, “Of course.” The Jew said that the earth would be a single loaf of bread, just as the Prophet (saw) has said. The Prophet (saw) looked at us and smiled so broadly that his back teeth were visible, then he said, “Shall I not tell you of their food? Balam and noon [a large fish]”. They asked, “What is that?” He said, “A bull and noon seventy thousand people will eat from the caudate [extra] lobes of their livers.” [Mishkaat al-Masaabeeh, 3/56]

an-Nawawi’s comments on this hadith may be summarised as follows: “Nuzul is the food prepared for a guest upon his arrival. Turning the bread around in one’s hands means kneading it and tossing it from hand to hand, until it is flat and round like a disk. The meaning of the hadith is that Allah (swt) will make the earth like a huge loaf of bread to feed the people of Paradise. Noon is a whale or large fish; balam is a Hebrew word that means “bull”; the caudate [extra] lobe of a fish liver is the best part of it.” [Sharh an-Nawawi ‘alaa Muslim, 17/136]

al-Bukhaari reports that ‘Abdullaah ibn Salaam asked the Prophet (saw) a number of questions when he first came to Madinah, one of which was, “What is the first thing that the people of Paradise will eat?” He said, “The caudate [extra] lobe of fish liver” [Ibn Katheer, an-Nihaayah, 2/270]

Muslim reports from Thawban that a Jew asked that the Prophet (saw), “What will they be presented with when they enter Paradise?” He said, “The caudate [extra] lobe of fish liver.” The Jew asked, “What will they eat after that?” The Prophet (saw) said, “The bull, which is grazing now in Paradise, will be slaughtered for them.” The Jew asked, “What will they drink after that?” He said, “From a spring called Salsaabeel.” The Jew said, “You have spoken the truth.” [Ibn Katheer, an-Nihaayah, 2/270]

(iii) The food and drink of the people of Paradise does not produce any impure excrement.
It might cross one’s mind that the food and drink of Paradise might produce the same as the food and drink of this world, namely excrement, urine, mucus, saliva, and so on. But this is not the case. Paradise is a place that is free from all impurities, and its people are free of all the blemishes of people of this world. A hadith reported by al-Bukhaari and Muslim from Abu Hurayrah clearly rejects such a nation: the Prophet (saw) said, “The first group to enter Paradise will be as beautiful as the full moon; they will not spit or blow their noses.” [al-Bukhaari, Kitaab Bad’ al-Khalq, Baab Maa jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/317, also Muslim in Kitaab al-Jannah, Baab Awwal Zumrah Tadhkul al-Jannah, 4/2178, no. 2834]

This does not only apply to the first group to enter Paradise, all those who enter will be similarly pure. Muslim reports from Abu Hurayrah that the Messenger of Allah (saw) said, “The first group of my ummah to enter Paradise will be as beautiful as the full moon and those that come after them will be like the brightest shining star, and those that follow them will be ranked according to their status. They will not defecate, urinate or blow their noses or spit.” [Muslim in Kitaab al-Jannah, Baab awwal zumrah tadkhul al-Jannah, 4/2188, no. 2834]

It might be asked where will the waste produces go? This question was posed to the Prophet (saw) by his Sahabah and he replied, “[It will come out as] burps which are like musk.” [Muslim in 4/2180, no. 2835]. Other parts the excretions will be turned into sweat like musk that will come out of their bodies.

(iv) Why Will the People of Paradise Eat and Drink and Comb their Hair?

If the people of Paradise are to abide there forever, and it is free form all discomfort, pain and sickness, if there is no hunger or thirst there, and no impurities or dirt, then why will the people of Paradise eat and drink, and wear perfume and comb their hair?

al-Qurtubee answered this question in at-Tadhkirah [p. 475, see also al-Fath, 6/325]: “The luxuries and clothing of the people of Paradise will not be for the purpose of warding off potential pains; they will not eat because of hunger or drink because of thirst, or wear perfume because of some offensive odour,
because Paradise is a never-ending succession of delight and joy. Do you not remember the words of Allah (swt) to Aadam?

“Verily you have [a promise from Us] that you will never be hungry therein nor naked. And you [will] suffer not from thirst therein nor from the sun’s heat.” [20:118-119]

The wisdom behind it [food and drink, etc] is so that Allah will introduce Paradise to them in ways similar to the good things that they enjoyed on earth, but He will increase it in ways known only to Him.”

The Delights of the People of Paradise: The Vessels and Cups of the People of Paradise

The vessels from which the people of Paradise will eat and drink will be of gold and silver. Allah (swt) says:

“Trays of gold and cups will be passed round them..” [43:71] i.e. cups of gold.

And Allah (swt) says, “And amongst them, will be passed round vessels of silver and cups of crystal, crystal-clear, made of silver. They will determine the measure thereof according to their wishes.” [76:15] i.e it will combine the purity of crystal with the whiteness of silver.

al-Bukhaari and Muslim reported from Abu Musaa al-Ash’ari that the Messenger of Allah (saw) said, “The believer in paradise will have a tent made of a hollowed out pearl.. and two gardens of silver, their vessels and everything in them, and two gardens of gold, their vessels and everything in them.” [Mishkaat al-Masaabeeh, 3/86]

Among the vessels from which they will drink will be cups and jugs and glasses:

“They will be served by immortal boys, with cups, and jugs and a glass from the flowing wine.” [56:17-18]
The “cup” [koob] is something that has no handle or spout, the “jug” [ibreeq] has a handle and a spout and the “glass” [kaa’s] is a cup that is filled with drink.

The Delights of the People of Paradise: The Clothing, Jewellery and Incense-Burners Of the People of Paradise

The people of Paradise will wear the most luxurious clothes, amongst other things, garments of silk and bracelets of gold, silver and pearls. Allah (swt) says:

“And their recompense will be Paradise, and silken garments, because they were patient.” [76:12]

“…wherein they will be adorned with bracelets of gold and pearls, and their garments will be of silk.” [22:23]

“‘Adn Paradise they will enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.” [35:33]

“…They will be adorned with bracelets of silver, and their Rabb will give them a pure drink.” [76:21]

Their clothes will be colourful, including garments of green silk and brocade:

“.They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on.” [18:31]

“Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver..” [76:21]

Their clothing will be far superior to any man-made garment. al-Barraa ibn ‘Aadhib said, “A silken garment was brought to the Messenger (saw) and we began to admire its beauty and softness.” The Messenger of Allah (saw) said, “The handkerchiefs of Sa’d ibn Mu’aadh are better than this.” [al-Bukhaari, Kitaab Bid’ al-Khalq, Baab Maa Jaa’a fi Sifat al-Jannah wan-Naar, Fath al-Baari, 6/319]
The Prophet (saw) also told us that the people of Paradise will have combs of gold and silver, and that they will perfume themselves with ‘Ud at-Teeb, even though the scent of musk will be emanating from their pure bodies. al-Bukhaari narrates from Abu Hurayrah that the Prophet (saw) said of those who will enter Paradise:

“Their vessels will be of gold and silver, their combs will be of gold and the coals of their incense-burners will be of aloe-wood [Abul-Yaman said, “of ‘Ud at-Teeb] and their sweat will be musk.” [al-Bukhaari, Kitaab Bid’ al-Khalq, Baab Maa Jaa’a fi Sifat al-Jannah wan-Naar, Fath al-Baari, 6/319]

Their jewellery will include crowns. at-Tirmidhi and Ibn Maajah report from al-Miqdaam ibn Ma’d Yakrib that among the honours bestowed upon the martyr will be: “.there will be placed upon his head a crown of dignity, one ruby of which is better than this world and all that is in it.” [Mishkaat al-Masaabeeh, 3/358, no. 3834, Saheeh Muslim, saheeh]

The clothing and jewellery of the people of Paradise will never wear out or fade. Muslim reports from Abu Hurayrah (ra) that the Prophet (saw) said, “Whoever enters Paradise is blessed, and will never be miserable, his clothes will never wear out and his youth will never fade away.” [Saheeh Muslim, Kitaab al-Jannah, Baab fi Dawam Na’eem al-Jannah, 4/2181, no. 2836]

The Delights of the People of Paradise: The Couches of the People of Paradise

The palaces of Paradise have been prepared, and in their gardens are places to sit and recline, beautiful couches of delightful colours and high beds whose interiors are lined with silk brocade, let alone how magnificent their outward appearance must be. There are cushions and splendid carpets laid out in the most delightful fashion. Allah (swt) says:

“Therein will be thrones raised high, And cups set at hand, and cushions set in rows, and rich carpets [all spread out]” [88:13-16]

“They will recline [with ease] on thrones arranged in ranks. And We shall marry them to Houris [female fair ones] with wide lovely eyes.” [52:20]
“A multitude of those [foremost] will be from the first generations [who embraced Islaam] and a few of those [foremost] will be from the later time [generations]. [They will be] on thrones woven with gold and precious stones, reclining thereon, face to face.” [56:13-16]

This reclining on those thrones and couches will be one of the luxuries that the people of Paradise will enjoy when they gather together, as Allah (swt) says,

“And we shall remove from their breasts any lurking sense of injury; [they will be like] brothers [joyfully] facing each other on thrones [of dignity].” [15:47]

“Reclining on green cushions and rich beautiful mattresses” [55:76]

“Reclining upon the couches lined with silk brocade” [55:54]

The Delights of the People of Paradise: The Servants of the People of Paradise

The People of Paradise will be served by boys whom Allah (swt) will create to serve them and who will be most beautiful and perfect in form:

“They will be served by immortal boys, With cups, and jugs, and a glass from the flowing wine.” [56:17-18]

“And round about them will [serve] boys of everlasting youth. If you see them, you would think them scattered pearls.” [76:19]

Ibn Katheer, may Allah have mercy on him, said, “Boys of eternal youth will go around to serve people of Paradise, boys who remain in that youthful form forever, never changing or advancing in age. It was said that they will be wearing earrings, to emphasise their youth, because such a thing is appropriate for young people, but it does not befit those who are older. And Allah (swt) said [76:19] i.e. if you saw them going around to attend to the needs of their masters, with their beautiful faces and splendid colourful clothes and jewellery, you would think that they were scattered pearls. There is no more beautiful description than the picture of pearls scattered in a place of beauty.” [Tafseer Ibn Katheer, 7/184]
Some scholars suggested that these boys are the children of the Muslims and Mushrikeen who die in childhood, but this was refuted by al-'Allaamah Ibn Taymiyyah (ra), who explained that these boys of eternal youth are part of the creation of Paradise: “...they are not the children of this world. When the children of this world enter Paradise, they will do so in a perfect form, like all the other people of Paradise, in the form of their father, Aadam.” [Majmu’ al-Fatawa, 4/279, 4/311]

The Delights of the People of Paradise: The Market of the People of Paradise

Muslim reported from Anas ibn Maalik that the Messenger of Allah (saw) said;

“In Paradise there is a market to which the people will come every Friday, then a wind will come from the north and blow on their faces, and clothes, and they will increase in beauty. Then they will return to their wives, who will also have increased in beauty. Their wives will say to them, “By Allah, you increased in beauty after you left us.” And they will say, “And you too, by Allah, you have increased in beauty since you left us.”” [Saheeh Muslim, Kitaab al-Jannah, Baab fi Sooq al-Jannah, 4/2178, no. 2833]

an-Nawawi commented on this hadith, “What is meant by a market is a gathering place where the people will come together, just as they gather in marketplaces in this world. Gathering together every Friday means that they will meet once a week, or what approximates to once a week; there will be no real weeks there, as there will be no sun or moon or days. The wind of Paradise was described specifically as being the north winds, because for the Arabs this is the wind that brings rain, coming from the direction of Syria, so they always hoped for a wind coming from the north. In the hadith this wind is called al-Mutheerah, i.e. something that carries things, because it will blow the sand or dust of Paradise into their faces, which is musk.” [Sharh an-Nawawi ala Muslim, 17/170]

The Delights of the People of Paradise: The Gatherings and Conversations of the People of Paradise

The people of Paradise will visit one another, in delightful gatherings where they will remember their lives in this world and how Allah (swt) has blessed them by
admitting them to Paradise. Allah (swt) described the gatherings of the people of Paradise:

“And We shall remove from their breasts any lurking sense of injury, [they will be like] brothers, [joyfully] facing each other on thrones [of dignity].” [15:47]

Allah (swt) has also described some of the kinds of conversation that will take place in their gatherings:

“And some of them draw near to others, questioning, saying, “Aforetime we were afraid with our families [of the punishment of Allah], but Allah has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him [Alone and none else] before. Verily He is Al-Barr, the All-Merciful.” [52:25-28]

The Delights of the People of Paradise: The Wishes of the People of Paradise

Some of the People of Paradise will wish for things that will be fulfilled in the strangest ways, unlike anything that happens in this world. The Messenger (saw) told of some of these and how they will be fulfilled.

Abu Hurayrah said that the Prophet (saw) was speaking and a bedouin man was present. The Prophet (saw) said: “A man from the people of Paradise will ask his Rabb for permission to grow things. Allah will ask him, “Do you not have what you want?” He will say, “Of course, but I love to grow things.” So he will sow the seeds and in the blinking of an eye the plant will grow and its fruit will ripen and become like mountains. Allah (swt) will say, “Here it is. O son of Aadam nothing satisfies you!” The Bedouin said, “By Allah! you wont find him except he is from Quraysh or the Ansaar for these are the people that love to grow things. As for us, we don’t grow anything!” The Messenger of Allah (saw) laughed.” [Mishkaat al-Masaabeeh, 3/95, no. 5653]

The Delights of the People of Paradise: The Wives of the People of Paradise

(i) The Wife Of The Believer In This World Will Be His Wife In The Hereafter If She Is Righteous
“Gardens of ‘Adn, which they shall enter, and [also] those who act righteously from among their fathers, and their wives and their offspring…” [13:23]

“They and their wives will be in pleasant shade, reclining on thrones.” [36:56]

“Enter Paradise, you and your wives, in happiness” [43:70]

(ii) A Woman [Who Was Married More Than Once] Will Be With The Last of Her Husbands

In Taareekh ar-Raqqah, Abu ‘Ali al-Hurani reported from Maymun ibn Mahran that “Mu’aaawiyah ibn Abi Sufyan (ra) proposed to Umm ad-Darda’ but she refused to marry him, saying, “I heard Abud-Dardaa’ say that the Messenger of Allah (saw) said, “A woman will be with the last of her husbands.”” The men in its isnaad are trustworthy apart from al-‘Abbaas ibn Saalih, whose biography is unknown. Abul-Shaykh reported it in at-Taareek with a saheeh isnaad only quoting the marfoo’ version of it. at-Tabaraani reported it with a da’eef isnaad in al-Mu’jam al-Awsat but taking both isnaads into account strengthens it. The marfoo’ version is saheeh, and it also has two corroborating reports that are mawqoof.

The first of these was reported by Ibn ‘Asaakir from ‘Ikrimah:

“Asmaa bint Abi Bakr was married to az-Zubayr ibn al-‘Awwaam who was harsh towards her. She came to her father and complained to him, and he said, “O my daughter, have patience, for if a woman has a righteous husband, and he dies and she does not remarry after his death, they will be reunited in Paradise.” [The men of its isnaad are thiqaat [trustworthy] but is it mursaal because ‘Ikrimah never met Abu Bakr; he only heard it from Asmaa]

The second report was narrated by al-Bayhaqee in as-Sunan, where he says that Hudhayfah said to his wife, “If you want to be my wife in Paradise, do not remarry after I die, for the woman in Paradise will be with the last of her husbands on earth.”
For this reason, Allah forbade the wives of the Prophet (saw) to remarry after his death, because they will be his wives in the Hereafter.

(iii) al-Hoor al-‘Eeyn

Allah (swt) will marry the believers in Paradise to beautiful women who were not their wives in this world, as Allah (swt) says:

“So [it will be] and We shall marry them to Houris with wide lovely eyes.” [44:54]

al-Hoor is the plural of Hooraa’, which is a woman, the white parts of her eyes intensely white, and the black is intensely black. al-‘Eeyn is the plural of ‘Aynaa, which is the woman whose eyes are wide.

The Qur’an describes al-Hoor al-‘Eeyn as being firm and full-breasted:

“Verily, for al-Muttaqoon, there will be a success; gardens and grapeyards and young full-breasted [mature] maidens of equal age.” [78:31-33]

Al-Hoor al-‘Eeyn are creatures that Allah (swt) has made especially for Paradise, and has made them virgins:

“Verily, We have created [their companions] of special creation, and made them virgin-pure [and undefiled], beloved [by nature], equal in age.” [56:35-37]

The fact that they are virgins means that no-one has ever married them before:

“...whom no man or jinn has touched before them.” [55:56]

This refutes the idea that the wives that Allah (swt) will create for them in Paradise will be their wives from this life, made young again after old age had overtaken them. That idea if correct in that Allah (swt) will admit the believing women to Paradise with their youth restored but they are not al-Hoor al-‘Eeyn whom Allah created in Paradise.

The Qur’an also speaks of the beauty of the women of al-Jannah:
“And [there will be] Houris with wide lovely eyes [as wives for the pious], Like unto preserved pearls.” [56:22-23]

Maknoon [“preserved”] means hidden or protected, something whose colour is not changed by exposure to sunlight or by being tampered with. Elsewhere, Allah likens them to rubies and coral, two beautiful precious stones:

“In them will be [maidens] restraining their glances, whom no man or jinn has touched before them, Then which of the favours of your Rabb will you deny? Like unto rubies and coral.” [55:56-58]

al-Hoor are also described as restraining their gaze upon their husbands i.e. they restrict their gaze and don’t let their eyes wander to others. Allah (swt) has stated that they are very beautiful, and it is sufficient to know that Allah (swt) said:

“In them will be fair [companions] good and beautiful; then which of the favours of your Rabb will you deny? Companions restrained [as to their glances] in [goodly] pavilions” [55:70-72]

The women are not like the women of this world. They are free of al-Hayd [menstruation], an-Nifaas [post-natal bleeding], spittle, mucus, urine and stools. This is what is referred to in the aayah:

“..And they shall have therein Azwaajun Mutahharatun [purified mates]” [2:25]

The Prophet (saw) told us about the beauty of the wives of the People of Paradise. al-Bukhaari and Muslim reported from Abu Hurayrah that the Messenger (saw) said, “...the marrow of whose leg-bones will be visible through the flesh because of their extreme beauty.” [as-Saheeh, Kitaab al-Khalq, Baab Maa Jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/318 and Muslim in Kitaab al-Jannah wa Sifaat Na’eem ahlilhaa, Baab awwal zumrah tadkhul al-Jannah, 4/2178, no. 2834]

Look at this beauty that the Prophet (saw) described! Can you find any comparison to it in the world that you know?! :}
“If one of the women of Paradise were to look at the people of this world, everything in between them would be lit up and filled with her fragrance. The veil on her head is better than this world and everything in it.” [al-Bukhaari, in as-Saheeh, Kitaab al-Jihaad, Baab wa Zawwajnahum bi Hoor-’Eeyn. Fath al-Baari, 6/15]

The smallest number of wives that any one man will have in Paradise is seventy-two. It was reported that the Shaheed will have seventy two wives from amongst al-Hoor a-‘Eeyn [Mishkaat al-Masaabeeh, 3/357, no. 3834, at-Tirmidhi, Ibn Maajah from al-Miqdaam ibn Ma’d Yakrib]

The Song of al-Hoor al-‘Eeyn

The Messenger (saw) told us that al-Hoor in Jannah sing with sweet, beautiful voices. In al-Mu’jam al-Awsat, at-Tabaraani reports with a saheeh isnaad from Ibn ‘Umar that the Prophet (saw) said,

“The wives of the people of Paradise will sing to their husband in the most beautiful voices that anyone has ever heard. What they will sing is: “We are good and beautiful, the wives of a noble people, who look at their husbands content and happy.” And they will sing, “We are eternal, and will never die, we are safe and will never fear, we are remaining here and will never go away.”” [Saheeh al-Jaami as-Sagheer, 2/48, no. 1557; also Abu Na’eem, ad-Diyaa in Sifaat al-Jannah]

Samawayh reported in al-Fawaa’id from Anas that the Messenger of Allah (saw) said, “al-Hoor al-‘Eeyn are singing in Paradise saying, “We are the beautiful houris, we are being kept for noble husbands.”” [Saheeh al-Jaami’, 2/58, no. 1598]

The Jealousy of al-Hoor al-Eeyn over their Husbands in this World

The Prophet (saw) told us that al-Hoor feel jealous over their husbands in this world, if the wife of one of them upsets him. Ahmad and at-Tirmidhi report with a saheeh isnaad from Mu’aadh that the Messenger of Allah (saw) said,
“No woman in this world upsets her husband but his wife from among al-Hoor al-EEyn will say, “Do not upset him, may Allah kill you! For he is with you only temporarily, and soon he will leave you and come to us.”” [Saheeh al-Jaami’ as-Sagheer, 6/125, no. 7069]

(iv) The believer in Paradise will be given the Strength of One Hundred Men

Anas reported that the Prophet (saw) said, “The believer in Paradise will be given such and such strength.” He was asked, “O Messenger of Allah, will he really be able to do that?” He said, “He will be given the strength of one hundred men.” [it was reported by at-Tirmidhi, Mishkaat al-Masaabeeh, 3/90, no. 5636, at-Tirmidhi said: “ghareeb saheeh.”]

The People of Paradise Will Laugh at the Fire

After Allah (swt) admits the people of Paradise to Paradise, they will call out to their opponents among the kuffaar in Hell, rebuking and scolding them:

“And the dwellers of Paradise will call out to the dwellers of the Fire [saying]: “We have indeed found true what our Rabb promised us; have you also found true, what your Rabb promised [warnings, etc]? They will say “Yes”. Then a crier will proclaim between them: “The Curse of Allah is on the Dhaalimoon [wrongdoers]” [7:44]

The kuffaar used to dispute with the believers in this world, making fun of them and insulting them, but on that Day the believers will be victorious: they will be in a state of everlasting joy, looking at the wrongdoers and making fun of them:

“Verily, al-Abraar will be in delight, on thrones, looking [at all things]. You will recognise in their faces the brightness of delight. They will be given to drink pure sealed wine, the last thereof will be the smell of musk, and for this let [all] those strive who want to strive. It [that wine] will be mixed with Tasneem, a spring whereof drink those nearest to Allah. Verily [during the earthly life] those who committed crimes used to laugh at those who believed, and whenever they passed by them, used to wink to one another [in mockery]; and when they returned to their own people, they would return jesting; and when they saw them, they say,
“Verily! These have indeed gone astray!” But the [disbelievers] had not been sent as watchers over them [the believers]. But this Day those who believe will laugh at the disbelievers on [high] thrones, looking [at all things]. Are not the disbelievers paid [fully] for what they used to do?” [83:22-36]

By Allah, the kuffaar will finally get the punishment that they deserve, a punishment that fits their crimes. The believer who is now in the luxury of Paradise will remember that colleague or friend who used to encourage him to follow kufr in this world and called him to embrace those misguided principles that would have placed him in the ranks of the kuffaar and enemies of Allah (swt). He will tell his companions about that former colleague, and tell them to look at him and his punishment. When he sees how he is being punished, he will realise the extent of the blessing that Allah (swt) has bestowed upon him, and how Allah (swt) has saved him from a similar fate. Then he will address his former companion and rebuke him:

“Then they will turn to one another, mutually questioning. A speaker of them will say, “Verily I had a companion [in the world] who used to say, “Are you among those who believe [in resurrection after death], [that] when we die and become dust and bones, shall we indeed [be raised up] to receive reward or punishment [according to our deeds]?” The Man said, “Will you look down?” So he looked down and saw him in the midst of the Fire. He said, “By Allah! You have nearly ruined me. Had it not been for the Grace of my Rabb, I would certainly have been among those brought forth [to Hell].” [Allah (swt) informs about the true believer that he said], “Are we not then to die [any more]? Except our first death and we shall not be punished? [after we have entered Paradise] Truly this is the supreme success! For the like of this let the workers work.” [37:50-61]

Tasbeeh And Takbeer Are Among The Delights Of The People Of Paradise

Paradise is the abode of reward and delight, not of trials and testing. A problem might arise concerning the hadith reported by al-Bukhaari and others from Abu Hurayrah, according to which the Prophet (saw) described the first group to enter Paradise and said,
“They will glorify Allah (swt) morning and evening.” [Saheeh al-Bukhaari, Kitaab Bid’ al-Khalq, Baab maa jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/318]

But there is nothing problematic in this report, insha’Allah, because, as al-Qurtubee said “This tasbeeh is not the matter of obligation or imposition.” As was reported by Muslim, Jaabir explained it as follows, “They will be inspired with tasbeeh and takbeer as they are inspired with breathing.” The analogy of breathing was used because it is something man does with no conscious effort. Their breathing will become tasbeeh, and the reason for this is that their hearts will be illuminated with the knowledge of their rabb, may He be glorified, and filled with love for Him, and whoever loves a thing remembers it frequently.”” [Fath al-Baari, 6/326]

Shaykh al-Islaam Ibn Taymiyyah stated that this tasbeeh and takbeer will be one of the pleasures enjoyed by the people of Paradise. He said, “This is not the kind of obligatory work that is done for the sake of a specific reward. It is the same as the kind of deeds that people do for pleasure and enjoyment.” [Majmu’ Fataawa, 4/330]

The Greatest Delight: Ridwaan Allah and Looking At His Face

“Some faces that Day will be Nadhirah [shining, radiant], Looking at their Rabb.” [75:22-23]

Ibn al-Itheer said, “Seeing Allah is the ultimate joy in the Hereafter, the most precious gift of Allah. May Allah (swt) help us reach that goal.” [Jaami’ al-Usool, 10/557]

Abu Sa’eed al-Khudri reported that the Prophet (saw) said that “Allah will say to the people of Paradise, “O People of Paradise! They will say, “We are at Your Worship, our Rabb, and all goodness is in Your hand.” He will say, “Are you content?” They will say, “Why should we not be content, O Rabb, when you have given us what you have not given to anyone else of Your Creation?” He will say, “Shall I not give you better than that?” They will say, “O Rabb, what could be better than that?” He will say, “I grant you My pleasure and I will never be
displeased with you after that.” [al-Bukhaari and Muslim, Mishkaat al-Masaabeeh]

Muslim and at-Tirmidhi reported from Suhayb ar-Rumi that the Messenger of Allah (saw) said: “When the people of Paradise enter Paradise, Allah will say: “Do you want anything more?” They will say, “Have You not made our faces white [i.e. honoured us]? Have You not admitted us to Paradise and saved us from the Fire?” Then the veil will be lifted, and they will never have been given anything more dear to them than looking at their Rabb, may He be Blessed and Exalted.”

One report adds, “Then the Prophet (saw) recited the aayah, “For those who have done good is the best [reward i.e. Paradise] and even more [i.e. the honour of glancing at the Countenance of Allah]…” [10:26]

Thus seeing the Face of Allah (swt) was interpreted as part of the “more” [mazeed] which Allah has promised to al-Muhsinoon [those who have done good]:

“There they will have all that they desire – and We have more [for them, i.e. a glance at the All-Mighty, All-Majestic.” [50:35]

This is a joy and honour that will be denied to the Kuffaar and Mushrikeen:

“Nay, surely they [evildoers] will be veiled from seeing their Rabb that day.” [83:15]

Imaam Maalik ibn Anas, the Imaam of al-Madinah, used this aayah as proof that “Looking at their Rabb” [75:23] literally meant they would see the face of Allah, as some had interpreted it as meaning the people would be waiting for their reward. Maalik said, “They have lied.... The people will look at Allah on the Day of Resurrection with their own eyes. If the believers are not going to see their Rabb on the Day of Resurrection, why did Allah (swt) say that the kuffaar would be veiled from Seeing Him?” [See Sharh as-Sunnah, Mishkaat al-Masaabeeh, 3/100 no. 5662]
at-Tahhaawi, the great Hanafi Imam, said in his “al-‘Aqeedah at-Tahhaawiyah”, “This seeing [Allah] is true, something that will happen to the people of Paradise; it is not necessary to attempt to define it or describe how it will happen. It is mentioned in the Book of Our Rabb [75:23]. The way it will happen is according to the will and knowledge of Allah and we have to believe in it as it was narrated from the Messenger of Allah in the saheeh hadith. We should not interpret it according to our own inclinations and opinions, for no one is sound in his deen except the one who submits fully to Allah and His Messenger. What is ambiguous should be referred to one who has knowledge (i.e. a scholar)” [Sharh at-Tahhaawiyah, 203]

The Refutation of Those Who Differ

The commentator of at-Tahhaawiyah explained the different misguided opinions on this matter: “Those who differed with regard to the believers seeing Allah (swt) on the Day of Resurrection are the Jahmiyyah and al-Mu’tazilah, and those who followed them of the Khawaarij and Imaamiyyah. Their false opinion is refuted by the Qur’an and Sunnah. The fact that the believers will see Allah (swt) is confirmed by the words of the Sahaabah, Taabi’een, well known scholars of Islaam, Ahl al-Hadith and by all the groups of philosophers (Ahl al-Kalaam) who belong to Ahl as-Sunnah wal-Jama’ah.”

“This issue is one of the most important matters of Usool ad-Deen [the fundamentals of religion] for it is the ultimate goal for which people are striving and competing, and it will be denied to those who are “veiled from seeing their Rabb” and who will be turned away from His Mercy.”

He then explained the dangers of misinterpretation:

“This is what corrupted both the world and religion. This is what the Jews and Christians did to the texts of the Tawraat and Injeel, and Allah (swt) warned us against doing likewise, but the confused people insisted on following their path. How much harm has been caused to the religion and its followers by wrong interpretations! Was ’Uthmaan killed except as a result of misinterpretation? Would the Battle of Siffeen, the Battle of the Camel, the killing of Husayn and the Battle of al-Harrah have happened without there being misinterpretation? Would
the Khawaarij, Mu’tazilah and Rawaafid have emerged, and would the ummah have split into seventy-three sects, if there had been no misinterpretation?”

He explained that there were two reasons that the aayah should be taken to mean the believers will see Allah

(1) the Understanding of the Text itself

“an-Nadhar (looking) is connected by Idaafah (genitive grammatical possessive structure) to al-Wajh (face) which is the location of looking (because the face is the site of the eyes). The use of the word “ilaa” (here translated as “at”) clearly means that they will be looking and seeing with their eyes; the wording has no indication that it could mean anything other than that. It is crystal clear that what Allah meant is that they will see their Rabb, subhaanahu, with their own eyes, which are located in the face.

“The Arabic word Nadhar is used in a number of ways and may mean different things, depending on the context:

“If it stands alone with nothing following it, it means “stopping” and “waiting” – “…Wait for us! (undhuroonaa) Let us get something from your light!..” [57:13]

“If it is followed by “fi” (lit. “in”) it means “thinking” or “pondering”: “Have they not considered (yandhuru fi) the dominion of the heavens and the earth?” [7:185]

“If it is followed by ilaa (at) it refers to looking or seeing with the eyes: “Look at (undhuru ilaa) their fruits when they begin to bear” [6:99]

So how can it be interpreted otherwise when it refers to the face, which is the site of the eyes?”

(2) the way in which the Salaf understood the text.

He quotes a number of reports to illustrate this:
al-Hasan said, “[Their faces] will look at their Rabb and will become radiant with His light.”

Abu Saalih reported from Ibn ‘Abbaas (ra) that “Looking at their Rabb” [75:23] meant, “They will be looking at the face of Allah, azza wa jall.”

‘Ikrimah said that “Some faces will be Nadhirah” indicated “because of joy, and looking at their Rabb” meant “truly looking at their Rabb” and he reported a similar opinion from Ibn ‘Abbaas. This is the opinion of the Mufassireen of Ahlus-Sunnah.

Concerning the aayah, “There they will have all that they desire – and We shall have more [for them]” at-Tabari reported that ‘Ali ibn Abi Taalib (ra) and Anas ibn Maalik said, “This means that they will see Allah, azza wa jall.”

He explains the meaning of “even more” [az-Ziyaadah] as looking at the face of Allah, as the report narrated by Muslim in his saheeh from Suhayb “..then the veil will be lifted and they will see Him, and they will never be given anything more precious to them than seeing Allah (swt). This is az-Ziyaadah [the “even more” referred to in the aayah]”. The same hadith was narrate with a number of isnaads and slightly different wording from others, and this is how it was interpreted by the Sahaabah as Ibn Jareer reported from Abu Bakr as-Siddeeq, Hudhayfah, Abu Musa al-Ash’ari and Ibn ‘Abbaas (ra).

at-Tabari and others quoted from ash-Shaafi’ee via al-Mazani, and al-Haakim said, “al-Asaam told us that ar-Rabee’ ibn Sulayma said, “I was with Muhammad ibn Idrees ash-Shaafi’ee when a letter reached him from Upper Egypt in which he was asked his opinion about the aayah [83:15], and he said, “As those [evildoers] will be veiled from Seeing Allah because of His wrath towards them indicates that these people (the believers) will see Him because He will be pleased with them.””

The Mu’tazilah however concluded from the aayaat “You cannot see Me...” [7:143] and “No vision can grasp Him..” [6:103] that therefore no one would see Allah, but these can in fact be used as proof against their position, for the first aayah proves that the believers will see Allah for a number of reasons:
(i) Nobody could think that Musaa (as), the Messenger of Allah and the most knowledgeable about Allah at that time, the one who spoke with Allah, would ask to see Allah [as is stated in the earlier part of this aayah] if it were improper to do so.

(ii) Allah did not rebuke Musaa for this request although when Nuh asked Allah to save his son, He rebuked him for doing so [see 11:46]

(iii) Allah said, “..You cannot see Me.,” but He did not say, “I can never be seen” or “It is not possible to see Me” or “I am invisible”. There is a difference. This indicates that Allah could be seen but that Musaa did not have the strength to see him in this life because human beings in this world are too weak to be able to endure seeing Allah.

(iv) The ideas mentioned in (iii) can be explained by referring to the next part of the aayah

“...but look upon the mountain. If it stands still in its place then you shall see Me.” [7:143]

Allah showed Musaa that despite its strength and solid nature, a mountain in this world could not withstand exposure to the sight of Allah, so how could a human being who was created weak, endure it?

(v) Allah could have made the mountain stable, which is possible, but he had placed a condition for seeing Him. If the mountain stood form when he appeared to it, then Musa would be able to see Him

(vi) Allah said,

“..When his Rabb appeared to the mountain, He made it collapse to dust..” [7:143].

If it is possible for Him to reveal Himself to a mountain, which is an inanimate object how could it be impossible for Him to reveal Himself to His Messengers and those whom He loves (awliyaa) in the abode of honour which is Paradise?
Allah spoke to Musa and if a person is permitted to speak and converse with no mediator, then it is more befitting for him to be able to see the One to whom he speaks. No one could deny that people may see Allah unless they also deny that Allah may speak to them and those who denied that Allah could be seen did in fact also deny that Allah could speak to his slaves. Their claim that “Lan” (never) implies absolute and eternal negation can be answered by the fact that the people will see Allah in the Hereafter and such a negation will not necessarily be carried over into the Hereafter, especially as in this case a condition was attached. There are other similar instances in the Qur’an – “But they will never long for it..” [2:95] although elsewhere He says, “And they will cry, O Maalik! Let your Rabb make an end of us.” He will say, “Verily you shall abide forever” [43:77]. If “lan” meant absolute and eternal negation (i.e. that such and such a thing would never happen), it would not be possible to impose conditions, but Allah (swt) says, “Therefore I will not leave this land until my father permits me..” [12:80] which proves that “lan” does not imply absolute negation.

The evidence that people may see Allah is presented in the most eloquent fashion, and in the context of praise, and it is well-known that praise is something positive; a thing that does not exist cannot be praised. When Allah (swt) praises by negation it implies something positive; a thing that does not exist cannot be praised. When Allah (swt) praises by negation it implies something positive, like when He is praised by saying that He neither slumbers nor sleeps, which implies that He is the Eternal One; or by saying that He never dies, which implies that He is the eternally living; or by saying that He never feels tired or exhausted, which implies He is the All-Powerful; or by saying that He never forgets or lacks awareness, which implies that He is All-Knowing. So there is no praise in negation unless it implies something positive. The One Who is Perfect cannot share in the quality that is denied. The meaning is that Allah (swt) may be seen but He cannot be seen in His entirety. The aayah “No vision can grasp Him” indicates that He is Almighty and because of His greatness he cannot be fully comprehend, for idraak [comprehension] is something that surpasses seeing, as Allah (swt) says,

“And when the two hosts saw each other the companions of Musa said, “We are sure to be overtaken.” [26:61]
Musaa did not deny that they saw them but he denied that they would overwhelm them because seeing [ru’yah] and overwhelming or surrounding [idraak] could take place independently of one another. Allah may be seen [ru’yah] but He may never be fully comprehended just as He may be known, but never completely. This is how the Sahaabah and Imaam understood this aayah, as their opinions are recorded in its tafseer. Even the Sun, which is a mere created entity, cannot be fully comprehended by the one who sees it.

The hadith narrated by the Prophet (saw) and his companions concerning the believers seeing Allah has also reached the level of tawaatur and were recorded by the compilers of the six books, for example, the hadith of Abu Hurayrah, “Some people asked, “O Messenger of Allah, will we see our Rabb on the Day of Resurrection?” The Messenger of Allah (saw) said, “Do you doubt that the moon is seen when it is full?” They said, “No, O Messenger of Allah.” He said, “Do you doubt that the sun is seen when there are no clouds to hide it?” They said, “No.” He said, then you will see Him just as clearly.” [narrated by al-Bukhaari and Muslim, who narrated a similar hadith from Abu Sa’eed al-Khudri, and narrated by Jareer ibn ‘Abdullaah al-Bajlee narrated by al-Bukhaari and Muslim; Abu Musa narrated in al-Bukhaari, Sharh at-Tahhawwiyyah, p.204-210]

Earning The Blessings Of Paradise Does Not Mean One Has To Forego The Pleasures Of This World

Monks and ascetics, and many of the believers of this ummah think that the blessings of the hereafter cannot be attained without giving up the good things and pleasures of this world. So you see them punishing themselves and making life hard for themselves with non-stop fasting and [qiyaam] praying at night. Some of them even deny themselves good food, drink and clothing and reject work and marriage. All of this is wrong, for Allah has created the good things of this world for the believers, and He denounces those who forbid the beautiful things that Allah (swt) has created for His slaves:

“Say: “Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and at-Tayyibaat [all kinds of lawful things] of food?” Say: “They are in the life of this world, for those who believe, [and]
exclusively for them [believers] on the Day of Resurrection [the disbelievers will not share them].” [7:32]

This world is only condemned when it distracts the believer from the Hereafter, but if he treats it as a means of achieving success in the aakhirah then its pleasures need not be spurned, as some people think.

The Conclusion Of Their Prayer Will Be Al-Hamdulillaahi Rabbil-Aalameen

The believers will pass through the turmoil of the Day of Judgement, then they will cross as-Siraat [the bridge over Hell] and will witness its horrors. Then Allah (swt) will admit them to gardens of delight in Paradise, after removing all grief and sorrow from their hearts. They will see the wonders that Allah has prepared for them in Paradise and they will raise their voices in praise and glorification of Allah because He will have lifted their sorrow, fulfilled His promise to them, and caused them to inherit Paradise:

“And they will say, “All praise and thanks be to Allah, Who has removed from us [all] grief. For Our Rabb is indeed Oft-Forgiving, Most Ready to appreciate [good deeds and recompense] Who out of His Grace, has lodged us in a home that will last forever, there, toil will not touch us, nor will weariness touch us” [35:34-35]  

“And they will say, “All the praises and thanks be to Allah Who Has fulfilled His promise to us and has made us inherit [this] land. We can dwell in Paradise where we will; how excellent a reward for the [pious good] workers!” And you will see the angels surrounding the Throne [of Allah] from all around, glorifying the praises of their Rabb. And they [all the creatures] will be judged with truth, and it will be said, “All the praises and thanks be to Allah, the Rabb of the Aalameen” [39:74-75]

And the conclusion of their prayer will be al-Hamdulillaahi Rabbil Aalameen:

“Our prayer will be Glory to You, O Allah! and their greeting therein will be Peace, and the conclusion of their prayer will be, “Praise be to Allah, Lord of the Worlds” [10:10]
PARADISE AND HELL IN ISLAM

Hell is the abode which Allah (swt) has prepared for those who do not believe in Him (swt), those who rebel against His (swt) laws and disbelieve in His Messengers. It is the punishment for His (swt) enemies, the prison for evildoers.

It is the ultimate humiliation and loss; there is nothing worse:

“Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the Dhaalimoon [polytheists and wrongdoers] find any helpers” (3:192)

“Know they not that whoever opposes and shows hostility to Allah and His Messenger, certainly for him will be the fire of Hell to abide therein? That is extreme disgrace”. (9:63)

“The losers are those who will lose themselves and their families on the Day of Resurrection. Verily, that will be a manifest loss!” (39:15)

How could Hell be other than we have described, when it is full of utterly indescribable torment, pain and grief? It is eternal and its inhabitants will remain there forever. Allah (swt) has condemned them and their place in the Fire:

“Evil indeed it [Hell] is as an abode and as a place to dwell” (25:66)

“This is so! And for the Tagheen [transgressors] – will be an evil final return – Hell! Where they will burn, and worst [indeed] is that place to rest!” (38:55-6)

Paradise and Hell Have Already Been Created

at-Tahhaawi said, in his book on al-‘Aqeedah al-Salafiyyah (correct belief in accordance with that of the early generations of Islam) that is known as al-‘Aqeedah al-Tahhaawiyyah.
“Paradise and Hell have already been created. They will never come to an end or cease to exist. Allah (swt) created Paradise and Hell before the rest of creation, and He (swt) created inhabitants for each of them. Whoever He (swt) wishes (will enter) Paradise by His grace and mercy, and whoever He (swt) wishes (will enter Hell) as a result of His (swt) justice. Every person will behave according to that for which he was created, and his destiny will be that for which he was created; good deeds and evil deeds are foreordained for all men”.

Muhammad ibn Muhammad ibn Abul-‘Izz al-Hanafi remarked, in his commentary on this text:

“With regard to his saying that Paradise and Hell have already been created, Ahl as-Sunnah agree that Paradise and Hell have been created and are in existence at the present moment. Ahlus-Sunnah continued to hold this view, until some odd ideas of the Mu’tazilah and Qaadariyyah came along, which denied that. These groups said: “Allah will create them (ie Paradise and Hell) on the Day of Resurrection.” They said this because of their false arguments by means of which they seek to improve regulations on what Allah (swt) should do; (they say) it befits Allah (swt) to do this, or it does not befit Allah (swt) to do that. They compare Him to His creation and their actions. This is a kind of anthropomorphism with regard to deeds; they have allowed the ideas of Jahmiyyah (a sect of Mu’tazilah named after the deviant, Jahm ibn Safwan) to creep into their thinking, and have become mu’attalah (those who deny that Allah can see). They said, “It does not make sense for Paradise to be created before the time of reward, because it will not be used or inhabited for a very long time. They rejected the aayaat and reports that contradict these false notions they seek to project onto Allah (swt). They misinterpreted the texts and accused those who disagreed with them of going astray and concocting bid’ah”.

Proofs from the Qur’an and Hadeeth in support of this are, for example:

“Race with one another in hastening towards forgiveness from your Lord, and Paradise the width whereof is as the width of the heaven and the earth, prepared for those who believe in Allah and His Messengers. That is the Grace of Allah,
which He bestows on whom He is pleased with. And Allah is the Owner of Great Bounty”. (57:21)

“...for Paradise as wide as are the heavens and the earth, prepared for al-Muttaqun” (3:133)

“And fear the fire, which is prepared for the disbelievers” (3:131)

“And indeed he (Muhammad) saw him (Jibreel) at a second descent (ie another time), near Sidrat al-Muntahaa (lote tree of the utmost boundary (beyond which none can pass), near it is the Paradise of Abode” (53:13-15)

The Prophet (saw) saw Sidrat al-Muntahaa, a tree in Heaven, and near it, Paradise, as is mention in al-Bukhaari, and Muslim in the hadith of Anas (ra). At the end of this narrative of al-Israa, the Prophet (saw) said, “Then Jibreel brought me to Sidrat al-Muntahaa which was veiled in colours indescribable. Then I entered Paradise, and its lights were of pearls and its soil was musk”.

Muslim, Abu Dawud and Imaam Ahmad report from Abu Hurayrah (ra) that the Messenger (saw) said, “When Allah (swt) created Paradise and Hell, He sent Jibreel to Paradise, saying “Go and look at it and at what I have prepared therein for its inhabitants”. So he went and looked at it and at what Allah had prepared therein for its inhabitants.... then He sent him to Hellfire saying, “Go and look at it and what I have prepared therein for its inhabitants” So he looked at it and saw that it was in layers, one above the other....”

Muslim reports from Aishah (ra) that there was a solar eclipse in the time of the Messenger (saw) and he said, “Whilst I was standing here I saw everything that you have been promised, I even saw myself picking some of the fruits of Paradise, when you saw me stepping forward. And I saw Hellfire, parts of it consuming other parts, when you saw me stepping backward”.

al-Bukhaari and Muslim report from Ibn ‘Abbas the same incident, “I saw Paradise and I tried to take a bunch of its fruit. If I had managed to do so, you would have eaten from it until the end of time. And I saw the Fire of Hell, and I
have never seen anything so horrific or terrifying. I saw that the majority of its inhabitants are women.”

Muslim also reports from Anas that the Prophet (Saw) said, “By the One in Whose Hand is my soul, if you had seen what I saw, you would laugh little and cry much.” They said, “What did you see, O Messenger of Allah?”, He said, “I saw Paradise and Hell”.

The Prophet (saw) also ascended into jannah on the night of Mi’raj in his ‘Isra (night journey): for example

* “…I saw four rivers flowing out from beneath Sidrat al-Muntahaa, two visible and two hidden.” (Muslim, Kitaab al-Imaan, Baab al-‘Israa, 1/150, no.164) *
“Whilst I was walking in Paradise I saw a river whose banks were domes of hollow pearls and I asked, “What is this, O Jibreel?” He said, “This is al-Kawthar which your Rabb has given to you”. (from Anas ibn Maalik, Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab fil-Hawd, Fath al-Baari, 11/464)
* al-Bukhaari and Muslim report from Jaabir that the Messenger of Allah said, “I entered Paradise where I saw ar-Rumaysa, the wife of Abu Talhah. And I heard footsteps and asked, “Who is that?” He (Jibreel) said, “That is Bilaal”. And I saw a palace with women in its courtyard. I asked, “Whose is this?” They said, It is for ‘Umar ibn al-Khattab” (Mishkaat al-Masaabih, 3/226)

Imaam Ahmed, Ibn Hibbaan and al-Haakim report from Abu Hurayrah that the Prophet (saw) said, “The children of the believers are in Paradise, being cared for by Ibraahim (as) [and in the narration of Abu Nu’aym, ad-Dawylami, and Ibn Asakir it adds- “and Sarah, until they give them back to their parents on the day of Resurrection”]

al-Bukhaari and Muslim also report from ‘Abdullaah ibn ‘Umar (ra) that the Messenger of Allah (saw) said, “When anyone of you dies, he will be shown his position morning and evening. If he is one of the people of Paradise then he will be one of the people of Paradise, and if he is one of the people of Hell, then he will be one of the people of Hell, and he will be told, “This is your position, until Allah (swt) resurrects you on the Day of Resurrection”.”
According to al-Muwatta of Imaam Maalik and as-Sunaan, Abu Dawood, “Ka’b ibn Maalik said the Messenger of Allah (saw) said, “Verily the soul of the believer is a bird hanging on to the trees of Paradise, until Allah Swt returns it to its body on the day of Resurrection”

This makes it clear that souls will enter Paradise before the Day of Resurrection.

As for the specious arguments of those who say that Hell has not been created yet, they say: If it was already created now, then it would of necessity have to come to an end of the Day of Resurrection and everyone in it would have to perish because Allah says: “Everything will perish save His Face” (28:88) and “Everyone shall taste death..” (3:185) The response to this is: If you mean that Paradise does not exist until the Trumpet is blown and people are resurrected from their graves, then this is incorrect and is refuted by the evidence quoted above and other proofs which we have not mentioned here. If you mean that Allah (swt) has not yet completed the creation of everything that He will prepare for the inhabitants of Paradise and that He is still creating more and more things in it, and that when the believers enter Paradise, Allah (swt) will create even more things in it, then this is true and cannot be refuted, and the evidence that you give can only mean this, but when you use the aayah – “Everything will perish save His Face” – as evidence, your problem is that you misinterpret this aayah. Using it to prove that Paradise and Hell do not yet exist is like your colleagues using it to prove that they will both be destroyed and their inhabitants will all perish! You and your scholars did not understand the aayah properly; only the leaders (great scholars) of Islaam have understood it properly. They say that “everything” for which Allah (swt) has decreed destruction and oblivion “will perish” but Paradise and Hell have been created to last forever and never pass away, as has the Throne, which forms the roof of Paradise.

“It was suggested that it meant that everything would perish except His dominion, or whatever was done for His sake. Another suggestion was that when Allah (swt) revealed the word: “Whatever is on it will perish” – the angels said, “The people of earth are doomed”, and hoped that they would remain. Allah said that the people of heaven and earth would perish and said, “And invoke not any other ilaah along with Allah, Laa ilaaha illaa Huwaa. Everything will perish save His Face” (28:88) because He is the Living and does not die. The angels realise
that they too were destined to die. Their words should be taken in the light of and reconciled with other clear and unambiguous reports that prove that both Paradise and Hell are eternal”.

(Sharh at-Tahaawiyyah, p.479, see also Siddeeq Hasan Khan, Yaqadah ula al-‘i’tibaar, p. 37 and ‘Aqeedah as-Safarini 2/230)

The Keepers of Hell

Standing over Hell are MIGHTY and STERN angels who never disobey Allah subhaanahu wa ta’ala Who has created them. They do whatever He commands them, as Allah subhaanahu wa ta’ala says:

“O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones, over which are [appointed] angels stern [and] severe, who flinch not [from executing] the Commands they receive from Allah, but do [precisely what] they are commanded.” (66:6)

Their number is nineteen as Allah (swt) says:

“Soon I will cast him into Hellfire. And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening and changing the colour of man! Over it are nineteen [angels as guardians and keepers of Hell]” (74:26-30)

This number was a challenge to the kuffaar who thought that they would easily overcome such a small number, but they did not realise that one of these angels has the strength to confront the whole of mankind on his own. For this reason, Allah (swt) said in the next aayah:

“And We have set none but angels as guardians of the Fire, and We have fixed their numbers [19] only as a trial for the disbelievers..” (74:31)

Ibn Rajab said, “What is known and well-established among the earlier and later generations (as-Salaf wal-Khalaf) is that the trial came about when the number of angels was mentioned and the kuffaar thought that it was possible to kill them.
They thought that they would be able to fight and resist them. They did not know that humankind in its entirety would not be able to resist even ONE of them.” (at-Takhweef min an-Naar, p.174)

These angels are the ones whom Allah subhaanahu wa ta’ala called the guardians of Hell:

“That in the Fire will say to the keepers [angels] of Hell: “Call upon your Rabb to lighten for us the torment for a day!” (40:49)

The Location of Hell

The scholars differ as to where Hell is located at present. Some say that it is in the lower earth, other say that it is in the heavens, and yet others refrain from discussing the matter at all. This last group is correct, because there are no sound and clear reports that define the location of Hell. One of those who prefer not to discuss the matter at all is al-Haafidh as-Suyuti who said, “Do not discuss Hell, i.e. do not discuss where it is located, for none knows this except Allah (swt) and I know of no hadeeth that I could rely on with regard to this issue”. (Siddiq Hasan Khan, Yaqazah uli al-I’tibar, p.47)

Sheikh Waliullaah ad-Dahlawee says in, his ‘Aqeedah, “There is no clear text which states their location (of Paradise and Hell). They are wherever Allah (swt) wishes them to be, and we cannot comprehend all the universes created by Allah (swt)” (ibid, p.47). Siddeeq Hasan Khan says, commenting on these words, “I say, that is the best and most cautious of opinions, inshaa’Allah” (ibid).

The Vast Extent of Hell

Hell is huge and vast and immensely deep, as is proven by several things:

(1) Those who will enter Hell are innumerable, yet one of them will be so huge that his molars will be as big as Mount Uhud, and the distance between his shoulders will be equivalent to three days walking. Nevertheless, Hell will accommodate the huge number of Kuffaar and evildoers who have existed
throughout history, in spite of their huge size, and there will still be room for more, as Allah says in the Qur’an:

“On the Day when We will say to Hell: “Are you filled?” It will say: “Are there any more to come?” (50:30)

The Fire of Hell is like a mill to which are brought thousands upon thousands of tons of grain, which it grinds tirelessly until it is all done, then waits for more. In the hadith that describes the debate between Paradise and Hell, it says that Allah (swt) said to Hell, “You are My Punishment; I will punish in you whomsoever I will”. Both Paradise and Hell will be filled, but Hell will not be filled until Allah (swt) places His foot in it and it will say, “Enough, enough!”. Then it will be filled and its different parts will come closer to one another. Allah (swt) will not wrong any one of His Creation. Reported by al-Bukhaari and Muslim from Abu Hurayrah (ra) (Jaami’ al-Usool, 10/544). [See the narration from Anas in al-Bukhaari, Muslim and Mishkaat ul-Masaabeeh, 3/109 with a similar meaning].

(2) Another indication of its vast depth is the fact that a stone thrown from the top of Hell takes a very long time to reach the bottom. Muslim reports that Abu Hurayrah (ra) said:

“We were with the Messenger of Allah (saw) and we heard the sound of something falling. The Prophet (saw) said, “Do you know what that was?” We said, “Allah and His Messenger know best”. He said, “That was a stone that was thrown into Hell seventy years ago and it was falling through Hell until now”. (Muslim, Kitaab al-Jannah, Baab fi shiddat haar an-naar, 4/2184 no. 2844)

Haakim reports from Abu Hurayrah, and Tabaraani from Mu’adh and Abu Umamah (ra) that the Prophet (Saw) said, “If there was a huge stone as big as seven khalifaat stones, and it was thrown from the edge of Hell it would fly through it for seventy years before it reached the bottom”. (Saheeh al-Jaami’ as-Sagheer, 5/58, no. 5124, Its isnaad is saheeh).

(3) The great number of angels who will bring Hell forth on the Day of Resurrection.
The Messenger (saw) described how Hell will be brought forth on the Day of Resurrection, concerning which Allah (swt) said,

“And Hell will be brought near that Day”. (89:23)

The Prophet (saw) said,

“Hell will be brought forth that Day by means of seventy thousand ropes, each of which will be held by seventy thousand angels.” (reported by Muslim from ‘Abdullaah ibn Mas’ud, 4/2184 no.2842)

We can only image the vastness of this terrifying creation that requires such a huge number of strong and powerful angels whose strength is known only to Allah!

(4) Another indication of the vastness of Hell is the fact that two great creations like the sun and moon will be two rolled-up bulls in Hell. at-Tahhaawee reports, in Mishkil al-Aathaar, that Salamah ibn ‘Abdur-Rahman said, “Abu Hurayrah told us that the Prophet (saw) said:

“The sun and moon will be two rolled-up bulls in Hell on the Day of Resurrection” al-Bayhaqi also reported this in “al-Ba’th wal-Nushur”, as did al-Bazzaar, al-Isma’ili and al-Khattaabi, with an isnaad that is saheeh according to the conditions of al-Bukhaari, who reported in al-Saheeh al-Mukhtasar, with the wording “The sun and moon will be rolled up in Hell of the day of Resurrection”. (Sheikh Naasir ud-Deen al-Albaani narrated this hadeeth in Silsilah al-ahadeeth as-Saheehah, 1/32, hadith no:124)

The Levels of Hell

There are variations in the degrees of heat in Hell, and in the levels of punishment which Allah (swt) has prepared for its inhabitants; there is not just one level.

As Allah says:

“Verily the hypocrites will be in the lowest depths [grade] of the Fire” (4:145)
It is said that both Paradise and Hell have different levels; the lower the level in Hell, the greater the intensity of the heat. The hypocrites will suffer the worst punishment, and so they will be in the lowest level of Hell.

Allah (swt) refers to the levels of Paradise and Hell in the Qur’an:

“For all there will be degrees [or ranks] according to what they did” (6:132)

“Is then one who follows [seeks] the good pleasure of Allah like the one who draws on himself the Wrath of Allah? His abode is Hell – and worst, indeed, is that destination! They are in varying grades with Allah, and Allah is All-See of what they do”. (3:162-3)

‘Abdur-Rahmaan ibn Zayd ibn Aslam said, “The levels of paradise go up and the levels of Hell go down” [Ibn Rajab, at-Takhweef min an-Naar, p.5]. It was reported from some of the Salaf that the sinners amongst the monotheists who enter Hell would be in the first level, the Jews would be in the second level, the Christians in the third level, the Sabians in the fourth level, the Magians in the fifth level, the polytheist Arabs in the sixth level and the hypocrites in the seventh level (1) Some books give names to these levels: the first is called Jahanam, the second Ladhaa, the third al-Hutamah, the fourth as-Sa’eer, the fifth Saqar, the sixth al-Jaheem, and the seventh al-Hawiyah.

There is no proof for this division of the inhabitants of Hell or the names that have been attributed to the various levels. The truth is that all of these names – Jahanam, Ladhaa, al-Hutamah, etc – are alternative names by which Hell in its entirety is known, and they are not applied to one part or another of it. It is also known that people will be placed in different levels of Hell according to the extent of their kufr and sins.

Footnotes

(1) If this division is based on our understanding of the texts that indicate the evil of the various groups, then it needs to be revised, for the Magians who worship fire are no less sinners than the Arab polytheists. It is better not to engage in speculation about matters that were not discussed in the nusoos (texts).
The Gates of Hell

Allah has told us that Hell has seven gates, as He (swt) said:

“And surely, Hell is the promised place for them all. It [Hell] has seven gates, for each of these gates is a [special] class [of sinners] assigned” (15:43-44)

Ibn Katheer commenting on this aayah, said: “This means that each gate has been allotted its share of the followers of Iblees who will enter it, and the will not be able to avoid it. May Allah (swt) protect us from it. Each will enter a gate according to his deeds, and will be assigned to a level of Hell according to his deeds.”

It was reported from ‘Ali ibn Abi Taalib (ra) that he said, during a khutbah (sermon): “The gates of Hell are such and-such”. Abu Harun said, “They are in layers, one above the other”. It is reported that he also said, “The gates of Hell number seven, one above the other. The first will be filled, then the second, then the third, until all of them are filled.” (Tafseer Ibn Katheer, 4/162)

When the disbelievers come to Hell, its gates will be opened, and they will enter it, to remain there forever:

“And those who disbelieved will be driven to Hell in groups, till, when they reach it, the gates thereof will be opened [suddenly like a prison at the arrival of the prisoners]. And its keepers will say, “Did not the Messengers come to you from yourselves – reciting to you the Verses of your Rabb, and warning you of the Meeting of this Day of yours”. They will say, “Yes” but the Word of torment has been justified against the disbelievers”. (39:71)

After they are admitted, they will be told:

“Enter you the gates of Hell, to abide therein. And [indeed] what an evil abode of the arrogant!” (39:72)

These gates will be shut upon the evildoers, and they will have no hope of ever escaping from them after that, as Allah (swt) says, “But those who reject Our
Signs, they are the [unhappy] Companions of the Left Hand. On them will be Fire vaulted over [all round].” (90:19-20)

Ibn ‘Abbaas said, “vaulted” (literally: “shut over them”) means that the gates will be locked”. al-Mujaahid pointed out that the word used (mu’sadah) is the word used in the dialect of Quraysh to mean “locked” or shut” (Tafseer Ibn Katheer 7/298)

In the Qur’an Allah (swt) says:

“Woe to every [kind of] scandalmonger and backbiter, who piles up wealth and lays it by. Thinking that his wealth would make him last forever! By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to you that which breaks to pieces? The Fire of [the wrath of] Allah, kindled [to a blaze], which mounts [right] to the heart. It shall be made into a vault over them, in columns outstretched.” (104:1-9)

Allah (swt) states that the gates of Hell will be locked behind them. Ibn Abbaas said, “In columns outstretched” means that the gates will be stretched out”. ‘Atiyah said, “It is a pillar of iron”. Muqaatil said, “The gates will be closed firmly behind them and locked with a bolt of iron, so that the pain and heat will be intensified. The expression “stretched forth” applies to the “pillar”, meaning that the bolts with which the gates are locked will be very long, because a long bolt is stronger than a short one” (Ibn Rajab, at-Takhweef min an-Naar, p.61)

The gates of Hell may be opened and closed before the Day of Judgement. The Prophet (Saw) told us that the gates of Hell are locked during the month of Ramadhan. at-Tirmidhi reported that Abu Hurayrah said the Prophet (saw) said: “When the first night of Ramadhan comes, the Shayaateen and evil jinns are chained up. The gates of Hell are closed and not one of them is opened. The gates of Paradise are opened and not one of them is closed.” (Ibid, p.66)

Fuel of Hell

Stones and the rebellious disbelievers are the fuel of Hell, as Allah says:
“O you who believe! Save yourselves and your families from a Fire whose fuel is men and stones!” (66:6)

“...then fear the Fire [hell] whose fuel is men and stones, prepared for the disbelievers” (2:24)

What is meant by the people who will be fuel for the Fire is the disbelievers and polytheists. As for the type of stone that will fuel the Fire, Allah (swt) knows best what it really is. Some of the Salaf thought that this stone was brimstone or sulphur. ‘Abdullaah ibn Mas’oud said, “It is a stone of sulphur which Allah (swt) created in the first heaven the day He created the heavens and earth and prepared it for the disbelievers”. This was reported by Ibn Jareer, Ibn Abi Haatim and Haakim in al-Mustadrak. Ibn ‘Abbaas, Mujaahid and Ibn Juryayj were also of this opinion. (Tafseer Ibn Katheer, 1/107)

If this opinion was based on something that the Prophet (saw) had said then we could accept it without hesitation or argument. If it is the matter of ijtihaad, based on knowledge of the nature and qualities of stones, then we cannot accept it without question. There may be other stones that are superior to sulphur in strength and flammability. The first Muslims saw that sulphur has qualities that do not exist in other stones, so they thought that it would be the fuel of Hell. Ibn Rajab said, “Most of the mufassireen suggest that what is meant by stones is sulphur, with which the Fire of Hell will be fuelled. It was said that it includes five kinds of torment that are not found in other stones: it catches fire quickly, it has an unpleasant odour, it produces a lot of smoke, it sticks to flesh, and it is very hot when it is heated” (Ibn Rajab, at-Takhweef min an-Naar, p.107). Allah may create other kinds of stones that are superior to sulphur, and we can be sure that whatever exists in the Hereafter will be different from this world.

Another fuel for the Fire will be the gods, which were worshipped instead of Allah (swt);

“Certainly! You [disbelievers] and that which you are worshipping now besides Allah, are [but] fuel for Hell! [Surely] you will enter it. Had these [idols etc] been aaliha [gods] they would not have entered there [Hell] and all of them will abide therein.” (21:98-99)
“al-Jawhaari said, “Everything that is used to feed the Fire or increase it is its fuel”. Abu Ubaydah said, “Everything that you throw into the Fire is fuel for it” (Yaqazah uli al-i’tibaar, p.61)

The Intensity of Its Heat and the Vastness of Its Smoke and Sparks

Allah (swt) says:

“And those on the left hand – who will be those on the Left Hand? In fierce hot wind and boiling water. And shadow of black smoke, [that shadow] neither cool, nor [even] good”. (56:41-44)

This aayah includes all of the things that people avail themselves of in this world when it is too hot; these three things are: water, air and shade. But the aayah states that these three things will be of no help whatsoever to the people of Hell. The air of Hell is al-Sumoom, which is an intensely hot wind; its water is al-Hameem, boiling water; its shade is al-Yahmoom, which is a part of the smoke of Hell. (at-Takhweef min an-Naar, p.85)

Just as this aayah emphasises the horrifying position of those on the Left Hand, who are the people of Hell, another aayah emphasises the horror of Hell itself. Allah (swt) says:

“But he whose balance [of good deeds] will be [found] light, will have his home in a [bottomless] pit. And what will explain to you what this is? [It is] a Fire blazing fiercely!” (101:8-11)

The shade referred to in the aayah “and the shadow of black smoke” (56:43) is the shade cast by the smoke of Hell. Shade usually makes one feel cool and comfortable, and people love to feel it, but this shade [in Hell] will neither be cool nor pleasant; it is the shadow of black smoke.

The Qur’an tells us that this shade is the smoke of Hell which rises above the Fire:

“”Depart you to a shadow [of smoke ascending] in three columns, [which yields] no shade of coolness and is of no use against the Fierce Blaze”. Indeed! It [Hell]
throws about sparks [huge] as forts, as if there were [a string of] yellow camels [marching swiftly].” (77:30-33)

This aayah states that the smoke that rises from Hell is so great that it is divided into three columns. It gives shade, but it is not cooling and it offers no protection from the Raging Fire. The sparks that fly from this Fire are like huge castles, and they are likened to yellow or black camels.

Allah (swt) explained how strong this Fire is, and how it affects the tormented:

“Soon I will cast him into Hellfire. And what will explain to you exactly what Hellfire is? Naught does it permit to endure, and naught does it leave alone! Darkening and changing the colour of man!” (74:26-29)

The Fire consumes all, destroying everything and leaving nothing untouched. It burns skin, reaching to the bone, melting the contents of the stomach and exposing what is innermost.

The Prophet (saw) told us: “Fire as we know it is one-seventieth part of the Fire of Hell.” Someone said, “O Messenger of Allah (saw), it is enough as it is!” He said, “It [the fire of Hell] is as if sixty nine equal portions were added to the fire as we know it.” (al-Bukhaari)

This Fire never dies down, no matter how much time passes:

“So taste you [the results of your evil actions]; no increase shall We give you, except in torment”. (78:30)

“...whenever it abates, We shall increase for them the fierceness of the Fire”. (17:97)

The disbelievers will not taste the luxury of respite, and the torment will not be lessened for them no matter how long it lasts:

“Their torment shall not be lightened nor shall they be helped”. (2:86)
The Fire is rekindled every day as is stated in the hadith reported by Muslim from ‘Amr ibn ‘Absah (ra) who said:

“The Prophet (saw) said, “Pray salaat as-subh (the early morning prayer) then stop praying when the sun is rising until it is fully up, for it rises between the horns of Shaytaan and the disbelievers prostrate to the sun at that time. Then pray, for the prayer is witnessed (by the angels) until the shadow becomes the length of a lance. Then cease prayer, for at that time Hell is heated up. Then when the shadow moves forward, pray.”

al-Bukhaari and Muslim report from Abu Hurayrah (ra) that the Prophet said, “When it becomes very hot, wait until it cools down to pray, because the intense heat is a breeze from Hell”.

The Fire of Hell will be further refuelled on the Day of Resurrection when it receives its inhabitants:

“And when Hellfire shall be kindled to a fierce blaze, and when Paradise shall be brought near”. (81:12-13)

Hell can Speak and See

Whoever reads the descriptions of Hell in the Qur’an and hadiths will discover that it is a creation that can see, speak and complain. The Qur’an tells us that Hell will be able to see its people from afar when they are coming towards it, and it will start to utter terrifying cries that will indicate how much anger and hatred it feels towards these evildoers:

“When it [Hell] sees them from a far place, they will hear its raging and roaring”. (25:12)

Ibn Jareer reports that Ibn ‘Abbaas said:

“A man will be dragged towards Hell, which will shrink into itself. Allah (swt) will say: “What is the matter with you?” It will say, “He is seeking refuge with you from me”. He will say, “Release My slave”. Another man will be dragged towards
Hell and it will send out a gust of air like a mule snorting at a camel, then it will take in a gust of air and there will be no-one left except it will terrify him”. (Ibn Katheer quoted this report in an-Nihaayah, 2/21, and said that its isnaad is saheeh).

Imaam Ahmad and at-Tirmidhi report from Abu Salih from Abu Hurayrah (ra) that the Prophet (saw) said:

“On the Day of Resurrection a neck will stretch forth from Hell; it will have two eyes to see, two ears to hear, and a tongue to speak. It will say, “I have been appointed to take care of three types of people: every arrogant tyrant, every person who called on some deity other than Allah (swt) and those who made pictures” (at-Tirmidhi stated that this hadith was saheeh – at-Takhweef min an-Naar, p.179, See also Jaami’ al-Usool, 10/518, the editor said its isnaad is hasan).

Ibn ‘Umar’s Vision of Hell

al-Bukhaari and Muslim report that Ibn ‘Umar said, “I saw in a dream that two angels came to me. Each of them was holding a whip of iron in his hand. Then I met (another) angel who was also holding a whip of iron in his hand. They said, “Do not worry, you are a good man; we just wish that you prayed more at night”. They took me to the edge of Hell, which looked like a well with horns: between every two horns stood an angel holding a whip of iron. I saw men hanging upside-down, held with chains, and I recognised some men of Quraysh. Then they led me away, towards the right. I told Hafsah about my dream, and she told the Messenger of Allah (saw) who said, “Abdullaah is a righteous man”. (at-Takhweef min an-Naar, p.51)

Does Anybody See Hell in Reality Before the Day of Resurrection?

We know that our Prophet (saw) saw Hell, just as he saw Paradise during his lifetime. al-Bukhaari and Muslim report from ‘Abdullaah ibn ‘Abbaas that the Prophet (saw) said concerning Salaat al-Khusf (eclipse prayer):

“I saw Paradise and I reached out to take a bunch of its fruits. If I had managed to do so you would have eaten from it until the end of time. And I saw Hell, and I
have never seen anything more terrifying. I saw that most of its inhabitants are women”. (Mishkaat al-Masabeh, 1/480)

Imaam Ahmad reports from al-Mugheerah ibn Shu’bah that the Messenger of Allah (saw) said:

“Hell was brought so close to me that I tried to blow its heat away from my face. I saw there the man with the stick with the crooked end, and one who had tended al-Baheerah (a she-camel let loose for pasture for idols, upon which nothing was allowed to be carried), and the man of Humayr and the woman who had imprisoned the cat”. (Saheeh al-Jaami’, 2/181 #1968)

Muslim reports from Jaabir (ra) that the Prophet (saw) said:

“Paradise and Hell were shown to me. Paradise was brought close to me, so that I tried to take fruit from it but I could not reach it. Hell was shown to me, and was brought so close that I stepped back for fear that it would touch me. I saw a Humayr woman who was tall and black, being punished on account of a cat that she owned: she had tied it up, not giving it anything to eat or drink, or allowing it to eat of the vermin of the earth. I also saw Abu Thumaamah ‘Umar ibn Maalik being dragged by his trachea through Hell”. (Saheeh al-Jaami’, 2/298, #2394)

After people die they are shown, in al-Barzakh (the period between death and Judgement) their position in Paradise (if they are believers) or Hell (If they are disbelievers).

How Hell Affects this Earth and its Inhabitants

al-Bukhaari reports in his saheeh that Abu Hurayrah said:

“Hell complained to its Rabb, saying “O my Rabb, some parts of me have consumed others.” So He allowed it to exhale twice, once in the winter and once in the summer. That is why you find extreme heat (in the summer) and extreme cold (in the winter)”.

al-Bukhaari also narrated from Abu Sa’eed (ra) that the Prophet (saw) said:
“Delay your prayers until it cools down, for the intensity of heat is from the exhaled air of Hell”. (Saheeh al-Bukhaari, Kitaab Bad’ al-Khalq, Baab Siffaat an-naar wa annaha makhluqah and Fath al-Baari 6/330. The author of Jaami’ al-Usool 10/517 attributed these two reports to al-Bukhaari, Muslim and at-Tirmidhi).

The People of Hell and Their Evil Deeds

1. The People Who Will Abide Therein Forever

The people of Hell who will abide therein forever, never leaving it and never dying, are the disbelievers and polytheists. Allah (swt) says:

“But those who reject Allah, for them will be the Fire of Hell. No term shall be determined for them, so they should die, nor shall its penalty be lightened for them”. (35:36)

“But those who reject Faith and belie Our Signs, they shall be companions [or dwellers] of the Fire; they shall abide therein”. (2:39)

“Verily those who reject faith and die rejecting – on them is Allah’s Curse and the Curse of the Angels and of all mankind. They will abide therein: their penalty will not be lightened, nor will respite be their lot.” (2:161-162)

“Know they not that for those who oppose Allah and His Messenger is the Fire of Hell – wherein they shall dwell? That is the supreme disgrace”. (9:63)

“It is not for such as join gods with Allah to visit or maintain the Mosques of Allah while they witness against their own souls to infidelity [or disbelief]. The works of such bear no fruit: In Fire shall they dwell.” (9:17)

Because they will abide therein forever, Allah (swt) described the torment of Hell as a lasting torment, one that will never end, one that is eternal:

“Their wish will be to get out of the Fire, but never will they get out therefrom: their Penalty will be one that endures”. (5:37)
“At length it will be said to the wrongdoers: “Taste you the enduring punishment! You get but the recompense of what you earned!” (10:52)

Death will be slaughtered, as is stated in the hadith narration from Ibn ‘Umar by al-Bukhaari and in Muslim from Abu Sa’eed who said:

“The Messenger of Allah of Allah (saw) said: “Death will be brought like a horned ram, and will be made to stand between Paradise and Hell”. It will be said, “O people of Paradise, do you know what this is?” They will raise their heads and look, and will say, “Yes, this is death”. It will be said, “O people of Hell, do you know what this is?” They will raise their heads and look, and will say, “Yes, this is death”. Then the command will be given for death to be slaughtered. Then it will be said, “O people of Paradise, it is eternal, there is no death. O people of Hell, it is eternal, there is no death”. Then the Messenger of Allah (saw) recited:

“And warn them of the Day of Grief and regrets when the case has been decided, while [now] they are in a state of carelessness, and they believe not”. (19:39)

and in the narration of at-Tirmidhi, Abu Sa’eed al-Khudree added: “If any were to die of joy it would be the people of Paradise and if any were to die of despair, it would be the people of Hell”. (at-Tirmidhi, said “This is a sahih hasan hadith”).

2. Hell will be the Dwelling Place of the Kuffar and Mushrikeen

Because the disbelievers and polytheists will remain in Hell forever, it is considered to be their abode or dwelling place, just as Paradise is the abode of the believers:

“Our abode will be the Fire; and evil is the home of the wrongdoers” (3:151)

“Our abode is the Fire, because of the [evil] they earned”. (10:8)

“Is there not a home in Hell for those who reject Faith?” (29:68)

Hell is abode that they deserve:
“Your abode is the Fire: that is the proper place to claim you...” (57:15)

Hell is the worst abode and destination:

“But for the wrongdoers will be an evil place of [final] Return! – they will burn therein – an evil bed [indeed to lie on]!” (38:55-56)

3. Those Who Call Others to Hell

Those who follow misguided beliefs and ideologies that contradict the laws of Allah (Swt) and those who believe in their false causes, these are the ones who call others to Hell:

“Those [unbelievers] do [but] beckon you to the Fire..” (2:221)

“And We made them [but] leaders inviting to the Fire; and on the Day of Judgement no help shall they find”. (28:41)

One of them is Shaytaan:

“. [would they do so] even if it is Shaytaan beckoning them to the Penalty of the [Blazing] Fire?” (31:21)

“He [Shaytaan} only invites his adherents that they may become Companions of the blazing Fire” (35:6)

Those who call others to the Fire in this world will lead their people and their followers to the Fire in the Hereafter. An example is Pharaoh:

“He will go before his people on the Day of Judgement, and lead them into the Fire.” (11:98)

All evil leaders who call people to their belief systems that go against Islaam are in fact calling people to the Fire of Hell, because the only way to escape the Fire of Hell and enter Paradise is to follow the path of Faith:
“And O my people! [strange] it is for me to call you to salvation while you call me to the Fire!” (40:41)

This man’s people were calling him to the kufr and shirk of Pharaoh while he was calling them to Tawheed and faith in Allah (swt). Because the kuffaar invite people to the Fire, Allah (swt) forbade believing men to marry mushrik women, just as He forbade believing women to marry mushrik men:

“And do not marry unbelieving (literally, polytheist) women until they believe. A slave woman who believes is better than a [free] unbelieving woman, even though she allures you. Nor marry [your girls] to unbelievers until they believer; a male slave who believes is better than a [free] unbeliever, even though he allures you. Those [unbelievers] do [but] beckon you to the Fire, but Allah invites by His Grace to the Garden [of Bliss] and forgiveness, and makes His Signs clear to mankind that they may receive admonition” (2:221)

The Worst Evil Deeds of Those Who Will Remain Forever in Hell

The Qur’an speaks at length of the evil deeds for which those who will abide in the Hell forever deserve their never-ending fate. Here we will mention the most serious of them.

(1) Kufr and Shirk: Allah (swt) tells us that it will be said to those who disbelieved, when they are in the Fire, that Allah’s hatred of them will be greater than their own hatred towards themselves because of their disbelief. Then He explains that their eternal fate in Hell is because of their kufr and shirk:

“The unbelievers will be addressed: “Greater was the aversion of Allah to you than [is] your aversion to yourselves, seeing that you were called to the Faith but you used to refuse. They will say, “Our Rabb! Twice have You made us without life, and twice have You given us life! Now have we recognised our sins: is there any way out [of this]?” [The answer will be]: “This is because, when Allah was invoked as the Only [object of worship] you did reject Faith, but when partners were joined to Him, you believed! The Command is only with Allah, All-High, All-Great!” (40:10-12)
Allah (swt) tells us that the keeper of Hell will ask the kuffaar as they are approaching Hell:

“Did there not come to you your messengers with clear signs?” (40:50)

The response will be that they deserved Hell because they disbelieved in the Messengers and their Message:

“They will say, “Yes indeed; a Warner did come to us, but we rejected him” and said: “Allah never sent down any [Message] you are in nothing but a great error!” (67:9)

Concerning those who disbelieved in the Qur’an, Allah (swt) says:

“for We have sent you a Message from Our own presence. If any do turn away therefrom, verily they will bear a burden on the Day of Judgement. They will abide in this [state] and grievous will that burden be to them on that Day”. (20:99-101)

Concerning those who disbelieve the Qur’an and associate partners with Allah (swt), Allah (swt) says:

“Those who reject the Book and the [Revelations] with which We sent Our Messengers: but soon shall they know, when the yokes [shall be] round their necks, and the chains, they shall be dragged along. In the boiling fetid fluid, then in the Fire shall they be burned. Then shall it be said to them, “Where are the deities to which you gave part-worship in derogation to Allah? They will reply: “They have left us in the lurch. Nay, we invoked not, of old, anything [that had real existence].” Thus does Allah leave the unbelievers to stray. That was because you were want to rejoice on the earth in things other than the Truth, and that you were want to be ignorant. Enter the gates of Hell, to dwell therein and evil is [this] abode of the arrogant”. (40:70-76)

Concerning those kuffaar and mushrikeen who regarded their gods as equal to the Rabb of the Worlds, Allah (swt) says:
“Then they will be thrown headlong into the [Fire] – they and those straying in Evil and the whole hosts of Iblees together. They will say there in their mutual bickerings: “By Allah, we were truly in an error manifest, when we held you [false gods] as equals with the Rabb of the Worlds” (26:94-98)

Concerning the fate on the Day of Judgement of those who disbelieved, Allah said:

“If you do marvel [at their want of faith] strange is their saying: “When we are [actually] dust, shall we indeed then be a creation renewed?” They are those who disbelieve in their Rabb! They are those around whose necks will be yokes [of servitude]. They will be Companions of the Fire to dwell therein [for aye]!” (13:5)

“..their abode will be Hell; every time it shows abatement, We shall increase for them the fierceness of the Fire. That is their recompense, because they rejected Our Signs and said, “When we are reduced to bones and broken fragments, should we really be raised up [to be] a new creation?” (17:97-98)

(2) Failing to fulfill the legislated duties, as well as denying the Day of Judgement. Allah (swt) tells us that the people of Paradise will ask the people of Hell:

“What led you into Hellfire?” (74:42)

They will reply: “..We were not of those who prayed, Nor were we of those who fed the indigent, But we used to talk vanities with vain talkers, And we used to deny the Day of Judgement, Until there came to us [the Hour] that is certain.” (74:43-47)

(3) Obeying the misguided leaders of kufr and accepting the principles by means of which they mislead people and turn them away from the religion of Allah (swt) as taught by the Prophets:

“And We have destined for them intimate companions [of like nature] who made alluring to them what was before them and what was behind them. And the Sentence among the previous generations of jinns and men who have passed
away, is proved against them; for they are utterly lost. The unbelievers say: “Listen not to this Qur'an but talk at random in the midst of its [reading] that you may gain the upper hand!” But We shall certainly give the unbelievers a taste of a severe penalty, and We shall requite them the worst of their deeds. Such is the requital of the enemies of Allah – the Fire, therein will be for them the eternal home, a [fit] requital for that they used to reject Our Signs” (41:25-28)

When the kuffaar are thrown into Hell they will be filled with regret for having disobeyed Allah and His Messenger and having followed their masters and leaders:

“Verily Allah has cursed the unbelievers and has prepared for them a blazing Fire, to dwell therein; no protector will they find, nor helper. The Day that their faces will be turned upside down in the Fire, they will say, “Woe to us! Would that we had obeyed Allah and obeyed the Messenger”. And they would say, “Our Rabb! We obeyed our chiefs and our great ones and they misled us as from the [Right] Path”. (33:64-67)

(4) Hypocrisy

Allah promised Hell to the hypocrites, a promise that He has taken upon Himself to never break:

“Allah has promised the hypocrites, men and women, and the rejecters of Faith, the fire of Hell, therein shall they dwell. Sufficient is it for them. For them is the curse of Allah and an enduring punishment.” (9:68)

He has told us that the position of the hypocrites is the lowest level of Hell, which is where the heat and agony are most intense:

“The hypocrites will be in the lowest depths of the Fire; no helper will you find for them”. (4:145)

(5) Arrogance:

This is a quality shared by most of the people of Hell. Allah (swt) says:
“But those who reject Our Signs and treat them with arrogance – they are the Companions (dwellers) of the Fire, to dwell therein [forever]” (7:36)

Muslim devoted a chapter of his Saheeh to this issue, entitled Baab an-Naar Yadkhulha al-Jabbaaroon wal-Jannah yadkhuluha ad-du’afaa (Hell will be entered by the arrogant and Paradise will be entered by the weak). In this chapter he refers to the debate between Paradise and Hell, what they said and what Allah (swt) said to them. Muslim quotes the hadeeth of Abu Hurayrah (ra) which goes back to the Prophet (saw), in which it is stated that Hell said, “The arrogant and proud will enter me.” According to another report, Hell said, “I will become rich (have too many) from the proud and arrogant”. Allah (swt) said, “You are My Punishment with which I will punish whomsoever I will”. (Sahih Muslim, 4/2186, no. 2846)

al-Bukhaari, Muslim and at-Tirmidhi report from Harithah ibn Wahb that the Messenger of Allah (swt) said: “Shall I not tell you about the people of Paradise? Every meek person who is considered to be so humble that if he were to adjure something by Allah (swt), He would fulfil it for him. Shall I not tell you about the people of Hell? Every haughty, greedy and proud person.” (Jaami’ al-Usool, 10/547, no. 8111)

According to a report given by Muslim, he (saw) said, “Every proud mean and arrogant person”. This is confirmed by the Qur’an

“Is there not in Hell an abode for the Haughty [i.e. arrogant]?” (39:60)

“But today shall you be recompensed with a penalty of humiliation for that you were arrogant on earth without just cause, and that you [ever] transgressed” (48:20)

“Then, for such as had transgressed all bounds, and had preferred the life of this world, the Abode will be Hellfire” (79:37-39)

Evil Deeds that Lead One to Hell
Sheikh al-Isaam Ibn Taymiyyah, may Allah (swt) have mercy on him, was asked: “What are the deeds of the people of Hell and what are the deeds of the people of Paradise?” He replied, “The deeds of the people of Hell are:

* associating partners in worship with Allah (swt)
* disbelieving in His Messenger
* kufr (ingratitude, disbelief)
* hasad (malicious envy)
* lying
* treachery
* oppression and wrongdoing (dhulm)
* promiscuity
* backstabbing
* cutting off the ties of kinship
* cowardice at the time of jihaad
* miserliness
* inconsistency between what is in one's heart and the face one shows to people
* despairing of the mercy of Allah (swt)
* feeling secure from the plan of Allah (swt)
* panicking blindly at the time of crisis
* pride and extravagance at the time of plenty
* abandoning one's duties towards Allah (swt)
* transgressing His limits
* violating His sanctity
* fearing a created being instead of the Creator
* showing off
* going against the Qur’an and Sunnah in word or deed
* obeying a created being in some act of disobedience to the Creator
* blindly supporting falsehood
* mocking the signs of Allah (swt)
* rejecting the truth
* withholding knowledge and testimony that should be revealed
* witchcraft and magic
* disobeying one's parents
* killing any soul forbidden by Allah (swt) except for reasons of justice
* consuming the wealth of the orphan
The Messenger of Allah (saw) mentioned all the sins that will lead one to Hell. Muslim reports from ‘Iyadh bin Himaar that the Messenger of Allah (saw) said, during a lengthy khutbah:

“...the people of Hell are five: the weak who lack the power to (avoid evil); the (carefree) who pursue (everything irrespective of whether it is good or evil) and who have no concern for their families or their wealth; the dishonest people whose greed cannot be concealed even in the case of minor things; and those who betray you, morning and evening, with regard to your family and your property. He also mentioned misers, liars and those who are in the habit of abusing people and using obscene, foul language”. (Muslim in Kitaab al-Jannah wa Sifaat Na’imihaa Baab as-Sifaat allaatee yu’raf bihaa fid-dunyaah ahl al-Jannah wa ahl an-Naar, 4/2197 no. 2865)

Specific People Who Will Be In Hell

The kuffaarah and mushikreen will be in Hell, no doubt about it, but the Qur’an and hadith also mention specific people who will be in the Fire. One of them is the Pharaoh who ruled at the time of Musa (as):

“He [Pharaoh] will go before his people on the Day of Judgement, and will lead them into the Fire...” (11:98)

Also included are the wives of Nuh (as) and Lut (as):

“Allah sets forth for an example to the unbelievers, the wife of Nuh and the wife of Lut. They were [respectively] under two of Our righteous slaves, but they were false to their [husbands] and they profited nothing before Allah on their account, but were told: “Enter the Fire, along with those who enter!” (66:10)

Abu Lahab and his wife are also among those mentioned specifically:
“Perish the hands of the Father of Flame [Abu Lahab]! Perish he! No profit to him from all his wealth and all his gains! Burnt soon will he be in a Fire of blazing flames! His wife shall carry the [crackling] wood, as fuel! A twisted rope of palm fibre round her [own] neck!” (111:1-5)

Another of them is ‘Amr ibn ‘Aamir al-Khuza‘i’, whom the Prophet (saw) being disembowelled in Hell (sahih hadith narrated by al-Bukhaari, Muslim, Ahmad); and the one who killed ‘Ammar and plundered his possessions. A report with a Saheeh isnaad quoted in Mu’jam at-Tabaraani from ‘Amr ibn al-‘Aas, and his son states that the Prophet (saw) said, “The one who killed ‘Ammaar and plundered his possessions will be in Hell”. (Saheeh al-Jaami’, 4/110, #4170)

The Disbelievers Among the Jinn Will Be In Hell

The disbelievers among the jinn will enter Hell just like the disbelievers among mankind, for the jinn are held responsible for their actions just as human beings are:

“And I have only created jinns and men that they may worship Me [alone]” (51:56)

On the Day of Resurrection, the jinn and mankind will be gathered alike:

“And on the Day when He will gather them [all] together, [and say]: “O assembly of jinns! Many did you mislead of men” (6:128)

“So by your Rabb, without doubt, We shall gather them together, and [also] the Evil Ones [with them], then We shall bring them forth on their knees round about Hell. Then shall We certainly drag out from every sect all those who were worst in obstinate rebellion against Allah the All-Gracious. And certainly We know best those who are most worthy of being burned therein”. (19:68-70)

Then Allah (swt) will tell the disbelieving jinn:

“Enter in the company of nations who passed away before you, of men and jinns into the Fire”. (7:38)
Then they will be thrown on their faces in Hell:

“All then they will be thrown headlong into the [Fire], they and those straying in evil. And the whole hosts of Iblis together”. (26:94-95)

Thus Allah’s promise that Hell will be filled with the disbelievers among the jinn and mankind will be fulfilled:

“.And the word of your Rabb shall be fulfilled: “Surely I will fill Hell with jinns and men all together” (11:119)

“And the Sentence among the previous generations of jinns and men that had passed away is proved against then..” (41:25)

Those Who Will Not Remain in Hell Forever

(1) Definition: Those who will enter Hell and be brought forth at a later time are the monotheists who did not associate anything with Allah (swt) but they committed many sins that far outweigh their good deeds. They will enter Hell for a period known only to Allah (swt), then they will be brought forth through the intercession of those who intercede, and Allah (swt) will bring forth, through His Mercy, people who never did any good at all.

(2) The Sins for which Allah (swt) has promised Hell –

Here we will mention some of the sins which the Qur’an and Hadeeth state will earn the punishment of Hell:

(i) Following groups and sects that go against the Sunnah

Abu Dawood, ad-Daarami, Ahmad, al-Haakim and others narrate that Mu’awiyah ibn Abi Sufyan said:

“The Messenger of Allah (swt) stood up among us and said: “There were some among the People of the Book before you who divided into seventy-two sects.
This nation will divide into seventy-three sects, seventy-two of whom will be in Hellfire, and only one in Paradise. (This group) is al-Jamaa’ah”

This is a sahih hadith. After mentioning its various asaanid (chain of narrator), al-Haakim remarked, “These asaanid prove that this hadith is sahih”. Adh-Dahabi agreed with him. Sheikh al-Islam Ibn Taymiyyah said, “It is a mashhoor sahih hadith al-Shatibee said in al-I’tisaam that it is sahih. Sheikh Naasir ud-Deen al-Albaani listed its asaanid and stated that it is without a doubt sahih. (See Silsilat al-Ahadith as-Saheehah, hadith no. 204)

Siddeeq Hasan Khan suggested that the extra wording in the hadith, “all of them are doomed except one” or “seventy two are in the Fire”, was a da’eef addition. He transmitted this opinion from his Shaykh, ash-Shawkaani, who narrated it from Ibn al-Wazeer and Ibn Hazm before him. He approved the opinion of one who said, “This addition is one of the fabrications of the atheists because it puts people off Islaam and scares them away from embracing it.” (Yaqadhaat ul al-I’tibaar, p.206)

Sheikh Naasir ud-Deen al-Albaani refuted the opinion that this addition is da’eef on two counts:

(a) Scholarly critical examination of the hadith indicates that this addition is Sahih so the opinion that it is da’eef carries no weight.

(b) Those who say that it is sahih are greater in number and more knowledgeable than Ibn Hazm, who is well-known among the scholars for being extremely strict in his criticism. His opinion should not be taken as evidence if he is the only one who says so, even if there is no conflict, so how can it be taken as evidence when it differs from everyone else’s view?

Ibn al-Wazeer rejects the hadith on the grounds of its meaning rather than its isnaad. Siddeeq Hasan Khan spoke on this in Yaqadhaat uli al-I’tibaar explaining that the indication of this addition is that those of this ummah who will enter Paradise are few in number, whereas well-proven Sahih texts indicate that those of this ummah who will enter Paradise are very many, so many that they will be half the population of Paradise:
This may be reconciled in the following ways:

a) Dividing the ummah into seventy-three sects does not mean that most of this ummah will be in Hell, because most of its ummah are `awaam ("rank and file") who are not counted among those sects. Those who deviated and established rules that contradict the Sunnah are few in number when compared to those who avoided falling into that trap.

(b) Not everyone who differs from Ahl as-Sunnah is SOME issue is counted as contradicting the Sunnah. What is meant is those people who adopted rules that made them a separate, independent group and caused them to abandon many texts of the Qur’an and Sunnah, like the Khawaarij, the Mu’tazilah and Rawaafidh.

As for those who adopt the Qur’an and Sunnah and do not deviate from them, if they differ in some matter it does not mean that they are counted as one of the (doomed) sects.

(c) This addition indicates that all other sects will enter Hell, but that does not necessarily mean that they will abide therein forever.

It is well known that some of these sects are kuffar and will abide eternally in Hell, like the extreme Baatinis who make a show of faith whilst concealing kufr in their hearts, and the Ismaa’ilis, Druze, Nusayris and so on.

There are others who differ from Ahl as-Sunnah in some serious issues, but that does not mean they are kuffaar. They have no definite guarantee of entering Paradise. Allah (swt) may forgive them or punish them as He wills. They made do some righteous deeds that will save them from Hell, or they may be saved by the intercession of those who intercede, or they may enter Hell and remain there for as long as Allah (swt) wills, then be brought forth through the intercession of those who intercede and the Mercy of the Most Merciful.

(ii) Refusing to Migrate for the Sake of Allah
Muslims are not permitted to remain in Daar al-Kufr if there are Muslim countries to which they could migrate (NB: or if it becomes waajib on them to make hijrah) especially when staying in Daar al-Kufr exposes them to trials and temptations. Allah (swt) will not accept any excuse from those who refused to migrate:

“When the angels take the souls of those who die in sin against their souls, they say: “In what [plight] were you?” They reply, “Weak and oppressed were we in the earth”. They [the angels] say: “Was not the earth of Allah spacious enough for you to move yourselves away from evil?” Such men will find their abode in Hell – what an evil refuge [or destination]! Except those who are really weak and oppressed – men, women and children, who have no means in their power, nor [a guide post] to direct their way”. (4:97-98)

Allah (swt) will not excuse any of them (NB: upon whom hijrah was OBLIGATORY) except those weak and oppressed person who had no means of migrating and could find no way of moving to Islamic lands.

(iii) Judging Unjustly

Allah (swt) revealed the Shari’ah to establish justice among mankind, and He commanded His slaves to be Just:

“Verily Allah commands the justice [and] the doing of good..” (16:90)

He has made it obligatory for rulers and judges to be just and never to be unfair:

“Allah commands you to render back your trusts to those to whom they are due; and when you judge between man and man, that you judge with justice”. (4:58)

Allah (swt) threatens Hell to those who do not judge with justice. Buraydah ibn al-Husayb narrated that the Messenger of Allah (saw) said,

“There are three types of judges: one will be in Paradise and the other two in Hell. The one who will be in Paradise is the one who knows the truth and judges according to it. As for the one who knows the truth but is unjust in his judgement,
he will be in Hell, as will the one who judges between people without understanding or knowledge”. (Abu Dawood – Jaami’ al-Usool, 10/168)

(iv) Lying about [falsely attributing words to] the Messenger of Allah (saw)

Ibn al-Ithir included in his famous book, Jaami’ al-Usool a chapter in which he quoted many hadith that warn against lying about the Prophet (saw). These include the report by al-Bukhaari, Muslim and at-Tirmidhi from ‘Ali ibn Abi Taalib who said: “The Messenger of Allah (saw) said to me: “Do not lie about me (or falsely attribute anything to me) for whoever lies about me will enter Hell”.

al-Bukhaari reported that Salaman ibn al-Akwa’ said: “I heard the Messenger of Allah (saw) say: “Whoever attributes to me words that I did not say, let him take his place in Hell”.

al-Bukhaari and Abu Dawood reported that ‘Abdullaah ibn az-Zubayr narrated from his father, az-Zubayr ibn al-Awwaam: “I heard the Messenger of Allah (saw) say: “Whoever lies about me deliberately, let him take his place in Hell”.

al-Bukhaari and Muslim narrated from al-Mughirah ibn Shu’bah, “The Messenger of Allah (saw) said “Lying about me is not like lying about anybody else. Whoever lies about me, let him take his place in Hell”. (Jaami al-Usool, 10/211)

(v) Pride

One of the major sins, al-Kabaa’ir, is pride. Abu Hurayrah (ra) narrated: “The Messenger of Allah (saw) said that Allah (swt) said, “Pride is My cloak and greatness is My robe. Whoever competes with Me in respect of either of them, I shall admit him to Hellfire”. (according to another report, “I will make him taste Hellfire”) – Muslim.

Ibn Mas’ud said: “The Messenger of Allah (saw) said, “No one who has an atom’s weight of pride in his heart will enter Paradise”. A man said, “But what if a man likes his clothes and shoes to look good?” He said, “Allah is beautiful and loves beauty. Pride is rejecting the truth and looking down on people”. (Muslim).
(vi) Killing a person for no legitimate reason

Allah says: “If a man kills a believer intentionally, his recompense is Hell to abide therein [forever] and the Wrath and the Curse of Allah are upon him, and a dreadful Penalty is prepared for him”. (4:93)

It is not permitted for a Muslim to kill another except in three cases, as explained in the hadith narrated by al-Bukhaari and Muslim from Ibn Mas‘ud (ra) who said that the Messenger of Allah (saw) said: “It is not permitted to shed the blood of any Muslim person who testifies that there is no god but Allah (swt) and that I am His Prophet, except in three cases: a soul for a soul (i.e in the case of murder), the married man who commits adultery, and the one who forsakes his religion and abandons the jamaa’ah”. (Tafseer Ibn Katheer, 2/355)

al-Bukhaari narrates from Ibn ‘Umar that the Messenger of Allah (saw) said: “The believer has a chance so long as he does not spill blood that it is forbidden to spill”. Ibn Umar (ra) said, “One of the situations from which there is no escape for the one who falls into it is the shedding of blood for no legitimate reason”. (Sahih al-Bukhaari, Kitaab ad-Daayaat, Baab Qawl Allah ta‘ala wa man yaqtul mu’minan muta’ammidan, Fath ul-Baari, 12/187)

The Prophet (saw) warned the Muslims against fighting one another and stated that the killer and his victim will both be in Hell. Abu Bakrah said: “The Messenger of Allah (saw) said, “If two Muslims face one another with swords, both the slayer and the slain will be in Hell”. I asked, or it was asked, “O Messenger of Allah (it is clear about) the slayer, but what about the slain?” He said, “He was trying hard to kill his counterpart”. (Muslim, Kitaab al-Fitan, Baab idhaa tuwajaha al-Musliman bi sayfayhimaa 4/2213)

Hence the righteous slave of Allah (swt) refuses to fight his brother, for fear that he may be among the people of Hell, for the slayer will carry his own sins and those of his slain brother:

“Recite to them the truth of the story of the two sons of Aadam. behold, they each presented a sacrifice [to Allah]: it was accepted from one but not from the other. Said the latter: “Be sure I will slay you”. Said the former: “Allah does not accept
the sacrifice of those who are righteous. If you do stretch your hand against me to slay me, it is not for me to stretch my hand against you to slay you, for I fear Allah, the Cherisher of the Worlds. For me, I intend to let you draw on yourself my sin as well as yours, for you will be among the Companions [or dwellers] of the Fire, and that is the reward of those who do wrong”. (5:27-29)

(vii) Consuming Ribaa

One of the sins that will condemn a person to Hell is consuming ribaa. Allah (swt) says of those who indulge in this sin after they have come to know that He has forbidden it:

“..but those who repeat the offence (ribaa) are Companions (dwellers) of the Fire – they will abide therein [forever]” (2:275)

“O you who believe! Devour not [interest, ribaa] doubled and multiplied, but fear Allah that you may [really] prosper. Fear the Fire, which is prepared for those who reject Faith”. (3:130-131)

According to a hadith whose authenticity is agreed upon, the Prophet (saw) counted ribaa as one of the seven sins that would doom the one who committed them to Hell. al-Bukhaari and Muslim report that Abu Hurayrah (ra) said:

“The Messenger of Allah (saw) said, “Avoid the seven sins that will condemn the one who commits them to Hell”. They asked, “What are they, O Messenger of Allah (saw)?” He said, “Associating anything in worship with Allah (swt); magic and witchcraft; killing anyone whose killing Allah (swt) has forbidden, except in the course of justice; consuming ribaa; consuming the wealth of the orphan; running away from the battlefield; and slandering the reputation of innocent, chaste believing women”.

(viii) Consuming people’s wealth or property unjustly

As Allah says: “O you who believe! Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual good will. Nor kill [or destroy] yourselves, for verily Allah has been to you All-Merciful. If any do
that in rancour and injustice, soon shall We cast him into the Fire, and easy is it for Allah” (4:29-30)

The one who consumes the wealth of people unjustly also consumes the property of orphans unjustly. Allah (swt) made specific mention of the property of orphans because of their weak position and the ease which their property may be consumed, and the particular ugliness of this sin:

“Those who unjustly eat up the property of orphans, eat up a Fire into their own bellies, and they will soon be enduring a blazing Fire! (4:10)

(ix) Those Who Make Images of Animate Beings

The people who will be most severely punished on the Day of Resurrection are those who make images and seek to imitate the creation of Allah (swt). al-Bukhaari and Muslim narrate that ‘Abdullaah ibn Mas’ud said, “I heard the Messenger of Allah (saw) said, “The people who will be most severely punished on the Day of Resurrection are those who make images”.

Ibn ‘Abbaas said, “I heard the Messenger of Allah (saw) say, “Every maker of images will be in the Fire, and for every image he made Allah (swt) will create for him a soul [i.e. so that the punishment will be multiplied accordingly] and Allah (swt) will punish him in Hell.” (al-Bukhaari and Muslim).

‘Aaishah reported that the Prophet (saw) said, concerning a pillow that had pictures on it, “The makers of these images will be punished on the Day of Resurrection. It will be said to them: “Give life to that which you have created”. (al-Bukhaari and Muslim).

‘Aaishah also reported that the Prophet (saw) said “Those who will be most severely punished are those who imitate the creation of Allah (swt)”

Abu Hurayrah (ra) said, “I heard the Messenger of Allah says, “Allah (swt) said, “Who is a greater wrongdoer than the one who tries to create something like My
creation? Let them create a grain or let them create a seed or a grain of barely” (al-Bukhaari and Muslim).

(x) Inclining to Those Who Do Wrong

One of the reasons why people will enter Hell is inclining towards and supporting those who do wrong, the enemies of Allah (swt);

“And incline not to those who do wrong, or the Fire will seize you, and you have no protectors other than Allah, nor shall you be helped”. (11:113)

(xi) Women Who Are Dressed But Appear Naked, and Those Who Whip the Backs of People

Another type of person who will enter Hell is the corrupt woman who makes a display of herself and tempts men – perhaps this phenomenon has never been quite so widespread as it is now – and never obeys Allah (swt). Abu Hurayrah (ra) reported that the Prophet (saw) said: “There are two types of people of Hell that I have never seen; people with whips like the tails of cattle, with which they strike the people, and women who are dressed but appear naked, walking with an enticing gait, with their heads looking like the humps of camels, leaning to one side. They will never enter Paradise, nor even smell its fragrance, although its fragrance can be discerned from such and such a distance”. (Muslim, al-Bayhaqi, and Ahmad – Silsilat al-Ahadith as-Saheehah, 3/316, no. 1326)

Concerning those who have whips like the tails of cattle, al-Qurtubee said, “This type of whip can be seen among us in Morocco until now.” Commenting on al-Qurtubee’s remark, Siddeeq Hasan Khan said, “Indeed it can be seen in every time and place, and it is increasing day by day among the leaders. We seek refuge in Allah (swt) from all that Allah (swt) despises”. (Yaqadhat uli al-I’tibaar p.113)

And I say: we still see such people in many places, striking the people. May they and their like perish.

(xii) Those Who Torture Living Beings
Muslim reports in his Saheeh from Jaabir that the Messenger of Allah (saw) said,

“I was shown Hell and I saw a woman of Banu Israa’eeel who was being punished because of a cat that she had owned. She tied it up and did not feed it, or let it eat of the vermin of the earth, until it died of hunger.” (Mishkaat al-Masaabeeh, 3/688)

If this is the case for one who tormented a cat, then how will it be for those who use all kinds of methods to torture human beings, especially when it is the righteous who are being tortured for their faith and their Islaam? May Allah curse those who torture the believers – be it in the lands of Chechnya, Kashmir, Maluku, Philippines, Palestine, or in the jails of the Muslim lands.

(xiii) Insincerity in Seeking Knowledge

al-Haafidh al-Mundhiri mentions many hadiths that warn the person who seeks knowledge for a cause other than the sake of Allah (swt). We will quote a few of them here. Abu Hurayrah (ra) said, the Messenger of Allah (saw) said, “Whoever seeks knowledge that should be sought only for the sake of Allah (swt) but seeks it purely for some worldly gain, he will not smell the fragrance of Paradise on the Day of Resurrection”. It was reported by Abu Dawud and Ibn Maajah, by Ibn Hibbaan in his Saheeh and by al-Haakim who said, “It is saheeh according to the conditions of al-Bukhaari and Muslim”.

Jaabir said, The Messenger of Allah (saw) said, “Do not seek knowledge in order to compete with the knowledgeable, or to win arguments with the ignorant, or to show off in gatherings. Whoever does any of that will be in Hell.” It was reported by Ibn Maajah (ra), by Ibn Hibbaan in his Saheeh and al-Bayhaqi.

Ibn ‘Umar (ra) said that the Messenger of Allah (saw) said, “Whoever seeks knowledge for a reason other than for the sake of Allah (swt), then let him take his place in Hell.” It was reported by at-Tirmidhi and Ibn Maajah from Ibn ‘Umar via Khaalid ibn Durayk who did not hear it directly from him; the men in their isnaads are thiqaah.” (at-Targheeb wat-Tarheeb by al-Mundhiri 1/91)

(xiv) Those Who Drink From Vessels of Gold and Silver
al-Bukhaari and Muslim report from Umm Salamah that the Messenger of Allah (saw) said “The one who drinks from a vessel/utensil of god and silver is pouring the fire of Hell into his stomach”. According to a report narrated by Muslim, the wording is “The one who eats and drinks from vessels of gold and silver..” (Mishkaat al-Masaabeeh, 2/462)

Hudhayfah (ra) said, I heard the Messenger of Allah (saw) say, “Do not wear silk or brocade, do not drink from vessels of gold and silver, and do not eat from such platters, for these belong to them [the kuffaar] in this world, and to you in the Hereafter” (al-Bukhaari and Muslim).

(xv) The One Who Cuts Down Trees that Offer Shade To People


al-Bayhaqi reported, with a saheeh isnad from ‘Aaishah that the Messenger of Allah (saw) said, “Those who cut down shade trees will be thrown on their heads in Hell.” (al-Bayhaqi in Saheeh al-Jaami’ 2/88, al-Albaani said it is saheeh)

(xvi) Those Who Commit Suicide

al-Bukhaari and Muslim report from Abu Hurayrah that the Prophet (saw) said, “Whoever kills himself with iron (a sharp instrument) then his iron will be in his hand, and he will be stabbing himself in the stomach with it forever in the Fire of Hell. Whoever kills himself with poison, then he will be drinking that poison forever in the Fire of Hell. Whoever throws himself from a mountain and kills himself, he will be throwing himself down forever in the Fire of Hell”. (at-Tawkheef min an-Naar, p. 148)

al-Bukhaari reports from Abu Hurayrah that the Prophet (saw) said, “The one who strangles himself will be strangling himself in Hell, and the one who stabs himself will be stabbing himself in Hell”. (Saheeh al-Jaami’ 5/114)
The Vast Number of People in Hell

Many texts indicate the large numbers of the children of Aadam will enter Hell, and the few who will enter Paradise. Allah (swt) says:

“Yet no faith will the greater part of mankind have, however ardently you desire it.” (12:103)

An indication of the large numbers of kuffaar and mushrikeen who rejected the call of the Messengers is the fact that the Prophets will come on the Day of Resurrection some with a small group (of less than ten), others with one or two and some with no followers at all. Muslim reports from Ibn ‘Abbaas that the Prophet (saw) aid:

“I was shown the nations and I saw a Prophet accompanied by a small group, another accompanied by one or tow men, and another with no companions at all..” (Saheeh Muslim, 1/198, no.220)

Many texts indicate that nine hundred and ninety-nine out of every thousand of the children of Aadam will enter Hell, and only one (in a thousand) will enter Paradise.

al-Bukhaari narrates from Abu Sa’eed that the Prophet (saw) said: Allah will say, “O Aadam!” Aadam will reply, “I respond to Your call, I am obedient to Your commands, and all good is in Your hands.” Then Allah (swt) will say to Aadam, “Send forth the people of the Fire”. Aadam will say, “How many are the people of the Fire?!” Allah (swt) will say, “Out of every thousand, take nine hundred and ninety-nine”. At that time, children’s hair will turn grey and every pregnant female will spontaneously abort and you will see the people looking as if they are drunk, although they are not, but Allah’s punishment will be most severe”. This speech distressed his Companions and the said, “O Messenger of Allah (saw), who amongst us will be that man (one in a thousand)?” He said, “Be of good cheer: the thousand will be from Ya’juj and Ma’juj (Gog and Magog) and the one will be from among you”. Then he said, “By Him in Whose hand is my soul, I hope that you will be one third of the people of Paradise.” We praised and glorified Allah (swt) and then he said, “By Him in Whose Hand is my soul, I hope that you will be half of the people of paradise, as you are among the nations like a
white hair on the hide of a black bull or a round hairless spot on the foreleg of a donkey” (al-Bukhaari, Kitaab ar-Raqaaq, Baab Qawl Allah Azza wa jalla, innaa zalzalat al-Saa’ah, Shay’un ‘Adheem, Fath al-Baari, 11/388; see also Tafseer Ibn Katheer, 4/610, Musnad Ahmad 4/435).

It might be asked: how can we reconcile between these hadith and the report from Abu Hurayrah in Saheeh al-Bukhaari, in which the Prophet (saw) said that Allah (swt) said to Aadam (‘alayhis-salaam) – “Send forth [into Hell] ninety-nine out of every hundred [of your descendants]”. It is obvious that these reports do not contradict the other Saheeh reports that we have quoted above, because these figures are referring to different groups. The hadith that mention a ratio of nine hundred and ninety-nine may be interpreted as referring to all the progeny of Aadam, whilst the hadith of al-Bukhaari that mentions a ratio of ninety-nine may be interpreted as referring to the progeny of Aadam excluding Ya’juj and Ma’juj. This reconciliation is more likely to be correct – as Ibn Hajar suggests – because Ya’juj and Ma’juj are mentioned in the hadith of Abu Sa’eed whereas they are not mentioned in the hadith of Abu Hurayrah. It may be said that the first hadith refers to all of creation, so the ratio of people admitted to Hell when all nations are taken into account is 999 in every thousand. The latter hadith of al-Bukhaari explains the ratio of people who will enter Hell from this ummah alone. Ibn Hajar (said) “This interpretation is supported by the words of the Sahabah in the hadith of Abu Hurayrah (ra): “If ninety-nine out of every hundred are taken from us, what will be left of us?” This division of people could happen twice: once involving all the nations, when one in a thousand will enter Paradise, and a second time involving this ummah alone, when ten out of every thousand will enter Paradise”. (Fath al-Baari, 11/390).

The Wisdom Behind There Being So Many People In Hell

The reason why there will be so many people in Hell is not that the truth failed to reach them all, wherever or whenever they lived. Allah does not blame anyone whom His call did not reach:

“..Nor would We punish with Our Wrath until We had sent a Messenger [to give warning].” (17:15)
“..And there never was a people, without a Warner having lived among them [in the past]”. (35:24)

The reason behind it is the fact that those who responded to the Messengers were few in number, while those who disbelieved were great. Furthermore, many of those who responded were not pure and sincere in faith.

In his book, at-Takhweef min an-Naar, Ibn Rajab discussed the reason why so few people will enter Paradise and so many will enter Hell: “These hadith and other similar reports prove that most of the children of Aadam will enter Hell, and that the followers of the Messengers are few in number when compared to the rest of mankind. Those who did not follow the Messengers will enter Hell, except for those whom the Message did not reach, or who could not understand it because of the garbled form in which they heard it. Many of those who claim to be followers of the Messengers are in fact adhering to a distorted religion and an altered book, and they too will be among the people of Hell,” as Allah (swt) says:

“...But those of the sects that reject it [the Qur’an] the Fire will be their promised meeting-place” (11:17)

As for those who claim to follow the Book and Law of Allah (swt) the true religion, many of them will also enter Hell. These are the Munaafiqoon (the hypocrites) who will be in the lowest level of the Fire. Many of those who claim to follow it openly and in secret will be tested by ambiguities and doubts – these are the misguided inventors and followers of bid’ah (reprehensible innovations, heresies). Several hadith have been narrated which state that the ummah will split into seventy-odd sects, all of which will be in the Hell except for one. Many people will also be tested with forbidden desires for which the promised punishment is Hellfire, although in this case it is not necessarily an eternal punishment. No one from this ummah will be saved from the Fire, or deserve the absolute promise of Paradise, apart from the one sect or group, who follow the example and practice of the Prophet (saw) and his Companions openly and in secret, and are saved from the temptation and trials of desires and doubts. Such are very few indeed, especially in latter times”. (at-Takhweef min an-Naar, Ibn Rajab, p.214)
The main reason why so many follow their desires is that the love of such things is deeply rooted in the human psyche:

“Fair in the eyes of men is the love of things they covet: women and children; heaved-up hoards of gold and silver [wealth]; horses branded [for blood and excellence]; and [wealth of] cattle and well-tilled land. Such are the possessions of this world’s life.” (3:14)

Many people want to fulfill these desires in whatever way they wish, without paying attention to the revealed laws of Allah (swt), and by adhering to the customs of their forefathers in ways that contradict these laws:

“Just in the same way, whenever We sent a Warner before you [Muhammad] to any people, the wealthy ones among them said: “We found our fathers following a certain religion, and we will certainly follow in their footsteps”. [The Warner] said: “What! Even if I brought you better guidance than that which you found your fathers following?” They said, “For us, we deny that you [Prophets] are sent [on a mission at all]”. (43:23-24)

Loving the ways of one’s forefathers to the point of sanctifying them is a disease which many nations are suffering from, and its effects on the deeply-rooted desires of men are no less, if it is not counted as a desire in itself.

at-Tirmidhi, Abu Dawud, and an-Nasaa’ee report from Abu Hurayrah (ra) that the messenger of Allah (saw) said, “When Allah (swt) created Hell, He told Jibreel, “Go and look at it.” Jibreel went and looked at it, and when he came back he said, “By Your Glory, I fear that no-one who hears of it will enter it”. So He surrounded it with desires, and said, “Go and look at it.” Jibreel went and looked at it, and when he came back, he said, “By Your Glory, I fear that there will be no-one left who does not enter it”. (the version narrated by an-Nasaa’ee adds the words, “and at what I have prepared for its inhabitants in it”). [Jaami al-Usool, 10/250, # 8068. at-Tirmidhi described it as sahih hasan].

al-Bukhaari and Muslim narrated from Abu Hurayrah that the Prophet (saw) said, “Hell is veiled in desires and Paradise is veiled in hardships”.
Siddeeq Hasan Khan said, “What is meant by desires is the things that people want and enjoy”. al-Qurtubee said, “Desires are all those things that people like and towards which they are inclined, and surrounding a thing means placing something all around it, so that it cannot be reached without going through it”. (Yaqadhat uli al-I’tibar, p.220)

Most of Those Who Enter Hell Will be Women

Most of the sinners amongst the monotheists who enter Hell will be women, as is reported in as-Saheehayn, via Ibn ‘Abbaas: in the khutbah given during a solar eclipse, the Prophet (saw) said, “I saw Hell and I saw that most of its inhabitants were women”.

al-Bukhaari and Muslim report from Abu Sa’eed al-Khudri that the Prophet (saw) said, “O women give in charity, for I have seen that you form the majority of the people of Hell.” They asked, “Why is that so, O Messenger of Allah (saw)?” He said, “Because you curse too much and are ungrateful for good treatment”.

al-Bukhaari and Muslim report from Usaamah ibn Zayd that the Prophet (saw) said “I stood at the gate of Hell, and saw that most of those who entered were women”.

Muslim reports from ‘Imraan ibn Husayn (ra) that the Prophet (saw) said, “Few of the inhabitants of paradise are women”.

This does not contradict the fact that every man in Paradise will have more than one wife. What is referred to by the women who will be the majority of the inhabitants of Hell is women who are descendants of Aadam: the inhabitants of Paradise will have many wives from among al-Hoor al-‘Iyn.

“Women will be few among the inhabitants of Paradise because in most cases they prefer the immediate pleasures of this life, as they are less wise and unable to keep the Hereafter in mind. They are too weak to strive and prepare themselves for it, and are more inclined towards this world. In spite of all this, they are the strongest factor in this world that distracts men from the Hereafter, because men are inclined to desire them and they are not concerned with the
Hereafter. They are quick to follow those who call them to deviate from Islaam, and reluctant to follow those pious people who call them to the Hereafter, and righteous deeds”. (al-Qurtubee, at-Tadhkirah, 1/369)

In spite of all this, there are many righteous women among them, who stay within the limits set by Allah (swt), adhere to His laws, and obey Allah (swt) and His Messenger. Many of these women will enter Paradise, and many of them excel over men in their faith and righteous deeds.

The Huge Size of the People of Hell

When the People of Hell enter the Fire they will be huge in size, in a form that none can comprehend, except the One Who Created them.

According to a hadith narrated by Abu Hurayrah, the Messenger of Allah (saw) said: “The distance between the shoulders of the Kaafir in Hell will be like three day’s travelling for a fast rider” (Muslim, 4/290)

Abu Hurayrah reported that the Messenger of Allah (saw) said: “The molar of the kaafir or the eye-tooth of the kaafir, will be like Uhud, and the thickness of his skin will be like a journey of three (days)”. (Muslim, 4/2189, at-Tirmidhi, al-Haakim, Ibn Maajah and Ahmad)

Zayd ibn Arqam said, “The man who is destined for Hell will become huge in preparation for it, so that one of his molars will be as big as Mount Uhud”.

This is narrated by Ahmad, who attributes it to the Prophet (saw) but Zayd did not state that he heard it from the Prophet (saw). (Silsilat al-Ahadith as-Sahihah, 4/131, al-Albaani said its isnaad is saheeh according to Ibn Maajah and Ahmad)

Abu Hurayrah reported that the Prophet (saw) said: “The kaafir’s skin will be forty-two cubits thick and his molar will be like Uhud and the space he occupies will be as wide as the distance between Makkah and Madinah.” (at-Tirmidhi) (Mishkaat al-Masaabeeh 3/103, sahih hasan)
Abu Hurayrah (ra) reported that the Prophet (saw) said: “The molar of the kaafir on the Day of Resurrection will be like Uhud, and the thickness of his skin will be seventy cubits. His upper arm will be like al-Bayda’, his thigh will be like Warqaan and the space he occupies will be like the distance between me and ar-Rabdhah” (al-Haakim and Ahmad – Silsilah al-Ahadith as-Sahihah, 4/94. al-Baydaa` could be the name of a mountain or it may refer to the well-known city in Morocco)

This increasing of the kaafir’s body size will increase his suffering and torment. Commenting on the hadith narrated by Muslim on this subject, an-Nawawi said, “All of this is in order to intensify the suffering, and all of this is possible for Allah (swt). We must believe in it, because the truthful (Prophet) has told us about it” [Sharh an-Nawawi ‘alaa Muslim, 17/186]. Ibn Katheer in a comment on these hadith said, “So that their punishment and suffering may be more severe, as Allah (swt) the Severe in punishment says:

“...that they may taste the Penalty”. (4:46)

[Ibn Katheer, an-Nihayah, 2/139]

The Food, Drink and Clothing of the People of Hell

The food of the people of Hell is ad-Daree and az-Zaqqum, and their drink is al-Hameem, al-Ghasleen and al-Ghassaaq.

Allah (swt) says:

“No food will there be for them but a bitter Daree obnoxious thorny plant, which will neither nourish nor satisfy hunger”. (88:6-7)

ad-Daree is a thorny plant know as ash-Shubruq that grows in the Hijaz. Ibn ‘Abbaas said, “It is a low-growing thorny plant; when it grows tall it is called daree”. Qataadah said, “It is one of the very worst types of food” (Ibn Rajab, at-Takhweef min an-Naar, p.115). This food of the people of Hell will be of no benefit whatsoever to them, and they will not enjoy it in the least; this is one of the forms of punishment that they will suffer. Allah (swt) says:
“Verily the tree of Zaqqum will be the food of the sinful, like molten brass, it will boil in their insides, like the boiling of scalding water.” (44:43-46).

The Tree of Zaqqum is described in another aayah:

“Is that [Paradise] the better entertainment or the tree of Zaqqum [a horrible tree in Hell]? For We have truly made it [as] a trial for the wrongdoers. For it is a tree that springs out of the bottom of Hellfire, The shoots of its fruit-stalks are like the heads of devils; Truly they will eat thereof and fill their bellies therewith. Then on top of that they will be given to drink a mixture made of boiling water. Then, shall their return by to the blazing Fire of Hell”. (37:62-68)

Elsewhere in the Qur'an, Allah (swt) says:

“Then, will you truly – O you that go wrong, and treat [Truth] as Falsehood! You will surely taste of the tree of Zaqqum. Then you will fill your insides therewith, and drink boiling water on top of it. Indeed you will drink like diseased camels raging with thirst! Such will be their entertainment on the Day of Requital!” (56:51-66)

What we may understand from these aayaat is that this tree is a repulsive tree, whose roots go deep into the bottom of Hell, and whose branches stretch forth all over. Its fruits are so ugly that they are likened to the heads of devils, so that everyone may easily understand just how ugly they are, even though they have never seen them. Although this tree is so vile and obnoxious, the people of Hell will become so hungry that they will have no choice but to eat from it until they are full. When they have filled their bellies, this food will start to churn like boiling oil, which will cause a great deal of suffering to them. At that point they will rush to drink al-Hameem, which is an extremely hot water, and they will drink it like camels that drink and drink but their thirst is never quenched because of some disease. Then it will tear their innards:

“..[they] will be given to drink, boiling water, so that it cuts up their bowels [to pieces]” (47:15)
This is the hospitality that will be offered to them on that awesome Day. May Allah (swt) protect us from this by His Grace and Mercy.

When the people of Hell eat this vile food of ad-Daree and az-Zaqqum, they will choke because of its foulness:

“Verily with Us are fetters [to bind them] and a raging Fire [to burn them], And a food that chokes and a Penalty grievous”. (73:12-13)

The food that makes people choke is the food that sticks in the throat.

The Prophet (saw) portrayed for us the ugly and terrifying nature of az-Zaqqum:

“If one drop from az-Zaqqum were to land on this world, the people of earth and all their means of sustenance would be destroyed. So how must it be for the one who must eat it?” It was reported by at-Tirmidhi, who said, it is a sahih hasan hadith. [Mishkaat al-Masaabeeh, 3/105, narrated by Ibn ‘Abbaas]

Another kind of food that will be eaten by the people of Hell is al-Ghasleen. Allah (swt) says:

“So no friend has he here this Day, Nor has he any food except corruption [or filth] from the washing of wounds [al-Ghasleen], which none do eat but those in sin”. (69:35-37)

“Yea, such! – Then shall they taste it – a boiling fluid and a fluid dark, murky, intensely cold [ghassaaq]! And other penalties of a similar kind – to match them!” (38:57-58)

al-Ghasleen and al-Ghassaaq mean the same thing, which is the festering pus that oozes out of the skin of the people of Hell. It was suggested that it refers to the offensive discharge that flows from the private parts of adulterous women, and the decaying skin and flesh of the kuffaar. al-Qurtubee said, “It is the juice of the people of Hell” [Yaqhadhat uli al-I’tibaar, p. 86]
Allah tells us that al-Ghasleen is just one of many similarly obnoxious punishments.

The drink of the people of Hell will be al-Hameem. Allah (swt) says:

“...and if they implore relief, they will be granted water like melted brass that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!” (18:29)

“...and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find great difficulty in swallowing it.” (14:16-17)

These aayaat mention four kinds of drink that the people of Hell have to endure:

(1) al-Hameem: an extremely hot water.

As Allah says: “In its midst and in the midst of the boiling hot water will they wander round!” (55:44)

This was explained as being ultra-hot water. And Allah (swt) says: “They will be given to drink from a boiling hot spring.” (88:5)

(2) al-Ghassaaq: as discussed above.

(3) al-Sadeed (pus): what flows from the flesh and skin of the Kaafir. Muslim reports from Jaabir that the Prophet (saw) said, “Anyone who drinks intoxicants will be made to drink the mud of khabaal”. They asked, “O Messenger of Allah, what is the mud of khabaal?” He said, “The sweat of the people of Hell”, or “the juice of the people of Hell”.

(4) al-Muhl: according to the hadith of Abu Sa’eeed al-Khudri narrated by Ahmad and at-Tirmidhi the Prophet (saw) said:

“It is like boiling oil, and when it is brought near a person’s face, the skin of the face falls off into it”. Ibn ‘Abbaas said, “It is like very thick oil”.
Some of the sinners will be fed the burning coals of Hell as an appropriate punishment:

“Those who unjustly eat up the property of orphans, eat us a Fire into their own bellies, and they will soon be enduring a blazing Fire!” (4:10)

“Those who conceal Allah’s revelations in the Book, and purchase for them a miserable profit – swallow into themselves naught but Fire..” (2:174)

As for the dress of the people of Hell, Allah (swt) has told us that garments of fire will be tailor-made for them, as it says in the Qur’an:

“..But for those who deny [their Rabb] for them will be cut out a garment of Fire; over their heads will be poured out boiling water” (22:19)

When Ibraheem at-Taymi recited this Aayah he used to say, “Glory be to Allah, Who has created garments out of fire” (at-Takhweef min an-Naar, p.126)

Allah (swt) says, “And you will see the sinners that Day bound together in fetters. Their garments of liquid pitch and their faces covered with Fire”. (14:49-50)

This pitch or tar is melted copper. According to a hadith narrated by Muslim from Abu Maalik al-Ash’ari, the Prophet (saw) said, “The woman who wails for the dead, if she does not repent before she dies, she will be resurrected on the Day of Resurrection, wearing a shirt of tar and a shield of scabs.” Ibn Maajah reported this with the wording, “The woman who wails over the dead, who does not repent before she dies, Allah (swt) will cut out for her a garment of tar and a shield of scabs”.

The Punishment of the People of Hell: The Intensity of the Suffering of the People of Hell

The Fire is an intense punishment, in which there are different types of torment, to escape which people would give the dearest possessions that they own:
“As for those who reject Faith, and die rejecting – never would be accepted from any such as much gold as the earth contains, though they should offer it for ransom. For such is [in store] a penalty grievous and they will find no helpers”.

(3:91)

“As to those who reject faith – if they had everything on earth and twice repeated, to give as ransom for the Penalty of the Day of Judgement, it would never be accepted of them. Theirs would be a grievous Penalty.” (5:36)

Muslim reports from Anas ibn Maalik that the Messenger of Allah (saw) said: “One of the people of Hell who found the most pleasure in the life of this world will be brought forth on the Day of Resurrection, and will be dipped into the Fire of Hell. Then he will be asked: O son of Aadam, have you ever seen anything good? Have you ever enjoyed any pleasure?” He will say, “No, by Allah (swt), O Rabb”” (Muslim, Mishkaat al-Masaabeeh, 3/102).

Just a few short moments will make the kuffaar forget all the good times and pleasure that they had enjoyed. al-Bukhaari and Muslim report from Anas ibn Maalik that the Messenger of Allah (saw) said, “On the Day of Resurrection, Allah will say to one whose punishment in the Fire is the lightest, “If you had whatever you wanted on earth, would you give it up to save yourself?” He will say, “Yes”. Allah (swt) will say, “I wanted less than that from you: when you were still in the loins of Aadam, I asked you not to associate anything in worship with Me, but you insisted on associating others in worship with Me’”. (al-Bukhaari, in Kitaab ar-Raqaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/416, See also Mishkaat al-Masaabeeh, 3/102)

The horror and intensity of the Fire will make a man lose his mind, and he would give up everything he holds dear to escape it, but he will never be able to:

“..the sinner’s desire will be: would that he could redeem himself from the Penalty of that Day by [sacrificing] his children, his wife and his brother, his kindred who sheltered him, and all, all that is on earth, so that it could deliver him. By no means! For it would be the Fire of Hell! Plucking out [his being] right to the skull”.

(70:11-16)
This horrendous ongoing punishment will make the life of these evildoers one of continual sorrow and pain.

Pictures of Their Punishments

(1) The Punishment of the People of Hell Will Vary in Degree

As Hell has various levels, in some of which the torment and horror is greater than in others, so the people of Hell will be given different levels of punishment. According to a hadith narrated by Muslim and Ahmad from Samurah, the Prophet (saw) said, concerning the people of Hell: “There are some whom the Fire will take up to their ankles, others up to their knees, others up to their waists, and others up to their collarbones”. According to another report, “up to their necks” (Muslim in Kitaab al-Jannah wa Sifaat Na’imihaa, Baab Shiddat Harr an-Naar, 4/2185)

The Messenger of Allah (saw) has told us about those who will receive the lightest punishment in Hell. al-Bukhaari reports from al-Nu’maan ibn Basheer who said:

“I heard the Messenger of Allah (saw) say, “The person who will have the least punishment among the people of Hell on the Day of Resurrection will be a man under the arch of whose feet will be placed a smouldering ember, and his brains will boil because of it.”

In another report also narrated by al-Bukhaari from an-Nu’maan ibn Basheer, the Prophet (saw) said, “The person who will have the least punishment among the people of Hell on the Day of Resurrection will be a man under the arch of whose feet will be placed two smouldering embers, because of which his brains will boil like water boils in a mirjal [copper vessel] or qumqum [narrow-necked vessel].” (al-Bukhaari in Sahih, Kitaab ar-Raqaaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/417, and Muslim in his Sahih, Kitaab al-Imaan, 1/196, no. 363)

According to a report narrated from an-Nu’man ibn Basheer by Muslim, the Prophet (Saw) said: The person who will have the least punishment among the people of Hell on the Day of Resurrection is a man who will be given shoes and
laces of fire, because of which his brains will boil like water in a mirjal (copper vessel). He will not think that anyone could be more severely punished than himself, yet he will be the one with the lightest punishment”. (Sahih Muslim, Kitaab al-Imaan, 1/196, no. 364; Muslim also reports from Abu Sa’eed al-Khudri in the same chapter, no. 361)

al-Bukhaari and Muslim both narrate from Abu Sa’eed al-Khudri that he heard the Messenger of Allah (saw) say, when his uncle Abu Taalib was mentioned: “Maybe my intercession will help him on the Day of Resurrection, so that he may be put in a shallow part of Hell, with fire reaching to his ankles and causing his brain to boil”. (al-Bukhaari in Kitaab ar-Riqaaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/417 and Muslim in Kitaab al-Imaam, Baab Shifa’at an-Nabi (saw), ‘Ali ibn Abi Taalib, 1/195, hadith no. 360)

Many aayaat confirm the different levels of punishment that will be given to the people of Hell:

“The hypocrites will be in the lowest depths of the Fire..” (4:145)

“.and [the Sentence will be] on the Day that Judgement will be established [it will be said to the angels]: “Cast the people of Pharaoh into the severest Penalty!” (40:46)

“Those who reject Allah and hinder [men] from the Path of Allah, for them will We add penalty to penalty, for that they used to spread mischief [or corruption]”. (16:88)

al-Qurtubi said, “This topic indicates that the kufr of the person who simply disbelieves is not like the kufr of a person who oppresses, disbelieves, rebels and disobeys. There is no doubt that the kuffaar will suffer different levels of punishment in hell, as is known from Qur’an and Sunnah. We know for certain that the punishment of those who oppressed and killed the Prophets and Muslims, and spread corruption and disbelief on earth, will not be the same as the punishment of those who simply disbelieved, but treated the Prophets and Muslims well. Do you not see Abu Taalib, how the Prophet (Saw) will bring him up to a shallow level of Hell, because he helped him, protected him and treated
him well? The hadith narrated by Muslim from Samurah may be interpreted as referring to the kuffaar, as there is a hadith about Abu Taalib, or it may be interpreted as referring to those monotheists who will be punished”. (at-Tadhkirah, p. 409)

Ibn Rajab said, “Know that the different levels of punishment suffered by the people of Hell will be according to the levels of their deeds for which they entered Hell”. Then he quotes the evidence for that, such as the words of Ibn ‘Abbaas, “The punishment of those who were extreme in their disbelief and spread corruption on earth, calling others to kufr, will not be like the punishment of those who did not do such things”. Then Ibn Rajab says, “Similarly, the punishments of the monotheists in Hell will be at different levels, according to their deeds. The punishment of those who were guilty of major sins (kabaa’ir) will not be like that of those who were guilty of minor sins (saghaa’ir). The punishment may be reduced for some of them because of other good deeds, or for whatever reason Allah (swt) wills. Hence some of them may die in the Fire”. (at-Takhweef min an-Naar, p. 142-143)

(2) Roasting of the Skin

The Fire of the Almighty will burn the skin of the kuffaar. The skin is the site of sensation, where the pain of burning is felt, and for this reason, Allah (swt) will replace the burnt skin with a new one, to be burnt anew, and this will be repeated endlessly:

“Those who reject Our Signs, We shall soon cast them into the Fire. As often as their skins are roasted through, We shall change them for fresh skins, that they may taste the penalty. For Allah is Exalted in Power, All-Wise” (4:56)

(3) Melting

One of the kinds of torment will be the pouring of al-Hameem over their heads. al-Hameem is ultra-heated water; because of its extreme heat, it will melt their innards and everything inside:
“... then as for those who disbelieve, garments of fire will be cut out for them, boiling water will be poured down over their heads. With it will melt or vanish away what is within their bellies, as well as [their] skins”. (22:19-20)

at-Tirmidhi reported from Abu Hurayrah (ra) that the Prophet (saw) said:

“al-Hameem will be poured on their heads and will dissolve through until it reaches their sides and all their innards will drop out, until it comes out of his feet, and everything is melted, then he will be restored as he was.” He (at-Tirmidhi) said, “It is a sahih ghareeb hasan hadith”. (at-Takhweef min an-Naar, p.145, Jaami’ al-Usool, 10/540)

(4) Scorching (the face).

The noblest and most dignified part of a person is the face, hence the Prophet (saw) forbade us to strike the face. One of the ways in which Allah (swt) will humiliate the people of Hell is by gathering them on their faces, blind, deaf and dumb, on the Day of Resurrection:

“..We shall gather them together prone on their faces, blind, dumb, and deaf; their abode will be Hell; everytime it shows abatement, We shall increase for them the Fierceness of the Fire”. (17:97)

Then they will be thrown on their faces in the Fire:

“And if any do evil, their faces will be thrown headlong into the Fire; “Do you receive a reward other than that which you have earned by your deeds?” (27:90)

The Fire will burn and cover their faces forever, with no barrier between them and it:

“If only the unbelievers knew [the time] when they will not be able to ward off the Fire from their faces, nor yet from their backs, and [when] no help can reach them!” (21:39)
“The Fire will burn their faces and they will therein grin, with their lips displaced” (23:104)

“Their garments of liquid pitch, and their faces covered with fire”. (14:50)

“Is then one who has to fear the brunt of the penalty on the Day of Judgement [and receive it on] his face, [like one guarded therefrom]?” (39:24)

Look at this horrific scene that makes one shudder!

“The Day that their faces will be turned upside down in the Fire, they will say, “Woe to us! Would that we had obeyed Allah and obeyed the Messenger.” (33:66)

Do you not see that just as meat and fish are turned over when they are cooked, so their faces will be turned over in the Fire of Hell. We seek refuge with Allah (swt) from the punishment of the people of Hell.

(5) Dragging

Another of the painful torments that the Kuffaar will suffer is being dragged on their faces into Hell:

“Truly those in sin are the ones straying in mind, and mad. The Day they will be dragged through the Fire on their faces [they will hear]: “Taste the touch of Hell.” (54:47-48)

Their pain at being dragged will be increased by the fact that they will be tied up in chains and fetters:

“...But soon shall they know – when the yokes [shall be] round their necks, and the chains, they shall be dragged along, in the boiling fetid fluid, then shall they be burned”. (40:70-72)

Qataadah said, “They will be dragged once in the Fire, and once in al-Hameem.” (Ibn Rajab, at-Takhweef min an-Naar, p.147)
(6) Blackening of the faces.

Allah (swt) will blacken the faces of the people of Hell in the Hereafter:

“On the Day when some faces will be [lit up with] white and some faces will be [in the gloom of] black; to those who faces will be black [it will be said]: “Did you reject Faith after accepting it? Taste then the Penalty for rejecting Faith”. (3:106)

This is intense blackness, as if the darkness of night had covered their faces

“But those who have earned evil will have a reward of like evil, and ignominy will cover their faces. No defender will they have from [the wrath of] Allah. Their faces will be covered, as it were, with pieces from the darkness of night. They are Companions [or dwellers] of the Fire, they will abide therein [for aye!]” (10:27)

(7) The Fire Will Surround the Kuffaar

The people of Hell are the Kuffaar whose sins and disobedience surround them, leaving no hasanah for them. Allah (swt) said, in response to the Jews who claimed that the Fire would only touch them for a certain length of time:

“Nay, those who seek gain in evil and are girt round by their sins – they are companions [or dwellers] of the Fire; therein shall they abide [forever]” (2:81)

No one will be in such a state unless he is a kaafir and a mushrik. Siddeeq Hasan Khan says, “What is referred to here by evil deeds is a certain type of deed, the reasons for which should be overwhelming, with no way out or means of achieving hasanah. Eternity in Hell is for the kuffaar and mushrikeen, so evil and sin in this aayah has to be interpreted as meaning kufr and shirk. Thus the arguments of the Mu’tazilah and Khawaarij are shown to be false by the proven mutawaatir reports that state that the sinners among the monotheists will eventually be brought forth from Hell.”

Sins and evil deeds surround the Kuffaar like a bracelet around the wrist, so their punishment should fit their crimes. Hence the Fire will surround the Kuffaar on all sides, as Allah (swt) says:
“There will be a bed of Hell [Fire] and over them coverings [of Hellfire]” (7:41)

The “bed” is what comes under them, and the “coverings” are what come over them. What is meant is that fires will surround them from above and below, as Allah (swt) says:

“On the Day when the torment [Hellfire] shall cover them from above them and from underneath their feet” (29:55)

“They shall have coverings of Fire above them, and coverings of Fire beneath them”. (39:16)

Some of the Salaf interpreted the “Bed” (al-Mihaad) as meaning a mattress and the “cover” (al-Ghawaash) as being a blanket (Tafseer Ibn Katheer, 3/168)

The “surrounding” may be interpreted in another way, which is that Hell will have a wall to surround the kuffaar so that they will never be able to get out or escape form it, as Allah (swt) says:

“.Verily We have prepared for the wrongdoers a Fire whose [smoke and flames] like the walls and roof of a tent, will hem them in; If they implore relief, they will be granted water like melted brass, that will scald their faces. How dreadful the drink! How uncomfortable a couch to recline on!” (18:29)

(8) The Fire Will Leap Up Over Their Hearts

We have already explained that the physical bodies of the people of Hell will be made huge in size. In spite of that, the Fire will penetrate their bodies until it reaches their innermost depths:

“Soon will I cast him into Hellfire! And what will explain to you what Hellfire is? Naught does it permit to endure, and naught does it leave alone, Darkening and changing the colour of man!” (74:26-29)
Some of the Salaf said concerning the phrase, “naught does it leave alone” that it meant, “it eats bones and flesh and brains and does not leave anything untouched” (Ibn Rajab, at-Takhweef min an-Naar, p.146)

Allah (swt) says: “By no means! He will be sure to be thrown into that which Breaks to Pieces. And what will explain to you what that which Breaks to Pieces is? [It is] the Fire of the [wrath of] Allah, kindled [to a blaze], that which mourns [right] to the hearts”. (104:4-6)

Muhammad ibn Ka‘b al-Qurtubee said, “The Fire eats into him until it reaches his heart, then his body will be created anew. It was reported that when Thaabit al-Bananee read this aayah, he said, “The Fire will burn them until it reaches their hearts, while they are still alive; this is how great their suffering is!” Then he wept.” (at-Takhweef min an-Naar, p.146)

(9) Their entrails will be spilled out in the Fire

al-Bukhaari and Muslim report from Usaamah ibn Zayd that the Prophet (saw) said: “A man will be brought forth on the Day of Resurrection and thrown into the Fire. Then his entrails will be spilled out into the Fire, and he will be forced to walk around and around like a donkey in a treadmill. The people of Hell will gather around him and say, “O So-and-so, what is wrong with you? Did you not enjoin us to do good and forbid us to do evil?” He will say, “I used to order you to do good, but I did not do it, and I used to forbid you to do evil, but I used to do it.” Then he will walk around and around like a donkey in a treadmill” (al-Bukhaari and Muslim, Mishkaat al-Masaabeeh, 2/642, hadith no. 5139)

One of the people whose entrails will be spilled out in Hell is ‘Amr ibn Lahay who was the first to change the religion of the Arabs. The Prophet (saw) saw him dragging his own entrails in Hell. Muslim reports from Jaabir ibn Abdullaah that the Prophet (saw) said, “I saw ‘Amr ibn ‘Aamir al-Khuza’ee dragging his own entrails in Hell, and he was the first one to introduce as-Saa’ibah (a she-camel turned loose for free pasture for the sake of idols, upon which nothing was allowed to be carried”. (Mishkaat al-Masaabeeh, 2/642)

(10) The Chains, Fetters and Hammers of the People of Hell
Allah (swt) has promised that the people of Hell will have chains fetters and hammers in the Fire:

“For the Rejecters We have prepared iron chains, yokes and a blazing Fire”. (76:4)

“With Us are fetters [to bind them] and a Fire [to burn them] and a food that chokes, and a penalty grievous”. (73:12-13)

The yokes will be placed around their necks:

“...We shall put yokes on the necks of the unbelievers. It would only be a requital for their ill [or evil] deeds”. (34:33)

“When yokes [shall be] round their necks, and the chains, they shall be dragged along.” (40:71)

The chains or fetters are something with which Allah (swt) will punish them:

“With Us are fetters...” (73:12)

The chains are another kind of punishment, with which the wrongdoers will be tied up, just as criminals are chained up in this world. See how the Qur'an describes them:

“The stern command will say, “Seize him and bind him, and burn him in the blazing Fire, further, make him march in a chain, whereof the length is seventy cubits”. (69:30-32)

Allah (swt) has promised the people of Hell hooked rods of iron which are like hammers with which the evildoers will be beaten when they try to escape from the Fire, and they will be thrown ever deeper into Hell:

“And for them are hooked rods of iron [to punish them]. Every time they seek to get away therefrom, from anguish, they will be driven back therein, and [it will be] said to them: “taste the torment of burning!” (22:21-22)
They will be accompanied by their objects of worship and their devils in Hell

The Kuffaar and Mushrikeen used to glorify the false deities that they worshipped instead of Allah (swt); they would defend them and give of themselves and their wealth in their worshipping. On the Day of Resurrection, Allah (swt) will cause those deities that they used to worship instead of Him to enter the Fire, as a source of humiliation and shame for them, so that they will know that they were misled and that they worshipped something that has no power either to benefit them or to harm them:

“Verily, you [disbelievers] and the [false] gods that you worship besides Allah are [but] fuel for Hell! To it will you [surely] come! If these had been gods, they would not have got there! But each one will abide therein.” (21:98-99)

Ibn Rajab says, “Because the Kuffaar worship their gods instead of Allah (swt) and believe that they will intercede for them with Allah (swt) and will bring them closer to Him, they will be punished by having these gods in Hell with them as a source of humiliation and shame, and to make them feel deep sorrow and regret. Because when a punishment is accompanied by the thing that was the reason for the punishment, the pain and sorrow becomes more intense.” (at-Takhweef min an-Naar, p.105)

For this reason the sun and moon will be thrown into Hell, and will be fuel for it, to punish those wrongdoers who used to worship them instead of Allah. As the hadith says, “The sun and moon will be rolled up in Hell”. (al-Bayhaqi in Shu‘ab al-Imaan, and al-Bazzar, al-Isma‘eelee and al-Khattabee, see Silsilat al-Hadith as-Saheehah, 1/32)

al-Qurtubee says, “They will be placed in Hell, because they were worshipped instead of Allah (swt). It is not a punishment for them, because they are inanimate, but that will be done in order to increase the sorrow and shame of the Kaafireen. This is what was said by some of the scholars.” (al-Qurtubee, at-Tadhkirah, p.392)

For the same reason, the Kuffaar and their devils will be gathered together, so as to make the punishment more intense:
“And if anyone withdraws himself from the remembrance of [Allah] All-Gracious, We appoint for him an evil one to be an intimate companion to him. Such evil ones really hinder them from the Path, but they think that they are being guided aright! At length, when [such a one] comes to Us, he says, [to his evil companion], “Would that between me and you were the distance of east and west”. Ah, evil is the companion indeed! When you have done wrong, it will avail you nothing, that Day that you shall be partners in punishment”. (43:36-39)

(12) Their sorrow, regret and supplications

When the Kuffaar see Hell, they will be filled with intense regret, at a time when regret will be of no avail:

“...they would declare [their] repentance when they see the penalty but the judgement between them will be with justice, and no wrong will be done unto them.” (10:54)

When the Kuffaar looks at the record of his deeds, and sees his kufr and shirk, for which he deserves eternal Hell, he will pray for oblivion and death:

“But he who is given his Record behind his back, soon will he cry for perdition, and he will enter a blazing Fire”. (84:10-12)

They will repeat their prayer for oblivion when they are thrown into the Fire and its heat touches them:

“And when they are cast, bound together, into a constricted place therein, they will plead for destruction there and then! This Day plead not for a single destruction: plead for destruction oft-repeated”. (25:13-14)

Their screams will grow louder and more desperate and they will call on their Rabb, hoping that He (swt) will take them out of the Fire:

“Therein will they cry aloud [for assistance]: “Our Rabb! Bring us out, we shall work righteousness, not the [deeds] we used to do.” (35:37)
At that time, they will come to realise the error and foolishness of their kufr:

“They will further say: “Had we but listened or used our intelligence we would not [now] be among the companions of the blazing Fire”. (67:10)

“They will say, “Our Rabb! Twice have You made us without life and twice have you given us life! Now we have recognised our sins: Is there any way out [of this]?” (40:11)

But their prayer will be harshly refused, and they will be answered as animals deserve to be answered:

“They will say, “Our Rabb! Our misfortune overwhelmed us, and we became a people astray. Our Rabb! Bring us out of this; if ever we return [to evil] then shall we be wrongdoers indeed!” He [Allah] will say, “Be driven into it with ignominy! And speak not to Me!” (23:106-108)

The promise will come true, and they will reach a destination where no prayer will benefit them and there will be no hope:

“If only you could see when the guilty ones will bend low their heads before their Rabb [saying], “Our Rabb! We have seen and we have heard; now then send us back [to the world], we will work righteousness for we do indeed [now] believe”. If We had so willed, surely We could certainly have brought every soul its true guidance, but the Word from Me will come true: I will fill Hell with jinns and men all together. Taste you then – for you forgot the Meeting of this Day of yours, and We too will forget you – taste the penalty of eternity for your [evil] deeds!” (32:12-14)

After that the people of Hell will call upon the keepers of Hell: “Pray to your Rabb to lighten us the penalty for a day [at least]! They will say, “Did there not come to you your Messengers with clear signs?” They will say, “Yes”. They will reply, “Then pray [as you like]! But the prayer of those without faith is nothing but [futile wandering] in [mazes of] error”. (40:49-50)

Then they will ask for intercession so that their Rabb might annihilate them:
“And they will cry, “O Malik [Guard of Hell]! Would that your Rabb put an end to us”. He will say, “Nay, but you shall abide”” (43:77)

Everything they ask for will be refused. There will be no coming out of the Fire, no reduction in the torment, and no oblivion. Rather it is ongoing, eternal punishment, and at that time they will be told:

“...and whether you are patient of it, or impatient of it, it is all the same. You are only being requited for what you used to do.” (52:16)

Then their wailing will increase, and they will weep for a long time:

“Let them laugh a little: much will they weep: a recompense for the [evil] that they do”. (9:82)

They will weep until no tears are left, then they will weep blood, and their tears will leave traces on their faces like the channels cut into rock by water. In al-Mustadrak by al-Haakim there is a report from ‘Abdullaah ibn Qays that the Messenger of Allah (saw) said: “The people of Hell will weep so much that if ships were placed in their tears, they would float, and they will weep blood – meaning, instead of tears”

Anas ibn Maalik reported that the Prophet (saw) said: “The people of Hell will be made to weep, and they will weep until they have no tears left. Then they will weep blood until they have as it were channels in their faces, if ships were put in them, they would float”. (1)

Those evildoers lost their own souls and their families when they preferred kufr to eemaan. Listen to the wailing and cries when they are punished:

“The Day when their faces will be turned upside down in the Fire, they will say, “Woe to us! Would that we had obeyed Allah and obeyed the Messenger!” And they would say, “Our Rabb, verily we obeyed our chiefs and our great ones, and they misled us from the (right) Path. Our Rabb, give them double penalty and curse them with a very great curse!” (33:66-68)
Listen to how Allah (swt) described their condition [we seek refuge with Allah (swt) from that]:

“As for those who are wretched, they will be in the fire, sighing in a high and low tone. They will dwell therein for all the time that the heavens and earth endure, except as your Rabb wills.” (11:106-107)

az-Zajjaj said, “The high tone (az-Zafeer) is because of the intensity of their groaning and it is very high. It was suggested that az-Zafeer means the panting of the breath in the chest due to extreme fear, so that the ribs become swollen. The “low tone” (ash-Shaheeq) is a long drawn-out breath, or an intake of breath; in either case it is an indication of the great extent of their grief and anguish. Their situation is likened to that of the one whose heart was overwhelmed by heat and whose soul was surrounded by it. al-Layth said, “az-Zafeer means that a man will take deep breaths because of his intense grief, and ash-Shaheeq refers to his exhaling” (Siddeeq Hasan Khan, Yaqadhat uli al-I’tibaar p.72)

(1) Sheikh Naasir ud-Deen al-Albaani narrated these two hadiths in Silsilat al-Hadith as-Saheehah, 4/245, no. 1679 and attributed the first hadith to al-Haakim in al-Mustadrak. al-Haakim said “It is a hadith whose isnaad is saheeh”. adh-Dhahabi agreed with him. Sheikh Naasir said, “He should have added: according to the conditions of al-Bukhaari and Muslim. All the men of its isnaad are men who narrated the hadith they (al-Bukhaari and Muslim) recorded. He mentioned that one of them, Abul-Nu’man, whose nickname was ‘Aarim had become confused. Sheikh Naasir quoted the second hadith in support of the first, and attributed it to Ibn Maajah, and Ibn Abi-Dunyaa; Yazeed al-Raqqas one of the narrators, is da’eef, but the rest of the narrators are those from whom al-Bukhaari and Muslim narrated.

How to Save Oneself From the Fire

As it is kufr that will condemn a person to eternal Hell, the way to be saved from Hell is through eemaan and righteous deeds. So the Muslims pray to their Rabb with faith to save them from the Fire:
“Those who say, “Our Rabb! We have indeed believed, forgive us then, our sins and save us from the agony of the Fire”. (3:16)

“...Our Rabb! Not for naught have You created [all] this, glory to You! Give us salvation from the torment of the Fire. Our Rabb! Any whom You admit to the Fire, truly You cover with shame, and never will wrongdoers find any helpers. Our Rabb! We have heard the call of one calling [us] to faith: “Believe in your Rabb,” and we have believed. Our Rabb! Forgive us our sins and blot out from us our inequities, and take to Yourself our souls in the company of the righteous [al-Abraar]. Our Rabb! Grant us what You did promise unto us through Your Messengers and save us from shame on the Day of Judgement, for You never break Your Promise”. (3:191-194)

Many ahadith speak in detail about this matter and describe the deeds that will protect one from the Fire, for example, love of Allah (swt). In al-Haakim’s al-Mustadrak, and Ahmad’s al-Musnad, a report from Anas ibn Maalik (ra) states, “The Messenger of Allah (saw) said, “By Allah (swt), Allah will never thrown one whom He loves into the Fire” (sahih, See Sahih al-Jaami’ 6/104)

Fasting is also a source of protection from the Fire, as Ahmad reports in al-Musnad and al-Bayhaqi in Shu’ab al-Imaan, with a hasan isnaad from Jaabir ibn ‘Abdullaah: “The Prophet (saw) said, “Allah (swt) says, “Fasting is a shield with which one may protect oneself from the Fire”. (Sahih al-Jaami, 4/114)

In Shu’ab al-Imaan, al-Bayhaqi reports from ‘Uthmaan ibn Abil-Aas that the Prophet (saw) said, “Fasting is a shield from the punishment of Allah (swt)” It was reported by Ahmad, an-Nasaa’ee, Ibn Maajah and Ibn Khuzaymah and its isnaad is saheeh (Sahih al-Jaami’ 3/264).

If fasting is accomplished at the time of jihaad against the enemy, then that is a great victory, as it was reported from Abu Sa’eed al-Khudree that the Messenger of Allah (saw) said: “Whoever fasts for one day when he is engaged in jihaad for the sake of Allah, Allah will remove him [lit. his face] seventy years distance from the Fire”. (Ahmad, al-Bukhaari, Muslim, at-Tirmidhi and an-Nasaa’ee – Sahih al-Jaami’ 5/310)
Other means of salvation from the Fire are fear of Allah and jihaad for His sake:

“But for him who fears the standing before his Rabb, there will be two gardens [ie in Paradise]” (55:46)

at-Tirmidhi and an-Nasaa’ee reported from Abu Hurayrah (ra) that the Messenger of Allah(saw) said: “No one who weeps out of fear of Allah will enter Hell until the milk goes back into the breast [i.e. never] and a man will never have both the dust from fighting in the way of Allah (swt) and the smoke of Hell”.
(Mishkaat al-Masaabeeh, 2/356, no. 3828, isnaad is sahih)

al-Bukhaari reports from Abu ‘Abs that the Messenger of Allah (saw) said, “No two feet that get dusty for the sake of Allah (swt) will never meet in the Fire of Hell”. (Mishkaat al-Masaabeeh, 2/349, no. 3794)

Muslim reports from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, “A Kaafir and the one who kills him will never meet in the Fire of Hell.”
(Mishkaat al-Masaabeeh, 2/349, no. 3795)

We may also be shielded from the Fire by seeking protection with Allah from it:

“Those who say, “our Rabb! Avert from us the wrath of Hell, for its wrath is indeed an affliction grievous.” Evil indeed is it as an abode and as a place to rest in”. (25:64-65)

Ahmad, Ibn Maajah, Ibn Hibbaan, and al-Haakim report with a sahih isnaad from Anas, that the Messenger of Allah (saw) said, “No one asks Allah (swt)) for Paradise three times, but Paradise will say, “O Allah (swt) admit him to Paradise”. And no Muslim asks Allah for protection from Hell three times, but Hell will say, “O Allah save him from me”” (Sahih al-Jaami, 5/145, no.5506)

al-Bukhaari and Muslim report from Abu Hurayrah (ra) that when the Prophet (saw) was discussing the angels who seek out gatherings of dhikr he said, “Allah (swt) asks them and He knows best, “What are they seeking protection from?” They tell Him, “From the Fire”. He asks, “And have they seen it.” They say, “No, by Allah, O Rabb, They have not seen it.” He says, “How would it be if they had seen it?” They say, “They would be even more afraid and anxious to escape it”. He
(swt) says, “Bear witness that I have forgiven them””. (Sahih al-Jaami’, 2/233, no. 2169)

Paradise: the Eternal Abode

Paradise is the tremendous reward which Allah (swt) has prepared for His beloved (awliyaa) and those who obey Him. It is complete joy and pleasure, where nothing is lacking and nothing can disturb its purity. What Allah (swt) and His Messenger have told us about it makes our heads spin because our minds are not able to comprehend the greatness of such blessings.

Listen to the words of Allah (swt) in this hadith qudsi:

“I have prepared for My righteous slaves that which no eye has seen, no ear has heard and has never crossed the mind of any human being”.

Then the Prophet (saw) said, “Recite, if you wish: “No person knows what is kept hidden for them of joy as a reward for what they used to do”. (32:17)

The joys of Paradise are far greater than the pleasures of this world, which pale into insignificance in comparison. al-Bukhaari reports from Sahl ibn Sa’d as-Sa’idee that the Messenger of Allah (saw) said: “A space the size of a whip in Paradise is better than this world and all that is in it”. (Fath al-Baari, 6/319, an-Nawawi’s commentary on Muslim 17/166)

Because admittance to Paradise and salvation from the Fire are according to Allah’s will and judgement, it is a great victory and tremendous success, as Allah (swt) says:

“Only he who is saved far from the Fire and admitted to the Garden, will have indeed attained the object of life [or: been successful]” (3:185)

“Allah has promised to believers – men and women – Gardens under which rivers flow, to dwell therein [forever], and beautiful mansions in Gardens of everlasting bliss. But the greatest bliss is the Good Pleasure of Allah. That is the supreme felicity [or success]”. (9:72)
“...and those who obey Allah and His Messenger will be admitted to Gardens with rivers flowing underneath, to abide therein [forever] and that will be the supreme achievement”. (4:13)

Admittance to Paradise

There is no doubt that the joy of the believers will be incomparable when they are led, group by honourable group, to the blessed Gardens of Paradise.

When they reach Paradise its gates will be opened for them, and they will be welcomed by noble angels congratulating them on their safe arrival after suffering so much hardship and witnessing so much horror:

“And those who feared their Rabb will be led to the garden in crowds, until, behold, they arrive there; its gates will be opened and its keepers will say “Peace be upon you! Well have you done! Enter here, to dwell therein”. (39:73)

In other words, your words, thoughts and deeds were good so your hearts and souls became pure and for that you deserve Paradise.

The Believers Will Be Purified Before They Enter Paradise

After the Believers have passed over as-Siraat (the bridge over Hell), they will be kept on a bridge between Paradise and Hell, where they will be purified by means of their settling any wrongs that existed between any of them in this world. Then when they enter paradise they will be pure and clean, none of them bearing any ill-will towards another or demanding anything of another.al-Bukhaari reported from Abu Sa’eed al-Khudri (ra) that the Messenger of Allah (saw) said: “The believers will be saved from the Fire then they will be kept on a bridge between Paradise and Hell. They will settle their accounts with one another for any wrongs that existed between them in this world, until they are purified and cleansed, and will be permitted to enter Paradise. By the One in Whose hand is the soul of Muhammad, each of them will know his dwelling in Paradise better than he knew his dwelling in this world”. (Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab al-Qisas Yawm al-Qiyamah, Fath al-Baari, 11/395)
Our Prophet (saw) will be the first to ask for the gates of paradise to be opened, after Aadam, the father of mankind, and all the other great Prophets refuse this task.

The First People to Enter Paradise

The first of mankind to enter Paradise will be our Prophet Muhammad (saw) and the first nation to enter Paradise will be his ummah. The first member of this ummah to enter will be Abu Bakr as-Siddiq (ra).

Ibn Katheer quotes a number of Hadith [an-Nihayah, 2/213] that state this such as the report of Muslim from Anas (ra) according to which the Messenger of Allah (saw) said, “I will be the first one to knock at the gates of Paradise”.

Muslim also reported from Anas that the Messenger of Allah (saw) said: “I will come to the gates of paradise and ask for it to be opened. The gatekeeper will ask, “Who are you?” I will say, “Muhammad”. The gatekeeper will say, “I was ordered not to open the gate for anyone else before you””.

al-Bukhaari, Muslim and an-Nasaa’ee report from Abu Hurayrah (ra) that the Prophet (saw) said: “We are the last, but we will be the first on the Day of Resurrection. We will be the first of mankind to enter Paradise”.

Abu Dawood reports from Abu Hurayrah (ra) that the Prophet (saw) said, “Jibreel came to me, and showed me the gate of Paradise through which my ummah will enter”. Abu Bakr said, “O Messenger of Allah (saw), would that I had been with you to see it!”. The Messenger of Allah (saw) “But you, O Abu Bakr, will be the first of my ummah to enter Paradise”.

Those Who Will Enter Paradise Without Being Called to Account

The first group of this ummah who will enter Paradise will be those who were pre-eminent in their imaan, taqwa, righteous deeds and adherence to the true religion. They will enter Paradise in one rank: the first of them will not enter until the last of them enters, and they will be as beautiful as the full moon.
Al-Bukhaari reports from Abu Hurayrah (ra) that the Messenger of Allah (saw) said:

“The first group to enter Paradise will be as beautiful as the full moon. They will not spit, blow their noses or excrete. Their vessels will be of gold, their combs of gold and silver, their incense o aloe, and their sweat of musk. Each of them will have two wives, the marrow of whose leg-bones will be visible through their flesh because of their extreme beauty. There will be no differences or hatred among them (the people of Paradise); their hearts will be as one, and they will glorify Allah (swt) morning and evening”. (Kitaab Bid’ al-Khalq, Baab Ma Jaa’ fi Sifaat al-Jannah, Fath al-Baari, 6/318; Muslim, at-Tirmidhi)

al-Bukhaari reports from Sahl ibn Sa’d (ra) that the Messenger of Allah (saw) said: “Seventy thousand – or seven hundred thousand – of my ummah will enter Paradise; the first of them will not enter until the last of them does so, and their faces will look like the full moon”. (Fath al-Baari, 6/319)

It is true that with each one of these seventy, Allah (swt) will give His Prophet seventy thousand. Ahmad reports with a saheeh isnaad from Abu Bakr (ra) that the Messenger of Allah (saw) said:

“I have been given seventy thousand of my ummah, who will enter Paradise without being called to account. Their faces will be like the full moon, and their hearts will be as one. I asked my Rabb, may He be glorified, for more, and He gave me, along with each of them, seventy thousand more”. (Saheeh al-Jaami’, 1/350, no. 1068)

Ahmad, at-Tirmidhi, and Ibn Hibbaan report with a saheeh isnaad from Abu Umaamah that the Messenger of Allah (saw) said, “My Rabb promised me that seventy thousand of my ummah would enter Paradise without being called to account and without being punished, and with each one will be seventy thousand, and three handfuls of people picked up by my Rabb [i.e. it will be a great number]”. (Saheeh al-Jaami’ 6/108, no. 2988).

The Prophet (saw) described the characteristics of these seventy thousand.
al-Bukhaari reports from Ibn ‘Abbaas that the Prophet (saw) said, “I was shown the nations, and I saw a Prophet pass by with a group of his people, and another with a band of his people, another with only ten, another with five, and another on his own (with no followers). Then I looked and saw a large crowd of people. I asked, “O Jibreel, are these my ummah?” He said, “No, but look at the horizon.” So I looked, and saw a huge multitude of people. Jibreel said, “These are your ummah, and those seventy thousand in front will not be called to account or punished.” I asked, “Why?” He said, “They did not treat themselves with branding (cauterisation) or with ruqyaa (charms) and they did not see evil omens in things (i.e they were not superstitious): they put their trust only in their Rabb”’. ‘Ukaasha ibn Mihsan stood up and said, “Pray to Allah (swt) to make me one of them”. The Prophet (saw) said, “O Allah (swt) make him one of them”. Then another man stood up and said, “Ask Allah (swt) to make me one of them”. The Prophet (saw) said, ‘Ukaasha has preceded you”. (Saheeh al-Bukhaari, Kitaab ar-Riqaaq, Baab Yadhkul al-Jannah Sab’un Alfan bi Ghayri Hisaab, Fath al-Baari, 11/405)

These may be the ones whom Allah (swt) has called al-Muqarraboon (those nearest to Allah swt):

“And those foremost [in faith] will be foremost [in the Hereafter]. These will be those nearest to Allah [al-Muqarraboon], in the Gardens of Bliss”. (56:10-12)

More of them will come from the early generations than from the later generations:

“A multitude of those [foremost] will be from the first generations [who embraced Islaam], and a few of those [foremost] will be from the later generations”. (56:13-14)

The Poor Will Enter Jannah Ahead of the Rich

Muslim reports from ‘Abdullaah ibn ‘Amr (ra) that the Messenger of Allah (saw) said “The poor of the Muhajireen will enter Paradise forty years ahead of the rich”. (Mishkaat al-Masaabeeh, 2/663, no. 5235)
at-Tirmidhi reported from Abu Sa’eed, and Ahmad, at-Tirmidhi and Ibn Maajah reported from Abu Hurayrah, that the Messenger of Allah (saw) said: “The poor of the Muhajireen will enter Paradise five hundred years ahead of the rich of the Muhajireen” (Saheeh al-Jaami’ 4/90, no.4104). Elsewhere the Prophet (saw) explained that these are the people who have nothing to be brought account for, and this is in addition to their jihaad and virtue. al-Haakim reported from ‘Abdullaah ibn ‘Amr that the Messenger of Allah (saw) said, “Do you know who will be the first of my ummah to enter Paradise?” I said, “Allah and His Messenger know best”. He said, “The poor of the Muhajireen. They will come to the gate of Paradise on the Day of Resurrection and ask for it to be opened. The gatekeepers will say to them, “Have you been brought to account?” They will say, “What do we need to be brought to account for? We were carrying our swords and fighting for the sake of Allah (swt) until we died.” Then the gates will be opened for them and they will stay there for forty years before anyone else enters”. (Silsilah al-Hadith as-Saheehah, 2/532, no. 853, al-Haakim said it is sahih according to the conditions of al-Bukhaari and Muslim).

al-Bukhaari reports from Usaamah ibn Zayd that the Prophet (saw) said, “I stood by the gate of Paradise and saw that the majority of those who entered were the poor and wretched. The rich [Muslims] were detained while the people of Hell were ordered to be taken to Hell”. (Sahih al-Bukhaari, Kitaab ar-Riqaaq, BAab Sifaat al-Jannah, wan-Naar, Fath al-Baari, 2/345)

Some of the hadith quoted above stated that the poor will enter Paradise forty years ahead of other people while others state that the difference will be five hundred years. The two statements may be reconciled by pointing out that the poor are not all alike, neither are the rich. As al-Qurtubee suggested (at-Tadhkirah, p.470) the poor vary in the strength of their imaan and their achievements, and the same applies to the rich. If we think in terms of the first of the poor and the last of the rich to enter Paradise then the time-span will be five hundred years, but if we are thinking of the last of the poor and the first of the rich, then the time span is forty years. And Allah knows best.” (Ibn Katheer, an-Nihaayah, 2/345)

The First Three to Enter Jannah
at-Tirmidhi reported with a hasan isnaad from Abu Hurayrah that the Prophet (saw) said:

“I was shown the first three to enter Paradise: the Shaheed (the martyr); the one who is chaste and proud; and the slave who worships Allah (swt) with devotion and is faithful and sincere towards his master” (Jaami’ al-Usool, 10/535, attributed to Ahmad, al-Haakim and al-Bayhaqi)

The Sinners Among the Believers Will Enter Paradise

(i) They will be brought forth from Hell and will enter Paradise by means of intercession.

Muslim reports from Abu Sa’eed that the Messenger of Allah (saw) said:

“The people of Hell will remain there, never dying, and never living. But there are people who will enter Hell because of their sins, and will be killed therein, so that they become like coals. Permission will be granted for intercession to be made, and they will be brought forth in groups and spread on rivers of Paradise, and it will be said, “O people of Paradise, pour water on them. Then they will grow like seeds in the silt left by a flood”. [Muslim, Kitaab al-Imaan, Baab as-Shafa’ah wa Ikhraaj al-Muwahiddin min an-Naar, 1/172]

Muslim also reports from Jaabir ibn ‘Abdullaah that the Messenger of Allah (saw) said, “Some people will be brought out of the Fire, having been burnt all over except for their faces, and they will enter Paradise”. [Muslim, Kitaab al-Imaam, Baab adna Ahl al-Jannah Manzilatan, 1/178]

The people of Paradise will call these people who are brought out of Hell and admitted to Paradise, al-Jahannamiyyoon. al-Bukhaari reports from ‘Imraan ibn Husayn (ra) that the Prophet (saw) said, “Some people will be brought out of Hell through the intercession of Muhammad (saw). They will enter Paradise and will be known as al-Jahannamiyyoon.” [Sahih al-Bukhaari, Kitaab ar-Riqaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/418. They are also mentioned in a hadith narrated from Jaabir by Muslim, 1/179 and al-Bukhaari from Anas, Fath al-Baari 11/416]
According to another sahih hadith narrated by Jaabir: “The Prophet (saw) said, “They will be brought out of the Fire through intercession, as if they are tha’areer”. I asked, “What are tha’areer?” He said, “Daghabis [snake cucumbers]”. [al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaah al-Jannah wan-Naar, Fath al-Baari, 11/416]

Muslim reports a lengthy hadith from Abu Hurayrah, in which the Prophet (saw) describes the Hereafter, and in which he says: “...When Allah (swt) has finished judging mankind, and wants to bring whomever He wills out of Hell by His Mercy, He will order angels to bring forth those upon who He wishes to bestow His mercy of the people who never associated anything in worship with Allah (swt), and who said, “Laa ilaaha illaah Allah”. The angels will recognise them in Hell, and will known them by the mark of sujood on their foreheads. The Fire will consume all of a man except the mark of sujood which Allah (swt) has forbidden the Fire to consume. They will be brought forth, having been burned in the Fire, the water of life will be poured on then, and they will grow like seeds left by still after a flood”. [Saheeh Muslim, Kitaab al-Imaan, Baab ar-Ru’yah, 1/299, no. 182]

It was reported in more than one hadith that Allah (swt) will bring forth from hell whoever has a dinaar’s weight of faith in his heart, or even half a dinaar’s weight or an atom’s weight. Moreover, people will be brought forth who never did any good deeds at all. Abu Sa’eed al-Khudri reported that the Messenger of Allah (saw) said, “Allah (swt) will admit the people of Paradise to Paradise and He will admit whomsoever He will by His Mercy. And He will admit the people of Hell to Hell, then He will say, “Look for anyone who has the weight of a mustard seed of faith in his heart, and bring him out””. [Saheeh Muslim, Kitaab al-Imaan, Baab Ithbat ash-Shafa’ah wa Ikhraaj al-Muwwahhadeen, 1/172]

One of the reports about Hell is the hadeeth narrated by Jaabir ibn ‘Abdullaah (ra) concerning entering Hellfire:

“Then intercession will be permitted and they will interceded until whoever says Laa ilaaha illa Allah and has a barley grain’s worth of goodness in his heart will be brought forth. They will be made to stand in the courtyard of paradise and the people of Paradise will start to pour water over them, until they begin to grow like seeds left by silt after a flood. All traces of the Fire will disappear, then he [the
person who was brought out of Hell] will keep asking until he is given the equivalent of this world and ten times more”. [Sahih Muslim, Baab adna Ahl al-Jannah Manzilatan, 1/178]

Anas ibn Maalik reported that the Prophet (saw) said: “Whoever says Laa ilaaha illaa Allah and has a barely grain’s weight of goodness in his heart will be brought out of the Fire. Then whoever says, “Laa ilaaha illaa Allah” and has a wheat grains weight of goodness in his heart will be brought out of the Fire. Then whoever says, Laa Ilaaha illaa Allah and has an atom’s-weight of goodness in his heart will be brought out of the Fire”. [Sahih Muslim, Kitaab al-Imaan, Baab adna Ahl al-Jannah Manzilatan, 1/182]

There are many hadiths that discuss this matter.

(ii) Opinions of different groups on intercession.

The Khawaarrij and Mu’tazilah deny that there will be any intercession to protect those who are guilty of major sins and have been ordered to enter Hell from doing so, or to bring forth those who have already entered.

al-Qurtubee said, “This intercession was denied by the innovators, Khawaarrij and Mu’tazilah. Their denial is based on their corrupt principles, which are based on what they saw as rational thinking”. [1]

These reprehensible ideas which go against the muttawaati’r sahih hadith, emerged while the Sahabah were still alive. Muslim reports in his sahih from Yazeed al-Faqeer, who says: “I was infatuated with one of the ideas of the Khawaarrij, so a large group of us went out, intending to go for Hajj and then go out to fight the people. We came to Madinah, where we found Jaabir ibn ‘Abdullaah sitting by a pillar, narrated hadith to the people. When he mentioned al-Jahannamiyyoon, I said, “O Companion of the Messenger of Allah, what is this that you are narrating, when Allah (swt) says: “And who You admit to the Fire, truly You cover with shame.” [3:192] and “....everytime they wish to get away therefrom, they will be put back thereto..” [32:20] So what is it that you are saying?” He said, “Have you read the Qur’an?” I said, “Yes.” He asked, “Have you heard about the [exalted] position of Muhammad [i.e. the position to which Allah
swt would raise him]?” I said, “Yes”. He said, “That is the honoured position of Muhammad by which Allah (swt) will bring out whosoever He wishes to bring out”. Then he described as-Siraat [the bridge over Hell] and the passing of the people over it, then said, “I am afraid that I may not have remembered exactly what he said. But he said that people would be brought out of Hell after entering it. He meant that they would come out looking like the wood of the ebony tree; they would enter one of the rivers of paradise and bathe in it, then they would come out looking [white] like sheets of paper”. We turned back and said, “Woe to you! Do you think this sheikh would tell lies about the Messenger of Allah (saw)? We turned back [from the views of the Khawaarij] and by Allah (swt) every one of us abandoned this group except for one man”. [Sahih Muslim, Kitaab al-Imaan, Baab adna Ahl al-Jannah Manzilatan, 1/179, no. 191]

The Khawaarij and Mu’tazilah went to extremes with their claim that people guilty of major sins [al-Kabaair] would never come out of Hell, and that the intercession of those who interceded would be of no avail for them. The Murji’ah went to the opposite extreme by stating that no-one who was guilty of major sins would necessarily enter Hell, and believing that all such people would enter Paradise without being punished at all. Both groups are in conflict with the well-known muttawaatir Sunnah and with the consensus of the Salaf and Imaams of this ummah. Allah (swt) has guided Ahl as-Sunnah wal-Jama’ah to the truth in this matter where others have erred, by His Will. They [Ahl as-Sunnah] believe that those who are guilty of major sins are subject to the will of Allah (swt); if He wills, He will forgive them, out of mercy, and If He wills, He will punish them for His sins then admit them to Paradise by His Mercy.

“Allah forgives not that partners should be set up with Him, but He forgives anything else, to whom He pleases.” (4:48)

“Say: O My Slaves who have transgressed against themselves [by committing evil deeds and sins]! Despair not of the Mercy of Allah, verily Allah forgives all sins. Truly He is Oft-forgiving, All-Merciful”. (39:53)

Shirk will not be forgiven, but any other sin is subject to the Will of Allah. The one who repents will be as if he never sinned. The ayaat that the Khawaarij use to prove that intercession will not be accepted actually refers to the kinds of intercession believed in by the mushrikeen. They think that interceding with
Allah is like interceding with rulers or authorities on earth, where a person may intercede with someone (an authority figure) without that person’s permission and even if the one in authority is displeased with the one on whose half intercession is made. This is not so in the case of Allah (swt) may He be glorified. Several texts reject this type of intercession, for example:

“Then guard yourselves against A Day when one soul shall not avail another, nor shall intercession be accepted from him nor will compensation be taken from him nor shall anyone be helped [from outside]” (2:48)

“Then will no intercession of [any] intercessors profit them”. (74:48)

“..No intimate friend, nor intercessor will the wrongdoers have, who could be listened to”. (40:18)

Several texts explain that no-one can intercede with Allah except with His permission and unless He is pleased both with the intercessor and the one for whom he seeks to intercede:

“Who is he that can intercede with Him except with His permission?” (2:255)

“and they cannot interceded except for him with whom He is pleased” (21:28)

“And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and pleases”. (53:26).

Allah (swt) also says about the angels: “He knows what is before them and what is behind them, and they cannot intercede except for him with whom He is pleased. And they stand in awe for fear of him”. (21:28)

“No intercession can avail in His presence, except for those to whom He has granted permission”. (34:23)

These ayaat reject and refute the kind of intercession believed in by the mushrikeen, i.e. intercession via angels, prophets and righteous people, (“saints”), and confirm only that intercession which takes place with the
permission of Allah (swt) and when He is pleased with both the intercessor and the one on whose behalf he intercedes. Allah (swt) is not pleased with the kuffaar and mushrikeen. As for the disobedient monotheists, intercessors will interceded for them, but they will not intercede for a mushrik. al-Bukhaari narrated that Abu Hurayrah (ra) said, “I said, “O Messenger of Allah, who will be the most happy with your intercession on the Day of Resurrection?” He said, “I thought, O Abu Hurayrah, that no one would ask me this question before you, because I have seen that you are so eager to learn hadith. The one who will be the most happy with my intercession on the Day of Resurrection will be the one who says Laa ilaaha illaa Allah sincerely and from the heart””. [al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 11/418]

[1] al-Khawaarij are a sect that emerged after the battle of Siffin; they denounced ‘Alee and Mu’awiyah, and whoever followed them, as kaafirs, and claimed that whoever was disobedient to Allah (swt) would remain forever in Hell. The Mu’tazilah are the followers of Waasil ibn ‘Ataa’ who believe in the Mu’tazili doctrine that whoever commits major sins will remain eternally in Hell, but does not judge their position in this life.

The Last Person to Enter Paradise

The Prophet (saw) has told us about the last man who will be brought out of Hell and into Paradise and the conversation that will take place between him and his Rabb, and the incredibly great honour that Allah (swt) will bestow upon him. Ibn al-Ithir collected all the hadith on this topic in Jami’ al-Usool from which we will quote the following:

(i) ‘Abdullaah ibn Mas’oud (ra) said:”The Messenger of Allah (saw) said, “I know the last of the people of Hell who will be brought forth from it, and the last of the people of Paradise to enter it. It is a man who will come out of Hell crawling on all fours.” Allah will say to him, “Go and enter Paradise”. So he will come to it and will suppose that it is full. He will go back and say, “My Rabb, I found it full”. Allah (swt) will say, “Go and enter Paradise for there you have something like the world and ten times over [or you have something ten times better than the world]. He will says, “Are you making fun of me – or laughing at me – and You are the Sovereign of all?” I ['Abdullaah] saw the Messenger of Allah (saw) smiling
so broadly that his back teeth were visible. He used to say, “That is the one who is lowest in status of the people of Paradise”. [al-Bukhaari, 11/386, ar-Riqaaq, at-Tawheed Baab Kalaam ar-Rabb ‘azza wa jall yawn al-qiyamah ma’a al-anbiyaa wa ghayrihim; and Muslim, with slight variation, no. 186, Baab aakhir Ahl an-Naar Khurujan; and at-Tirmidhi, no. 2598 in Safah Jahanam, Ch. 10]

(ii) ‘Abdullaah ibn Mas’oud reported that the Messenger of Allah (Saw) said: “The last person to enter paradise will be a man who will alternately walk, stagger and be touched by the Fire. Once he has passed out of the Fire, he will turn to face it and say, “Blessed be He Who has saved me from you. Allah (swt) has given me something that He did not give to the earlier and later generations. Then a tree will be raised up for him, and he will say, “O my Rabb, bring me closer to this tree so that I may enjoy its shade and drink of its water”. Allah (swt) will say, “O son of Aadam perhaps if I grant you this, you will ask Me for something else?” He will say, “No, O Rabb, I promise that I will not ask for anything else”. Allah (swt) will excuse him because he is seeing something that he has no patience to resist so he will bring him closer and he will enjoy its shade and drink its water. Then another tree, better than the first, will be raised up for him and he will say, “O my Rabb, bring me near to this tree so that I may drink its water and enjoy its shade, then I will not ask you for anything more”. Allah (swt) will say, “O son of Aadam did you not promise Me that you would not ask me for anything else? Perhaps if I bring you closer to this tree you will ask for more?” So the man will promise not to ask for any more, and Allah will excuse him because he is seeing something that he has no patience to resist, so He will bring him closer and he will enjoy its shade and drink its water. Then a third tree will be raised up at the gate of paradise, and it will be better than the first two. The man will say, “O My Rabb, bring me closer to this [tree] so that I may enjoy its shade and drink its water, and I will not ask for anything more.” Allah will say, “O son of Aadam, did you not promise Me that you would not ask Me for anything more?” He will say, “Yes, O Rabb, I will not ask you for anything more.” His Rabb, may He be glorified, will excuse him because he is seeing something which he has no patience to resist, so He will bring him closer. When he is brought close, he will hear the voices of the people of Paradise, and will say, “O my Rabb, admit me to it.” Allah (swt) will say, “O son of Aadam what do you want so that you will never ask Me for anything else? Will it please you if I give you the world and as much again?” He will say, “O Rabb, are You making fun of me when You are the Rabb al-Aaalameen?” Ibn Mas’oud
smiled and said, “Why do you not ask me why I am smiling?” They asked, “Why are you smiling?” He said, “Because the Messenger of Allah (saw) smiled”. They asked, “Why are you smiling, O Messenger of Allah (saw)?” He said, “Because the Rabb of the Worlds will smile when He is asked, “Are You making fun of me when You are the Rabb of the Worlds?” He will say, “I am not making fun of you, but I am able to do whatever I will””. [Muslim, no. 187, Kitaab al-Imaan, Baab aakhir an-Naar khurujan]

And in the version of Abu Sa’eed, he adds, “Allah (swt) will tell him, “ask for such and such” and when he has stated his wishes, Allah (swt) will say, “You will have them and ten times more”. Then he will enter his house [in Paradise] and his two wives from among al-hoor al-‘eeyn will enter and say, “Praise be to Allah (swt) who has created you for us and created us for you”. He will say, “No one has ever been given anything like that which I have been given.” [reported by Muslim, no.188 Kitaab al-Imaan, Baab adna Ahl al-Jannah manzilatan]

Those Who Will Enter Paradise Before the Day of Resurrection

The first human being ever to enter Paradise was the father of mankind, Aadam (as),

“O Aadam! Dwell you and your wife in the Garden and enjoy [its good things] as you wish, but approach not this tree or you run into harm and transgression”. (7:19)

But Aadam disobeyed Allah by eating from the tree which Allah (swt) had forbidden him to eat from, so Allah (swt) sent him down from the Garden of Paradise to this world of distress and misery:

“We had already, beforehand, taken the covenant of Aadam, but he forgot, and We found on his part no firm will-power. When We said to the angels, “Prostrate yourselves to Aadam”. They prostrated themselves but not Iblees, he refused. Then we said, “O Aadam! Verily, this is an enemy to you and your wife. So let him not get you both out of the Garden, so that you are landed in misery. There is in it [enough provision] for you not to go hungry nor to go naked, Nor to suffer from thirst nor from the sun’s heat”. But Shaytaan whispered evil to him, he said, “O Aadam, Shall I lead you to the Tree of Eternity and to a kingdom that never
decays?” As a result they both ate of the tree and so their nakedness appeared to them, and they began to sew together leaves from the Garden for their covering. Thus did Aadam disobey his Rabb and allow himself to be seduced. But his Rabb chose him [for His Grace]; He turned to him with forgiveness, and gave him guidance. He [Allah] said, “Get you down, both of you – all together – from the Garden, with enmity one to another.” [20:115-123]

The Messenger of Allah (saw) also saw Paradise. al-Bukhaari reports from ‘Imraan ibn Husayn that the Prophet (saw) said, “I have seen Paradise and I saw that its inhabitants are the poor..”[Sahih Bukhaari, Kitaab Bad’ al-Khalq, Baab ma jaa fi Sifaat al-jannah, Fath al-Baari, 6/318]

Among those who will enter paradise before the Day of Resurrection are ash-Shuhadaa [the martyrs]. Muslim reports that Masruq said, “We asked Abdullaah ibn Mas’oud about this aayah:

“Think not of those who are slain in Allah’s way as dead. Nay, they live, finding their sustenance in the presence of their Rabb” (3:169)

He said, “We asked about that too, and the Prophet (saw) said, “Their souls are in the bellies of green birds, and they have lights suspended from the Throne. They wander about in Paradise wherever they wish, then they take shelter in those lights. Their Rabb will suddenly come to them and ask,” Do you desire anything?” They will say, “What thing could we wish for when we can wander wherever we wish in Paradise?” Allah will come and ask this three times. When they see that they will not be allowed to giver no reply, they will say, “O Rabb, would that we could return our bodies and be killed for Your sake one more time.” When Allah (swt) sees that they have no wants or needs, they will be left alone”. (Mishkaat al-Masaabeeh, 2/351, no. 3804)

Whoever dies will be shown his position in Paradise or Hell morning and evening. Muslim reports from Ibn ‘Umar (ra) that the Messenger of Allah (saw) said:

“When any one of you dies, he will be shown his position morning and evening. If he is one of the people of Paradise, then he will be one of the people of Paradise,
and if he is one of the people of Hell, then he will be one of the people of Hell and he will be told, “This is your position until Allah (swt) resurrects you to it on the Day of Resurrection”. [Muslim, see Muslim bi sharh an-Nawawi, 17/300]

Paradise: There is Nothing Like It

The delights of Paradise surpass the imagination and defy description. They are like nothing known to the people of this world; no matter how advanced we may become, what we achieve is as nothing in comparison with the joys of the Hereafter. As is mentioned in several reports, there is nothing like Paradise:

“It is sparkling light, aromatic plants, a lofty palace, a flowing river, ripe fruit, a beautiful wife and abundant clothing, in an eternal abode of radiant joy, in beautiful soundly-constructed high houses”. [Ibn Maajah, as-Sunan, Kitaab az-Zuhd, Baab Sifaat al-Jannah, 2/1448, no. 4332. Ibn Hibbaan narrated it in his saheeh]

The Sahabah asked the Prophet (saw) about the buildings of Paradise and he replied with a wonderful description:

“Bricks of gold and silver, and mortar of fragrant musk, pebbles of pearl and sapphire, and soil of saffron. Whoever enters it is filled with joy and will never feel miserable; he will live there forever and never die; their clothes will never wear out and their youth will never fade.” [Ahmad, at-Tirmidhi, ad-Daarimee, Mishkaat al-Masaabeeh, 3/29, sahih].

Allah (swt) indeed spoke the truth when He (swt) said: “And when you look there [in Paradise] you will see a delight [that cannot be imagined]. and a great dominion” [76:20]

What Allah (swt) has kept hidden from us the delights of Paradise is beyond our ability to comprehend: al-Bukhaari reported from Abu Hurayrah (ra) that the Prophet (saw) said that Allah (swt) said, “I have prepared for My slaves what no eye has seen, no ear has heard and no human heart can imagine”. Recite if you wish, “No person know what is kept hidden for them of joy as a reward for what they used to do.” (32:17).
In the version reported by Muslim from Abu Hurayrah, there is the addition, “Never mind what Allah has told you; what He has not told you is EVEN greater”.

The Gates of Paradise

Paradise has gates through which the believers, like the angels, will enter:

"'Adn [Eden – everlasting gardens] of Paradise, whose doors will open for them” [38:50]

"...And angels shall enter unto them from every gate [with the salutation]: “Peace be unto you for that you persevered in patience! How excellent is the final home!” [13:23-24]

Allah (swt) has told us that these gates will be opened when the believers reach them, and they will be welcomed by the angels with greetings of peace:

“...til, when they reach it, its gates will be opened, and its keepers will say, “Salaamun ‘alaykum! You have done well, so enter here to abide therein.” [39:73]

The number of gates in Paradise is eight, one of which is called ar-Rayyaan, which is exclusively for those who fast.

al-Bukhaari and Muslim report from Sahl ibn Sa’eedi that the Messenger of Allah (saw) said,

“In Paradise there are eight gates, one of which is called ar-Rayyaan. No one will enter it except those who fast, and when they have entered it will be locked behind them and no one else will enter it”. [Ibn Katheer, an-Nihaayah, 2/214]

In addition to ar-Rayyaan, there are also gates for those who pray much, those who give in charity and those who fight in jihaad; Abu Hurayrah (ra) reported that the Prophet (saw) said, “Whoever spends a pair [of anything] from his wealth for the sake of Allah (swt) will be called from the gates of Paradise, and Paradise has eight agates. Whoever used to pray [regularly and properly] will be called from the gate of prayer; whoever use to give in charity will be called from the gate of charity’ whoever used to fight in jihaad will be called from the gate of
jihaad, and whoever used to fast [regularly] will be called from the gate of fasting”. Abu Bakr (ra) said, “By Allah, it would not matter if a person was called from any of them but will anyone be called from all of them, O Messenger of Allah (saw)?” He said, “Yes, and I hope that you will be one of them”. [saheeh, Ibn Katheer, an-Nihaayah, 2/214]

The Prophet (saw) also said, “Whoever performs wudhu and does it properly, then lifts his gaze to the sky and says, “Ashhadu an laa ilaaha illa Allah, wahdahu laa shareeka lah, wa ashhadu anna Muhammadan ‘abdahu wa rasuluhu, the eight gates of Paradise will be opened to him, and he will enter it through whichever one he wishes”. [Muslim, Ahmad and others on the authority of ‘Umar, an-Nihaayah, 2/219]

The Prophet (saw) told us that there is a gate, which is only for those who will not be called to account: this is the right-hand gate of Paradise. Everyone else will enter Paradise with the rest of the nations through the other gates. In a hadith about ash-Shafaa’ah (intercession) whose authenticity is agreed upon, Abu Hurayrah reported that the Prophet (saw) said, “Allah (swt) will say, “O Muhammad, admit those of your ummah who do not need to be brought to account through the right-hand gate and the others will enter through the other gates like the rest of the people.””

In the same hadith, the Prophet (saw) described the width of the gates of Paradise:

“By the One in Whose Hand is the soul of Muhammad, the distance between two panesl of the gates of Paradise or between the two gateposts, is liek the distance between Makkaah and Hajar, or between Makkah and Basra” [an-Nihaayah, 2/221]

The Prophet (saw) has told us that the gates of Paradise are opened during Ramadhaan. al-Bukhaari, Muslim, and Ahmad report from Abu Hurayrah that the Messenger of Allah (saw) said, “When the month of Ramadhan comes, the gates of heaven are opened”.

In some reports it states that the distance between the two gate-panels when they are open is that of a forty year journey.

The Messenger of Allah (saw) said, “The distance between the two gate-panels of one of the gates of Paradise is the distance of forty-year’s walking, but there will come a time when it is very crowded”. [Ahmad in al-Musnad, Abu Na’eem in al-Hilyah, from Haakim ibn Mu’aawiyah from Mu’aawiyah, sahih; see also Muslim and Ahmad on the authority of ‘Utbah ibn Ghazwaan]

And in the narration of at-Tabaraani reported in al-Mu’jam al-Kabeer from ‘Abdullaah ibn Salaam, it is said “..and it [the gate] will become as crowded as a drinking-trough surrounded by thirsty camels”.

The Levels of Paradise

(i) Evidence that Paradise has various levels and its inhabitants will be in different categories

Paradise consists of levels, some of which are above others, and its people will be of differing levels and categories according to their position in Paradise. Allah (swt) says:

“Whoever wishes for the quick passing [transitory enjoyment of this world] we readily grant him what We will for whom We like. Then afterwards, We have appointed for him Hell, he will burn therein disgraced and rejected, [-far away from Allah’s Mercy]. And whoever desires the Hereafter and strives for it, with the necessary effort due to it, [i.e. righteous deeds of obedience to Allah] while he is a believer [in tawheed] then such are the ones whose striving shall be appreciated, thanked and rewarded [by Allah]. To each – these as well as those – We bestow from the bounties of your Rabb. And the bounties of your Rabb can never be forbidden” [17:18-20]

Allah (swt) explains how He gives more of His bounty in this world or the next, as He (swt) wills, and His Bounty is not withheld [forbidden] from either the righteous or the sinful. Then He (swt) says:
“See how We prefer one above another [in this world] and verily, the Hereafter will be greater in degrees and greater in preference.” [17:21]

Allah (swt) explains that the differences between people in the Hereafter will be greater than the differences between them in this life, and the difference between the levels or ranks of the Hereafter is greater than the differences here in this life. Allah (swt) also differentiates between His Prophets as He does between the rest of His believing slaves. Allah (swt) says:

“Those Messengers! We preferred some to others; to some of them Allah spoke [directly]; others He raised to degrees of [honour]; and to ‘Eesa the son of Maryam, We gave clear proofs and evidence, and supported him with Ruh al-Quddus [Jibreel]...” [2:253]

and “...And indeed We have preferred some of the Prophets above others..” [17:55]

Muslim reports from Abu Hurayrah (ra) that the Prophet (saw) said “A strong believer is better and more beloved to Allah (swt) than a weak one although both are good...” and al-Bukhaari and Muslim report from Abu Hurayrah and ‘Amr ibn al-Aas that the Prophet (saw) said, “If a judge seeks to form an independent judgement [ijtihaad] and is correct, he will have two rewards; if he seeks to form an independent judgement and is wrong, he will have one reward.”

Allah, subhaanahu wa ta’ala, says: “Not equal among you are those who spent and fought before the conquest [of Makkah] [with those among you who did so later]. Such are higher in degree that those who spent and fought afterwards. But to all, Allah has promised the best [reward].” [57:10]

And “Not equal are those of the believers who sit [at home] except those who are disabled [by injury or are blind or lame, etc] and those who strive hard and fight in the Cause of Allah with their wealth and their lives. Allah has preferred in grades those who strive hard and fight with their wealth and their lives above those who sit [at home]. Unto each, Allah has promised good [Paradise] but Allah has preferred those who strive hard and fight, above those who sit [at home] by a
huge reward; degrees of [higher] grades from Him, and Forgiveness and Mercy. And Allah is Ever Oft-Forgiving, All-Merciful”. [4:95-96]

“Do you consider the providing of drinking water to the pilgrims and the maintenance of al-Masjid al-Haram [at Makkah] as equal to the worth of those who believe in Allah and the Last Day, and strive hard and fight in the Cause of Allah? They are not equal before Allah. And Allah guides not those people who are the Dhaalimoon. Those who believed and emigrated and strove hard and fought in Allah’s Cause with their wealth and their lives are far higher in degree with Allah. They are the successful. Their Rabb gives them glad tidings of a Mercy from Him, and that He is pleased and of Gardens for them wherein are everlasting delights. They will dwell therein forever. Verily, with Allah is a great reward”. [9:19-22]

“Is one who is obedient to Allah prostrating himself or standing [in prayer] during the hours of the night, fearing the Hereafter and hoping for the mercy of his Rabb [like one who disbelievers]? Say: “Are those who know equal to those who know not?” It is only men of understanding who will remember [i.e. learn a lesson from Allah’s Signs]” [39:9]

The Prophet (saw) said, narrated by al-Bukhaari from Abu Hurayrah, “...Paradise has one hundred levels which Allah has reserved for the mujaahideen who fight in His Cause and the distance between each of the two grades is like the distance between the heavens and the earth. So when you ask Allah for something, ask for al-Firdaws which is the best and highest part of Paradise. Above it is the throne of the Most Merciful, and from it originate the rivers of Paradise”. [al-Bukhaari in as-Saheeh, Kitaab al-Jihaad, Baab Darajat al-Mujaahideen fi Sabeelillaah, Fath al-Baari, 6/11]

al-Bukhaari also reports from Anas that Umm Harithah came to the Prophet (saw) when her son Harithah had been martyred at Badr, killed by an arrow. She said, “O Messenger of Allah, you know how dear Harithah was to my heart. If he is in Paradise, I will not weep over him, but if he is not there, you will see what I do”. He said, “Is there only one Paradise? There are many Paradises and he is in al-Firdaws, the Highest.” [Saheeh al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaat al-Jannah, wan-Naar, Fath al-Baari, 11/418]
Differences between the Levels of Paradise

The Prophet (saw) explained that the people will be in different levels in Paradise according to their status. al-Bukhaari and Muslim report from Abu Sa’eed al-Khudri that the Prophet (saw) said, “The people of Paradise will look at the people dwelling in the chambers above them in the same way that people look at a brilliant star shining far away on the horizon, in the East or West, because of their superiority [in reward] over them.” The people asked, “O Messenger of Allah, are these the dwellings of the Prophets which no one else can attain?” He replied, “No by the One in Whose Hand is my soul, they are for the men who believed in Allah, and also in His Messengers.” [Saheeh al-Bukhaari, Kitaab Bid’ al-Khalq, Baab Sifaat al-Jannah wan-Naar, Fath al-Baari, 6/220; Saheeh Muslim Kitaab al-Jannah, Baab tara’i Ahl al-Jannah Ahl al-Ghuraf, 4/2177, no. 2831]

Ahmad, at-Tirmidhi, Ibn Maajah and Ibn Hibbaan reported from Abu Sa’eed that the Prophet (saw) said, ”The people in the higher levels will be seen by those below them as if they were looking at a star rising on the horizon. Abu Bakr and ‘Umar will be among them; what good people they are!” [Saheeh al-Jaami’ as-Sagheer, 2/187, no. 2026]

al-Qurtubee said, “Know that these chambers will differ in height, and appearance according to the deeds of their occupants. Some of them will be higher than others. When the Prophet (saw) said, “No by the One is Whose Hand is my soul, they are for the men who believed in Allah (swt) and also in His Messengers; he did not mention deeds or anything other than faith and belief in the Messengers, with no doubts or questions. Otherwise, how could these chambers be reached through the faith and belief of the ordinary people? If that were the case, then all the Muslims would reach these highest levels, and that is impossible” as Allah says, “Those will be rewarded with the highest place [in Paradise] because of their patience...” [25:75]

This patience often involved self sacrifice and being steadfast for the sake of Allah, focussing on Him, being a true slave to Him. These are the attributes of al-Muqarraboon, as Allah (swt) says:
“And it is not your wealth, nor your children that bring you nearer to Us, but only he [will please Us] who believes and does righteous deeds; for such there will be twofold reward for what they did, and they will reside in the high dwellings [Paradise] in peace and security”. [34:37]

Here Allah mentioned the highest chambers or dwellings of Paradise and states that they will not be attained by means of wealth and children, but through faith and righteous deeds then they will have a double reward. Their place will be the high dwellings, which tells you that this is faith that gives one tranquility and certainty, and fills the heart. A person with such faith is content no matter what happens to him, and in all situations and circumstances. If he does a good deed, he does not mix it with the opposite, which are evil deeds. Good deeds that are uncontaminated with evil deeds cannot be achieved except by the one whose imaan is very great and who is content and has no doubts, no matter what his circumstances. The faith and deeds of the one whose good deeds are contaminated are not like that, so his status will be lower” [al-Qurtubee, at-Tadhkirah, p. 464]

The inhabitants of the highest levels of Paradise will enjoy greater pleasures than the people below them. Allah (swt) has promised two gardens to those who fear Him:

“But for him who fears the standing before his Rabb, there will be two gardens” [55:46]

Allah (swt) described these Gardens, then He (swt) said, “And besides these two, there are two other Gardens [i.e. in Paradise]” [55:62]

These two gardens will be lower in status. Whoever thinks of the characteristics of the two gardens which Allah mentioned second will realise that they are lower than the first two, because the first two are for the muqarraboon [those who are close to Allah], whilst the second two are for ashaab al-yameen [those of the Right Hand] as Ibn ‘Abbaas and Abu Musa al-Ash’ari said [at-Tadhkirah, 440].

al-Qurtubee said:
“When He described the two pairs of gardens, He referred to the difference between them. Describing the first two, He said “in them [both] will be two springs flowing free” [55:50] whereas in the second two “...will be two springs gushing forth water” [55:66]. Gushing or bubbling water is not the same as flowing water; bubbling is of a lesser degree than flowing.

Allah says that in the first two gardens “...will be every kind of fruit in pairs” [55:52] – all kinds of fruit, well known and rare, moist and dry; this is a general statement. But in the second two gardens “...will be fruits, date palms and pomegranates” [55:68] Allah does not say that there would be every kind of fruit in pairs.

In the first two gardens the people will be “reclining upon the couches lined with silk brocade” [55:54], while in the second two gardens they will be “reclining on green cushions and rich beautiful mattresses” [55:76] which means embellished or embroidered, and there is no doubt that a couch lined with silk brocade is superior to an embroidered cushion.

The Hoor al-'Eeyn in the first two gardens are described as “like rubies and coral” [55:58] whilst those in the second two gardens are described as “fair [wives] good and beautiful” [55:70]; not everything that is beautiful is as beautiful as rubies and coral.

The first two gardens are described as “with spreading branches” [55:48] while the second two are “dark green [in colour]” [55:64] so intensely green that it is almost black. The first two clearly have many bushes and trees, whilst the second two are described simply as being green” [at-Tadkhirah, p. 440]

al-Bukhaari and Muslim report from Abu Musa al-Ash’ari that the Messenger of Allah (saw) said, “Two gardens of silver, their vessels and everything in them and two gardens of gold, their vessels and everything in them, and there will be nothing between the people and their seeing Allah, except the garment of pride over His Face in the Paradise of ‘Adn” [Jaami’ al-Usool, 10/498, no. 8029]

Allah (swt) described the drink of the pious in Paradise:
“Verily the Abraar [pious, who fear Allah and avoid evil] will drink a cup [of wine] mixed with water from a spring in Paradise called Kafoor” [76:5]

“And they will be given to drink there a cup [of wine] mixed with Zanjabeel [ginger]” [76:17]

It seems – and Allah Knows Best – that this is for Ahl al-Yameen. Elsewhere Allah (swt) says

“It [that wine] will be mixed with tasneem, A spring whereof drink those nearest to Allah” [83:27-28].

Ahl al-Yameen will drink something mixed with Tasneem, whilst al-Muqarraboon will drink a pure drink of Tasneem. Tasneem is the name of a spring in Paradise.

The Highest and Lowest Positions in Paradise

Muslim reports from al-Mugheerah ibn Shu’bah that the Messenger of Allah (saw) said:

“Musaa asked his Rabb, “Who will have the lowest position in Paradise?” Allah said, “A man who will come after the people of Paradise have entered Paradise. He will be told, “Enter Paradise”, and he will say, “O my Rabb, how? The people have already taken their places.” He will be asked, “Will you not be content if you could have the equivalent of a kingdom on earth?” He will say, “Yes, my Rabb”. So he will be told, “You will have that and as much again, and as much again, and as much again, and as much again.” On the fifth time, he will say, “I am content with that, my Rabb”. He will be told, “You will have all that and ten times more; you will have whatever your heart desires and whatever will delight your eyes.” The man will say, “I am content with that”.

Musaa asked, “My Rabb, who will have the highest status in Paradise?” Allah said, “They are those whom I choose. I establish their honour with My own hand and then set a seal over it, [and they will be blessed with Bounties] which no eye has seen, no ear has heard and no human mind can comprehend.”’” This
confirmed by the words of Allah, may He be glorified and exalted, “No person knows what is kept hidden for them of joy as a reward for what they used to do”. [32:17]

The Highest Position in Paradise

The highest position in Paradise which will be attained by only one person is called al-Waseelah. It will be attained, insha’Allah, by the Chosen Prophet, the best of Allah’s creation, our Prophet Muhammad (saw).

This is narrated in a hadith narrated by al-Bukhaari from Jaabir ibn ‘Abdullaah according to which the Prophet (saw) said, “Whoever says, when he hears the call to prayer, “Allahumma Rabba hadhihi-da’wati-tammah, was-salaatil-qaa’imah, aati muhammadan al-waseelata wal-fadeelata, wab’aththu maqaaman mahmoodan alladhi wa’adtahu [O Allah, Lord of this Perfect Call and the Prayer to be Offered, grant Muhammad al-Waseelah – the highest position in Paradise – and also the eminence and resurrect him to the praised position You have promised], intercession for him will be granted on the Day of Resurrection.”

Muslim reported that ‘Abdullaah ibn ‘Amr al-‘Aas said, “I heard the Messenger of Allah (saw) say, “When you hear the muaddhin call, say what he says, then send blessings on me, for whoever sends blessings on me, Allah (swt) will return it to him tenfold. Then ask Allah to grant me al-Waseelah, for whoever asks Allah (swt) to grant me al-Waseelah intercession will be granted for him.””

The Sahaabah asked the Prophet (saw) “What is al-Waseelah?” He said, “It is the highest level of Paradise, which only one man will reach, and I hope that I will be the one”. [Ahmad from Abu Hurayrah]

The Messenger of Allah (saw) said, “al-Waseelah is a rank above which there is no other in the sight of Allah (swt). Ask Allah (swt) to grant me al-Waseelah” [Ahmad from Abu Sa’eed, See Ibn Katheer, an-Nihaayah, 2/2332]

Those Who Take their Positions in the Highest Levels
Among those who will occupy the highest levels in Paradise are the shuhadaa, the best of whom are those who fight in the front ranks and never turn away until they are killed. Ahmad and at-Tabaraani report with a saheeh isnaad from Na’eeem ibn Hamar (1) that the Prophet (saw) said, “The best of the Shuhadaa are those who fight in the first rank, and do not turn their faces away until they are killed. They will have the pleasure of occupying the highest dwellings in Paradise. Your Rabb will smile at them, and whenever your Rabb smiles upon any of His Slaves, that person will not be brought to account”. [Musnad Ahmad, Kitaab az-Zuhd, Baab al-Ihsaan ila al-armila wal-masaakeen wal-yateem 2/2286, hadith no. 2982]

The one who helps widows and the destitute will have the status of a mujaahid in Paradise. Muslim reports from Abu Hurayrah that the Prophet (saw) said, “The one who helps widows and the destitute is like one who fights in jihaad for the sake of Allah (swt).” I [the narrator] think he said, “And he is like the one who stands all night in prayer and never sleeps, and like the one who fasts continually and never breaks his fast”. [Saheeh Muslim, Kitaab az-Zuhd, Baab al-Ihsaan, ila al-armilah wal-miskeen wal-yateem, 2/2286, no. 2982]

The one who sponsors an orphan will be close to the Prophet (saw) in Paradise. Muslim reports from Abu Hurayrah (ra) that the Prophet (saw) said, “The one who sponsors an orphan, whether from his own wealth or from the orphan’s wealth, I and he will be like these two in Paradise,” – and Maalik [the narrator] gestured with his forefinger and middle finger. [Saheeh Muslim, Kitaab az-Zuhd, 2/2286, no. 2982; “lahu aw ghayrihi” – whether from his own wealth or from the orphan’s wealth – means whether he supports him from his own wealth or is a legal guardian over the orphan and the orphan’s wealth]

Allah (swt) will raise the status of parents by the blessing of their children’s du’aa. Ahmad reports from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, “Allah (swt) will raise the status of His righteous slave in Paradise, and he will say, “O my Rabb, how could I deserve this?” He will say, “Because your child sought forgiveness for you.””

Ibn Katheer said, “This is a saheeh isnaad although none of the authors of the six books reported it. But there is a corroborating report in Saheeh Muslim from Abu
Hurayrah (ra), according to which the Prophet (saw) said, “When a son of Aadam dies his good works come to an end, except for three: Sadaqah Jaariyah [ongoing charity], beneficial knowledge [that he discovered or propogated], and a righteous son who will pray for him.” [Ibn Katheer, an-Nihaayah, 2/340]

The Soil of Paradise

al-Bukhaari and Muslim reported the hadith of al-Mi’raaj from Anas ibn Maalik from Abu Dharr in which Abu Dharr (ra) said, “The Messenger of Allah (saw) said, “I entered Paradise where I saw lights of pearl and its soil was musk”. Muslim and Ahmad report from Abu Sa’eed that Ibn Sayyaad asked the Messenger (saw) about the soil of Paradise. He said, “It is a fine white powder of pure musk”.

Ahmad reports from Jaabir ibn ‘Abdullaah that the Messenger of Allah (saw) said, concerning the Jews: “I am going to ask them about the soil of Paradise, which is a fine white powder.” So he asked them, and they said, “It is like a loaf of bread, O Abul-Qaasim,” The Messenger of Allah (saw) said, “Bread is like pearls”. [an-Nihaayah, 2/242]

Ahmad at-Tirmidhi and ad-Daarimi reported that the Prophet (saw) said, “I asked “O Messenger of Allah (saw), From what are people made?” He said, “From water.” We asked, “From what is Paradise built?” He said, “Bricks of gold and silver and mortar of fragrant musk; its pebbles are pearls and rubies, and its soil is saffron. Whoever enters it is blessed with joy and will never be miserable; he will remain there forever and never die; his clothes will never wear out, and his youth will never fade away.” [Mishkaat al-Masaabeeh, 3/89, no. 5630]

Footnotes

[1] Ibn Hajar said, in Taqreed al-Tahdhib, “Na’eem ibn Hammar or Hibaar or Khammaar. He was a Sahaabee and the majority of sources give his father’s name as Himaar.”

The Rivers of Paradise
Allah (swt), may He be Blessed and Exalted, has told us that rivers flow from beneath Paradise:

“And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow.” [2:25]

“For them will be Gardens of Eternity: beneath them rivers will flow” [18:31]

The Prophet (saw) told us clearly about the rivers of Paradise. He said that during his Israa’ (Night Journey): “…I saw four rivers flowing out from beneath Sidrat al-Muntahaa, two visible and two hidden. He asked, “O Jibreel, What are these rivers?” He said, “The two hidden rivers are rivers of Paradise, and the two visible rivers are the Nile and the Euphrates”. [Muslim, Kitaab al-Imaan, Baab al-Israa’, 1/150, no. 164; al-Bukhaari reports the same from Anas ibn Maalik, Jaami’ al-Usool, 10/507, narrated bt Abu Awanah, al-Isma’eelee and at-Tabaranee in as-Sagheer]

Muslim reports from Abu Hurayrah that the Messenger of Allah (saw) said, “Sihran, Jihran, the Euphrates and the Nile are all from the rivers of Paradise”. [Sahih Muslim, Kitaab al-Jannah, Baab ma fid-dunyaa min anhaar al-jannah, 4/2183, no. 2839, al-Albaani attributed it, in Silsilat al-Hadith as-Saheehah 1/6, to Muslim, Ahmad, al-Ajirri and al-Khateeb]

Sheikh Naasir ud-Deen al-Albaani said, “Perhaps what is meant is that these rivers originated in Paradise just as mankind did; this hadith does not contradict the well-established fact that these rivers spring forth from known sources on earth. If this is not in fact the meaning of this hadith, then it is one of the matters of al-Ghayb [the Unseen], which we must believe and accept because the Prophet (saw) has told us about it”. [Silsilat al-Hadith as-Saheehah, 1/18]

al-Qaree’ said, “These four rivers are considered to be among the rivers of paradise because they are so fresh and beneficial, and contain blessings from Allah, and were honoured by the fact that the Prophets came to them and drank from them”. [reported by al-Albaani in his footnotes on Mishkaat al-Masaabeh, 3/80]
Another of the rivers of Paradise is al-Kawthar, which Allah has given to His Messenger (saw): “Verily We have granted you [O Muhammad] al-Kawthar [a river in Paradise]” [108:1]

The Prophet (saw) saw it and told us about it. al-Bukhaari reported from Anas ibn Maalik that the Prophet (saw) said,

“Whilst I was walking in Paradise I saw a river whose banks were domes of hollow pearls, and I asked, “What is this, O Jibreel?” He said, “This is al-Kawthar which your Rabb has given to you”. And its scent – or its mud – was of fragrant musk”.

Hudbah [one of the narrators] was not sure if he said tib [scent] or teen [mud]. [Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab fil-Hawd, Fath al-Baari, 11/464]

Ibn ‘Abbaas explained, “al-Kawthar means the abundant blessings which Allah has bestowed upon His Messenger (saw).” Then Abu Bishr said to Sa’eed ibn Jaabir, who reported this comment from Ibn ‘Abbaas, “There are people who claim that it is a river in Paradise”. Sa’eed said, “The river in Paradise is one of the blessings that Allah has bestowed upon him”. [Sahih al-Bukhaari, Kitaab ar-Riqaaq, Baab fil-Hawd, Fath al-Baari, 11/463]

al-Haafidh ibn Katheer compiled a number of hadith [an-Nihaayah, 2/246] in which the Prophet (saw) spoke about al-Kawthar, such as the report narrated by Muslim from Anas, which states that when the aayah “Verily We have granted you al-Kawthar” [108] was revealed, the Prophet (saw) said, “Do you know what al-Kawthar is?” They said, “Allah and His Messenger know best”. He said, “It is a river that Allah (swt) has promised me and in it is much goodness”.

He also quoted the hadith narrated by Ahmad from Anas, according to which the Prophet (Saw) said, “I have been given al-Kawthar, which is a river flowing across the face of the earth; its banks are domes of pearl and it is not covered. I touched its mud with my hand, and found that it was fragrant musk and its pebbles were pearls”.

Also narrated by Ahmad from Anas, the Prophet (saw) said, “It is a river that Allah (swt) has given to me in Paradise. Its mud is musk and its water is whiter than milk, and sweeter than honey. Birds with necks like the necks of camels drink from it.”

The rivers of Paradise do not just contain water. There are rivers of water, of milk, of wine and of clear honey.

Allah (swt) says:

“The description of Paradise which the Muttaqoon have been promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey [clear and pure].” [47:15]

at-Tirmidhi reports, with a sahih isnaad, from Haakim ibn Mu’aawiyah that the Messenger of Allah (saw) said, “In Paradise there is a sea of honey, a sea of wine, a sea of milk and a sea of water, and the rivers flow out of these seas.” [Jaami’ al-Usool, 10/508]

He also told us of a river called Baariq, which flows by the gate of Paradise. During the period of al-Barzakh [the time between death and the day of Judgement] the shuhadaa are beside this river:

Ibn ‘Abbaas narrated that the Messenger of Allah (saw) said, “The shuhadaa [martyrs] are in a green dome beside the river of Baariq, near the gate of Paradise, from which provision comes to them morning and evening.” [Saheeh al-Jaami’ as-Sagheer, 3/235, no. 3636]

The Springs of Paradise

In Paradise there are many springs that provide drinks of different tastes:

“Truly al-Muttaqoon [the pious and righteous] will be amidst Gardens and Water-springs” [15:45]
“Verily al-Muttaqoon shall be amidst shades and springs.” [77:41]

Concerning the two Gardens which Allah (swt) has prepared for those who fear their Rabb, Allah (swt) said, “In them [both] will be two springs flowing [free].” [55:50]

And concerning the two Gardens beneath them, He said, “In them [both] will be two springs gushing forth water.” [55:66]

In Paradise there are two springs from which al-Muqarraboon will drink pure and undiluted, whilst the Abraar will drink their water mixed with something else. The first is the spring of Kafoor, as Allah (swt) says:

“Verily the Abraar [the pious, those who fear Allah and avoid evil], shall drink a cup [of wine] mixed with water from a spring in Paradise called Kafoor, A spring wherefrom the slaves of Allah will drink, causing it to gush forth abundantly.” [76:5-6]

He tells us that the pious will drink from it mixed with something else, whilst those close to Allah will drink it pure and undiluted.

The second spring is of Tasneem, as Allah (swt) says:

“Verily al-Abraar will be in delight [Paradise], On thrones, looking [at all things]. You will recognise in their faces the brightness of delight. They will b given to drink pure sealed wine, the last thereof [that wine] will be the smell of musk, and for this let [all] those who strive who want to strive [i.e. hasten earnestly to the obedience of Allah]. It [that wine] will be mixed with Tasneem, a spring whereof drink those nearest to Allah.” [83:22-27]

Another of the springs of Paradise is called al-Salsabeel as Allah (swt) says:

“And they will be given to drink there a cup [of wine] mixed with zanjabeel [ginger], a spring there, called Salsabeel”. [76:17-18]

This is probably the same spring as that mentioned above, i.e. Kafoor.
The Palaces and Tents of Paradise

Allah (swt) will build good and beautiful dwellings for the people of Paradise:

“and beautiful mansions in Gardens of everlasting bliss” [9:72]

In some places in the Qur’an, Allah (swt) described these dwellings as ghurafaat [chambers or dwellings]:

“And they will reside in the high dwellings [Paradise] in peace and security.” [34:37]

The reward for the slaves of the all-Merciful will be:

“Those will be rewarded with the highest place [in Paradise] because of their patience. Therein they shall be met with greetings and the word of peace and respect” [25:75]

Allah (swt) described these Ghurafaat:

“But for those who fear Allah and keep their duty to their Rabb [Allah], for them are built lofty rooms, one above the other, under which rivers flow. [This is] the Promise of Allah, and Allah does not fail in [His] Promise.” [39:20]

Ibn Katheer said: “Allah has told us about His blessed slaves who will have rooms [or dwellings] in Paradise: these will be lofty palaces, “lofty rooms, one above another – story upon story, well-constructed, strong and decorated. The Prophet (saw) described these palaces to us. According to a hadith narrated by Ahmad, and Ibn Hibbaan from Abu Maalik al-Ash’ari and by at-Tirmidhi from ‘Ali (ra) the Prophet (saw) said:

“In Paradise there are dwellings whose inside can be seen from the outside, and the outside can be seen from inside. Allah [swt] has prepared them for those who feed the hungry, and speak softly and gently, fast continuously and pray at night whilst the people are asleep.” [Saheeh al-Jaami’ as-Sagheer, 2/220, no. 2119]
Allah (swt) has told us that there are tents or pavilions in Paradise:

“Houris [beautiful, fair females] restrained in pavilions” [55:72]

These pavilions are wondrous tents, made of pearls, each one is made from a single, hollowed-out pearl. They are sixty miles high; according to some reports they are sixty miles wide. al-Bukhaari reports from ‘Abdullaah ibn Qays that the Messenger of Allah (saw) said, “The tent is a hollowed out pearl, thirty miles high; in each corner of it the believer will have a wife whom no one else can see”. Abu ‘Abdus-Samad and al-Haarith reported from Abu ‘Imraan that the wording was “sixty miles high” [Sahih al-Bukhaari, Kitaab Bid’ al-Khalq, Baab Sifaat al-Jannah, Fath al-Baari, 6/318]

Muslim reported from ‘Abdullaah ibn Qays that the Prophet (saw) said:

“The believer in Paradise will have a tent made out of a single, hollowed-out pearl, sixty miles long, in which he will have [a number of] wives, whom he will visit in turn, none of whom will see the others”. [see also Muslim, Kitaab al-Jannah, Baab fi Sifaat Khiyaam al-Jannah, 4/2182, no. 2838]

The Prophet (saw) told us about the characteristics of the palaces of some of his wives and companions. al-Bukhaari and Muslim report that Abu Hurayrah (ra) said, “Jibreel came to the Prophet (saw) said, “O Messenger of Allah, Khadeejah is coming, carrying a container of food. When she comes to you, convey to her greetings of peace from her Rabb and from me, and give her the glad tidings of a house in Paradise made of brocade, in which there is no noise or exhaustion.”” [Mishkaat al-Masaabeeh, 3/266]

al-Bukhaari and Muslim report from Jaabir that the Messenger of Allah (saw) said, “I entered Paradise, where I saw ar-Rumaysa’, the wife of Abu Talhah. And I heard footsteps and asked, “Who is that?” He [Jibreel] said, “That is Bilaal.” And I saw a palace with women in its courtyard. I asked, “Whose is this?” They said, “It is for ‘Umar ibn al-Khattab”. I had wanted to go in and look at it, but I remembered your jealousy [where women are concerned].” ‘Umar said, “May my mother and father be sacrificed for you, O Messenger of Allah (saw), would I feel jealous from you?” [Mishkaat al-Masaabeeh, 3/226]
The Prophet (saw) has told us of the way in which the believer may acquire more than one house in Paradise:

Ahmad reports with a saheeh isnaad from Ibn ‘Abbaas that the Prophet (saw) said, “Whoever builds a masjid for Allah, even if it is as small as the nestling-place scratched out by the sane grouse for its eggs, Allah (swt) will build a house for him in Paradise”. [Saheeh al-Jaami’ as-Sagheer, 5/265, no. 6005]

Ahmad, al-Bukhaari, Muslim, at-Tirmidhi and Ibn Maajah report from ‘Uthmaan that the Messenger of Allah (saw) said “Whoever builds a mosque for Allah (swt), Allah (swt) will build something similar for him in Paradise”. [Saheeh al-Jaami’ as-Sagheer, 5/265, no. 6007]

Muslim, Abu Dawud, Ahmad, an-Nasaa’ee, and Ibn Maajah report from Umm Habeebah that the Messenger of Allah (saw) said, “Whoever prays twelve extra [supererogatory] rak’ahs every day, Allah (swt) will build for him a house in Paradise.” [Saheeh al-Jaami’, 5/316, no. 6234]

The Light of Paradise

al-Qurtubee said, “The scholars said there is no night and day in Paradise, rather they will be in eternal everlasting light. They will know when night comes because curtains or screens will be put up and doors will be closed, and they will know when day comes because the curtains or screens will be taken down and the doors will be opened. This was mentioned by Abul-Faraj ibn al-Jawzee” [al-Qurtubee, at-Tadhkirah, p. 504]

Ibn Katheer in his commentary on the aayah: “And they will have therein their sustenance, morning and evening. Such is the Paradise, which We shall give as an inheritance to those of Our slave who have been al-Muttaqoon [pious and righteous]” [19:62-63] said, “This means something approximate to the times of day and night, it does not mean that there will be a day and night there. They will know the passing of time by the changes in the light” [Tafseer Ibn Katheer, 4/471]

On the same subject, Ibn Taymiyyah said, “There is no sun and moon in Paradise, and no day or night, but they will know morning and evening from a light that
shines from the direction of the Throne” [Majmu’ Fataawa Shaikh al-Islaam, 4/312]

The Fragrance of Paradise

Paradise is filled with a pure and beautiful fragrance, which the believers will be able to discern from a great distance. Ahmad, an-Nasaa’ee, Ibn Maajah and al-Haakim report with a saheeh isnaad that the Messenger (saw) said, “Whoever kills a man of Ahl ad-Dhimmah [non-Muslims living under Islaamic rule] will not smell the fragrance of Paradise, even though its fragrance can be discerned from a distance of forty years’ travelling.” [Saheeh al-Jaami as-Sagheer, 5/235, no. 6324 adn 5/337 no. 6333]

The Trees and Fruits of Paradise

(i) Its trees and fruits are of many kinds and everlasting

The trees of Paradise are abundant and good and of many kinds. Allah has told us that there are grapevines, datepalms and pomegranate trees in Paradise, as well as lotus trees and acacia trees:

“Verily, for the muttaqoon, there will be a success [Paradise], gardens and grape yards” [78:31-32]

“in them [both will be fruits, date palms and pomegranates” [55:68]

“And those on the Right Hand – who will be those on the Right Hand? [They will be] among thornless lote-trees, Among Talh trees with fruits piled one above another, In shade long-extended, By water flowing constantly, And fruit in plenty” [56:27-32]

The lotus tree [ad-Sidr] is a thorny plant, but in Paradise it will be thornless. at-Talh [acacia tree] is a tree of Hijaaz, a kind of ‘idah [a fair sized thorny shrub], but in Paradise its fruits will be ready to eat, with no effort required.
What Allah (swt) has told us about the trees of Paradise is only a small part of what Paradise contains. Hence Allah told us

“In them [both] will be every kind of fruit in pairs” [55:52]

Because of its abundance, people will be able to leave what they want and take what they want:

“...and therein they will call for fruits in abundance and drinks”. [38:51]

“With fruits, any that they may select” [56:20]

“Verily the Muttaqoon shall be amidst shades and springs, And fruits – such as they desire” [77:41-42]

In short, Paradise contains all kinds of fruits and other joys that one’s heart could desire:

“Trays of gold and cups will be passed round them, [there will be] therein all that one’s soul could desire, all that the eyes could delight in, and you will abide therein forever” [43:71]

Ibn Katheer spoke very cleverly about the greatness of the fruits of Paradise, and concluded that by means of understatement, Allah (swt) conveyed the abundance and greatness of those fruits. He said, “The lotus tree [as-Sidr] does not bear any fruit other than some insignificant, inferior fruits, and it is thorny. The acacia tree [at-Talh] is only used for shade in this world [not for fruit] but in Paradise there will be many of them, growing beautifully, and bearing such abundant fruit that a single fruit will have seventy kinds of taste and colour that resemble one another.

So how do you think the trees that are grown for their fruit on earth will be in Paradise, like apple trees, date palms, grape vines and so on? How do you think the flowers will be? In short, there will be what no eye has seen, no ear has heard and no human heart can comprehend and we ask Allah (swt) to grant us some of this, by His Grace” [an-Nihaayah, 2/262]
The trees of Paradise bear fruit constantly, unlike the trees of this world, which bear fruit only at certain times or seasons. The trees of Paradise always bear fruit and offer shade:

“The description of the Paradise which the Muttaqoon have been promised! - Underneath it rivers flow, its provision is eternal and so is its shade” [13:55]

“And fruit in plenty, whose season is not limited, and their supply will not be cut off” [56:32-33]

The supply is continuous and the people of Paradise are never denied. one of the delights that the people of Paradise will enjoy is finding that its fruits are similar in appearance, but different in taste:

“Everytime they will be provided with a fruit therefrom, they will say, “This is what we were provided with before”, and they will be given things in resemblance [i.e. in the same form but different in taste]” [2:25]

The trees of Paradise are of rich and lush foliage – “With spreading branches” [55:48], and they are intensely green – “dark and green [in colour]” [55:64]. The intensity of the colour is because of the density of the trees in Paradise.

The fruits of the trees will be low-hanging, in easy reach of the people of Paradise:

“Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand” [55:54]

The shade of these trees will be as Allah (swt) says:

“..and We shall admit them to shades wide and ever deepening”. [4:57]

“In shade long-extended” [56:30]

(ii) Some of the trees of Paradise
The Messenger of Allah (saw) told us wondrous things about some of the trees of paradise which indicates that they are so amazingly huge that trying to imagine them makes one’s head spin. We shall quote some examples here:

(a) A tree whose shadow it takes one hundred years to cross.

This is a huge tree, whose true size is known only to its Creator. The Prophet (saw) conveyed an impression of its size when he said that “In Paradise there is a tree which the rider of a swift horse would need one hundred years to pass beneath” [al-Bukhaari, Kitaab ar-Riqaaq, Baab Sifaat al-Jannah, Fath al-Baari, 11/416; Muslim, Kitaab al-Jannah, Baab inna fil-Jannah Shajarah, 2/2176, no. 2828, from Abu Sa’eed al-Khudri; see also al-Bukhaari, Kitaab Bid’ al-Khalq, Baab ma jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/319]

And in the narration of Muslim from Abu Hurayrah and Sahl ibn Sa’d it is said that “In Paradise there is a tree under whose shade a traveller could travel for one hundred years and not reach the edge of it” [Muslim, Kitaab al-Jannah, Baab in fil-Jannah Shajarah Yaseer al-Raakib fi dhiliha mi’ah ‘aam, hadith no 2826, 2827]

(b) Sidrat al-Muntaha

There is a tree in paradise which Allah has mentioned in a clear and unambiguous revelation. Allah (swt) told us that our Prophet Muhammad (saw) saw Jibreel in the form in which Allah created him at that tree. He also told us that it was veiled with something known only to Allah (swt) when the Prophet (saw) saw it:

“And indeed he [Muhammad] saw him [Jibreel] at a second descent [i.e. a second time] near Sidrat al-Muntaha [the Lote-tree of the utmost boundary beyond which none may pass] near it is the Paradise of Abode. When that covered the lote-tree which covered it! The sight of [Muhammad] turned not aside [right or left], nor did it transgress beyond [the] limit [ordained for it]” [53:13-18]

The Prophet (saw) told us about what he saw of this tree:
“Then I was taken up until I reached Sidrat al-Muntaha and I saw its Nabq [fruits] which looked like the clay jugs of Hajar, its leaves were like the ears of elephants, and one of these leaves could cover the whole of this ummah. It was veiled in colours indescribable. Then I entered Paradise, and its lights were pearls and its soil was musk”. [Saheeh al-Jaami’ as-Sagheer, 4/82, no. 4075, al-Bukhaari and Muslim; see also al-Bukhaari, Ahmad, at-Tirmidhi and Muslim, Saheeh al-Jaami’, 3/18, no. 2861]

(c) Tooba.

This is a huge tree which produces the fabric for the clothing of the people of Paradise. Ahmad Ibn Jareer and Ibn Hibbaan report from Abu Sa’eed al-Khudri that the Messenger of Allah (saw) said, “Tooba is a tree in Paradise, as big as a hundred year’s journey; the clothes of the people of Paradise comes from its calyces [the outer parts of its flowers]” [Silsilat al-Hadith as-Saheehah, 4/639, no. 1985, the isnaad is hasan]

Narrated by Ahmad from ‘Abdullaah ibn ‘Amr, who said, “A man came to the Prophet (saw) and asked, “O Messenger of Allah, tell us about the clothes of the people of Paradise; are they created or are they woven?” Some of the people laughed. The Messenger of Allah (saw) said, “Why are you laughing? Because someone who does not know has asked someone who does know?” Then he turned and asked, “Where is the one who asked the question?” The man said, “Here I am, O Messenger of Allah”. He said, “No, they are produced by the fruits of Paradise” three times” [Silsilat al-Hadith as-Saheehah, 4/640]

(iii) The best aromatic plants in Paradise

Allah told us that in Paradise there are aromatic plants:

“[there is for him] rest and provision [Rayhaan – literally – sweet smelling plants, here used as symbolical of complete satisfaction and delight]” [56:89]

In Mu’jam at-Tabaraanee al-Kabeer, a report from ‘Abdullaah ibn ‘Amr whose isnaad is saheeh according to the conditions of al-Bukhaari and Muslim states
that the Prophet (saw) said, “The best of the aromatic plants of Paradise is henna.” [SilSilah as-Saheehah, 3/407, no. 1420]

(iv) The trunks of the trees of Paradise are of Gold

One of the wondrous things that the Messenger of Allah (saw) told us is that the trunks of the trees are gold:

“There is no tree in Paradise that does not have a trunk made of gold” [Ibn Hibbaan, at-Tirmidhi, al-Bayhaqee, from Abu Hurayrah, Saheeh al-Jaami’ as-Sagheer 5/150 saheeh]

(v) How can the Believer increase his share of the trees of Paradise?

al-Khaleel ar-Rahmaan and the Father of the Prophets, Ibraaheem (as) asked our Prophet Muhammad (saw) on the night of the Israa’ to convey his greetings to this ummah and to tell them the way in which they could increase their share of the trees of Paradise. at-Tirmidhi reported with a hasan isnaad from Ibn Mas’oud that the Messenger of Allah (saw) said:

“I met Ibraaheem...and he said, “O Muhammad, tell your ummah that Paradise is a a land whose soil is good and its water is sweet. It is an empty plain, which will be planted with SubhaanAllah, al-Hamdulillaah, and Allahu Akbar” [Saheeh al-Jaami’ as-Sagheer, 5/34, no. 5028]

The Animals and Birds of Paradise

The kinds of birds and animals that exist in Paradise are known only to Allah. He ta’ala told us that among the delights enjoyed by the people of Paradise will be:

“..and the flesh of fowls any that they may desire” [56:21]

at-Tirmidhi reports from Anas that the Messenger of Allah (saw) was asked, “What is al-Kawthar?” He said, “That is a river that Allah has given me... and in it are birds with necks like the necks of camels”. ‘Umar said, These birds will be in
bliss”. The Messenger of Allah (saw) said, “Those who eat them will be more blissful””. [Mishkat al-Masabih, 2/91]

al-Haakim and Abu Na’eeem reported from Ibn Mas’oud that “a man brought a haltered she-camel and said, “O Messenger of Allah, this she-camel is for the sake of Allah”. He said, “You will have seven hundred haltered she-camels in Paradise” [Silsilat as-Saheehah, 2/228 no. 634; a similar report is narrated by Muslim, Mishkat al-Masabih, 2/350, 3799]

The People of Paradise: The Deeds for Which People Will Deserve to Enter Paradise

The people of Paradise are the believers and strict monotheists. All those who associate others with Allah or disbelieve in Him, or deny any of the principles of faith will not be allowed to enter Paradise. Their destination will be Hellfire.

The Qur’an often states that the people of Paradise are the believers who do righteous deeds, to quote one of many examples:

“But whoever comes to Him as a believer [in tawheed] and has done righteous good deeds, for such are the high ranks [in the Hereafter] – ‘Adn [Eden] Paradise [everlasting gardens [under which rivers flow, wherein they will abide forever: such is the reward of those who purify themselves”. [20:75-76]

* Believers may earn Paradise through their eemaan and Islaam:

“My worshippers! No fear shall be on you this Day, nor shall you grieve – [you] who believed in Our aayaat and were Muslims, enter Paradise you and your wives in happiness” [43:68-70]

* Or because they were sincere in their devotion to Allah:

“Save the chosen slaves of Allah [al-Mukhliseen]. For them there will be a known provision, fruits and they shall be honoured, in the gardens of delight.” [37:40-43]
* Or for the strength of their relationship with Allah, their longing for Him and worship of Him:

“Only those who believe in our aayaat who, when they are reminded of them fall down prostrate, and glorify the praises of their rabb, and they are not proud. Their sides forsake their beds, to invoke their Rabb in fear and hope, and they spend [charity in Allah’s Cause] our of what We have bestowed on them”. [32:15-16]

* Or for their patience and reliance upon Allah:

“..Excellent is the reward of the workers, those who are patient and put their trust [only] in their Rabb” [29:58-59]

* Or for their steadfastness in faith:

“Verily those who say “Our Rabb is Allah” and remain firm [on that path], on them shall be no fear, nor shall they grieve. Such shall be the Companions of the Garden dwelling therein: a recompense for their good deeds”. [46:13-14]

* Or for their humility:

“Verily those who believe and do righteous deeds and humble themselves [in repentance and obedience] before their Rabb – they will be dwellers of Paradise to dwell therein forever” [11:23]

* Or for their fear of Allah:

“But for him who fears standing before his Rabb there will be two Gardens” [55:46]

* Or for their hatred of the kuffaar and mushrikeen and their refusal to befriend them:

“You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His messenger, even though they
were their fathers, or their sons, or their brothers, or their kindred [people]. For such He has written Faith in their hearts, and strengthened them with Ruh [proof, light and guidance] from Himself. And We will admit them to Gardens under which rivers flow, to dwell therein [forever]. Allah is pleased with them and they with Him”. [58:22]

Some aayaat discuss in detail the righteous deeds for which a person may deserve Paradise; for example, Surah ar-Ra’d states:

“But it is only the men of understanding who pay heed, those who fulfill the Covenant of Allah and break not the mithaaq, those who join that which Allah has commanded to be joined, [i.e. good to relatives and not severing the ties of kinship], fear their Rabb and dread the terrible reckoning, and those who remain patient, seeking their Rabb’s Countenance, perform as-Salaat, and spend out of that which We have bestowed on them, secretly and openly, and defend evil with good, for such there is a good end ‘Adn [Eden] Paradise which they shall enter and [also] those who acted righteously from among their fathers and their wives, and their offspring. And angels shall enter unto them from every gate [saying] Salaamun ”alaykum for that you persevered in patience! Excellent indeed is the final home!” [13:19-24]

And at the beginning of Surah al-Mu’minoon, Allah explains that success is for the believers and then described the deeds that will qualify them for success:

“Successful indeed are the believers, those who offer their salaah with khushoo’, and those who turn away from al-laghw [dirty, false, evil, vain talk, falsehood and all that Allah has forbidden], and those who pay the zakah, and those who guard their chastity, except from their wives or those whom their right hands possess, for then, they are free from blame; but whoever seeks beyond that then those are the transgressors; those who are faithfully true to their amaanah [all duties that Allah has ordained: honesty, moral responsibility, and trusts] and to their covenants and those who strictly guard their prayers [at the fixed times]. These are indeed the inheritors who shall inherit al-Firdaws. They shall dwell therein forever” [23:11]
The Prophet (saw) also said, “The people of Paradise are three: a ruler who is fair and just; a man who is compassionate and gentle towards every relative and Muslim; and a man with a large family who is proud and does not beg” [Muslim, see Sharh an-Nawawi ‘ala Muslim, 17/198]

**The People of Paradise: The Way to Paradise is Very Hard**

Paradise is very high, and ascending lofty places takes a great deal of effort. The way to Paradise is filled with things that go against human wishes and inclinations. This needs strong determination and willpower. In a hadith narrated by al-Bukhaari and Muslim from Abu Hurayrah (ra) the Messenger of Allah (saw) said,

“Hell has been veiled with desires, and Paradise has been veiled with [surrounded by] hardships.”

an-Nasaa’ee, at-Tirmidhi, and Abu Dawud report from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, “When Allah created Paradise, He told Jibreel, “Go look at it”. So he went and looked at it, then he came back and said, “By Your Glory, no-one will hear of it but he will enter it”. So He surrounded it with hardships and said, “Go and look at it”. So he went and looked at it, then came back and said, “By Your Glory, I fear that no-one will enter it”. [Jaami al-Usool, 10/520, 8068]

an-Nawawi commented on the first hadith:

“This is an example of the beautiful, eloquent and concise speech which the Prophet (saw) was capable, in which he gives a beautiful analogy. It means that nothing will help you to reach Paradise except going through hardships, and nothing will lead you to Hell, but whims and desires. Both are veiled as described, and whoever tears down the veil will reach what was hidden behind it. The veil of Paradise is torn down by going through hardships and the veil of Hell is torn down by giving in to whims and desires. Hardship including striving consistently and patiently in worship, restraining one’s anger, forgiving, being patient, giving in charity, being kind to those who mistreat you, resisting physical desires, etc” [Sharh an-Nawawi ‘ala Muslim, 17/165]
The People of Paradise: The People of Paradise Will Inherit The Portion of Paradise That Would Have Gone to the People of Hell

Allah has given two positions to every descendent of Aadam: a position in Jannah and a position in Jahanam. Then whoever is destined to damnation of the kuffaar and mushrikeen will inherit the positions in Hell that had been allocated to the people of Paradise, and those of the people of Paradise for whom eternal bliss is decreed will inherit the portions of Paradise that had been allocated to the people of Hell. After describing the good deeds that would earn Paradise for the successful believers, Allah said, “These are indeed the inheritors, who shall inherit the Fridays”

Ibn Katheer said in his commentary on this aayah: “Ibn Abi Haatim said – and he quoted to the isnaad going back to Abu Hurayrah (ra) that the Messenger of Allah (saw) said:

“There is no one among you who does not have two positions, one in Paradise and one in Hell. The believer will have a house built for him in Paradise, and his house in Hell will be demolished”. A similar report was narrated from Sa’eed ibn Jubayr.

The believers will inherit the positions of the kuffaar, because those positions were created for those who worship Allah (swt) alone and do not associate anything in worship with Him, because they did what they were commanded to do as far as worship is concerned, whilst the kuffaar neglected the duty for which they had been created. So the believers gained the share that the kuffaar would have gained if they had obeyed Allah (swt) and they will gain even more than that. Muslim reported from Abu Burdah from Abu Musaa that the Prophet (saw) said: “Some people amongst the Muslims will come on the Day of Resurrection with sins as great as a mountain. Allah will forgive them, and will pass [the burden of sin] to the Jews and Christians”. According to another version of this hadith, the Prophet (saw) said, “When the Day of Judgement comes, Allah (swt) will allocate a Jew or Christian for every Muslim and will say, “This is your ransom from the Fire”. This hadith reflects the words of Allah (swt):
“Such is the Paradise which We shall give as an inheritance to those of Our slaves who have been al-Muttaqoon” [19:63] and

“These is the Paradise which you have been made to inherit because of your deeds which you used to do [in the life of this world]” [43:72] [Tafseer Ibn Katheer, 5/10]

The People of Paradise: The Weak and Destitute Will Form the Majority in Paradise

Most of those who will enter Paradise will be the weak and destitute, whom people tend to ignore and care little about, but in the sight of Allah (swt) they are important, because they fear Him and worship Him faithfully and with humility. al-Bukhaari and Muslim report from Hareethah ibn Wahb that the Messenger of Allah (saw) said:

“Shall I not tell you about the people of Paradise? They said, “Of course”. He said, “Every weak and oppressed person; if he were to implore Allah for anything, He would grant it to him.” [Jaami’ al-Usool, 10/535]

An-Nawawi said, commenting on this hadith: “It refers to those who others despise, scorn and oppress because of their weak position in this world. What is meant is that most of the people of Paradise will be of this type, but it does not meant that all of them will be”. [Sharh an-Nawawi alaa Muslim, 17/187]

al-Bukhaari, Ahmad and Muslim reported from Usaamah ibn Zayd that the Messenger of Allah (saw) said: “I stood at the gate of Paradise and saw that most of those who entered were the poor and destitute. The people of means were held back, whilst the people of Hell had been ordered into the Fire. I stood by the gate of Hell, and saw that most of those who entered it were women”. [Mishkaat al-Masaabih, 2/663 no 5233]

The People of Paradise: Will There Be More Men or Women in Paradise?

Men and women engaged in this dispute when the Sahaabah were still alive. Muslim reports from Ibn Sireen:
“Men and women disputed as to which of them would form the majority in Paradise. According to another report, either they were competing, or they were discussing, whether there would be more men or women in Paradise. They consulted Abu Hurayrah, who said that women would form the majority, on the basis of the words of the Prophet (saw):

“The first group to enter Paradise will be as beautiful as the full moon, and the group that follows them will be like the brightest shining stars in the sky: each man of them will have two wives, the marrow of whose leg-bones will be visible through the flesh because of their extreme beauty. There will be no one who is unmarried in Paradise” [Sahih Muslim, Kitaab al-Jannah, Baab awwal zumrah tadhkul al-Jannah, 4/2179, hadith no. 2834]

This hadith clearly indicates that there will be more women than men in Paradise. Some others though that there would be more men, because of the hadith, “I saw that they [women] formed the majority of the people of Hell”. The response to this is the fact that women will form the majority of the inhabitants of Hell does not necessarily mean that they will be a minority in Paradise, as Ibn Hajar al-‘Asqalaani said [Fath al-Baari 6/325]

The two hadiths may be reconciled by stating that women will be in the majority in both Paradise and Hell, just as there are more women than men in this world. We could say that the hadith narrated by Abu Hurayrah indicates that the total number of women in paradise, including women of this world and al-Hoor al-‘Eeyn will outnumber men. The question then is, who will be greater in number in Paradise: the men of this world or the women? al-Qurtubee reconciled between these two hadiths by suggesting that women will form the majority of the inhabitants of Hell before the Shafa‘ah [intercession], when the sinners from amongst the muwwahideen will be brought out of Hell. Thereafter women will form the majority of the people of Paradise. [at-Tadhkirah, al-Qurtubee, p. 475]

The small number of women in Paradise is indicated in a report narrated by Ahmad and Abu Ya’laa from ‘Amr ibn al-‘Aas who said, “Whilst we were with the Messenger of Allah (saw) on this mountain path, he said, “Look, can you see anything?” We said, “We see crows, and one of them stands out because its beak and feet are red”. The Messenger of Allah (saw) said, “No women will enter
Paradise except those who are as rare among them as this crow is among the others’” [Silsilat al-Hadith as-Saheehah, 4/466, no. 1851]

The People of Paradise: The Children of the Believers

The children of the Believers who die before reaching the age of puberty will be in Paradise, insha’Allah, by the Grace and Mercy of Allah. He (swt) says:

“And those who believe and whose offspring follow them in faith – to them shall We join their offspring, and We shall not decrease the reward of their deeds in anything. Every person is a pledge for that which he has earned” [52:21]

‘Ali ibn Abi Taalib understood this aayah – “Every person is a pledge for what he has earned” [74:38] – to indicate that the children of the believers would be in Paradise, because they did not earn anything for which they would be considered a pledge. [at-Tadkhirah, p. 511]

al-Bukhaari included a chapter in his Saheeh entitled “The virtue of one whose child dies and he bears it with patience for the sake of Allah”, in which he quoted the hadith of Anas who said that, “A Muslim whose three children die before reaching the age of puberty will be admitted to Paradise by Allah out of Mercy towards them.”

According to a hadith narrated by Abu Sa’eed the women asked the Prophet (Saw) “Set aside a day for us”. So he preached to them and said, “Any woman whose three children die will be shielded from the Fire by them.” A woman asked, “What about two?” He said, “And if two [die].” [Saheeh al-Bukhaari, Kitaab al-Janaa’iz, Baab fadl man mata lahu walad fa ahtasaba, Fath al-Baari, 3/118]

According to a hadith narrated by al-Baraa’ (saw), “When [the Prophet’s son] Ibraaheem, died, the Messenger of Allah (saw) said, “There is a wet nurse for him in Paradise”’. [Saheeh al-Bukhaari, Kitaab al-Janaa’iz, Baab ma qila fi awlaad al-Muslimeen, Fath al-Baari, 3/244]

The conclusion that may be drawn from this hadith is that the children of the believers will be in Paradise as Ibn Hajar says, “The one who is the reason for his
parents being shielded from the Fire should be protected himself, because he is the means and cause of mercy”. [Fath al-Baari, 3/244]

A number of reports clearly indicate this for example, “The Muslims and the children will be in Paradise” [narrated by ‘Ali, quoted by ‘Abdullaah ibn Ahmad in Ziyaadat al-Musnad]

“A Muslim couple whose three children die before reaching the age of puberty will be admitted by Allah to paradise, they and their children, by His Grace and Mercy” [Fath al-Baari, 2/245]

From Abu Hurayrah that the Messenger of Allah (saw) said: “Their little ones are the pageboys of Paradise. One of them will meet his father – or his parents – and take hold of his clothes – or his hand – just as I am taking hold of the hem of your garment, and he will not let go” Or he said, “And he will not let go until Allah admits him to Paradise.” [Silsilat al-Hadith as-Saheehah, 1/184, no. 342]

“The children of the believers will be in Paradise, being cared for by Ibraaheem and Sarah until they give them back to their parents on the Day of Resurrection”. [narrated by Abu Na’eem, ad-Daylami and Ibn ‘Asaakir from Abu Hurayrah – Silsilat al-Hadith as-Saheehah, 3/451 no. 1467; see also 2/156 no. 603 narrated by Ahmad, Ibn Hibbaan, al-Haakim]

an-Nawawi referred to the ijmaa” of reliable Muslim scholars that any Muslim child who dies will be in Paradise. [Fath al-Baari, 3/244]. al-Qurtubee stated that Hammaad ibn Zayd, Hammad ibn Salamah and Ishaaq ibn Rahawayh refrained from giving an opinion [at-Tadhkirah, p.511]. an-Nawawi said, “Some of them refrained from giving an opinion because of the hadith of ‘Aaishah which was reported by Muslim with the wording, “A boy of the Ansaar died, and I said, “It is good for him, because he did not do or know any evil”. The Prophet (saw) said, “You should not say that because Allah (swt) has created its own people for Paradise..” The response to that is that he was most likely rebuking her for hastening to say something so decisive with no proof, or else he said that before he knew that the children of the Muslims would be in Paradise.” [Fath al-Baari, 3/244].
I suggest that the best opinion is that this hadith indicates that it is not permitted to state definitely that any one particular person is one of the people of Paradise, even if we know that in general they will be in Paradise.

The second point is that we should not be hasty in such matters, so that people will not dare to do what happens so often nowadays, when the bereaved claim that their departed loved one is in Paradise, even though he was the worst of people. Ibn Taymiyyah said, “We should not say every single child of the believers that he is in Paradise, but we accept that this is the case in general.” [Majmu’ Fataawa Shaykh al-Islaam, 4/281]

The People of Paradise: The Children of the Mushrikeen

The Messenger of Allah (saw) was asked about the children of the Mushrikeen and he said, “Allah who created them knows best what they would have done”. [on the authority of Ibn ‘Abbaas, Saheeh al-Bukhaari, Kitaab al-Janaa’iz, Baab ma qilaa fi awlaad al-Mushrikeen, Fath al-Baari, 3/246]

Abu Hurayrah (ra) reported that the Prophet (saw) said, “Every child is born in a state of fitrah [the natural state of man] and his parents make him a Jew or a Christian, or a Magian, just as an animal produces a perfect baby animal: do you find it mutilated?” [Saheeh al-Bukhaari, Kitaab al-Janaa’iz, Baab ma qilaa fi awlaad al-Mushrikeen, Fath al-Baari, 3/246]

As Ibn Hajar said, “al-Bukhaari may Allah have mercy on him, indicated that he was refraining from giving an opinion on the children of the mushrikeen.

Later in his Saheeh, in the tafseer of Surat ar-Rum, he indicates that he favoured the suggestion that they are in Paradise. He also organised the hadith in this chapter in such a way that shows this was his favoured opinion. He starts with a hadith which indicates that we cannot say one way or the other, then quotes a hadith which indicates that they are in Paradise, and follows that with a hadith that clearly states that this is the case:

“As for the children around him, they are the children of mankind.” In another version, “As for the two children around him, every child is born in a state of
fitrah.” Some of the Muslims asked, “Even the children of the Mushrikeen?” He said, “Even the children of the mushrikeen”

Ibn Hajar said, “This is supported by the hadith of Anas reported by Abu Ya’la, in which the Prophet (saw) said, “I asked my Rabb for the laheen [those who play or those who are unaware] of the children of mankind, that they would not be punished, and that was granted to me.” [its isnaad is hasan] Laheen was explained as meaning children, because of the hadith of ibn ‘Abbaas nrarted by al-Bazzar. Ahmad reported from al-Khansaa bint Mu’aawiyah ibn Suraym from her paternal aunt who said, “I said, “O Messenger of Allah, who is in Paradise?” He said, “Prophets are in Paradise, martyrs are in Paradise and newborn babies are in Paradise”. Its isnaad is hasan. [Fath al-Baari, 3/246]

They also took as evidence the hadith, “The children of the mushrikeen are servants of the people of Paradise” [Ibn Mandah in al-Ma’rifah, Abu Na’eeem in al-Hilyah, Abu Ya’la in al-Musnad and al-Albaani deemed it saheeh by the sum of its isnaad, Silsilat al-Hadith as-Saheehah, 3/452, no. 1468]

The idea that they are in Paradise is the opinion of some scholars, such as favoured by Abul-Faraj Ibn al-Jawzee [Majmu’ Fataawa, 24/382, 4/303] an-Nawawi said of this opinion, “This is the correct position favoured by those who study the words of Allah,

“..And We never punish until We have sent a Messenger [to give warning]” [17:15]” [Fath al-Baari, 3/247]

al-Qurtubee also considered this the most likely t be corrected, reconciling the apparently conflicting reports by saying that the Prophet (saw) initially said they would be in Hell with their parents, then he refrained from passing any judgement and said “Allah knows best what they would have done”, then it was revealed to him that no one would be punished for the sins of another [17:15] so he stated that the would be in Paradise [at-Tadhkirah, p.515]. The trouble with this way of reconciliation, as Ibn Hajar said, is that this is not a matter that can be subjected to study and examination. It is a matter of al-Ghayb, which can only be known through revelation. And Allah knows best.
Some scholars such as Hammaad ibn Zayd, Hammaad ibn Salamah, Ibn al-Mubaraak and Ishaaq, say that they are subject to the will of Allah. It was also transmitted by al-Bayhaqee in al-I’tiqaad from ash-Shaaf’iee. Ibn ‘Abdul-Barr said “This might be the opinion of Maalik, although there is no written evidence for that” [Majmu’ Fatawah, 4/281-404, 24/372] and Abul-Hasan al-Ash’ari attributed this opinion to Ahlus-Sunnah wal-Jama’ah, [Majmu’ Fatawah, 24/372].

This is also the favoured view of Ibn Taymiyyah, who suggested that they will be tested of the day of Resurrection – “The correct view is what was said concerning them, Allah knows best what they would have done”. We cannot say of any particular individual that he will be in Paradise or Hell. A number of hadiths state that on the Day of Resurrection they will be tested in the arena of judgement: they will be given commands and prohibitions and those who obey will enter Paradise, whilst those who disobey will be sent to Hell.” He attributed this to Imaam Ahmad and Abul-Hasan al-Ash’ari who attributed it to Ahlus-Sunnah [Majmu’ Fataawa, 24/372, 4/303, 4/281].

Ibn Hajar also stated that they would be tested in the Hereafter by being shown the Fire: whoever enters it will find it cool and safe, but whoever refuses to enter it will be punished. Ahadeeth to this effect were reported by al-Bazzar from Anas and Abu Sa’eed and by at-Tabaraani from Mu’aadh ibn Jabal. It has been proven through saheeh asaanid that the insane and those who lived between the time of Jesus (as) and Muhammad (saw) will also be tested in the Hereafter. al-Bayhaqee stated in al-I’tiqaad that this is the correct opinion. [Fath al-Baari 3/246].

The soundness of this opinion is indicated by the clear unambiguous aayaat of the Qur’an which tells the story of the righteous slave whom Musa (as) travelled to meet at the junction of the two seas. Explaining the reason why he killed the boy he said,

“And as for the boy, his parents were believers, and we feared lest he should oppress them by rebellion and disbelief” [18:80].

Muslim reports from Ibn ‘Abbaas (ra) “The Messenger of Allah (saw) said, concerning the boy was killed by al-Khidr, “He was decreed from the beginning to
be a kaafir and if he had been left, he would have oppressed his parents with his rebellion and disbelief.” Commenting on this hadith, Ibn Taymiyyah said “It means that Allah decreed it in Umm al-Kitaab [the Register Book in Jannah] i.e. it was written that he would be a kaafir and if he had lived he would have been a kaafir indeed.”

al-Qurtubee said, in at-Tadhkirah [p.514]: “What makes this idea [that they will be tested in the Hereafter] weak is the fact that the Hereafter is not the place of testing; it is the place of recompense – reward of punishment. al-Hulaymee said “This hadith is not proven to be sound, and it contradicts the basic beliefs of the Muslims, because the Hereafter is not the place of testing. Everyone will inevitably know about Allah, and there is no test when a thing is inevitable.”

This is incorrect and was refuted by Shaykh al-Islaam Ibn Taymiyyah who said, “Responsibility only ceases when one enters the abode of recompense, which is either Paradise or Hell. In the arena of judgement they will be tested just as they are tested in al-Barzakh. The individual will be asked, “Who is your Rabb? What is your deen? Who is your Prophet?” Allah (swt) says, “[Remember] the Day when the Shin shall be laid bare and they shall be called to prostrate to Allah but they [hypocrites] will not be able to do so” [68:42]…” [Majmu’ Fataawa, 24/ 372]

Testing will only cease when a person enters Paradise or Hell. al-Qurtubee’s suggestion that everyone will inevitably know Allah on that Day is correct, but the testing will take the form of orders and prohibitions as is reported in a number of texts. Allah (swt) will test them by ordering them to enter the Fire: whoever obeys will be blessed, whilst whoever disobeyed will be doomed.

The People of Paradise: The Number of People from This Ummah in Paradise

Many people from this ummah will enter Paradise, but only Allah knows their exact number. al-Bukhaari reports from Sa’eed ibn Jubayr who said, “Ibn ‘Abbaas told me that the Prophet (saw) said, “I was shown the nations, and I saw a Prophet passing by with his ummah, another with a band of followers, another with ten followers, another with five, and another who was alone. I looked and saw a huge crowd of people, and I asked, “O Jibreel, are these my ummah?” He said, “No look at the horizon.” I looked and saw a vast multitude. He said,”These
are your ummah, and the seventy thousand in front will not be brought to account or be punished.” [al-Bukhaari, Kitaab ar-Riqaaq, Baab Yadhkul al-Jannah Sab’oonaa Alfaan, Fath al-Baari, 11/406]

The first crowd which the Prophet (Saw) thought was his ummah was in fact the Children of Israel as is stated in a number of saheeh reports, “I hoped that this would be my ummah, but I was told that this was Musa and his people.” [Fath al-Baari, 11/407].

Concerning the words “a vast multitude” Ibn Hajar said, “A report from Sa’eed ibn Mansoor says, “huge” [Adheem] and adds, “It was said to me, “look at the horizon” So I looked and I saw a huge multitude. Then I was told, “Look at the other horizon, it is just like the first one.”” According to a report given by Ibn Faadil, “[I saw] a multitude that filled the horizon and it was said to me “Look here and here, all across the horizon”. According to a version narrated by Ahmad, “I saw my ummah filling the plains and the mountains, and I was amazed at the numbers and their appearance. I was asked, “Are you pleased O Muhammed?” and I said, “Yes O Rabb.”” [Fath al-Baari, 11/408]

Some hadiths state that along with every thousand of the seventy thousand will be another seventy thousand plus three handfuls added by Allah.

Our Prophet (saw) hoped that this ummah would constitute half of the population of Paradise. In a hadith whose authenticity is agreed upon, Abu Sa’eed al-Khudri said that when the Messenger of Allah (saw) was speaking about who would be sent to hell, he said, “By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. Among the people you are no more than a black hair on the hide of a white bull..” [Mishkaat al-Masaabeeh, 3/8]

Some hadith state that this ummah will constitute two thirds of the population of Paradise. at-Tirmidhi reports with a hasan isnaad and ad-Daarimee and al-Bayhaqee also report, from Buraydah, that the Messenger of Allah (saw) said, “The people of Paradise are one hundred and twenty ranks, eight from this ummah and forth from the rest of the nations.” [Mishkaat al-Masaabeeh, 3/92, no. 5644]
Muslim reports from Anas (ra) that the Messenger of Allah (saw) said, “I will be the first intercessor in Paradise. No Prophet was believed in as I was believed in. Among the Prophets is one who was believed in by only one man.” [Mishkaat al-Masaabeh, 3/124, no. 5744].

The reason why so many people of this ummah believed is because of the great miracle of the Messenger of Allah (saw), which was a recited revelation which is addressed to hearts and minds. It is a miracle that is preserved and will remain until the Day of Judgement. al-Bukhaari and Muslim report from Abu Hurayrah (ra) that the Messenger of Allah (saw) said,

“There is no Prophet who was not given a sign [or miracle] in which people believed and followed him. That which I have been given is a Revelation from Allah and I hope that I will have the greatest number of followers on the Day of Resurrection.” [Mishkaat al-Masaabeh, 3/142, 5746]

The People of Paradise: The Leaders of the People of Paradise

(i) The Leaders of the Men

A number of the Sahaabah, including ‘Ali ibn Abi Taalib, Anas ibn Maalik, Abu Hudhayfah, Jaabir ibn ‘Abdullaah, and Abu Sa’eed al-Khudri reported that the Messenger (saw) said, “Abu Bakr and ‘Umar will be the leaders of men of Paradise from the earlier and later generations.” [Silsilat al-Hadith as-Saheehah, 12/487, no. 824]

(ii) The Leaders of the Youth

at-Tirmidhi, al-Haakim, at-Tabaraani, Ahmad and others reported that Abu Sa’eed al-Khudri said, that the Messenger of Allah (saw) said, “Hasan and Husayn are the leaders of the youth of Paradise”. This is proven by so many reports that reach the level of tawatur. [see also the narration from Hudhayfah and from ‘Abdullaah ibn ‘Umar in Ibn ‘Asaakir – Silsilat al-Hadith as-Saheehah, no. 797]

(iii) The Leaders of the Women
The true female leader is the one with whom her Rabb is pleased and whose deeds He accepts. The best women are those who attain the Paradise of delights. The women of Paradise are of different levels, and the Messenger (saw) told us about their leaders:

“The Messenger of Allah (saw) drew four lines and said, “Do you know what these are?” They said, “Allah and His Messenger know best.” He said, “The best women of Paradise are Khadeejah bint Khuwaylid, Faatimah bint Muhammad, Maryam bint ‘Imraan and Aasiyah bin Muzahim, the wife of Fir’awn” [Silsilat al-Hadith as-Saheehah, 4/13, no. 1508, from Ahmad at-Tahhaawi, al-Haakim from Ibn ‘Abbaas, saheeh]

Maryam and Khadeejah are the best of the four – “The best of its women is Maryam and the best of its women is Khadeejah” [from ‘Ali in al-Bukhaari, Kitaab Manaaqib al-Ansaar, Fath al-Baari, 7/133] – and Maryam is the “First Lady” – “The leaders of the women of Paradise, AFTER Maryam bint ‘Imraan will be..” [Silsilat al-Hadith as-Saheehah, 3/410, no. 1424, from Jaabir in at-Tabaraani, saheeh]. The reason why Maryam is considered the best of all women is clearly stated in the Qur’an:

“Behold! the angels said, “O Maryam! Allah has chosen you and purified you, chosen you above the women of all nations.” [3:42]

How could she not be the best of women when Allah has clearly stated that,

“..her Rabb accepted her with a goodly acceptance. He made her to grow in a good manner”. [3:37]

These four women are beautiful examples of perfect, righteous women. Maryam, the daughter of ‘Imraan, is praised by Allah in the Qur’an:

“And Maryam, daughter of Imraan, who guarded her chastity; and We breather into [the sleeve of her shirt/garment] through Our Ruh [i.e. Jibreel] and she testified to the truth of the Words of her Rabb, and [also believed in] His Scriptures and she was one of the Qaaniteen [obedient to Allah]” [66:12]
Khadeejah as-Siddeeqah believed in the Messenger (saw) without hesitation; she consoled him and supported him in every way. Her Rabb gave her the good news, during her lifetime, of a place in Paradise in which there would be no noise or exhaustion [al-Bukhaari, Kitaab al-Manaaqib, Fath al-Baari, 7/133]

Aasiyah the wife of Fir’awn, despised the power and luxuries of this world and rejected Pharaoh and his false claims of divinity, so her husband tortured her until her soul departed to her Creator:

“And Allah sets forth an example for those who believe, the wife of Pharaoh, when she said, “My Rabb! Build for me a home with You in Paradise, and save me from Pharaoh and his works, and save me from the Dhaalimoon [those that do wrong]” [66:11].

Faatimah az-Zahraa, the daughter of the Prophet (saw) was patient and forbearing, and feared Allah. She was a branch from the pure tree, brought up by the educator of humanity.

The People of Paradise: The Ten Who Were Given Glad Tidings of Paradise

The Messenger (saw) clearly stated that ten of his Companions would be in Paradise:

“Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmaan will be in Paradise, ‘Ali will be in Paradise, Talhah will be in Paradise, az-Zubayr will be in Paradise, ‘Abdur-Rahmaan ibn ‘Awf will be in Paradise, Sa’d ibn Abi Waqqaas will be in Paradise, Sa’eed ibn Zayd will be in Paradise and Abu ‘Ubaydah ibn al-Jarraah will be in Paradise.” [sahih, Ahmad from Sa’eed ibn Zayd, at-Tirmidhi from ‘Abdur-Rahmaan ibn ‘Awf, Saheeh al-Jaami’ as-Sagheer, 1/70, no. 50]

“Ten will be in Paradise: the Prophet will be in Paradise. Abu Bakr will be in Paradise, ‘Umar will be in Paradise, ‘Uthmaan will be in Paradise, ‘Ali will be in Paradise, Talhah will be in Paradise, az-Zubayr ibn al-Awwaam will be in Paradise, ‘Sa’d ibn Maalik will be in Paradise, Abdur-Rahmaan ibn ‘Awf will be in Paradise, and Sa’eed ibn Zayd will be in Paradise.” [sahih, Ahmad, Abu Dawood,
Ibn Maajah, ad-Diyaa, from Sa’eed ibn Zayd Saheeh al-Jaami as-Sagheer, 4/34, no. 3905

The Books of the Sunnah tell us that one day the Prophet (saw) was sitting at the well of ‘Arees, with Abu Musa al-Ash’ari acting as his gatekeeper. Abu Bakr as-Siddeeq came and asked permission to see him, and the Messenger of Allah (saw) said, “Let him in, and give him the glad tidings of Paradise”. Then ‘Umar came and he said, “Let him in and give him the glad tidings of Paradise”. Then ‘Uthmaan came and he said, “Let him in, and give him the glad tidings of Paradise because of an affliction that will befall him” [al-Bukhaari, Muslim and at-Tirmidhi. Jaami’ al-Usool, 8/562, no. 6372]

Ibn ‘Asaakir reported with a saheeh isnaad from Ibn Mas’oud that the Prophet (saw) said, “My successor will be in Paradise, his successor will be in Paradise, and the third and fourth will be in Paradise.” [namely, the Khulafaa Rashida] [Saheeh al-Jaami as-Sagheer, 4/149, no. 4311]

at-Tirmidhi and al-Haakim reported with a saheeh isnaad from ‘Aa’ishah that the Prophet (saw) said to Abu Bakr, “You are free from the Fire.” [Saheeh al-Jaami’ as-Sagheer, 2/24, no. 1494]

The People of Paradise: Others Who It Was Reported Will Be In Paradise

* Ja’far ibn Abi Taalib and Hamzah ibn ‘Abdul-Muttaalib

Abu Hurayrah reported that the Messenger of Allah (saw) said “I saw Ja’far ibn Abi Taalib flying like an angel with his two wings in Paradise” [at-Tirmidhi, Abu Ya’laa, al-Haakim and others, saheeh]

Ibn ‘Abbaas narrated that the Prophet (saw) said “I entered Paradise yesterday and looked at it, and saw Ja’far flying with the angels, and I saw Hamzah reclining on a couch” [at-Tabaraani, Ibn ‘Adiyy, al-Haakim, Saheeh al-Jaami’, 3/140, no. 3358]

In a saheeh hadith the Prophet (saw) said, “The leader of the martyrs is Hamzah ibn ‘Abdul-Muttaalib” [Saheeh al-Jaami’, 3/219, no. 3569]
* 'Abdullaah ibn Salaam

From Mu'aadh that the Messenger of Allah (saw) said, “'Abdullaah ibn Salaam is the tenth of the first ten to enter Paradise” [Saheeh al-Jaami’ as-Sagheer, 4/25, no. 3870, Ahmad, at-Tabaraani, al-Haakim]

* Zayd ibn Harithah

ar-Rawayane and ad-Diyaa reported from Buraydah that the Prophet (saw) said, “I entered Paradise and I was welcomed by a young girl. I asked, “Who do you belong to?” She said, “To Zayd ibn Harithah” [Saheeh al-Jaami as-Sagheer, 3/141, no. 3361]

* Zayd ibn ‘Amr ibn Nufayl

From ‘Aa’ishah (ra) that the Messenger of Allah (saw) said, “I entered Paradise and I saw that Zayd ibn ‘Amr ibn Nufayl had two levels.” [Saheeh al-Jaami as-Sagheer, 3/141, no. 3362. Ibn ‘Asaakir]

This Zayd used to preach tawheed at the time of Jaahileeyah; he was a Haneef, a follower of the way of Ibraaheem.

* Harithah ibn al-Nu’maan

at-Tirmidhi and al-Haakim narrated from ‘Aa’ishah that the Messenger of Allah (saw) said, “I entered Paradise and I heard someone reciting. I asked, “Who is that?” They said, “Harithah ibn al-Nu’maan; this is the righteous man” [Saheeh al-Jaami as-Sagheer, 3/142, no. 3366]

* Bilaal ibn Abi Rabah

at-Tabaraani and Ibn ‘Adiyaa report with a saheeh isnaad from Abu Umamah that the Prophet (saw) said, “I entered Paradise, and heard footsteps ahead of me. I asked, “What is this sound?” I was told, “This is Bilaal, walking in front of you”” [Saheeh al-Jaami’ as-Sagheer, 3/142, no. 3364]
Ahmad reported with a saheeh isnaad from Ibn ‘Abbaas that the Prophet (saw) said, “I entered Paradise on the night of Israa’ and I heard an indistinct sound from the side. I asked “What is this, O Jibreel?” He said, “Bilaal, the muadhin” [Saheeh al-jaami’ as-Sagheer, 3/142, no. 3367]

* Abud-Dahdah

Muslim, Abu Dawood, at-Tirmidhi and Ahmad reported from Jaabir ibn Samurah that the Messenger (saw) said, “How many bunches of dates are hanging for Abud-Dahdah is Paradise!”

This is the one who gave his garden called Bayrhaa, the best garden in Madinah, in charity when he heard that Allah (swt) had revealed,

“Who is he that will lend to Allah a goodly loan so that He may multiply it to him many times?” [2:245]

* Waraqah ibn Nawfal

al-Haakim reported with a saheeh isnaad from ‘Aa’ishah that the Messenger (saw) said, “Do not slander Waraqah ibn Nawfal for I have seen that he will have one or two gardens in Paradise” [Saheeh al-Jaami as-Sagheer, 6/1534, no. 7197]

Waraqah believed in the Prophet (saw) when Khadeejah brought him to him at the beginning of his Call; he had asked Allah to let him live until he saw His Messenger so that he could support him.

Paradise is Not the Equivalent of Deeds

Paradise is something of immense value; a person cannot earn it by virtue of his deeds alone – Muslim reported from Abu Hurayrah (ra) that the Prophet (saw) said,

“No one of you will enter Paradise by his deeds alone.” They asked, “Not even you, O Messenger of Allah?” He said, “Not even me, unless Allah covers me with His Grace and Mercy” [Saheeh Muslim, 4/2170, no. 2816]
The fact that some texts indicate that Paradise is the equivalent reward for deeds could be problematic, for example:

“No person knows what is kept hidden for them of joy as reward for they used to do.” [32:17].

However there is no conflict between these ayaat and the meaning of the hadith. The ayaat indicate that good deeds will be a reason, not the price, for admission to Paradise. The hadith say that good deeds are not the price.

Two groups were misled in this matter: The Jabaariyyah, who took the hadith to mean that the reward is not connected to deeds, because man has nothing to do with deeds [i.e. everything is foreordained]; and the Qaadariyyah who took the hadith to mean that Paradise was the equivalent of good deeds, and man has the right to enter by virtue of his good deeds.

The commentator on at-Tahhaawiyyah said, “As for the idea that recompense results directly from one’s deeds, the Jabaariyyah and the Qaadariyyah are misled, and Allah has guided Ahl as-Sunnah. The ba’ of negation [nafyi] is not like the ba’ used for affirmation. The negation in the hadith “No one will enter Paradise by virtue of his deeds” [bi’ amaalihi] is the ba’ of substitution or exchange, as if good deeds were not the price of a man’s admission to Paradise. This is like the [false] Mu’tazili claim that good deeds will give a person the right to enter Paradise, whereas the truth is that admission to Paradise is by the Grace and Mercy of Allah. The bi’ in the aayah “a reward for what they used to do [jazaa’an bi maa kanoo ya’maloon]” [32:17] is known in Arabic grammar as the bi’ of causation, i.e. because of their deeds. But Allah is the Creator of Cause and Effect, so everything is referred back to His Grace and Mercy” [Sharh at-Tahhaawiyyah, 495]

Description of the People of Paradise and the Delights They Enjoy Therein

The people of Paradise will enter in the most perfect and beautiful form, in the image of their father, Aadam (as), for there is no human form more perfect and beautiful than that of Aadam, whom Allah (swt) created very tall. He was as tall
as a great palm tree, sixty cubits tall. Muslim reports from Abu Hurayrah (ra) that
the Messenger of Allah (saw) said,

“Allah, Subhaanahu wa ta’aala, created Aadam in his own image, sixty cubits
tall... everyone who enters Paradise will be in the image of Aadam, sixty cubits
tall. People kept getting shorter and shorter after the time of Aadam.” [Saheeh
Muslim, Kitaab al-Jannah, Baab Yadkhul al-Jannah Aqwam Af’idatuhum mithl
af’idatah at-Tayr 4:2183, no. 2841]

Their external appearance will be in harmony, and their hearts will be as one.
Their hearts and souls will be clean and pure. Muslim reports from Abu Hurayrah
(ra) a hadith in which the Prophet describes people entering Paradise including a
group whose light will be like the full moon. He (saw) said, “Their form will be
that of a single person, after the image of their father Aadam, sixty cubits tall.”
[Saheeh Muslim, Kitaab al-Jannah, Baab Awwal zumrah yadkhuluna al-Jannah,
4/2179, no. 2834]

Another aspect of their beauty is that they will have no body hair, and will look as
if their eyes are anointed with kohl. Each of them will enter Paradise aged thirty-
three, the age of strength, vitality and youth. Ahmad and at-Tirmidhi report from
Mu’aadh ibn Jabal that the Messenger of Allah (saw) said, “The people of
Paradise will enter Paradise hairless, looking as if their eyes are ringed with kohl,
aged thirty three.” [Saheeh al-Jaami’ 6/337, no. 7928]

As reported in the hadith narrated by al-Bukhaari and Muslim, from Abu
Hurayrah (ra), the people of Paradise “will not spit, blow their noses or excrete”.

The people of Paradise will not sleep. Jaabir ibn ‘Abdullaah and ‘Abdullaah ibn
Abi Awfaa reported that the Messenger of Allah (saw) said, “Sleep is the brother
of death; the people of Paradise will not sleep” [Silsilat al-Hadith as-Saheehah,
Isbahaan, by Abul-Sheikh]

The Delights of the People of Paradise: The Superiority of Paradise Over the
Pleasures of This World
The pleasures of this world are tangible and present, whilst the delights of Paradise are as-yet unseen promises. People are readily influenced by what they can see and know instantly; it is hard enough for them to forgo something that is in front of them for the sake of something else that is in the future, so how much harder it is if the promise will not be attained until after death! So Allah (swt) drew a comparison between the pleasures of this world and the joys of Paradise, and explained that the delights of Paradise are far superior to this world’s pleasures. The Qur’an speaks at length denouncing this world of instant, fleeting pleasures and stating that the rewards with Allah as far better, to encourage man to strive hard for success in the next world:

“And strain not your eyes in longing for the things We have given them for enjoyment to various groups of them [mushrikeen and kuffaar] the splendour of this life that We may test them thereby. But the provision [good reward in the Hereafter] of your Rabb is better and more lasting” [20:131]

And “Beautified for men is the love of things they covet: women, children, much of gold and silver [wealth], branded beautiful horses, cattle and well-tilled land. This is the pleasure of the present world’s life but Allah has the excellent return with Him. Say: “Shall I inform you of things far better than those? For al-Muttaqoon there are Gardens with their Rabb, under which rivers flow. Therein [is their] eternal [home] and Azwaajun mutahharatun [purified mates or wives], and Allah will be pleased with them. And Allah is All-Seer of [His] Slaves” [3:14-15]

There are many reasons why the delights of Paradise are superior to the pleasures of this dunyaa; Amongst them:

(i) The Pleasures of this Dunyaa are Fleeting:

“Say: Short is the enjoyment of this world. The Hereafter is [far] better for him who fears Allah.” [4:77]

The Prophet (saw) illustrated the inferiority of this dunyaa by comparing it to what Allah has prepared in Paradise, “By Allah, this world in comparison with the Hereafter is nothing more than as if one of you put his finger” – and he gestured
with his forefinger—“in the sea; let him see how much water he would retrieve” [Saheeh Muslim, 4/2193, no. 2858]. A finger dipped in the ocean would not even pick up one drop; this is how little this world is worth when compared with the Aakhirah.

Because these pleasures are so insignificant, Allah (swt) has rebuked those who prefer the pleasures of this world to the joys of the Aakhirah:

“O you who believe! What is the matter with you, that when you are asked to go forth in the Cause of Allah [Jihaad] you cling heavily to this earth? Do you prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter” [9:38]

We have already quoted numerous texts that indicate the inexhaustible abundance of the blessings and joys of the Aakhirah.

(ii) The Hereafter is also better from the perspective of quality.

The clothing, food, drink, jewellery and palaces of the people of Paradise will be far superior to their counterparts in this world. There is in fact no room for comparison, as even the smallest space in Paradise is better than this world and all that is in it. al-Bukhaari and Muslim report from Abu Hurayrah (ra) that the Messenger of Allah (saw) said, “The space of a whip in Paradise is better than this world and everything in it” [Mishkaat al-Masaabeeh, 3/85, no. 5613]

Also narrated by al-Bukhaari and Muslim from Abu Hurayrah that the Prophet (saw) said, “The space of the bow of any one of you in Paradise is better than all that the sun rises upon” [Mishkaat al-Masaabeeh, 3/85, no. 5615]

The comparison between the women of Paradise and the women of this earth serves to demonstrate the superiority of that which is in Paradise. al-Bukhaari reports from Anas that the Messenger of Allah (saw) said,

“If a woman from the people of Paradise were to look at this earth, she would light up everything between it and fill it with her fragrance; the veil on her head is
better than this world and all that is in it” [Mishkaat al-Masaabeeh, 3/85, no. 5614]

(iii) Paradise is free from all the impurities and disappointments of this world.

Eating and drinking in this life results in the need for excretion and its associated unpleasant odours. If a person drinks wine in this world, he loses his mind. Women in this world menstruate and give birth, which are sources of pain and hurt. Paradise is free from all of these discomforts: its people will not urinate, defecate, spit or suffer from catarrh. The wine of Paradise, as described by its Creator, is:

“Crystal-white, delicious to those who drink [thereof], free from intoxication, nor will they suffer intoxication therefrom” [37:46-47]

The water of Paradise does not become brackish, and its milk never changes in flavour:

“..rivers of water incorruptible; rivers of milk of which the taste never changes..” [47:15]

The women of Paradise are pure and free from menstruation, nifaas [postnatal bleeding] and all the other impurities suffered by women in this world, as Allah (swt) says:

“...and they shall have therein Azwaajun Muttaharatun [Purified mates having no menses, urine, stools, etc]” [2:25]

The hearts of the people of Paradise will be pure, their speech will be good, their deeds righteous. There will be no hurtful, upsetting, offensive or provocative talk there, for Paradise is free of all worthless words and deeds:

“...free from any laghw [dirty, false, evil, vague talk], and free from sin” [52:23]

The only speech that is heard there is good, sincere and pure, free from all the shameful shortcomings of earthly speech:
“No Laghw [dirty, false, evil talk] will they hear therein, nor lying” [78:35]

“They shall not hear therein any Laghw, but only salaam [salutations of peace]” [19:62]

“Where they shall hear neither harmful speech nor falsehood” [88:11]

Paradise is the abode of purity and peace, “No laghw will they hear therein, nor any sinful speech [like backbiting, etc], But only the saying of Salaam! Salaam! [greetings with peace]” [56:25]

For this reason, when the people of Paradise have been saved from the Fire, they will be detained of a bridge between Paradise and Hell, where they will be purified by settling any wrongs that may be outstanding, so that they may enter Paradise, pure of heart and soul, free from any resentment, envy or other negative emotions of this world. al-Bukhaari and Muslim report that when the people of Paradise enter Paradise, “There will be no hatred of resentment among them, their hearts will be as one, and they will glorify Allah, morning and evening” [al-Bukhaari from Abu Hurayrah, in Kitaab bid’ al-Khalq, Baab maa jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/318]

Allah indeed spoke the truth when He (swt) said,

“And We shall remove from their breasts any lurking sense of injury: [they will be] brothers [joyfully] facing each other on thrones [of dignity]” [15:47]

A “sense of injury” is hatred. It was reported from Ibn ‘Abbaas and ‘Ali ibn Abi Taalib that when the people of paradise enter Paradise they will drink from one spring, and Allah (swt) will remove all sense of injury or hatred from their hearts, then they will drink from another spring, and their faces will become pure and bright [al-Qurtubee, at-Tadhkirah, p. 499]. This is probably what is meant by the aayah, “And their Rabb will give them a pure drink” [76:21]

(iv) The Pleasures of This World are Transient Whilst the Joys of the Hereafter are Lasting and Eternal
This is why Allah (swt) calls the pleasures of this world “temporary conveniences” because they are enjoyed for a short while, then come to an end, but the joys of al-Aakhirah have no end:

“What is with you, must vanish, and what is with Allah will endure..” [16:96]

“[It will be said to them]: This is Our Provision, which will never finish” [38:54]

“...its provision is eternal and so is its shade..” [13:35]

Allah (swt) gave an example of how quickly this world will pass away:

“And put forward for them the example of the life of this world, it is like the water [rain] which We send down from the sky, and the vegetation of the earth mingles with it, and becomes fresh and green. But [later] it becomes dry and broken pieces, which the winds scatter. And Allah is Able to do everything. Wealth and children are the adornment of the life of this world. But the good righteous deeds that last are better with your Rabb for rewards and better in respect of hope” [18:45-46]

Allah (swt) likened this life to the rain that falls from the sky and causes plants to grow and flower and bear fruit. This lasts for only a short time, before they shrivel and are blown away by the wind. Such are the luxuries of this life, such as youth, wealth, sons, lands and fields. All of this passes away; youth fades, health and vitality are replaced by sickness and old age, wealth and children may disappear, a man may be taken from his family and wealth, but the Hereafter will never vanish or go away:

“...And excellent indeed will be the home of the Muttaqoon, ‘Adn Paradise which they will enter, under which rivers flow..” [16:30-31]

(v) Seeking to Enjoy the Pleasures of this World and Neglecting the Hereafter Will be Followed By Regret and Sorrow When One Enters the Fire of Hell

“Everyone shall taste death. And only on the Day of Resurrection will you be paid your wages in full. And whoever is removed away from the Fire and admitted to
Paradise, he indeed is successful. The life of this world is only the enjoyment of deception [a deceiving thing]” [3:185]

The Delights of the People of Paradise: The Food and Drink of the People of Paradise

We have already discussed the trees and fruits of Paradise, including the ripe fruits, which hang within easy reach, so that the people of Paradise may pick whichever fruits they desire. The people will also have whatever food and drink they desire:

“All fruit [any] that they may choose, And the flesh of fowls that they desire” [56:20-21]

“...there will be there all that the souls could desire, all that the eyes could delight in.” [43:71]

Allah (swt) will permit them to take whatever they want of the good food and drink of Paradise:

“Eat and drink at ease for that which you have sent on before you in days past!” [69:24]

We have also mentioned above that in Paradise there will be a sea of water, a sea of wine, a sea of milk and a sea of honey, and the rivers of Paradise will flow out of these seas. There will be also many springs in Paradise, and its people will drink from these seas, rivers and springs.

(i) The Wine of the People of Paradise

One of the drinks that Allah will bestow on the people of Paradise will be wine. The wine of Paradise is free of all the troubles and problems that characterise the wine of this world, which makes people lose their minds, and causes headaches, stomach aches and other physical disorders, or which may have something wrong in the way it is made, or its colour, etc. But the wine of Paradise is free from all such faults; it is pure and beautiful:
“Round them will be passed a cup of pure wine; white, delicious to the drinkers. Neither will they have ghoul [any kind of hurt, abdominal pain, headache, etc] from that, nor will they suffer intoxication therefrom” [37:45-47]

Allah described the beauty of its white colour, then explained that its drinker enjoy it very much, without it affecting their minds:

“..rivers of wine delicious to those who drink..” [47:15]

And they will never be adversely affected by drinking it:

“..nor will they suffer intoxication therefrom” [37:47]

Elsewhere in the Qur’an, Allah describes the wine of Paradise,

“They will be served by immortal boys, With cups and jugs, and a glass from the flowing wine, Wherefrom they will get neither any aching of the head, nor any intoxication” [56:17-19]

Commenting on this passage, Ibn Katheer said, “it does not cause their heads to ache or their minds to be fogged; it is pure, although it still contains the ingredients that make it a delight to the drinker. ad-Dahhaak narrated that Ibn ‘Abbaas said, “Wine produces four things: drunkenness, headache, vomit and urine. Allah (saw) has mentioned the wine of Paradise, and He has purified it of all these things.” [Tafseer Ibn Katheer, 6/514]

In another part of the Qur’an, Allah (swt) says:

“They will be given to drink pure sealed wine, the last thereof will be the smell of musk..” [83:25-26]

This wine is sealed or covered, and at the end of it, the drinker will find the scent of musk.

(ii) The first food of the people of Paradise
The first food which Allah (swt) will present to the people of Paradise will be the caudate [extra] lobe of fish-liver. al-Bukhaari and Muslim report from Abu Sa’eed al-Khudri (ra) that the Messenger of Allah (saw) said,

“On the Day of Resurrection, the earth will be like one loaf of bread, which Allah will turn around in His hands, just as any of you prepares bread whilst he is travelling, to offer it as food to the people of Paradise.” A Jewish man came and said, “May the Most Merciful bless you, O Abul-Qaasim. Shall I not tell you what food [nuzul] will be offered to the people of Paradise on the Day of Resurrection?” The Prophet (saw) said, “Of course.” The Jew said that the earth would be a single loaf of bread, just as the Prophet (saw) has said. The Prophet (saw) looked at us and smiled so broadly that his back teeth were visible, then he said, “Shall I not tell you of their food? Balam and noon [a large fish]”. They asked, “What is that?” He said, “A bull and noon seventy thousand people will eat from the caudate [extra] lobes of their livers” [Mishkaat al-Masaabeeh, 3/56]

an-Nawawi’s comments on this hadith may be summarised as follows: “Nuzul is the food prepared for a guest upon his arrival. Turning the bread around in one’s hands means kneading it and tossing it from hand to hand, until it is flat and round like a disk. The meaning of the hadith is that Allah (swt) will make the earth like a huge loaf of bread to feed the people of Paradise. Noon is a whale or large fish; balam is a Hebrew word that means “bull”; the caudate [extra] lobe of a fish liver is the best part of it.” [Sharh an-Nawawi ‘alaa Muslim, 17/136]

al-Bukhaari reports that ‘Abdullaah ibn Salaam asked the Prophet (saw) a number of questions when he first came to Madinah, one of which was, “What is the first thing that the people of Paradise will eat?” He said, “The caudate [extra] lobe of fish liver” [Ibn Katheer, an-Nihaayah, 2/270]

Muslim reports from Thawban that a Jew asked that the Prophet (saw), “What will they be presented with when they enter Paradise?” He said, “The caudate [extra] lobe of fish liver.” The Jew asked, “What will they eat after that?” The Prophet (saw) said, “The bull, which is grazing now in Paradise, will be slaughtered for them.” The Jew asked, “What will they drink after that?” He said, “From a spring called Salsabeel.” The Jew said, “You have spoken the truth.” [Ibn Katheer, an-Nihaayah, 2/270]
(iii) The food and drink of the people of Paradise does not produce any impure excrement.

It might cross one’s mind that the food and drink of Paradise might produce the same as the food and drink of this world, namely excrement, urine, mucus, saliva, and so on. But this is not the case. Paradise is a place that is free from all impurities, and its people are free of all the blemishes of people of this world. A hadith reported by al-Bukhaari and Muslim from Abu Hurayrah clearly rejects such a nation: the Prophet (saw) said, “The first group to enter Paradise will be as beautiful as the full moon; they will not spit or blow their noses.” [al-Bukhaari, Kitaab Bad’ al-Khalq, Baab Maa jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/317, also Muslim in Kitaab al-Jannah, Baab Awwal Zumrah Tadhkul al-Jannah, 4/2178, no. 2834]

This does not only apply to the first group to enter Paradise, all those who enter will be similarly pure. Muslim reports from Abu Hurayrah that the Messenger of Allah (saw) said, “The first group of my ummah to enter Paradise will be as beautiful as the full moon and those that come after them will be like the brightest shining star, and those that follow them will be ranked according to their status. They will not defecate, urinate or blow their noses or spit.” [Muslim in Kitaab al-Jannah, Baab awwal zumrah tadkhul al-Jannah, 4/2188, no. 2834]

It might be asked where will the waste produces go? This question was posed to the Prophet (saw) by his Sahabah and he replied, “[It will come out as] burps which are like musk.” [Muslim in 4/2180, no. 2835]. Other parts the excretions will be turned into sweat like musk that will come out of their bodies.

(iv) Why Will the People of Paradise Eat and Drink and Comb their Hair?

If the people of Paradise are to abide there forever, and it is free form all discomfort, pain and sickness, if there is no hunger or thirst there, and no impurities or dirt, then why will the people of Paradise eat and drink, and wear perfume and comb their hair?

al-Qurtubee answered this question in at-Tadhkirah [p. 475, see also al-Fath, 6/325]: “The luxuries and clothing of the people of Paradise will not be for the
purpose of warding off potential pains; they will not eat because of hunger or
drink because of thirst, or wear perfume because of some offensive odour,
because Paradise is a never-ending succession of delight and joy. Do you not
remember the words of Allah (swt) to Aadam?

“Verily you have [a promise from Us] that you will never be hungry therein nor
naked. And you [will] suffer not from thirst therein nor from the sun’s heat.”
[20:118-119]

The wisdom behind it [food and drink, etc] is so that Allah will introduce
Paradise to them in ways similar to the good things that they enjoyed on earth,
but He will increase it in ways known only to Him.”

The Delights of the People of Paradise: The Vessels and Cups of the People of
Paradise

The vessels from which the people of Paradise will eat and drink will be of gold
and silver. Allah (swt) says:

“Trays of gold and cups will be passed round them..” [43:71] i.e. cups of gold.

And Allah (swt) says, “And amongst them, will be passed round vessels of silver
and cups of crystal, crystal-clear, made of silver. They will determine the measure
thereof according to their wishes.” [76:15] i.e it will combine the purity of crystal
with the whiteness of silver.

al-Bukhaari and Muslim reported from Abu Musaa al-Ash’ari that the Messenger
of Allah (saw) said, “The believer in paradise will have a tent made of a hollowed
out pearl.. and two gardens of silver, their vessels and everything in them, and
two gardens of gold, their vessels and everything in them.” [Mishkaat al-
Masaabeeh, 3/86]

Among the vessels from which they will drink will be cups and jugs and glasses:

“They will be served by immortal boys, with cups, and jugs and a glass from the
flowing wine.” [56:17-18]
The “cup” [koob] is something that has no handle or spout, the “jug” [ibreeq] has a handle and a spout and the “glass” [kaa’s] is a cup that is filled with drink.

The Delights of the People of Paradise: The Clothing, Jewellery and Incense-Burners Of the People of Paradise

The people of Paradise will wear the most luxurious clothes, amongst other things, garments of silk and bracelets of gold, silver and pearls. Allah (swt) says:

“And their recompense will be Paradise, and silken garments, because they were patient.” [76:12]

“...wherein they will be adorned with bracelets of gold and pearls, and their garments will be of silk.” [22:23]

“'Adn Paradise they will enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk.” [35:33]

“...They will be adorned with bracelets of silver, and their Rabb will give them a pure drink.” [76:21]

Their clothes will be colourful, including garments of green silk and brocade:

“.They will be adorned therein with bracelets of gold, and they will wear green garments of fine silk and heavy brocade. They will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on.” [18:31]

“Their garments will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver..” [76:21]

Their clothing will be far superior to any man-made garment. al-Barraa ibn ‘Aadhib said, “A silken garment was brought to the Messenger (saw) and we began to admire its beauty and softness.” The Messenger of Allah (saw) said, “The handkerchiefs of Sa’d ibn Mu’aadh are better than this.” [al-Bukhaari, Kitaab Bid’ al-Khalq, Baab Maa Jaa’a fi Sifat al-Jannah wan-Naar, Fath al-Baari, 6/319]
The Prophet (saw) also told us that the people of Paradise will have combs of gold and silver, and that they will perfume themselves with ‘Ud at-Teeb, even though the scent of musk will be emanating from their pure bodies. al-Bukhaari narrates from Abu Hurayrah that the Prophet (saw) said of those who will enter Paradise:

“Thereir vessels will be of gold and silver, their combs will be of gold and the coals of their incense-burners will be of aloe-wood [Abul-Yaman said, “of ‘Ud at-Teeb] and their sweat will be musk.” [al-Bukhaari, Kitaab Bid’ al-Khalq, Baab Maa Jaa’a fi Sifat al-Jannah wan-Naar, Fath al-Baari, 6/319]

Their jewellery will include crowns. at-Tirmidhi and Ibn Maajah report from al-Miqdaam ibn Ma’d Yakrib that among the honours bestowed upon the martyr will be: “.there will be placed upon his head a crown of dignity, one ruby of which is better than this world and all that is in it.” [Mishkat al-Masaabeeh, 3/358, no. 3834, Saheeh Muslim, saheeh]

The clothing and jewellery of the people of Paradise will never wear out or fade. Muslim reports from Abu Hurayrah (ra) that the Prophet (saw) said, “Whoever enters Paradise is blessed, and will never be miserable, his clothes will never wear out and his youth will never fade away.” [Saheeh Muslim, Kitaab al-Jannah, Baab fi Dawam Na’eem al-Jannah, 4/2181, no. 2836]

The Delights of the People of Paradise: The Couches of the People of Paradise

The palaces of Paradise have been prepared, and in their gardens are places to sit and recline, beautiful couches of delightful colours and high beds whose interiors are lined with silk brocade, let alone how magnificent their outward appearance must be. There are cushions and splendid carpets laid out in the most delightful fashion. Allah (swt) says:

“Therein will be thrones raised high, And cups set at hand, and cushions set in rows, and rich carpets [all spread out]” [88:13-16]

“They will recline [with ease] on thrones arranged in ranks. And We shall marry them to Houris [female fair ones] with wide lovely eyes.” [52:20]
“A multitude of those [foremost] will be from the first generations [who embraced Islaam] and a few of those [foremost] will be from the later time [generations]. [They will be] on thrones woven with gold and precious stones, reclining thereon, face to face.” [56:13-16]

This reclining on those thrones and couches will be one of the luxuries that the people of Paradise will enjoy when they gather together, as Allah (swt) says,

“And we shall remove from their breasts any lurking sense of injury; [they will be like] brothers [joyfully] facing each other on thrones [of dignity].” [15:47]

“Reclining on green cushions and rich beautiful mattresses” [55:76]

“Reclining upon the couches lined with silk brocade” [55:54]

The Delights of the People of Paradise: The Servants of the People of Paradise

The People of Paradise will be served by boys whom Allah (swt) will create to serve them and who will be most beautiful and perfect in form:

“They will be served by immortal boys, With cups, and jugs, and a glass from the flowing wine.” [56:17-18]

“And round about them will [serve] boys of everlasting youth. If you see them, you would think them scattered pearls.” [76:19]

Ibn Katheer, may Allah have mercy on him, said, “Boys of eternal youth will go around to serve people of Paradise, boys who remain in that youthful form forever, never changing or advancing in age. It was said that they will be wearing earrings, to emphasise their youth, because such a thing is appropriate for young people, but it does not befit those who are older. And Allah (swt) said [76:19] i.e. if you saw them going around to attend to the needs of their masters, with their beautiful faces and splendid colourful clothes and jewellery, you would think that they were scattered pearls. There is no more beautiful description than the picture of pearls scattered in a place of beauty.” [Tafseer Ibn Katheer, 7/184]
Some scholars suggested that these boys are the children of the Muslims and Mushrikeen who die in childhood, but this was refuted by al-‘Allaamah Ibn Taymiyyah (ra), who explained that these boys of eternal youth are part of the creation of Paradise: “..they are not the children of this world. When the children of this world enter Paradise, they will do so in a perfect form, like all the other people of Paradise, in the form of their father, Aadam.” [Majmu’ al-Fatawa, 4/279, 4/311]

The Delights of the People of Paradise: The Market of the People of Paradise

Muslim reported from Anas ibn Maalik that the Messenger of Allah (saw) said;

“In Paradise there is a market to which the people will come every Friday, then a wind will come from the north and blow on their faces, and clothes, and they will increase in beauty. Then they will return to their wives, who will also have increased in beauty. Their wives will say to them, “By Allah, you increased in beauty after you left us.” And they will say, “And you too, by Allah, you have increased in beauty since you left us.” [Saheeh Muslim, Kitaab al-Jannah, Baab fi Sooq al-Jannah, 4/2178, no. 2833]

an-Nawawi commented on this hadith, “What is meant by a market is a gathering place where the people will come together, just as they gather in marketplaces in this world. Gathering together every Friday means that they will meet once a week, or what approximates to once a week; there will be no real weeks there, as there will be no sun or moon or days. The wind of Paradise was described specifically as being the north winds, because for the Arabs this is the wind that brings rain, coming from the direction of Syria, so they always hoped for a wind coming from the north. In the hadith this wind is called al-Mutheerah, i.e. something that carries things, because it will blow the sand or dust of Paradise into their faces, which is musk.” [Sharh an-Nawawi ala Muslim, 17/170]

The Delights of the People of Paradise: The Gatherings and Conversations of the People of Paradise

The people of Paradise will visit one another, in delightful gatherings where they will remember their lives in this world and how Allah (swt) has blessed them by
admitting them to Paradise. Allah (swt) described the gatherings of the people of Paradise:

“And We shall remove from their breasts any lurking sense of injury, [they will be like] brothers, [joyfully] facing each other on thrones [of dignity].” [15:47]

Allah (swt) has also described some of the kinds of conversation that will take place in their gatherings:

“And some of them draw near to others, questioning, saying, “Aforetime we were afraid with our families [of the punishment of Allah], but Allah has been gracious to us, and has saved us from the torment of the Fire. Verily, we used to invoke Him [Alone and none else] before. Verily He is Al-Barr, the All-Merciful.” [52:25-28]

The Delights of the People of Paradise: The Wishes of the People of Paradise

Some of the People of Paradise will wish for things that will be fulfilled in the strangest ways, unlike anything that happens in this world. The Messenger (saw) told of some of these and how they will be fulfilled.

Abu Hurayrah said that the Prophet (saw) was speaking and a bedouin man was present. The Prophet (saw) said: “A man from the people of Paradise will ask his Rabb for permission to grow things. Allah will ask him, “Do you not have what you want?” He will say, “Of course, but I love to grow things.” So he will sow the seeds and in the blinking of an eye the plant will grow and its fruit will ripen and become like mountains. Allah (swt) will say, “Here it is. O son of Aadam nothing satisfies you!” The Bedouin said, “By Allah! you wont find him except he is from Quraysh or the Ansaar for these are the people that love to grow things. As for us, we don’t grow anything!” The Messenger of Allah (saw) laughed.” [Mishkaat al-Masaabeeh, 3/95, no. 5653]

The Delights of the People of Paradise: The Wives of the People of Paradise

(i) The Wife Of The Believer In This World Will Be His Wife In The Hereafter If She Is Righteous
“Gardens of ‘Adn, which they shall enter, and [also] those who act righteously from among their fathers, and their wives and their offspring...” [13:23]

“They and their wives will be in pleasant shade, reclining on thrones.” [36:56]

“Enter Paradise, you and your wives, in happiness” [43:70]

(ii) A Woman [Who Was Married More Than Once] Will Be With The Last of Her Husbands

In Taareekh ar-Raqqah, Abu ‘Ali al-Hurani reported from Maymun ibn Mahran that “Mu’aawiyyah ibn Abi Sufyan (ra) proposed to Umm ad-Darda’ but she refused to marry him, saying, “I heard Abud-Dardaa’ say that the Messenger of Allah (saw) said, “A woman will be with the last of her husbands.”” The men in its isnaad are trustworthy apart from al-‘Abbaas ibn Saalih, whose biography is unknown. Abul-Shaykh reported it in at-Taareek with a saheeh isnaad only quoting the marfoo’ version of it. at-Tabaraani reported it with a da’eef isnaad in al-Mu’jam al-Awsat but taking both isnaads into account strengthens it. The marfoo’ version is saheeh, and it also has two corroborating reports that are mawqoof.

The first of these was reported by Ibn ‘Asaakir from ‘Ikrimah:

“Asmaa bint Abi Bakr was married to az-Zubayr ibn al-‘Awwaam who was harsh towards her. She came to her father and complained to him, and he said, “O my daughter, have patience, for if a woman has a righteous husband, and he dies and she does not remarry after his death, they will be reunited in Paradise.” [The men of its isnaad are thiqaat [trustworthy] but is it mursaal because ‘Ikrimah never met Abu Bakr; he only heard it from Asmaa]

The second report was narrated by al-Bayhaqee in as-Sunan, where he says that Hudhayfah said to his wife, “If you want to be my wife in Paradise, do not remarry after I die, for the woman in Paradise will be with the last of her husbands on earth.”
For this reason, Allah forbade the wives of the Prophet (saw) to remarry after his death, because they will be his wives in the Hereafter.

(iii) al-Hoor al-‘Eeyn

Allah (swt) will marry the believers in Paradise to beautiful women who were not their wives in this world, as Allah (swt) says:

“So [it will be] and We shall marry them to Houris with wide lovely eyes.” [44:54]

al-Hoor is the plural of Hooraa’, which is a woman, the white parts of her eyes intensely white, and the black is intensely black. al-‘Eeyn is the plural fo ‘Aynaa, which is the woman whose eyes are wide.

The Qur’an describes al-Hoor al-‘Eeyn as being firm and full-breasted:

“Verily, for al-Muttaqoon, there will be a success; gardens and grapeyards and young full-breasted [mature] maidens of equal age.” [78:31-33]

Al-Hoor al-‘Eeyn are creatures that Allah (swt) has made especially for Paradise, and has made them virgins:

“Verily, We have created [their companions] of special creation, and made them virgin-pure [and undefiled], beloved [by nature], equal in age.” [56:35-37]

The fact that they are virgins means that no-one has ever married them before:

“...whom no man or jinn has touched before them.” [55:56]

This refutes the idea that the wives that Allah (swt) will create for them in Paradise will be their wives from this life, made young again after old age had overtaken them. That idea if correct in that Allah (swt) will admit the believing women to Paradise with their youth restored but they are not al-Hoor al-‘Eeyn whom Allah created in Paradise.

The Qur’an also speaks of the beauty of the women of al-Jannah:
“And [there will be] Houris with wide lovely eyes [as wives for the pious], Like unto preserved pearls.” [56:22-23]

Maknoon [“preserved”] means hidden or protected, something whose colour is not changed by exposure to sunlight or by being tampered with. Elsewhere, Allah likens them to rubies and coral, two beautiful precious stones:

“In them will be [maidens] restraining their glances, whom no man or jinn has touched before them, Then which of the favours of your Rabb will you deny? Like unto rubies and coral.” [55:56-58]

al-Hoor are also described as restraining their gaze upon their husbands i.e. they restrict their gaze and don’t let their eyes wander to others. Allah (swt) has stated that they are very beautiful, and it is sufficient to know that Allah (swt) said:

“In them will be fair [companions] good and beautiful; then which of the favours of your Rabb will you deny? Companions restrained [as to their glances] in [goodly] pavilions” [55:70-72]

The women are not like the women of this world. They are free of al-Hayd [menstruation], an-Nifaas [post-natal bleeding], spittle, mucus, urine and stools. This is what is referred to in the aayah:

“..And they shall have therein Azwaajun Mutahharatun [purified mates]” [2:25]

The Prophet (saw) told us about the beauty of the wives of the People of Paradise. al-Bukhaari and Muslim reported from Abu Hurayrah that the Messenger (saw) said, “…the marrow of whose leg-bones will be visible through the flesh because of their extreme beauty.” [as-Saheeh, Kitaab al-Khalq, Baab Maa Jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/318 and Muslim in Kitaab al-Jannah wa Sifaat Na’eem ahlilhaa, Baab awwal zumrah tadkhul al-Jannah, 4/2178, no. 2834]

Look at this beauty that the Prophet (saw) described! Can you find any comparison to it in the world that you know?!
“If one of the women of Paradise were to look at the people of this world, everything in between them would be lit up and filled with her fragrance. The veil on her head is better than this world and everything in it.” [al-Bukhaari, in as-Saheeh, Kitaab al-Jihaad, Baab wa Zawwajnahum bi Hoor-‘Eeyn. Fath al-Baari, 6/15]

The smallest number of wives that any one man will have in Paradise is seventy-two. It was reported that the Shaheed will have seventy two wives from amongst al-Hoor a-‘Eeyn [Mishkaat al-Masaabeeh, 3/357, no. 3834, at-Tirmidhi, Ibn Maajah from al-Miqdaam ibn Ma’d Yakrib]

The Song of al-Hoor al-‘Eeyn

The Messenger (saw) told us that al-Hoor in Jannah sing with sweet, beautiful voices. In al-Mu’jam al-Awsat, at-Tabaraani reports with a saheeh isnaad from Ibn ‘Umar that the Prophet (saw) said,

“The wives of the people of Paradise will sing to their husband in the most beautiful voices that anyone has ever heard. What they will sing is: “We are good and beautiful, the wives of a noble people, who look at their husbands content and happy.” And they will sing, “We are eternal, and will never die, we are safe and will never fear, we are remaining here and will never go away.”” [Saheeh al-Jaami as-Sagheer, 2/48, no. 1557; also Abu Na’eem, ad-Diyaa in Sifaat al-Jannah]

Samawayh reported in al-Fawaa’id from Anas that the Messenger of Allah (saw) said, “al-Hoor al-‘Eeyn are singing in Paradise saying, “We are the beautiful houris, we are being kept for noble husbands.”” [Saheeh al-Jaami’, 2/58, no. 1598]

The Jealousy of al-Hoor al-Eeyn over their Husbands in this World

The Prophet (saw) told us that al-Hoor feel jealous over their husbands in this world, if the wife of one of them upsets him. Ahmad and at-Tirmidhi report with a saheeh isnaad from Mu’aadh that the Messenger of Allah (saw) said,
“No woman in this world upsets her husband but his wife from among al-Hoor al-‘Eeyn will say, “Do not upset him, may Allah kill you! For he is with you only temporarily, and soon he will leave you and come to us.”” [Saheeh al-Jaami’ as-Sagheer, 6/125, no. 7069]

(iv) The believer in Paradise will be given the Strength of One Hundred Men

Anas reported that the Prophet (saw) said, “The believer in Paradise will be given such and such strength.” He was asked, “O Messenger of Allah, will he really be able to do that?” He said, “He will be given the strength of one hundred men.” [it was reported by at-Tirmidhi, Mishkaat al-Masaabeeh, 3/90, no. 5636, at-Tirmidhi said: “ghareeb saheeh.”]

The People of Paradise Will Laugh at the Fire

After Allah (swt) admits the people of Paradise to Paradise, they will call out to their opponents among the kuffaar in Hell, rebuking and scolding them:

“And the dwellers of Paradise will call out to the dwellers of the Fire [saying]: “We have indeed found true what our Rabb promised us; have you also found true, what your Rabb promised [warnings, etc]? They will say “Yes”. Then a crier will proclaim between them: “The Curse of Allah is on the Dhaalimoon [wrongdoers]” [7:44]

The kuffaar used to dispute with the believers in this world, making fun of them and insulting them, but on that Day the believers will be victorious: they will be in a state of everlasting joy, looking at the wrongdoers and making fun of them:

“Verily, al-Abraar will be in delight, on thrones, looking [at all things]. You will recognise in their faces the brightness of delight. They will be given to drink pure sealed wine, the last thereof will be the smell of musk, and for this let [all] those strive who want to strive. It [that wine] will be mixed with Tasneem, a spring whereof drink those nearest to Allah. Verily [during the earthly life] those who committed crimes used to laugh at those who believed, and whenever they passed by them, used to wink to one another [in mockery]; and when they returned to their own people, they would return jesting; and when they saw them, they say,
“Verily! These have indeed gone astray!” But the [disbelievers] had not been sent as watchers over them [the believers]. But this Day those who believe will laugh at the disbelievers on [high] thrones, looking [at all things]. Are not the disbelievers paid [fully] for what they used to do?” [83:22-36]

By Allah, the kuffaar will finally get the punishment that they deserve, a punishment that fits their crimes. The believer who is now in the luxury of Paradise will remember that colleague or friend who used to encourage him to follow kufr in this world and called him to embrace those misguided principles that would have placed him in the ranks of the kuffaar and enemies of Allah (swt). He will tell his companions about that former colleague, and tell them to look at him and his punishment. When he sees how he is being punished, he will realise the extent of the blessing that Allah (swt) has bestowed upon him, and how Allah (swt) has saved him from a similar fate. Then he will address his former companion and rebuke him:

“Then they will turn to one another, mutually questioning. A speaker of them will say, “Verily I had a companion [in the world] who used to say, “Are you among those who believe [in resurrection after death], [that] when we die and become dust and bones, shall we indeed [be raised up] to receive reward or punishment [according to our deeds]?” The Man said, “Will you look down?” So he looked down and saw him in the midst of the Fire. He said, “By Allah! You have nearly ruined me. Had it not been for the Grace of my Rabb, I would certainly have been among those brought forth [to Hell].” [Allah (swt) informs about the true believer that he said], “Are we not then to die [any more]? Except our first death and we shall not be punished? [after we have entered Paradise] Truly this is the supreme success! For the like of this let the workers work.” [37:50-61]

Tasbeeh And Takbeer Are Among The Delights Of The People Of Paradise

Paradise is the abode of reward and delight, not of trials and testing. A problem might arise concerning the hadith reported by al-Bukhaari and others from Abu Hurayrah, according to which the Prophet (saw) described the first group to enter Paradise and said,
“They will glorify Allah (swt) morning and evening.” [Saheeh al-Bukhaari, Kitaab Bid’ al-Khalq, Baab maa jaa’a fi Sifaat al-Jannah, Fath al-Baari, 6/318]

But there is nothing problematic in this report, insha’Allah, because, as al-Qurtubee said “This tasbeeh is not the matter of obligation or imposition.” As was reported by Muslim, Jaabir explained it as follows, “They will be inspired with tasbeeh and takbeer as they are inspired with breathing.” The analogy of breathing was used because it is something man does with no conscious effort. Their breathing will become tasbeeh, and the reason for this is that their hearts will be illuminated with the knowledge of their rabb, may He be glorified, and filled with love for Him, and whoever loves a thing remembers it frequently.”” [Fath al-Baari, 6/326]

Shaykh al-Islaam Ibn Taymiyyah stated that this tasbeeh and takbeer will be one of the pleasures enjoyed by the people of Paradise. He said, “This is not the kind of obligatory work that is done for the sake of a specific reward. It is the same as the kind of deeds that people do for pleasure and enjoyment.” [Majmu’ Fataawa, 4/330]

The Greatest Delight: Ridwaan Allah and Looking At His Face

“Allah will say to the people of Paradise, “O People of Paradise! They will say, “We are at Your Worship, our Rabb, and all goodness is in Your hand.” He will say, “Are you content?” They will say, “Why should we not be content, O Rabb, when you have given us what you have not given to anyone else of Your Creation?” He will say, “Shall I not give you better than that?” They will say, “O Rabb, what could be better than that?” He will say, “I grant you My pleasure and I will never be
Muslim and at-Tirmidhi reported from Suhayb ar-Rumi that the Messenger of Allah (saw) said: “When the people of Paradise enter Paradise, Allah will say: “Do you want anything more?” They will say, “Have You not made our faces white [i.e. honoured us]? Have You not admitted us to Paradise and saved us from the Fire?” Then the veil will be lifted, and they will never have been given anything more dear to them than looking at their Rabb, may He be Blessed and Exalted.”

One report adds, “Then the Prophet (saw) recited the aayah, “For those who have done good is the best [reward i.e. Paradise] and even more [i.e. the honour of glancing at the Countenance of Allah]...” [10:26]

Thus seeing the Face of Allah (swt) was interpreted as part of the “more” [mazed] which Allah has promised to al-Muhsinoon [those who have done good]:

“There they will have all that they desire – and We have more [for them, i.e. a glance at the All-Mighty, All-Majestic.” [50:35]

This is a joy and honour that will be denied to the Kuffaar and Mushrikeen:

“Nay, surely they [evildoers] will be veiled from seeing their Rabb that day.” [83:15]

Imaam Maalik ibn Anas, the Imaam of al-Madinah, used this aayah as proof that “Looking at their Rabb” [75:23] literally meant they would see the face of Allah, as some had interpreted it as meaning the people would be waiting for their reward. Maalik said, “They have lied.... The people will look at Allah on the Day of Resurrection with their own eyes. If the believers are not going to see their Rabb on the Day of Resurrection, why did Allah (swt) say that the kuffaar would be veiled from Seeing Him?” [See Sharh as-Sunnah, Mishkaat al-Masaabeh, 3/100 no. 5662]
at-Tahhaawi, the great Hanafi Imam, said in his “al-‘Aqeedah al-Tahhaawiyah”, “This seeing [Allah] is true, something that will happen to the people of Paradise; it is not necessary to attempt to define it or describe how it will happen. It is mentioned in the Book of Our Rabb [75:23]. The way it will happen is according to the will and knowledge of Allah and we have to believe in it as it was narrated from the Messenger of Allah in the saheeh hadith. We should not interpret it according to our own inclinations and opinions, for no one is sound in his deen except the one who submits fully to Allah and His Messenger. What is ambiguous should be referred to one who has knowledge (i.e. a scholar)” [Sharh at-Tahhaawiyah, 203]

The Refutation of Those Who Differ

The commentator of at-Tahhaawiyah explained the different misguided opinions on this matter: “Those who differed with regard to the believers seeing Allah (swt) on the Day of Resurrection are the Jahmiyyah and al-Mu’tazilah, and those who followed them of the Khawaarij and Imaamiyyah. Their false opinion is refuted by the Qur’an and Sunnah. The fact that the believers will see Allah (swt) is confirmed by the words of the Sahaabah, Taabi’een, well known scholars of Islaam, Ahl al-Hadith and by all the groups of philosophers (Ahl al-Kalaam) who belong to Ahl as-Sunnah wal-Jama’ah.”

“This issue is one of the most important matters of Usool ad-Deen [the fundamentals of religion] for it is the ultimate goal for which people are striving and competing, and it will be denied to those who are “veiled from seeing their Rabb” and who will be turned away from His Mercy.”

He then explained the dangers of misinterpretation:

“This is what corrupted both the world and religion. This is what the Jews and Christians did to the texts of the Tawraat and Injeel, and Allah (swt) warned us against doing likewise, but the confused people insisted on following their path. How much harm has been caused to the religion and its followers by wrong interpretations! Was ‘Uthmaan killed except as a result of misinterpretation? Would the Battle of Siffeen, the Battle of the Camel, the killing of Husayn and the Battle of al-Harrah have happened without there being misinterpretation? Would
the Khawaarij, Mu’tazilah and Rawaafid have emerged, and would the ummah have split into seventy-three sects, if there had been no misinterpretation?”

He explained that there were two reasons that the aayah should be taken to mean the believers will see Allah

(1) the Understanding of the Text itself

“an-Nadhar (looking) is connected by Idaafah (genitive grammatical possessive structure) to al-Wajh (face) which is the location of looking (because the face is the site of the eyes). The use of the word “ilaa” (here translated as “at”) clearly means that they will be looking and seeing with their eyes; the wording has no indication that it could mean anything other than that. It is crystal clear that what Allah meant is that they will see their Rabb, subhaanahu, with their own eyes, which are located in the face.

“The Arabic word Nadhar is used in a number of ways and may mean different things, depending on the context:

“If it stands alone with nothing following it, it means “stopping” and “waiting” – “...Wait for us! (undhuroonaa) Let us get something from your light!..” [57:13]

“If it is followed by “fi” (lit. “in”) it means “thinking” or “pondering”: “Have they not considered (yandhuru fi) the dominion of the heavens and the earth?” [7:185]

“If it is followed by ilaa (at) it refers to looking or seeing with the eyes: “Look at (undhuru ilaa) their fruits when they begin to bear” [6:99]

So how can it be interpreted otherwise when it refers to the face, which is the site of the eyes?”

(2) the way in which the Salaf understood the text.

He quotes a number of reports to illustrate this:
al-Hasan said, “[Their faces] will look at their Rabb and will become radiant with His light.”

Abu Saalih reported from Ibn ‘Abbaas (ra) that “Looking at their Rabb” [75:23] meant, “They will be looking at the face of Allah, azza wa jall.”

‘Ikrimah said that “Some faces will be Nadhirah” indicated “because of joy, and looking at their Rabb” meant “truly looking at their Rabb” and he reported a similar opinion from Ibn ‘Abbaas. This is the opinion of the Mufassireen of Ahlus-Sunnah.

Concerning the aayah, “There they will have all that they desire – and We shall have more [for them]” at-Tabari reported that ‘Ali ibn Abi Taalib (ra) and Anas ibn Maalik said, “This means that they will see Allah, azza wa jall.”

He explains the meaning of “even more” [az-Ziyaadah] as looking at the face of Allah, as the report narrated by Muslim in his saheeh from Suhayb “..then the veil will be lifted and they will see Him, and they will never be given anything more precious to them than seeing Allah (swt). This is az-Ziyaadah [the “even more” referred to in the aayah]”. The same hadith was narrate with a number of isnaads and slightly different wording from others, and this is how it was interpreted by the Sahaabah as Ibn Jareer reported from Abu Bakr as-Siddeeq, Hudhayfah, Abu Musa al-Ash’ari and Ibn ‘Abbaas (ra).

at-Tabari and others quoted from ash-Shaafi’ee via al-Mazani, and al-Haakim said, “al-Asaam told us that ar-Rabee’ ibn Sulayma said, “I was with Muhammad ibn Idrees ash-Shaafi’ee when a letter reached him from Upper Egypt in which he was asked his opinion about the aayah [83:15], and he said, “As those [evildoers] will be veiled from Seeing Allah because of His wrath towards them indicates that these people (the believers) will see Him because He will be pleased with them.””

The Mu’tazilah however concluded from the aayaat “You cannot see Me...” [7:143] and “No vision can grasp Him..” [6:103] that therefore no one would see Allah, but these can in fact be used as proof against their position, for the first aayah proves that the believers will see Allah for a number of reasons:
(i) Nobody could think that Musaa (as), the Messenger of Allah and the most knowledgeable about Allah at that time, the one who spoke with Allah, would ask to see Allah [as is stated in the earlier part of this aayah] if it were improper to do so.

(ii) Allah did not rebuke Musaa for this request although when Nuh asked Allah to save his son, He rebuked him for doing so [see 11:46]

(iii) Allah said, “..You cannot see Me..”, but He did not say, “I can never be seen” or “It is not possible to see Me” or “I am invisible”. There is a difference. This indicates that Allah could be seen but that Musaa did not have the strength to see him in this life because human beings in this world are too weak to be able to endure seeing Allah.

(iv) The ideas mentioned in (iii) can be explained by referring to the next part of the aayah

“...but look upon the mountain. If it stands still in its place then you shall see Me.” [7:143]

Allah showed Musaa that despite its strength and solid nature, a mountain in this world could not withstand exposure to the sight of Allah, so how could a human being who was created weak, endure it?

(v) Allah could have made the mountain stable, which is possible, but he had placed a condition for seeing Him. If the mountain stood form when he appeared to it, then Musa would be able to see Him

(vi) Allah said,

“..When his Rabb appeared to the mountain, He made it collapse to dust..” [7:143].

If it is possible for Him to reveal Himself to a mountain, which is an inanimate object how could it be impossible for Him to reveal Himself to His Messengers and those whom He loves (awliyaa) in the abode of honour which is Paradise?
(vii) Allah spoke to Musa and if a person is permitted to speak and converse with no mediator, then it is more befitting for him to be able to see the One to whom he speaks. No one could deny that people may see Allah unless they also deny that Allah may speak to them and those who denied that Allah could be seen did in fact also deny that Allah could speak to his slaves. Their claim that “Lān” (never) implies absolute and eternal negation can be answered by the fact that the people will see Allah in the Hereafter and such a negation will not necessarily be carried over into the Hereafter, especially as in this case a condition was attached. There are other similar instances in the Qur’an – “But they will never long for it..” [2:95] although elsewhere He says, “And they will cry, O Maalik! Let your Rabb make an end of us.” He will say, “Verily you shall abide forever” [43:77]. If “lān” meant absolute and eternal negation (i.e. that such and such a thing would never happen), it would not be possible to impose conditions, but Allah (swt) says, “Therefore I will not leave this land until my father permits me..” [12:80] which proves that “lān” does not imply absolute negation.

The evidence that people may see Allah is presented in the most eloquent fashion, and in the context of praise, and it is well-known that praise is something positive; a thing that does not exist cannot be praised. When Allah (swt) praises by negation it implies something positive; a thing that does not exist cannot be praised. When Allah (swt) praises by negation it implies something positive, like when He is praised by saying that He neither slumbers nor sleeps, which implies that He is the Eternal One; or by saying that He never dies, which implies that He is the eternally living; or by saying that He never feels tired or exhausted, which implies He is the All-Powerful; or by saying that He never forgets or lacks awareness, which implies that He is All-Knowing. So there is no praise in negation unless it implies something positive. The One Who is Perfect cannot share in the quality that is denied. The meaning is that Allah (swt) may be seen but He cannot be seen in His entirety. The aayah “No vision can grasp Him” indicates that He is Almighty and because of His greatness he cannot be fully comprehend, for idraak [comprehension] is something that surpasses seeing, as Allah (swt) says,

“And when the two hosts saw each other the companions of Musa said, “We are sure to be overtaken.” [26:61]
Musaa did not deny that they saw them but he denied that they would overwhelm them because seeing [ru’yah] and overwhelming or surrounding [idraak] could take place independently of one another. Allah may be seen [ru’yah] but He may never be fully comprehended just as He may be known, but never completely. This is how the Sahaabah and Imaam understood this aayah, as their opinions are recorded in its tafseer. Even the Sun, which is a mere created entity, cannot be fully comprehended by the one who sees it.

The hadith narrated by the Prophet (saw) and his companions concerning the believers seeing Allah has also reached the level of tawaatur and were recorded by the compilers of the six books, for example, the hadith of Abu Hurayrah, “Some people asked, “O Messenger of Allah, will we see our Rabb on the Day of Resurrection?” The Messenger of Allah (saw) said, “Do you doubt that the moon is seen when it is full?” They said, “No, O Messenger of Allah.” He said, “Do you doubt that the sun is seen when there are no clouds to hide it?” They said, “No.” He said, then you will see Him just as clearly.” [narrated by al-Bukhaari and Muslim, who narrated a similar hadith from Abu Sa’eed al-Khudri, and narrated by Jareer ibn ‘Abdullaah al-Bajlee narrated by al-Bukhaari and Muslim; Abu Musa narrated in al-Bukhaari, Sharh at-Tahhawwiyyah, p.204-210]

Earning The Blessings Of Paradise Does Not Mean One Has To Forego The Pleasures Of This World

Monks and ascetics, and many of the believers of this ummah think that the blessings of the hereafter cannot be attained without giving up the good things and pleasures of this world. So you see them punishing themselves and making life hard for themselves with non-stop fasting and [qiyaam] praying at night. Some of them even deny themselves good food, drink and clothing and reject work and marriage. All of this is wrong, for Allah has created the good things of this world for the believers, and He denounces those who forbid the beautiful things that Allah (swt) has created for His slaves:

“Say: “Who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves, and at-Tayyibaat [all kinds of lawful things] of food?” Say: “They are in the life of this world, for those who believe, [and]
exclusively for them [believers] on the Day of Resurrection [the disbelievers will not share them].” [7:32]

This world is only condemned when it distracts the believer from the Hereafter, but if he treats it as a means of achieving success in the aakhirah then its pleasures need not be spurned, as some people think.

The Conclusion Of Their Prayer Will Be Al-Hamdulillaahi Rabbil-Aalameen

The believers will pass through the turmoil of the Day of Judgement, then they will cross as-Siraat [the bridge over Hell] and will witness its horrors. Then Allah (swt) will admit them to gardens of delight in Paradise, after removing all grief and sorrow from their hearts. They will see the wonders that Allah has prepared for them in Paradise and they will raise their voices in praise and glorification of Allah because He will have lifted their sorrow, fulfilled His promise to them, and caused them to inherit Paradise:

“And they will say, “All praise and thanks be to Allah, Who has removed from us [all] grief. For Our Rabb is indeed Oft-Forgiving, Most Ready to appreciate [good deeds and recompense] Who out of His Grace, has lodged us in a home that will last forever, there, toil will not touch us, nor will weariness touch us” [35:34-35]

“And they will say, “All the praises and thanks be to Allah Who Has fulfilled His promise to us and has made us inherit [this] land. We can dwell in Paradise where we will; how excellent a reward for the [pious good] workers!” And you will see the angels surrounding the Throne [of Allah] from all around, glorifying the praises of their Rabb. And they [all the creatures] will be judged with truth, and it will be said, “All the praises and thanks be to Allah, the Rabb of the Aalameen” [39:74-75]

And the conclusion of their prayer will be al-Hamdulillaahi Rabbil Aalameen:

“Theyir prayer will be Glory to You, O Allah! and their greeting therein will be Peace, and the conclusion of their prayer will be, “Praise be to Allah, Lord of the Worlds” [10:10]
Imagine yourself at the moment of your death.

What thoughts cross your mind? Memories of family and friends? Panic? Regrets? Remembrance of Allah? What is death? What happens to us after we die? What is life in the Hereafter like, this new and strange world after death? Do we lose consciousness of this life? Where does our soul go? Do we feel and think the same?

The ineffable feeling of crossing the boundary between this world and the next cannot be described in words, nor imagined in the mind, but can be understood only through divine revelation and inspiration. Let us for the next few moments seek an understanding of this, death, the only certainty in life.

Sometimes we may not want to know about the processes that occur after we die because we are afraid or don’t want to think about it. However, this is not the attitude of a Muslim. We should be foremost in learning and understanding death, so we can live our lives accordingly. The prophet (saw) said, “Live in this world as though you are a stranger or a traveler (passing through it).” [Muslim] We are on a journey and should know about the whole journey’s itinerary, not just one part.

Death is inevitable. It is the one thing that we can be certain about in life. We are born to die. Every soul shall have a taste of death no matter who they are. This is confirmed for us many times in the Quran:

“Every soul shall have a taste of death: and only on the Day of Judgement shall you be paid your full recompense.” (Quran 3:185)

“Every soul shall have a taste of death: and We test you by evil and by good, by way of trial. To Us must you return.” (21:35)
“Every soul shall have a taste of death: In the end to Us shall you be brought back.” (29:57)

Death is not pure annihilation, but rather both the living and dead are aware, but there is a difference that can’t be compared. Death is merely movement from one world to another. It can be described as a journey through a wormhole to a separate dimension of existence.

We begin this journey in our mother’s wombs. 120 days after conception the soul is blown into the fetus. Narrated ‘Abdullah bin Mus’ud:

“Allah’s Apostle, the true and truly inspired said, ‘(The matter of the Creation of) a human being is put together in the womb of the mother in forty days, and then he becomes a clot of thick blood for a similar period, and then a piece of flesh for a similar period. Then Allah sends an angel who is ordered to write four things. He is ordered to write down his (i.e. the new creature’s) deeds, his livelihood, his (date of) death, and whether he will be blessed or wretched (in religion). Then the soul is breathed into him’”[Bukhari]

We have no choice in who our parents are, our race, color or nationality. “He it is Who shapes you in the wombs as He pleases. There is no god but He, The Exalted in Might, The Wise.” (3:6) Allah knows all of this before our birth even, but we still continue our journey to fulfill our destiny.

The next part of our trip begins after we are born. This is the life of this world, in which we now reside and are familiar with. We may stay at this station for a few seconds or as long as 100 years or more. Here we grow up and acquire the means to happiness or misery. We are given the ability to make choices after the age of puberty and we will later be punished or rewarded based upon them. Allah gives each of us the natural Fitrah, knowledge of good and bad as well as right and wrong. The rest is up to us. As the Quran says, “By the Soul, and the proportion and order given to it, and its enlightenment as to its wrong and its right—Truly he succeeds that purifies it, and he fails that corrupts it!” (91:7-10)

In this life, the soul and the body are together except during sleep when the soul may leave the body and come back in the morning or Allah may take the soul at that time. “It is Allah that takes the souls at death; and those that die not (He
takes) during their sleep: those on whom He has passed the decree of death, He keeps back (from returning to life), but the rest He sends (to their bodies) for a term appointed. Verily in this are Signs for those who reflect.”

(39:42) It is indeed something to be pondered; that we die each night and Allah gives us another chance at life when we wake up the next day.

We also find continuous biological processes of life and death during this time. In every cell, organ or system of organs, life and death is occurring. There are several hundreds of thousands of enzymatic reactions that take place in the body every fraction of a second. Some of these biochemical reactions are used to synthesize living materials while others are either used to synthesize dead materials or to get rid of living materials. “You (Allah) bring the Living out of the Dead, and You bring the Dead out of the Living” (3:27)

This part of our journey ends as our death begins.

No one knows where, how and when he or she will die. “Verily, the knowledge of the hour is with Allah (alone). It is He who sends down rain, and He who knows what is in the wombs, nor does anyone know what it is that he will earn on the morrow. Nor does anyone know in what land he is to die. Verily, with Allah is full knowledge and He is acquainted (with all things.)” (31:34) Nor does anyone have the right to take his or her own life. If they do they will automatically go to Hell. The One who gave life is the only one who has the right to take life.

When someone begins to die the Angel of Death or Izraeel comes to take the soul out of the body and puts it in a place called the Barzakh. “Say: ‘The Angel of Death, put in charge of you, will (duly) take your souls. Then shall you be brought back to your Lord.” (32:11) “Wherever you are, Death will find you out, even if you are in towers built up strong and high! ” (4:78)

For those who led a life of evil, the removal of the soul is tough and difficult. Sometimes, more than one angel has to work together to beat the face and back of the deceased. But for those who lived a good life, the soul yearns to meet its Lord and leaves the body with ease, like a drop of water pouring out. A light like
the sun’s ray and a sweet fragrance come out to the soul. Then it ascends amid rows of angels, but those who are there cannot see or smell this. The deceased is questioned, punished, beaten, and wails, and cries out. All this happens while they lie dead and their family is around them, but they neither hear nor see it. The sleeper dreams and enjoys their dream or is tormented by it, while someone awake at their side is not able to perceive what is going on at all.

Allah has given inanimate objects awareness and perception by which they glorify their Lord. The stones fall down out of fear of Him. The mountains and trees prostrate. The pebbles, water and plants glorify Him. All this is going on but we are not aware of it. “There is nothing which does not glorify His praise but you do not understand their glorification.” (17:44) The Companions heard the food that was being eaten glorifying Allah. That was because the Companions had a transparency of heart that does not now exist among us. All these things are part of our world and yet we are in complete ignorance of them. It is not too much of an extrapolation to extend this to our being unaware of the things of the Next World.

After the soul is taken, if it is a pure soul and has relatives in the Next World who are people of the Garden, they come to meet the soul with yearning and great joy. They ask it about the condition of those who are still alive and ‘suffering’ in this world. The angels then bear the soul from one heaven to the next until it comes into the presence of Allah. Then it returns and sees the washing of the body, its shrouding, and the funeral procession. It says either, ‘Take me forward! Take me forward!’ or ‘Where are you taking me?’ The living, of course, hear none of this. The soul comes back and stays floating above the body and when the corpse is placed in the grave, the soul inserts itself between the body and the shroud so that the questioning can take place.

Whenever someone died, the prophet (saw) would stand for awhile at the burial site and then say, “Seek forgiveness for your (Muslim) brother and pray for his steadfastness since he is now being questioned.” [Abu Dawud]

The angels pray for the soul of the believer in the heavens just as people pray over the body on earth. The soul hears the receding footfall of the last of the
people who followed the funeral and the earth is levelled over them. The earth or even a rock hollowed out and sealed over with lead, would not prevent the two angels, Munkar and Nakir from reaching it.

This is all narrated in the following sound hadith of the prophet (saw): “When the believer is about to depart from this world and go forward into the Next World, angels with faces as bright as the sun descend from the heavens and sit around him in throngs stretching as far as the eye can see. Then the Angel of Death comes and sits at his head and says, “Good soul, come out to forgiveness and pleasure from Allah!” Then his soul emerges like a drop of water flows from a water-skin and the angel takes hold of it. When he has grasped it, the other angels do not leave it in his hand even for the twinkling of an eye. They take it and place it in a perfumed shroud and fragrance issues from it like the sweetest scent of musk found on the face of the earth.’

“Heavenly angels come with the soul and ask, ‘Who is this good soul?’ and the angels with the soul reply, ‘So-and-so the son of so-and-so,’ using the best names by which people used to call him in this world. They bring him to the lowest heaven and ask for the gate to be opened for him. It is opened for him and angels who are near Allah from each of the heavens accompany him to the subsequent heaven until he reaches to the heaven where Allah the Great is. Allah, the Mighty and Majestic, says, ‘Register the book of My slave in ‘Illiyun and take him back to earth. I created them from it and I return them to it and I will bring them forth from it again.’

“His soul is then returned to his body and two angels come to him. They make him sit up and say to him, ‘Who is your Lord?’ He replies, ‘My Lord is Allah.’ They ask him, ‘What is your religion?’ He replies, ‘My religion is Islam.’ They ask him, ‘Who is this man who was sent among you?’ He replies, ‘The Messenger of Allah. Then a Voice from on high declares, ‘My slave has spoken the truth, so spread out carpets from the Garden for him and open a gate of the Garden for him!’

“Then some of its fragrance and perfume comes to him, his grave is expanded for him as far as the eye can see, and a man with beautiful garments and a
fragrant scent comes to him and says, ‘Rejoice in what delights you for this is
the day which you were promised.’ He asks, ‘Who are you? Yours is a face which
presages good.’ He replies, ‘I am your good actions.’ Then he says, ‘O Lord, let
the Last Hour come soon so that I may rejoin my family and my property!’

“When an unbeliever is about to depart from this world and go forward into the
Next World, angels with black faces descend from the heavens carrying rough
hair-cloth and sit around him in throngs stretching as far as the eye can see.
Then the Angel of Death comes and sits at his
head and says, ‘Foul soul, come out to the wrath and anger of Allah!’ Then his
soul divides up in his body and it is dragged out like a skewer is pulled out of
wet wool. Then the angel takes hold of it. When he has grasped it, the other
angels do not leave it in his hand even for the twinkling of an eye. They take it
and wrap it in the rough haircloth and a stench comes out of it like the worst
stench of a corpse on the face of the earth.’

“Then they take it up and whenever they take it past a company of angels, they
ask, ‘Who is this foul soul?’ and the angels with the soul reply, ‘So-and-so the son
of so-and-so,’ using the worst names by which people used to call him in this
world. They bring him to the lowest heaven and ask for the gate to be opened
for him. It does not get opened.’

“The Messenger of Allah, may Allah bless him and grant him peace, then recited,
‘The gates of heaven will not be opened to them nor will they enter the Garden
until the camel passes through the eye of the needle.’ (7:40) Then Allah the
Mighty and Majestic, will say, ‘Register his book in Sijjin in the lowest earth.’
Then his soul is flung down. The Prophet then recited, ‘Whoever associates
anything with Allah, it is as though he has fallen from heaven and the birds
snatch him away or the wind sweeps him headlong into a place far away.’
(22:31)

“Then his soul is returned to his body and two angels come and say to him, ‘Who
is your Lord?’ He replies, ‘Alas, alas, I do not know!’ Then a voice calls from on
high, ‘My slave has lied, so spread out carpets from the Fire for him and open a
gate of the Fire for him!’ then a hot blast from it comes to him, his grave is made
so narrow for him that his ribs are pressed together, and a man with a hideous
face and clothing and a foul odour comes to him and says, ‘Grieve on account of what has brought you disgrace for this is the day which you were promised.’ He asks, ‘Who are you? Yours is a face which presages evil.’ He replies, ‘I am your bad actions.’ Then he says, ‘O Lord, do not let the Last Hour come!’”

This life in the grave or Interspace is the next part of our journey. An ‘interspace’ is something that separates two things: heaven and earth, this world and the Next World or the period between death and resurrection. The bliss or punishment of the Interpsace is not the same as that of the Hereafter, but rather something that happens between the two worlds.

In death, the body remains in the ground while the soul is in the interspace or Barzakh between the two worlds. However, the two are still connected and so the bliss or punishment happens to both of them. When Allah desires bliss or punishment for the soul, He connects it to the body. This is dependent on the will of Allah and dependent on a person’s own actions. The soul is diffused in more than one place at the same time. The proof of this is that the prophet (saw) saw Musa (as) on the night of the Night Journey standing in prayer in his grave and he also saw him in the sixth and seventh heavens.

During this life in the grave part of our journey the souls are divided into two groups: one group is punished and the other group is in bliss. Usually when we think of the ‘grave’, it is a word that inspires fear. We are pained, but not aware of the delight it can contain. Indeed, the bliss of the Grave is better than any delight that this world can offer.

The liberated souls of those who are in bliss visit each other and discuss what happened in the world they have left and the people of that world. Allah says, “Whoever obeys Allah and the Messenger, they are with those whom Allah has blessed, the prophets, the sincere, the martyrs and the righteous. Very excellent companions they are!” (4:69)

As the hadiths narrate, if the soul was a believing one, a door onto the fire is opened and the soul is shown its place in the Fire had they disobeyed Allah. Then that door is locked and another door onto the Garden is opened and they
are shown their place there. This door will remain open until the Day of Rising. Some of the sweetness and fragrance of the Garden reaches them and their grave is made spacious. The believer sleeps in peace just as if they were in one of the meadows of the Garden. Their narrow grave expands and stretches for the soul as far as the eye can see.

This spaciousness, light and greenery in which the believer remains from the time of his death until the Day of Rising is not the same as we know in our world. If a living person were to open a grave, they would not find any expanse, light or greenness there. They would not find an open door through which they could see the Garden. They do not see bliss or torment. It is only the dead person who is aware of these things and sees them. Allah, through His wisdom, has the power to veil this from the living. The proof that this is so is shown by the fact that there are other creatures like the Jinn who live with us on the earth. They converse in raised voices among us but we do not see or hear them. There were angels who fought with the believers (at Badr) and struck down the unbelievers and shouted at them, but the Muslims did not see or hear them. Jibril came to the prophet (saw) in the midst of the people and they did not see or hear them.

If however the soul was a disbelieving one, a door to the Garden is opened for the unbeliever and they are told to look at what their place would have been in the Garden had they obeyed Allah. Then it is locked and another door is opened and they are told to look at their place in the fire. It stays open and the blast of hot air from it continues to reach them until the Day of Rising. The earth presses in on them and they are crushed to the point that their ribs split apart.

If a righteous person were to be buried in a fiery furnace, their portion of bliss would still reach their soul and body and Allah would make the fire cool and peaceful for them. For the wrongdoer, the cool air becomes fire and hot wind. The elements and the matter of the universe obey their Lord, Originator and Creator. None of them are able to do anything except what He wills and everything obeys His will in humble submission to His decree.
This part of our journey in our graves is still mostly unknown territory. Outwardly the grave is stillness and quiet while inwardly it contains secrets and terrors which an ordinary person cannot perceive. It is a strange fact that animals are able to hear the punishment in the grave while human beings as a general rule cannot. The prophet (saw) said, “They are punished and the animals hear it.”

Various forms of punishment rain down on a person in the grave according to the type of wrong actions they committed. There are hadiths of the prophet (saw) about the Night Journey which contain descriptions of the many types of punishment he saw in the interspace between the two worlds.

There are those who are driven like cattle and forced to eat herbage more bitter than aloes and the bitter fruit of Zaqqum and driven on to the hot stones of Jahannam because they did not purify their property by paying Zakat.

There are those who have to eat foul putrid meat because they fornicated. Some of them have bellies as big as houses and whenever one of them gets up, they are knocked down and say, “O Allah, do not let the Hour come!” They are in the path of the people of Pharaoh who come and trample them while they can do nothing but scream. These are people who devoured usury.

Some of them are screaming with their mouths gaping open while they devour hot coals which come out of their anus. These are people who consumed the property of orphans.

Some of them cut pieces from their own sides and eat their own flesh. They are the slanderers and those about whom the prophet (saw) said, “We saw people cutting flesh from their sides and eating it. It was said, “As you used to consume the flesh of your brother!” I asked, “Who are they?” and I was told, “Those of your community who slandered.” Some of them have brass nails with which they scratch
their faces and chests. They are those who were backbiters and
maligned peoples honour.

Part of the hadith of the Night Journey is as follows: “Some people
were cracking open their heads with a stone. Every time they did
this, their heads were restored to what they were like in the first
place. This went on and on without stopping. I said, “Jibril, who
are they?” Jibril replied, “They are the people who turned away from
the prayer.”

All of this shows that the Punishment of the Grave is true beyond any
doubt.

“Race to forgiveness from your Lord, and a Garden whose breadth is
like the breadth of the Heaven and the Earth” (57:21)

The intelligent are those who protect themselves against the evil of
this punishment before it is too late. They know with certainty that
sooner or later this day will come and maybe without any warning.
When it does, they will leave behind everything and move to another
world. Only there will they feel regret, but regret then will not
do them any good. In that place, only good actions will be of any
use. They alone will be useful currency on that Critical day. Only
with them will a person be able to purchase a magnificent mansion in
the Garden with all the luxuries and blessings it contains, an
everlasting mansion, not one which will disappear as things do in
this world. The intelligent person is the one who acts for this world
as if they were going to live forever and acts for the Next World as
if they were going to die tomorrow.

The Grave is an embrace from which neither believer or unbeliever can
escape. Our souls stay in the Barzakh and visit the grave regularly
for rewards or punishments. Afterwards, our journey continues and
the believer is relieved of its pressure while the unbeliever remains
in punishment.
The next part of our journey includes the rebirth from what is left of our bodies, the seed and its embryo, called Ajaf of the sacrum. This method of rebirth of human beings is as simple as the rebirth of a plant from its own seeds. Plants carry seeds that have their genetic traits embedded on chromosomes. The genes on the chromosomes carry everything needed to bring the plant back to its shape, height, variety, chemical composition and other characteristics. In the same way, the embryos of human beings germinate and the new life will start on the Day of Rising.

Allah instructs Angel Israfeel to blow the horn twice. The first is to ready every seed for germination. Water of Life is then poured upon these seeds in their graves. The soul comes back from the barzakh to join its biological entity at this time. The second blow of the trumpet helps those seeds to germinate and produce every person back to normal. They come out of their graves in a state of shock, naked without any clothes or shoes.

“The trumpet will be sounded when all that are in the heavens and in the earth will swoon except such as will please Allah (to exempt). Then will a second one be sounded, when, behold, they will be standing and looking on!” (39:68) “The trumpet shall be sounded, when behold! From the sepulchres (men and women) will rush forth to their Lord! They will say: ‘Ah! Woe unto us! Who had raised us up from out beds of repose?’ (A voice will say: ) ‘This is what Allah, Most Gracious had promised, and true was the word of the messengers!” (36:51-52)

Everyone will be raised up with the same identification features down to our very fingerprints. “Does man think that We cannot assemble his bones? Nay, We are able to put together in perfect order the very tips of his fingers.” (75:3-4)

After our rebirth our journey continues as each of us is taken to a place of Assembly. “On that day We shall leave them to surge life waves on one another. The trumpet will be blown, and We shall collect
them all together. (18:99) All will be waiting for the Court of Allah, the Court of Justice to decide for them. The Day of Assembly is a day of fear, agony and anxiety. It is a day when each of us will be worried about what will happen to us personally. “At length, when there comes the Deafening Noise—that day shall a man flee from his own brother, and from his mother and his father, and from his wife and his children. Each one of them, that Day, will have enough concern (of his own) to make him indifferent to the others.” (80:33-37)

With the heat of sun, sweating, and presence of too many people next to one another, the situation will be very scary and chaotic. “O mankind! Fear your Lord! For the convulsion of the Hour (of Judgement) will be a thing terrible! The Day you shall see it, every mother giving suck shall forget her suckling babe, and every pregnant female shall drop her load (unformed). You shall see mankind as in a drunken riot, yet not drunk; but dreadful will be the Chastisement of Allah.” (22:1-2)

On this day seven groups of people will be protected by Allah, these are mentioned in Hadith: “Seven types of people will be under the shelter of mercy on the Day when there will be no shade other than that of Allah’s mercy: 1) a just imam, 2) a young person who kept busy in Allah’s worship, 3) a person whose heart is attached to the masjid, 4) two people who loved each other for Allah’s sake, gathered for His sake and parted, remembering Him, 5) a man who was invited by a beautiful and charming woman but declined her offer, saying “I fear Allah”; 6) a person who gave charity so secretly that their left hand did not know what was given by the right hand, and 7) a person who remembered Allah privately, so that their eyes brimmed with tears.” [Bukhari, Muslim]

Each person shall then be grouped behind his or her leader, prophet, messenger, mentor, celebrity, etc. All will be put in lines waiting for the Court of Allah to take place and our journey to continue. “On
the day We shall call together all human beings with their (respective) Imams” (17:71)

Judgement Day will be our next stop. This is the day when Allah personally will judge everyone directly with absolute justice. Abu Hurayrah related that the prophet (saw) said: “Every servant of Allah will remain standing before Allah on the Day of Judgement until he has answered five questions about five things: His life—how he spent it; his knowledge—how much he acted upon it; his wealth—how he acquired it and how he spent it; and his body (and health)—how he used it.” [Muslim]

Each person will then receive their book that contains each and everything they have done from the time of birth till death. This book includes activities, appearance and intention. Such a book could be similar to videotape which records all these three parameters. It is not unfathomable to think about this in a time in which we have CDRoms whose glinting thin surface contains encyclopedias full of information.

“Then he who is given his Record in his right hand, soon will his account be taken by an easy reckoning, and he will turn to his people, rejoicing!” (84:7-9) “And he that will be given his Record in his left hand will say: “Ah! Would that my record had not been given to me!” (69:25) Their faces will be in gloom and they will be distressed with fear and anxiety. They will wish and beg to start their life all over again on the earth

Allah will also select a third group of people: “And those Foremost (in Faith) will be Foremost (in the Hereafter). These will be those Nearest to Allah. In Gardens of bliss: a number of people from those of old, and a few from those of later times. (They will be) on Thrones encrusted (with gold and precious stones), reclining on them, facing each other.” (56:10-16)
This is where we near the end of our journey. We shall enter the everlasting domain, which comprises of the Garden and the Fire. There is no trip after it for it is the Domain of Eternity.

We shall pass over Hellfire, some of us remaining while others continue on. “Not one of you but will pass over it: this is, with thy Lord, a Decree which must be accomplished. But We shall save those who guarded against evil, and We shall leave the wrongdoers therein, (humbled) to their knees.” (19:71-72)

The prophet (saw) said: “The mildest punishment to be inflicted upon a person in Hell is that he will be made to wear a pair of sandals made of fire which will be so hot that they will make his brain boil like things boil on a stove. He will imagine that no one is undergoing a punishment more severe although his punishment, in reality, will be the mildest in Hell.” [Bukhari, Muslim]

Others who are not qualified to enter Paradise or Hell may be taken to a waiting station called Al- A’raf, to wait until forgiveness is given to them through the Mercy of Allah.

Others will finally end their journey with their life in Paradise. It is the last destination and hope of every person to arrive here. It is reserved for believers who submitted themselves to Allah and followed His teachings. They are the ones whose loyalty and obedience were to Allah. Paradise has all the beauties of life to enjoy without ever being tired. It is a life of excitement, peace and happiness. The prophet (saw) said: “Allah, the Almighty, says, ‘I have prepared for My righteous servants that which no eyes have ever seen, no ears have ever heard and no heart has ever conceived.’” [Bukhari, Muslim]

This Life After is called the Real and the True Life. The Quran explicitly refers to the Life After as the True Life while the life in this world is a superficial one. “What is the life of this world
but amusement and play? But verily the Home of the Hereafter — that is Life indeed, if they but knew.” (29:64)

After completing this journey vicariously here, we should rethink our lives and our deeds as we do them today. We can hide from each other, and ourselves but we cannot hide from Allah. It won’t be long before we are pushed along to the next part of our journey. Time passes quickly and is precious. Everything we do now affects our journey at a later stage. Everything is recorded; our deeds, appearances and even hidden intentions. As travelers, we can prepare and change to make our journey and especially our final stop a better one. Perhaps even one small deed or choice we make can save us if we keep conscious.

Among the dreams of the early Muslims is one related by Yazid b Nu’ama who said, “A girl died in the al-Jarib plague. Her father met her in a dream after her death and asked her to tell him about the Next World. She replied, ‘My father, this is a big subject you have raised. We know but cannot act. You can act but do not know. By Allah, one or two acts of glorification and one or two rakats of the prayer in the book of my actions are preferable to me than the world and all it contains.’”

The prophet (saw) related in a true dream he had:

” He saw one of the muslims. The Angel of Death came to take his soul but his correct behavior towards his parents came and drove the Angel of Death away from him.’

” He saw another of the muslims surrounded by shaytans. Then his remembrance of Allah came and made the shaytans fly from him.’

“Then he saw a thrid muslim surrounded by the angels of punishment. His prayer came and rescued him from their hands.’
“The tongue of a fourth muslim was lolling out from thirst and whenever he approached a pool of water, he was stopped and driven away. Then his fasting of Ramadan came and gave him water to drink.’

” He saw another man and the prophets sitting in circles. Everytime the muslim approached one of the circles, he was stopped and driven away. His ghusl for janaba came, took hold of his hand, and sat him down in the circle.’

“Another muslim had darkness in front of him, behind him, on his right, on his left and above him. He was completely lost in it. Then his hajj and umra came and led him out of the darkness into the light.’

“Another muslim was being pursued by flames and sparks of fire. His sadaqa formed a veil between him and the fire and shaded his head.’

“Another muslim was speaking to a group of believers who would not speak to him. His upholding of kinship came and told the group of believers that he had maintained ties of kinship and ordered them to speak to him. Then the believers spoke to him and shook hands with him.’

“Another muslim was surrounded by the Zabaniyya (angels of Jahannam). His commanding the right and forbidding the wrong came and rescued him from them and put him among the angels of mercy.’

“Another muslim was kneeling with a veil between him and Allah. His good character came, took his hand and Allah let him enter His presence.’

“Another muslim had received his book in his left hand. His fear of Allah came and took his book and placed it in his right hand.’

“The scales of another muslim were light in the balance. Those of his children who had died young came and made the scales level.’
“Another muslim was standing on the brink of Jahannam. His hope in Allah came and rescued him from it, and he withdrew from it.’

“Another muslim had fallen into the fire. The tears that he had wept out of fear from Allah came and rescued him from it.’

“Another muslim was standing on the Sirat trembling like a leaf in a strong wind. His good opinion of Allah came and his terror was allayed and he was able to go on.’

“Another muslim was crawling on the Sirat, sometimes creeping, and sometimes just clinging on. His prayer came and put him on his feet and rescued him.’

“Another muslim reached the gates of the Garden but they were locked against him. His testimony that there is no god but Allah came and opened the gates for him and let him into the garden.”

Let us pray that we are among those who work to have an easy trip and have as the end to their journey, the final abode of Paradise. O Allah, We seek refuge with You from the punishment of the grave. O Allah, help us to live and die as Muslims and help us to understand the true object of this life. O Allah, grant us good in this life and good in the life to come, and save us from the torment of the Hellfire.

“We hear and we obey. Forgive us, our Lord!
To You is the journey’s end.” (2:285)
Ameen.

“Every soul shall have a taste of death: and only on the Day of Judgement shall you be paid your full recompense. Only he who is save far from the Fire and admitted to the Garden will have attained the object (of Life): For the life of this world is but goods and chattels of deception” (3:185)
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 othershadow. 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.” (Nasa”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)

Jibrail (alaihissalam) once came to The Holy Prophet (Sallallahooalaihi-Wasallam) Said) 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 cant count. Prophet (s.a.w.s) asked Jibrail {a.s} what is it? Jibrail (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):

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 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
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:
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, Nisai’, 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.

THE VIRTUES OF DUROOD SHARIEF:

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RASULULLAH [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 throne:
   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 salutatations 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.” (Nasa”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.”

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THERE ARE MANY MORE VIRTUES THAT ARE NOT MENTIONED HERE...READ DUROOD SHARIEF ABUNDANTLY AND YOU WILL NOTICE A DIFFERENT IN YOUR LIFE.
The benefits of durood shareef
Rasulullah said:

“Send Durood upon me abundantly because in the beginning you will be questioned in the grave about me”

Rasulullah said:

“Your Durood will be the cause of light at the Bridge of Siraat (on the Day of Judgement), he should send Durood on me abundantly”

Rasulullah said:

“Three categories of people will be be under the shadow of the Sublime Throne on the Day of Judgement when there will be no shadow besides it:

(i) The person who removed a misery of a person

(ii) The person who revived one of my Sunnah (way) and

(iii) the person who sent Durood on me Abundantly.

Rasulullah said:

“The person who asked blessings on me abundantly, will be the nearest to me on the Day of Judgement”

Rasulullah said:

The person who sent Durood on me Abundantly will be best saved from the distress and calamities on the Day of Judgement

Kaab Al-Ahbaar (R.A.) narrates that Allah Ta’ala said to Hazrat Musa (alaihis salaam)

” Do you desire protection against thirst on the Day of Qiyamah?”
Hazrat Musa (alaihis salaam) said: “Yes.”

Allah Ta’ala said:

“Recite Durood abundantly on Muhammad

Virtues and Significances of Durood

Rasulullah said:

Allah bestows ten measures of mercy to the one who recites Durood on me; ten of his sins are forgiven; he is elevated ten ranks and ten virteous deeds are written in his Book of Deeds (Nasai and Tibrani)

Imam Mustaghfiri (R.A.) narrates that Rasulullah said:

“Whoever recites 100 times Durood on me daily, 100 of his needs will be fullfilled – 30 worldly needs and 70 pertaining to the Akhirah.”

Tibraani narrates that Rasulullah said:

“My Shafaa’at (intercession) will be for him who recites daily ten times Durood on me during the morning and ten times during the evening.”

Hazrat Umar Farooq (R.A.) said:

“Duas remain suspended between the heaven and the earth. It does not proceed upward as long as Durood on Nabi has not been recited”

Warning for those who refrain from reciting Durood
Rasulullah said:

“A gathering devoid of the mention of Allah Ta’ala and Durood for Rasulullah will be the cause of regret on the Day of Judgement even though they will enter Jannah.”

Rasulullah said:

“A great miser is he in whose presence I am mentioned and he refrains from reciting Durood on me.” (Tirmidhi, Ibni Hibban, Mustadrak)

Rasulullah said:

“May that person be destroyed who refrains from reciting Durood on me when I am mentioned in his presence” (Tirmidhi)

Rasulullah said:

“Whoever forgets to recite Durood on me, has lost the way to Jannat.”

Virtues of Salawaat(Durood)

BENEFITS OF SALAAT & SALAAM:

*It has come in the hadeeth shareef that when people gather in any gathering and they do not remember Allah Ta’ala nor is durood and salaam sent on His Nabi(Sallallahu Alayhi Wasallam), on the Day of Qiyamat their gatherings will be a means of regret even though they have entered jannat, due to being deprived of the reward of the remembrance of Allah and durood and salaam.

*It has been reported in the hadeeth shareef that Rasulullah (Sallallahu Alayhi Wasallam) said: “Send durood and salaam upon me in abundance on Friday because your
durood and salaam is presented before me (especially on the day of Friday).”

*It has been narrated in another hadeeth that whoever sends durood on me on Friday his durood is (especially) and most certainly presented before me.

*It has come in another hadeeth: “Whoever sends salaam to me (especially in a standing position at my Rowdha my soul is returned to me (i.e. I turn my attention to him)

until I give the answer to his salaam).”

*In yet another hadeeth it has come that Huzoor Aqdas Sallallahu Alayhi Wasallam said: “On the Day of Qiyamat the person most nearest to me will be the person who

conferred most durood upon me.”

*It has come in another hadeeth that Nabi (Sallallahu Alayhi Wasallam) said: “A miser is he, before whom my name is mentioned and he does not send durood upon me.”

*It has come in another hadeeth that Huzoor Sallallahu Alayhi Wasallam has said: “You should send durood upon me abundantly because this durood is a means of

purifying your own self.”

*It has come in another hadeeth that Huzoor Sallallahu Alayhi Wasallam said: “May that person be disgraced before whom my mention is made and he does not send

durood upon me.”

*In one other hadeeth it has come that Nabi Sallallahu Alayhi Wasallam has said: “Before whomever my name is mentioned he should send durood upon me because that
person who sends durood upon me once, Allah Ta’ala will send ten mercies upon him.”

*In another hadeeth Huzoor Sallallahu Alayhi Wasallam has said: “Whoever mentions me should send durood upon me.”
*In yet another hadeeth Rasulullah Sallallahu Alayhi Wasallam has explained the means of how the durood reaches him, that, verily, there are some angels ordered by

Allah who roam around the assemblies and gatherings of the earth and around the Muslims, to present the durood of my ummat before me.

*In another hadeeth Rasulullah Sallallahu Alayhi Wasallam said: “Once I met Jibraeel Alayhis Salaam and he gave me glad tidings by saying: ‘Your Lord says: Whoever

sends durood upon you I will descend upon him My Special Mercy And whoever sends salaam upon you, then I will descend upon him My Special Peace. On this I performed a Sajda-e-Shukr (ie. prostration of gratitude) in the Court of Allah`.

*In another hadeeth it has been reported that Hazrat Ubay bin Kaab Radiallahu anhu came in the service of Rasulullah Sallallahu Alayhi Wasallam and said: “O Rasulullah! I have devoted (made wakf) all my time of zikr and du’aa in sending durood upon you.’ Huzoor Sallallahu Alayhi Wasallam said: “Then all your difficulties will be solved, your needs will be fulfilled and your sins will be forgiven... (until the end of the hadeeth)

*It has come in another hadeeth that whoever sends durood upon me once Allah Ta’ala will send ten mercies upon him.

*In yet another hadeeth shareef it has been narrated that one day Rasulullah Sallallahu Alayhi Wasallam came; and on the blessed face of Nabi Sallallahu Alayhi
Wasallam the signs of happiness and joy were visible. Nabi Sallallahu Alayhi Wasallam said: “Just now Jibraeel Alayhis Salaam came to me and said that your Lord has said: O Mohammad! Will you not be happy with this good news that from your ummat whoever will send durood upon you once I will send ten mercies upon him and from your ummat whoever sends salaam upon you once I will send peace upon him ten times.’

*It has come in another hadeeth shareef that Rasulullah Sallallahu Alayhi Wasallam said: ‘Whoever sends durood upon me once Allah Taala sends ten mercies upon him, ten of his sins are forgiven, in jannat ten of his stages are raised and ten rewards are written for him.’

*It has come in another hadeeth shareef that the person who sends durood upon Nabi Akram Sallallahu Alayhi Wasallam once, Allah and His Angels sends seventy mercies upon him.

* Hazrat Anas Radiallahu anhu says:'That every du’aa is prevented from reaching the Court of Allah until the person making du’aa sends durood upon Rasulullah Sallallahu Alayhi Wasallam and upon the family of Rasulullah Sallallahu Alayhi Wasallam (then it reaches the Court of Allah and is accepted).

THE EXCELLENCE OF DUROOD SHAREEF AS EXPLAINED IN THE AHADITH

1.Ten sins are forgiven

2.Ten virtues are written for the reciter
3. The rank is raised in Paradise and The reciter is protected from Hypocrisy (Nifaaq)

4. Causes of Light at thr Bridge of Siraat

5. Saved from distress and calamities on the Day of Qiyammah

6. Granted Shade under the Arsh of Allah Ta’ala

7. Closeness to RasulAllah Purifies the heart and removes the rust of sin illuminates the heart

8. Grants safety on the Day of Qayimah and It is one of the most blessed of Deeds

9. Ten Mercies will be bestowed upon the reciter Purifies one deeds Shafa’at of RasulAllah on the Day of Qiyamah

10. One will be present at the Haud-e-Kauthar

11. Excellence and Beauty at Meetings

12. Gets rid of poverty and hardship

13. Alaah Ta’ala, His Angels and RasulAllah also send blessings into the reciter

14. It is a sure and certain worship of Allah Ta’ala It is of benefit in this world and the Hereafter

15. It creates love for the reciter in the hearts of other persons

16. The reciter is safe from backbiters

* when people gather in any gathering and they do not remember Allah Ta’ala nor is durood and salaam sent on His Nabi (Sallallahu Alayhi Wasallam), on the Day of
Qiyamat their gatherings will be a means of regret even though they have entered jannat, due to being deprived of the reward of the remembrance of Allah and durood and salaam.

* Send durood and salaam upon me in abundance on Friday because your durood and salaam is presented before me (especially on the day of Friday

*whoever sends durood on me on Friday his durood is (especially) and most certainly presented before me.

*Whoever sends salaam to me (especially in a standing position at my Rowdha my soul is returned to me (i.e. I turn my attention to him) until I give the answer to his salaam).”

*On the Day of Qiyamat the person most nearest to me will be the person who conferred most durood upon me

*A miser is he, before whom my name is mentioned and he does not send durood upon me.”

*You should send durood upon me abundantly because this durood is a means of purifying your own self.”

*May that person be disgraced before whom my mention is made and he does not send durood upon me.”

*Before whomever my name is mentioned he should send durood upon me because that person who sends durood upon me once, Allah Ta’ala will send ten mercies upon him.”
*Whoever mentions me should send durood upon me."

* verily, there are some angels ordered by Allah who roam around the assemblies and gatherings of the earth and around the Muslims, to present the durood of my ummat before me.

*Once I met Jibraeel Alayhis Salaam and he gave me glad tidings by saying: 'Your Lord says: Whoever sends durood upon you I will descend upon him My Special Mercy

And whoever sends salaam upon you, then I will descend upon him My Special Peace. On this I performed a Sajda-e-Shukr (ie. prostration of gratitude) in the Court of Allah`.

*once a sahabi asked ...i think..ubai bin kaab ...O Rasulullah! I have devoted (made wakf) all my time of zikr and du’aa in sending durood upon you.’ Huzoor Sallallahu Alayhi Wasallam said: “Then all your difficulties will be solved, your needs will be fulfilled and your sins will be forgiven...

*whoever sends durood upon me once Allah Ta’ala will send ten mercies upon him.

*one day Rasulullah Sallallahu Alayhi Wasallam came;and on the blessed face of Nabi Sallallahu Alayhi Wasallam the signs of happiness and joy were visible. Nabi Sallallahu Alayhi Wasallam said: “Just now Jibraeel Alayhis Salaam came to me and said that your Lord has said: O Mohammad! Will you not be happy with this good
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ten mercies upon him and from your ummat whoever sends salaam upon you once I will
send peace upon him ten times.’

*Whoever sends durood upon me once Allah Taala sends ten mercies upon him,
ten of his sins are forgiven, in jannat ten of his stages are raised and ten rewards are
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Sallallahu Alayhi Wasallam and upon the family of Rasulullah Sallallahu Alayhi
Wasallam (then it reaches the Court of Allah and is accepted

Blessings Of Durood Shareef

“The Prophet of Allah (Sallallahu alaiyhi wassallam) asked the Sahaba. “Who is a
stingy and miserly person. The Sahaba responded: ” O Messenger Of Allah
(sallallahu aliyhi Wassallam) A stingy person is he who has loads of wealth but does not
spend it.” The Prophet of Allah (Sallallahu alaihi wassallam) responded “No! a
Stingy and

Miserly person is he in whose presence my name is mentioned and he does not
recite Durood.”
The Prophet of Allah (sallallahu alaiyhi wassallam) has said that whoever recites Durood upon me for his each recitation Allah Ta Al will Forgive ten of his sins, his rank in paradise will be raised by ten Degrees, and he will receive ten blessings.

Whoever recites Durood abundantly, will be the closest to The Prophet Of Allah (sallallahu Alaiyhi wassallam).

Whoever recites Durood abundantly, he will be relieved of his debts.

Whoever recites Durood abundantly, at the time of his death he will blessed with the tawfiq to recite the Kalimah Tayabbah.

Whoever recites Durood abundantly, will be protected from the punishment of the grave.

Whoever recites Durood abundantly, will be given the Tawfiq to perform Hajj.

Whoever recites Durood abundantly, will be given tawfiq to visit the Blessed Grave of our Beloved (sallallahu alaiyhi wassallam).

Whoever recites Durood abundantly, will be blessed by seeing the Prophet of Allah (sallallahu alaiyhi wassallam) in his dreams.

Whoever recites Durood abundantly, on the day of Qiyamah his face will be shining like the Moon on the 14th night of the month when it is at its brightest.

Whoever recites Durood abundantly, he will be as close to The Prophet Of Allah (Sallallahu alaiyhi wassallam) as the Index finger is to the middle finger on a hand.

Whoever recites Durood abundantly, will be given the water from the fountain of Al Kawthar to drink by The Prophet of Allah (sallallahu alaiyhi wassallam).
Whoever recites Durood abundantly, and passes away and is buried in Medina he will be amongst the first to receive divine mercy and to drink from al Kawthar, and amongst the first to enter Paradise

### Holy hadith prophet muhammad (p.b.u.h.) about reciting durood sharif

**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 othershadow. 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 salutatations 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." (Nasa’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’bud (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)

Jibrail (alaihissalam) once came to The Holy Prophet (Sallallahoalaih-Wasallam) Said) 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 cant count. Prophet (s.a.w.s) asked Jibrail {a.s} what is it? Jibrail (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):
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 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’innuddin 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, Darnri, 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 person’s 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.

THE VIRTUES OF DUROOD SHARIEF:

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RASULULLAH [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 othershadow. 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.” (Nasa”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.”
THERE ARE MANY MORE VIRTUES THAT ARE NOT MENTIONED HERE...READ DUROOD SHARIEF ABUNDANTLY AND YOU WILL NOTICE A DIFFERENT IN YOUR LIFE.

The benefits of durood shareef

Rasulullah said :

“Send Durood upon me abundantly because in the beginning you will be questioned in the grave about me”

Rasulullah said :

“Your Durood will be the cause of light at the Bridge of Siraat (on the Day of Judgement), he should send Durood on me abundantly”

Rasulullah said :

“Three categories of people will be be under the shadow of the Sublime Throne on the Day of Judgement when there will be no shadow besides it:

(i) The person who removed a misery of a person

(ii) The person who revived one of my Sunnah (way) and

(iii) the person who sent Durood on me Abundantly.

Rasulullah said :

“The person who asked blessings on me abundantly, will be the nearest to me on the Day of Judgement”

Rasulullah said :

———
The person who sent Durood on me abundantly will be best saved from the distress and calamities on the Day of Judgement

Kaab Al-Ahbaar (R.A.) narrates that Allah Ta’ala said to Hazrat Musa (alaihis salaam)

” Do you desire protection against thirst on the Day of Qiyamah?

Hazrat Musa (alaihis salaam) said: “Yes.”

Allah Ta’ala said:

“Recite Durood abundantly on Muhammad

———

Virtues and Significances of Durood

Rasulullah said:

Allah bestows ten measures of mercy to the one who recites Durood on me; ten of his sins are forgiven; he is elevated ten ranks and ten virteous deeds are written in his Book of Deeds (Nasai and Tibrani)

Imam Mustaghfiri (R.A.) narrates that Rasulullah said:

“Whoever recites 100 times Durood on me daily, 100 of his needs will be fullfilled – 30 worldly needs and 70 pertaining to the Akhirah.”

Tibraani narrates that Rasulullah said:

“My Shafaa’at (intercession) will be for him who recites daily ten times Durood on me during the morning and ten times during the evening.”
Hazrat Umar Farooq (R.A.) said:

“Duas remain suspended between the heaven and the earth. It does not proceed upward as long as Durood on Nabi has not been recited”

Warning for those who refrain from reciting Durood

Rasulullah said:

“A gathering devoid of the mention of Allah Ta’ala and Durood for Rasulullah will be the cause of regret on the Day of Judgement even though they will enter Jannah.”

Rasulullah said:

“A great miser is he in whose presence I am mentioned and he refrains from reciting Durood on me.” (Tirmidhi, Ibni Hibban, Mustadrak)

Rasulullah said:

“May that person be destroyed who refrains from reciting Durood on me when I am mentioned in his presence” (Tirmidhi)

Rasulullah said:

“Whoever forgets to recite Durood on me, has lost the way to Jannat.”

Virtues of Salawaat(Durood)

BENEFITS OF SALAAT & SALAAM:

*It has come in the hadeth shareef that when people gather in any gathering and they do not remember Allah Ta’ala nor is durood and salaam sent on His
Nabi(Sallallahu Alayhi Wasallam), on the Day of Qiyamat their gatherings will be a means of regret even though they have entered jannat, due to being deprived of the reward of the remembrance of Allah and durood and salaam.

*It has been reported in the hadeeth shareef that Rasulullah (Sallallahu Alayhi Wasallam) said: “Send durood and salaam upon me in abundance on Friday because your durood and salaam is presented before me (especially on the day of Friday).”

*It has been narrated in another hadeeth that whoever sends durood on me on Friday his durood is (especially) and most certainly presented before me.

*It has come in another hadeeth: “Whoever sends salaam to me (especially in a standing position at my Rowdha my soul is returned to me (i.e. I turn my attention to him) until I give the answer to his salaam).”

*In yet another hadeeth it has come that Huzoor Aqdas Sallallahu Alayhi Wasallam said: “On the Day of Qiyamat the person most nearest to me will be the person who conferred most durood upon me.”

*It has come in another hadeeth that Nabi (Sallallahu Alayhi Wasallam) said: “A miser is he, before whom my name is mentioned and he does not send durood upon me.”

*It has come in another hadeeth that Huzoor (Sallallahu Alayhi Wasallam) has said: “You should send durood upon me abundantly because this durood is a means of purifying your own self.”
*It has come in another hadeeth that Huzoor Sallallahu Alayhi Wasallam said: “May that person be disgraced before whom my mention is made and he does not send durood upon me.”

*In one other hadeeth it has come that Nabi Sallallahu Alayhi Wasallam has said: “Before whomever my name is mentioned he should send durood upon me because that person who sends durood upon me once, Allah Ta’ala will send ten mercies upon him.”

*In another hadeeth Huzoor Sallallahu Alayhi Wasallam has said: “Whoever mentions me should send durood upon me.”

*In yet another hadeeth Rasulullah Sallallahu Alayhi Wasallam has explained the means of how the durood reaches him, that, verily, there are some angels ordered by Allah who roam around the assemblies and gatherings of the earth and around the Muslims, to present the durood of my ummat before me.

*In another hadeeth Rasulullah Sallallahu Alayhi Wasallam said: “Once I met Jibraeel Alayhis Salaam and he gave me glad tidings by saying:’Your Lord says: Whoever sends durood upon you I will descend upon him My Special Mercy And whoever sends salaam upon you, then I will descend upon him My Special Peace. On this I performed a Sajda-e-Shukr (ie. prostration of gratitude) in the Court of Allah`.

*In another hadeeth it has been reported that Hazrat Ubay bin Kaab Radiallahu anhu came in the service of Rasulullah Sallallahu Alayhi Wasallam and said: “O Rasulullah! I have devoted (made wakf) all my time of zikr and du’aa in sending durood upon you.’ Huzoor Sallallahu Alayhi Wasallam said: “Then all your difficulties
will be solved, your needs will be fulfilled and your sins will be forgiven... (until the end of the hadeeth)

*It has come in another hadeeth that whoever sends durood upon me once Allah Ta’ala will send ten mercies upon him.

*In yet another hadeeth shareef it has been narrated that one day Rasulullah Sallallahu Alayhi Wasallam came; and on the blessed face of Nabi Sallallahu Alayhi Wasallam the signs of happiness and joy were visible. Nabi Sallallahu Alayhi Wasallam said: “Just now Jibraeel Alayhis Salaam came to me and said that your Lord has said: O Mohammad! Will you not be happy with this good news that from your ummat whoever will send durood upon you once I will send ten mercies upon him and from your ummat whoever sends salaam upon you once I will send peace upon him ten times.’

*It has come in another hadeeth shareef that Rasulullah Sallallahu Alayhi Wasallam said: ‘Whoever sends durood upon me once Allah Taala sends ten mercies upon him, ten of his sins are forgiven, in jannat ten of his stages are raised and ten rewards are written for him.’

*It has come in another hadeeth shareef that the person who sends durood upon Nabi Akram Sallallahu Alayhi Wasallam once, Allah and His Angels sends seventy mercies upon him.

* Hazrat Anas Radiallahu anhu says:’That every du’aa is prevented from reaching the Court of Allah until the person making du’aa sends durood upon Rasulullah
Sallallahu Alayhi Wasallam and upon the family of Rasulullah Sallallahu Alayhi Wasallam (then it reaches the Court of Allah and is accepted).

THE EXCELLENCE OF DUROOD SHAREEF AS EXPLAINED IN THE AHADITH

1. Ten sins are forgiven

2. Ten virtues are written for the reciter

3. The rank is raised in Paradise and The reciter is protected from Hypocrisy (Nifaaq)

4. Causes of Light at thr Bridge of Siraat

5. Saved from distress and calamities on the Day of Qiyammah

6. Granted Shade under the Arsh of Allah Ta’ala

7. Closeness to RasulAllah Purifies the heart and removes the rust of sin illuminates the heart

8. Grants safety on the Day of Qayimah and It is one of the most blessed of Deeds

9. Ten Mercies will be bestowed upon the reciter Purifies one deeds Shafa’at of RasulAllah on the Day of Qiyamah

10. One will be present at the Haud-e-Kauthar

11. Excellence and Beauty at Meetings

12. Gets rid of poverty and hardship

13. Alaah Ta’ala, His Angels and RasulAllah also send blessings into the reciter
14. It is a sure and certain worship of Allah Ta’ala. It is of benefit in this world and the Hereafter.

15. It creates love for the reciter in the hearts of other persons.

16. The reciter is safe from backbiters.

* when people gather in any gathering and they do not remember Allah Ta’ala nor is durood and salaam sent on His Nabi (Sallallahu Alayhi Wasallam), on the Day of Qiyamat their gatherings will be a means of regret even though they have entered jannat, due to being deprived of the reward of the remembrance of Allah and durood and salaam.

* Send durood and salaam upon me in abundance on Friday because your durood and salaam is presented before me (especially on the day of Friday).

* Whoever sends durood on me on Friday his durood is (especially) and most certainly presented before me.

* Whoever sends salaam to me (especially in a standing position at my Rowdha my soul is returned to me (i.e. I turn my attention to him) until I give the answer to his salaam)."

* On the Day of Qiyamat the person most nearest to me will be the person who conferred most durood upon me.

* A miser is he, before whom my name is mentioned and he does not send durood upon me.”
*You should send durood upon me abundantly because this durood is a means of purifying your own self."

*May that person be disgraced before whom my mention is made and he does not send durood upon me."

*Before whomever my name is mentioned he should send durood upon me because that person who sends durood upon me once, Allah Ta’ala will send ten mercies upon him."

*Whoever mentions me should send durood upon me."

* verily, there are some angels ordered by Allah who roam around the assemblies and gatherings of the earth and around the Muslims, to present the durood of my ummat before me.

*Once I met Jibraeel Alayhis Salaam and he gave me glad tidings by saying:'Your Lord says: Whoever sends durood upon you I will descend upon him My Special Mercy

And whoever sends salaam upon you, then I will descend upon him My Special Peace. On this I performed a Sajda-e-Shukr (ie. prostration of gratitude) in the Court of Allah."

*once a sahabi asked ....i think..ubai bin kaab ...O Rasulullah! I have devoted (made wakf) all my time of zikr and du’aa in sending durood upon you.’ Huzoor Sallallahu Alayhi Wasallam said: “Then all your difficulties will be solved, your needs will be fulfilled and your sins will be forgiven...
*whoever sends durood upon me once Allah Ta’ala will send ten mercies upon him.

*one day Rasulullah Sallallahu Alayhi Wasallam came; and on the blessed face of Nabi Sallallahu Alayhi Wasallam the signs of happiness and joy were visible. Nabi Sallallahu Alayhi Wasallam said: “Just now Jibraeel Alayhis Salaam came to me and said that your Lord has said: O Mohammad! Will you not be happy with this good news that from your ummat whoever will send durood upon you once I will send ten mercies upon him and from your ummat whoever sends salaam upon you once I will send peace upon him ten times.’

*Whoever sends durood upon me once Allah Taala sends ten mercies upon him, ten of his sins are forgiven, in jannat ten of his stages are raised and ten rewards are written for him.’

the person who sends durood upon Nabi Akram Sallallahu Alayhi Wasallam once, Allah and His Angels sends seventy mercies upon him.

* Hazrat Anas Radiallahu anhu says:”That every du’aa is prevented from reaching the Court of Allah until the person making du’aa sends durood upon Rasulullah Sallallahu Alayhi Wasallam and upon the family of Rasulullah Sallallahu Alayhi Wasallam (then it reaches the Court of Allah and is accepted

Blessings Of Durood Shareef

“The Prophet of Allah (Sallallahu alaiyhi wassallam) asked the Sahaba. “Who is a stingy and miserly person. The Sahaba responded: ” O Messenger Of Allah (sallallahu
A stingy person is he who has loads of wealth but does not spend it.” The Prophet of Allah (Sallallahu alaihi wassallam) responded “No! a Stingy and Miserly person is he in whose presence my name is mentioned and he does not recite Durood.”

The Prophet of Allah (sallallahu alaiyhi wassallam) has said that whoever recites Durood upon me for his each recitation Allah Ta Ala will Forgive ten of his sins, his rank in paradise will be raised by ten Degrees, and he will receive ten blessings.

Whoever recites Durood abundantly, will be the closest to The Prophet Of Allah (sallallahu Alaiyhi wassallam).

Whoever recites Durood abundantly, he will be relieved of his debts.

Whoever recites Durood abundantly, at the time of his death he will blessed with the tawfiq to recite the Kalimah Tayabbah.

Whoever recites Durood abundantly, will be protected from the punishment of the grave.

Whoever recites Durood abundantly, will be given the Tawfiq to perform Hajj.

Whoever recites Durood abundantly, will be given tawfiq to visit the Blessed Grave of our Beloved (sallallahu alaiyhi wassallam).

Whoever recites Durood abundantly, will be blessed by seeing the Prophet of Allah (sallallahu alaiyhi wassallam) in his dreams.

Whoever recites Durood abundantly, on the day of Qiyamah his face will be shining like the Moon on the 14th night of the month when it is at its brightest.
Whoever recites Durood abundantly, he will be as close to The Prophet Of Allah (Sallallahu alaiyhi wassallam) as the Index finger is to the middle finger on a hand.

Whoever recites Durood abundantly, will be given the water from the fountain of Al Kawthar to drink by The Prophet of Allah (sallallahu alaiyhi wassallam).

Whoever recites Durood abundantly, and passes away and is buried in Medina he will be amongst the first to receive divine mercy and to drink from al Kawthar, and amongst the first to enter Paradise.

**BEAUTIFUL ZIKIR ALLAH**

*Posted on July 16, 2011 by YUSUF ISLAM*

**Beautiful zikir remembrance allah**

A collection of various forms of dhikr and tasbih from the Sunnah.

\- SubhanAllahi wa biHamdihi (Glory be to Allah and Praise Him).

Whoever says (the above) at morning and evening time, one hundred times, none shall come on the Day of Resurrection with anything better except someone who has said the same or more.[1]

\- SubhanAllah wa biHamdihi (Glory be to Allah and Praise Him).

Whoever says (the above) a hundred times during the day, his sins are wiped away, even if they are like the foam of the sea.[2]

\- SubhanAllahi wa biHamdihi (Glory be to Allah and Praise Him)

Abu Dharr reported that the Prophet (salAllahu alayhi wasalam) 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: subhanAllah wa bihamdihi.[3]

\- SubhanAllahi ‘l-`adheem wa biHamdihi (Glory be to Allah, The Supreme, and Praise Him)
A palm tree is planted for the reciter [of the above] in Paradise.[4]

Prophet Muhammad said: “Two words are light on the tongue, weigh heavily in the balance, they are loved by the Most Merciful One.”[5]

Whoever recites [the above] one Hundred times, a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.[6]

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.[7]

The above are mentioned as the four most beloved words to Allah. It does not matter with which one of them is begun.[8]

Abu Sa`id reported that the Prophet (salAllahu alayhi wasalam) said, “Perform the enduring goods deeds (al-baaqiyaat al-SaliHaat) more frequently.” They asked, “What are these enduring good deeds?” The Prophet replied: Takbir [Allahu Akbar], Tahlil [la ilaha illallah], Tasbih [Subhan’Allah], alhamdulillah, and la hawla wa la quwwata illa billah.[9]
Prophet Muhammad said: “For me to say (the above) is dearer to me and all that the sun rises upon (ie the whole world).”[10]

SubhanAllah, walHamdulilah, wa La illaha ilAllahu, waAllahu Akbar, wa la Hawla wa la quwwwata illa billah (Glory be to Allah, All Praise is for Allah, There is No God but Allah, Allah is the Greatest, There is no might or any power Except with Allah)

(The above) are the good deeds which endure [al-baqiyaatuS-Salih]  

SubhanAllah, walHamdulilah, wa La illaha ilAllahu, waAllahu Akbar, wa la Hawla wa la quwwwata illa billah (Glory be to Allah, All Praise is for Allah, There is No God but Allah, Allah is the Greatest, There is no might or any power Except with Allah)

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).’”[11]

Alhamdulilah (All Praise is for Allah) – Verily the best supplication is (above).[12]

La illaha ilAllah(u) (There is No God But Allah)

The best form of remembrance is (above).[13]

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.”[14]
La illaha ilAllahu (There is No God But Allah)

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.”[15]

La illaha ilAllahu, waHdahu la shareeka lahu, lahul Mulku, wa lahul Hamd, wa Huwa ala kulli shaiy’in Qadeer (There is No God But Allah Alone, who has no partner. His is the dominion and His is the raise, and He is Able to do all things)

Whoever says the above ten times, will have the reward for freeing four slaves from the Children of Isma’il.[16]

La illaha ilAllahu, waHdahu la shareeka lahu, lahul Mulku, wa lahul Hamd, wa Huwa ala kulli shaiy’in Qadeer (There is No God But Allah Alone, who has no partner. His is the dominion and His is the raise, and He is Able to do all things)

Whoever says the above one Hundred times, has the reward of freeing ten slaves, a hundred good deeds are recorded for him and a hundred bad deeds are wiped away and he has gained refuge from the devil that day until evening and none shall come with anything better except someone who has done more.[17]

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.[18]

Astaghfirullah al-‘Adheemal-ladhi la ilaha illa Huwal-Hayyul-Qayyum wa atubu ilaih (I seek the forgiveness of Allah
the Mighty, Whom there is none worthy except Him, the Living, The Eternal, and I repent unto Him)

Whoever says the above words, Allah will forgive him even if he deserted the army’s ranks.[19]

أَبُوَّ، صَنَفْتُ مَا شَرُّ مِنْ يَكَ أُعْدُوُّ، طَعَاشَةً مَّا عَفَّدَهُ آَنَا وَعِينَكَ آَنَا وَخَفَائِي، آَنَّتْ إِلَّا إِنَّ الزَّمَّانَ لَأَرْبَى آَنَّ بِلَٰغَهُمَا،生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生生死


[8] Sahih Muslim; #3:1685.

[9] an-Nasa’i and Hakim, who said its chain is sahih.

[10] Sahih Muslim; #4:2072.

[11] at-Tirmidhi and Tabarani whose version adds: “There is no power nor strength save through Allah”.

[12] Sahih Muslim; #4:2073.


[17] Sahih al-Bukhari; #4:95, Sahih Muslim; #4:2071.

[18] Ahmad.

Ibn Taimiyaa wrote, “Remembrance of Allah is to the heart what water is to fish. What happens to a fish when it is taken out of water?” Imam Shams ad-Din ibn al-Qayyim wrote about nearly eighty benefits that come with dhikru’llah in his book al-Wabil al-Sayyib. We shall quote some of them here, although we recommend the reader to refer to this book itself because of its great value.

Remembrance of Allah is sustenance for both the heart and the spirit. If the servant is deprived of it he becomes like a body which has been deprived of food.

Remembrance of Allah also drives away shaytan, suppressing him and breaking him; it is pleasing to the Merciful, Might and Exalted is He, dispels worry and melancholy from the heart, adorns it with delight and joy, fills the heart and face with light, and cloaks the one who remembers Allah with dignity, gentleness and freshness. It instils love for Allah, fear of Him, and relating all matters to Him. It also enhances Allah’s remembrance of His servant, for as Allah says:

—< So remember Me-I will remember you. (2:152) —>

Even if this were the only reward for the remembrance of Allah, it would be mercy and honour enough, for such a heart is always aware and free from wrong actions.

Although remembrance is one of the easiest forms of worship, the mercy and honour that it brings cannot be acheived by any other means. Abu Huraira reported that the Prophet *saaws* said, “Whoever recites the words, “There is no god but Allah, the One, having no partner with Him. Sovereignty belongs to Him and All praise is due to Him, and He is Powerful over everything’, one hundred times every day, there is a reward equal to freeing ten slaves for him, and a
hundred good actions are recorded for him, and a hundred wrong actions are removed from his record. That is a safeguard for him against shaytan on that day until evening, and no one brings anything more excellent than this, except the one who has done more than this (that is, who recites these words more than one hundred times).”  

Jabir reported that the Prophet *saaws* said, “Whoever recites the words, “Glory be to Allah and His is the praise’, will have a palm tree planted for him in the Garden.”  

Ibn Mas’ud, may Allah be pleased with him, said, “To Praise Allah, may He be Exalted, is more dear to me than spending the same number of dinars (as the number of times I praise Him) in the way of Allah.”  

Remembrance of Allah is a remedy for hard hearts. A man once told al-Hassan, “O Abu Sa’id, I complain to you about the hardness of my heart.” He said, “Soften it with the remembrance of Allah.” Makhul said, “Remembrance of Allah is (a sign of) health, while remembrance of people is like a disease.” A man once asked Salman, “Which deeds are the best?” He said, “Haven’t you read in the Qur’an: 

–<* And the remembrance of Allah is greatest. (29:45)<*-:  

Abu Musa once related that the Prophet *saaws* said, “The difference between the one who remembers his Lord and the one who does not is like the difference between the living and the dead.”  

Abdullah ibn Busr related that a man once told the Prophet *saaws*, “The roads to good are many and I am unable to take all of them, so please tell me something to which I can hold fast, but do not overburden me lest I forget it.” He said, “Make sure that your tongue is moist and supple with the remembrance of Allah, the Exalted.”  

Continual remembrance of Allah increases a servant’s good witnesses on the Day of Resurrection. It is a means which prevents him from talking in the wrong way, such as backbiting and spreading tales and their like. Either the tongue is mentioning Allah and remembering Him, or it is talking incorrectly.
Whoever has the gates of remembrance opened to him has an opening to his Lord, Mighty and Glorious is He, through which he will find what he seeks. If he finds Allah, he has found everything. If he misses the opportunity, he has missed everything.

There are several types of remembrance. The remembrance of the Names of Allah, Mighty and Glorious is He, the remembrance of His Attributes, and praising Him and thanking Him. All of these can take the form of saying, for example, ‘Glory be to Allah’, ‘Praise be to Allah’, ‘There is no god but Allah’. A servant can also remember Allah by referring to His Names and Attributes, such as by saying, for example, “Allah, Mighty and Glorious is He, Hears all that his servants say and do”; or by mentioning what He has commanded and what He has forbidden, such as saying, “Allah, the Mighty and Glorious, commands such and such, or forbids such and such.”

A servant can also remember Allah by talking about His blessings, while the best type of remembrance is the recitation of the Qur’an, because this contains remedies to cure the heart from all illnesses. Allah, the Exalted, says:

–<*O mankind, there has come to you a protection from your Lord and a healing for what is in your hearts, and for those who believe, a guidance and a mercy. (10:57)–*>

And also::

–<* We send down in the Qur’an that which is a healing and a mercy for those who believe. (17:82)>–*

All the illnesses of the heart result from desires and doubt, and the Qur’an is a cure for both. It has enough clear signs and proofs to distinguish between truth and falsehood, and thus it cures the diseases of doubt which ruin knowledge, understanding and perception, by enabling a person to see things as they really are.
Whoever studies the Qur’an, and allows it to be absorbed by his heart, will recognise truth and falsehood and will be able to distinguish between them, just as he is able to distinguish between night and day.

As for curing the diseases that arise from desires, it is because it contains wisdom and good counsel. This recommends avoiding worldly gains and inspires a yearning for the akhira.

The Prophet *saaws* once said, “Whoever wants to love Allah and His Messenger should read the Qur’an.”5

The Qur’an is also the best means for bringing the servant nearer to his Lord, Glorious and Exalted is He. Khabab ibn al-Arat said to a man, “Draw closer to Allah as much as you can, and remember that you can do so by no means more pleasing to Him than using His own words.”

Ibn Mas’ud said, “Whoever loves the Qur’an loves Allah and His Messenger,” and sayyedina Uthman ibn Affan, may Allah be pleased with him, said, “If your hearts were really pure, they would never have enough of reciting Allah’s words.”

All in all, the most benefical thing for the servant is to remember Allah, Mighty and Glorious is He, constantly:

– <* Surely in the remembrance of Allah do hearts find rest. ( 13:28)*>–

**The Best kind of remembrance is to recite the Book of Allah, the Glorious and Exalted.*

Notes:

1. Al-Bukhari, Kitabn ad-Da’awat, 11/201; Muslim, Kitab adh-Dhikr wa’d-Du’a, 17/16.
2. Sahih, at-Tirmidhi, Kitab ad-Da’awat, 9/433.
3. Al-Bukhari, Kitab ad-Da’awat, 11/208; al-Hakim, Kitab ad-Du’a, 1/495.
4. At-Tirmidhi, Kitab ad-Da’awat, 9/314.
5. Da’if, munkar. See the commentary on this hadith in Ibn Hajar’s Tahdhib at-Tahdhib, 2/222 and Lisan al-Mizan, 2/185, and in as-Suyuti’s Al-Jami’ as-Saghir, 6/150.

———=The Purification of the Soul=———————
from the works of Ibn Rajab Al-Hanbabli, Ibn Al-Qayyim al-Jawziyya, and Abu Hamid al-Ghazali

**Excellent things to do for countless rewards and sawab**

*Posted on July 16, 2011 by YUSUF ISLAM*

**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-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 atooobu 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 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 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 ‘Ilah’, 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
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 wa Hdahu 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 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’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? “La ilaha ilAllahul `Aliyyul ‘Adheem, laa ilaha ilAllahul Hakimul Kareem, la ilaha ilAllahu SubhanAllahi Rabbis-Samawaati as-Sabi’ wa Rabbil ‘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]

EXCELLENCE OF READING THE DUROOD SHAREEF DURING THE NIGHT AND DAY OF JUMMAH

EXCELLENCE OF READING THE DUROOD SHAREEF DURING THE NIGHT AND DAY OF JUMMAH
Hadith 1

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “Increase your reading of the Durood Shareef during the nights and days of Jummah. Certainly Durood Shareef is presented to me”. (Jaami’us Sagheer)

Hadith 2

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “Increase your reading of the Durood Shareef during the day of Jummah for this is a Day of Witnessing. It is on this day that the Angels present themselves. Whenever any of you read the Durood Shareef, the Durood Shareef is presented to me even before the gathering closes”. (Jaami’us Sagheer)

Hadith 3

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “Increase your reading of the Durood Shareef during Jummah for your Durood Shareef is presented to me on Friday. He who increases the reading of the Durood Shareef achieves closeness to me”. (Jaami’us Sagheer)

Hadith 4

Nabi Muhammad (sallal laahu alaihi wasallam) said, “Increase your recital of the Durood Shareef on the days and nights of Jummah. I will be a witness and intercessor on the Day of Qiyamah for that person who does so”. (Jaami’us Sagheer)

Hadith 5

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “When Thursday arrives, Almighty Allah sends the Angels who possess tablets of silver and pens of gold. They record (upon the tablets, the names of those) who read the Durood Shareef on the nights of Thursday and Friday”. (Sadaatud Daarain)

Hadith 6
Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “When the night of Jummah arrives, increase your recital of the Durood Shareef”. (Sadaatud Daarain)

Hadith 7

Sayyiduna Ali (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “For that person who reads a hundred Durood Shareefs on Jummah, then on the Day of Qiyamah, he will be accompanied by a Noor, whose intensity is so brilliant if it had to be distributed among the creation, it would serve all”. (Dalaa’ilul Khayraat)

Hadith 8

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “On the Day of Qiyamah, that person will be closest to me who used to read Durood Shareef in abundance. The person who reads the Durood Shareef on Fridays, Almighty Allah fulfils a hundred needs of his, seventy needs of the Hereafter and thirty of this world. Almighty Allah also commands an Angel to present the Durood Shareef to me as you would receive a present. This Durood Shareef is then preserved in a white record”. (Sadaatud Daarain)

Hadith 9

Sayyiduna Ali (radi Allahu anhu) has reported that, “There are certain Angels who only descend on the world on the days and nights of Jummah. They possess pens of gold, containers of silver and pages of Noor, they record the names of those who read the Durood Shareef”. (Sadaatud Daarain)

Hadith 10

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 Rasooolullah (sallal laahu alaihi wasallam) replied, “Verily Almighty Allah has made it Haraam upon the earth to devour the bodies of the Ambiya”. (Sadaatud Daarain)

Hadith 11

Sayyiduna Abu Hurairah (radi Allahu anhu) narrates that Sayyiduna Rasooolullah (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 ahlihi wa sallam,’ eighty years of his sins are forgiven and on his record

Holy hadith about reciting durood sharif at friday

Reciting Durood-e-Pak on Juma-tul-Mubarak.
The Most important and the most blessed day of the week is Friday i.e. Juma-tul-Mubarak. And the most important thing to do on this day is reciting Durood Sharif on this day. Here are some Hadith regarding this day and its blessings.

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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 Haraaam upon the earth to devour the bodies of the Ambiya”. (Sadaatud Daarain)

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remains at the same place without moving, and recites the following Durood eighty times, ‘Allahumma salli ala Sayyiduna Muhammaddin Nabiyyil Ummi wa ala ahlihi 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.”

**Zikir remembrance allah most reward sawab best wazifa**

Posted on July 16, 2011 by YUSUF ISLAM

Zikir remembrance allah most reward sawab best wazifa

*Dhikr (remembrance of Allah) is the greatest thing in our life and a well-tried excellent method for purification of our heart. It eradicates all diseases from heart, produces in it the love of Allah and creates the consciousness of His Greatness; it brings us divine peace and satisfaction. Allah the Almighty Himself asked us to remember Him as much as possible. Says the Holy Quran:*

”*O ye who believes remember Allah very often and glorify Him morning and evening.*” (33:41-2)

Another verse says Quran says

”*And when Salaat is finished then ye may disperse through the land and seek of the Bounty of Allah and celebrate the Praises of Allah much and often; they ye may prosper (here as well as in the next world.)*” (62-10)

In another verse the Holy Quran says the Dhikr imparts tranquility and peace to

the mind and the soul.
”Behold in the Remembrance of Allah do hearts find satisfaction.” (13-28)

In a verse, men of Faith have specifically been warned not to forget Dhikr by getting absorbed in the wealth and the family

”O ye who believe let not your riches or your children divert you from the Remembrance of Allah if any act thus, the loss is their own.” (63:9)

Allah the Almighty shows His kindness to those who remember Him. He said:

”Then do ye remember Me I will remember you.” (2-152)

The Holy Prophet (Sallallahu ‘Alaihi Wasallam) says:

“Allah says when anyone remembers Me and his lips move in Dhikr I am by his side.”

In a verse of the Holy Quran mentioning the qualities of pious servants and their reward, Allah says:

”Men whom neither traffic nor merchandise can divert from Remembrance of Allah nor from regular Salaat, nor from regular practice of Zakaat. (24-37)

To quote a few Hadith about Dhikr, the Holy Prophet (Sallallahu Alaihi Wasallam) says:
”There is a polish for everything, for the hearts it is Dhikr of Allah.”

He has also said:

”Those who remember Allah and those who do not are like those who are alive and those who are dead.” (i.e. who remember Allah and celebrate, His praises are alive and those who do not are dead.)

The Holy Prophet (Sallallahu ‘Alaihi Wasallam) was once asked who would be the most exalted among the servants of Allah on the Last Day, He (Sallallahu ‘Alaihi Wasallam) replied

”Those who remember Allah, be they men or women.”

The Holy Prophet ( Sallallahu Alaihi Wasallam) once advised one of his companions.

”Keep your tongue always employed in repeating the name of Allah.”

Negligence towards Dhikr causes more and more retrogression. Those who close their hearts and tongues to Allah are deprived of all divine virtues, their hearts get hardened and they – become close associates of the devils. Look what the Holy Quran says:

”He who turns away from the remembrance of His Lord He will cause him to undergo a severe Penalty.” (72-17)
In another verse it has been said:

"If anyone withdraws himself from the Remembrance of Allah Who is Most Gracious, He will appoint for him an evil one to be intimate companion to him" (43-36)

In another verse it has been said:

"Woe to those whose hearts are hardened against remembering of Allah, they are manifestly wandering" (39-22)

May Allah save us all from wandering

The highest and the required degree of Dhikr is to acquire such a solemn state of mind and heart in which we remain continuously full of remembrance of Allah and be never without His thought. The state of permanent and all pervading God’s consciousness is achieved only through continuously engaging the tongue and heart in Dhikr and devout servant of Allah no doubt, achieve this state. The daily five Salaats are no doubt the remembrance of Allah but Dhikr has got a wider sense. It includes all sorts of the praises, be they with tongue of heart i.e. Salaats, the recitation of Holy Quran, the other prayers, the repetition His sacred names and devoted contemplation on the signs of Allah and the like come under
We are surrounded by evil forces that are trying to deviate us from the right path.

To save ourselves from their grips we must remember Allah in every possible way. The more we remember Him the more benefited we are. The real Dhiker is that in whatever profession, state or circumstances a Muslim may be, he should do his best to observe the commands of Allah that are intended for such a situation.

"O ye who believe! Let not your wealth and your children distract you from remembrance of Allah. (63:9)

Thus whoever observes the commandments of Allah applicable to any given time under all circumstances and observe his responsibilities toward his family and in other worldly affairs like buying and selling, carries out the Dhikr of Allah even while engages in them.

The Methods of Dhikr, Remembrance of Allah

There are a number of hadiths which are directly relevant to the methods of dhikr used by various Sufi turoq. I have grouped them below, under the titles “Posture is Irrelevant to Dhikr,” “Dhikr in Assembly and in a
“Circle,” “Dhikr Saying `La ilaha illa Allah,’” “Dhikr by saying `Allah,’” and “No Limits to doing Dhikr.”

Posture is Irrelevant to Dhikr

The Qur’an says in meaning:

Lo! In the creation of the Heavens and the earth and in the night and day are tokens (of His sovereignty) for men of understanding, such as remember Allah, in standing, sitting, and reclining. [Qur’an 3:190-191]

What this part of the Qur’an establishes is that posture is not important in performing dhikr – standing, sitting, or reclining. Presumably other postures are also okay, so criticisms about posture during dhikr is irrelevant.

Ibn `Umar reported, “The Sallallahu Alaihi Wasallam, peace be upon him, said, `When you pass by a garden of paradise, avail yourselves of it.’ The Companions asked, `What are the gardens of Paradise, O Messenger of Allah?’” The Sallallahu Alaihi Wasallam, peace be upon him, replied, `The assemblies of dhikr. There are some angels of Allah who go about looking for such assemblies of dhikr, and when they find them they surround them.’”

[Quoted from Fiqh us-Sunnah compiled by As-Sayyid Sabiq, vol. 4, ch. 6.]
There is also this important hadith about dhikr in general, and dhikr in an assembly:

On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Sallallahu Alaihi Wasallam (may the blessings and peace of Allah be upon him) said: Allah the Almighty says:

I am as My servant thinks I am. I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me a hand’s span, I draw near to him an arm’s length; and if he draws near to Me an arm’s length, I draw near to him a fathom’s length. And if he comes to Me walking, I go to him at speed.

[It was related by al-Bukhari, and also by Muslim, at-Tirmidhi and Ibn Majah. From “Forty Hadith Qudsi,” selected and translated by Ezzeddin Ibrahim and Denys Johnson-Davies (Dar Al-Koran Al-Kareem, Lebanon, 1980), hadith no. 15.]

Doing Dhikr by saying “La ilaha illa Allah”

One of the ways of doing dhikr is by saying “La ilaha illa Allah.” Here are some hadiths which mention this....
Hazrat Jabir relates that he heard the Sallallahu Alaihi Wasallam having said:

“The best remembrance of Allah is ‘La ilaha illa Allah.’”

[From Tirmidhi, also related in the Riyadh us-Saliheen of Imam Nawawi]

Another hadith about saying ‘La ilaha illa Allah’ for dhikr is this....

Abu Hurairah reported that the Prophet, peace be upon him, said,

“Renew your faith.” “How can we renew our faith?” they asked. The Prophet, peace be upon him, said, “Say always, ‘La ilaha illa Allah’.”

[From Ahmad, with a sound isnad. Quoted in Fiqh us-Sunnah compiled by as-Sayyid Sabiq, vol. 4, ch. 6.]

Doing Dhikr by saying “Allah”

Regarding using the names of Allah in dhikr, the hadith I am aware of at present regarding this topic is the following....

The Prophet said, “The Hour will not arise before ‘Allah, Allah’ is no longer said on earth.”

[Sahih Muslim]

No Limits to doing Dhikr

Now, some criticize those on the Sufi path for doing too much dhikr.

However, Ibn Abbas (r.a.) is related as having said there is no limit to
dhikr.

The following quote I took from the book “Fiqh us-Sunnah” by as-Sayyid Sabiq. The saying of Ibn Abbas goes....

Ali b. Abi Talha relates that Ibn Abbas said, “All obligations imposed upon man by Allah are clearly marked and one is exempted from them in the presence of a genuine cause. The only exception is the obligatin 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,’ [Qur’an 3:191] in the morning, during the day, at sea or on land, on journey 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.”

Dhikr is a very blessed practice, praised in the Qur’an and hadiths.

May Allah help bring us satisfaction in our hearts through remembrance of Him.

Say: “Truly Allah leaves to stray whom He will, but He guides to Himself those who turn to Him in penitence — 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. [Qur’an 13:27-28]

Dhikr is a form of worship that comes after the ritual Prayer (salah) and reading Qur’an in importance. While salah has to be performed at certain times and under certain conditions of purity, dhikr can be made any time, any place. It can be done by repeating certain formulas to extol and praise Allah, or it can be just thoughts of Allah in one’s heart.

Islam does not require anyone to torture himself in order to reach a high stage of spirituality. Nor does he have to shun everything of this world. Rather, one can be close to Allah (God) by frequently remembering Him with his lips and heart, even as he is busy with his daily tasks.

Dhikr can also take a more distinct form such as tasbeeh, which is extolling Allah. This is usually done by counting on the fingers or on prayer beads (called sibhah) and repeating phrases such as “Subhan Allah” (Allah is Sublime), “Al-Hamdulillah” (all praise to Allah) and “Allahu Akbar” (Allah is Greatest) thirtythree times each. Then the Muslim says, “Laa ilaha illa Allah. Wahdhu. La Shirika lahu. Lahu al-mulk, wa lahu al-hamd, wa hua ‘ala kulli shay’in qadeer.”

(There is no god but Allah. He is One. He has no partner. To Him is the
dominion and all praise, and He has power over all things.)

Subhanallah) “Glory be to Allah.”
(Walhamdulillah) “Praise be to Allah.”
(Wa la ilaha illal-laah) “No (true) god except Allah
(Wallahu akbar) “Allah is the Greatest!”
(Wa la hawla wa la quwwata ‘illa bil-lahi) “There is no power nor strength save
by Allah.”

Allah, the Exalted, says:

“And the remembering (praising) of (you by) Allah (in front of the angels) is
greater indeed [than your remembering (praising) of Allah in prayers]” (29:45)

“Therefore remember Me (by praying, glorifying). I will remember you.”
(2:152)

“And remember your Rubb by your tongue and within yourself, humbly and
with fear and without loudness in words, in the mornings and in the afternoons,
and be not of those who are neglectful.” (7:205)

“And remember Allah much, that you may be successful.” (62:10)

“Verily, the Muslims (those who submit to Allah in Islam) men and women... (up
to)... And the men and the women who remember Allah much with their hearts
and tongues. Allah has prepared for them forgiveness and a great reward (i.e.,
Jannah).” (33:35)

“O you who believe! Remember Allah with much remembrance. And glorify His
Praises morning and afternoon [the early morning (Fajr) and `Asr prayers].”
(33:41,42)

1408. Abu Hurairah (May Allah be pleased with him) reported: The Messenger
of Allah (PBUH) said, “There are two statements that are light for the tongue to
remember, heavy in the Scales and are dear to the Merciful: `Subhan-Allahi wa
bihamdihi, Subhan-Allahil-Azim [Glory be to Allah and His is the praise, (and)
Allah, the Greatest is free from imperfection).”
[Al-Bukhari and Muslim].

Commentary: This Hadith affirms that man’s actions carry weight. On the Day of Judgement, his actions will be cast into the Balance. At that time Allah will endow these actions with weight, or according to some scholars, those records which register man’s actions will be weighed. This is quite possible for the reason that Almighty Allah is Capable of weighing things without even their physical form. This discussion apart, when actions will be cast into the Balance, the formula mentioned in the Hadith, the utterance of which is very easy, will prove weighty. Every Muslim should make it a practice to repeat them frequently.

1409. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “The uttering of the words: “Subhan-Allah (Allah is free from imperfection), Al-hamdu lillah (all praise is due to Allah), La ilaha illallah (there is no true god except Allah) and Allahu Akbar (Allah is the Greatest)’ is dearer to me than anything over which the sun rises.”
[Muslim].

Commentary: This Hadith highlights the fact that the formulas which mention the Praise and Glory of Allah, His Majesty and Oneness are liked by the Prophet (PBUH) more than anything in the world, because this is one of the virtues which will survive and will be rewarded, while the world and all that it has will perish.

1410. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “He who utters a hundred times in a day these words: ‘La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli sha’in Qadir (there is no true god except Allah. He is One and He has no partner with Him; His is the sovereignty and His is the praise, and He is Omnipotent),’ he will have a reward equivalent to that for emancipating ten slaves, a hundred good deeds will be recorded to his credit, hundred of his sins will be blotted out from his scroll, and he will be safeguarded against the devil on that day till the evening; and no one will exceed him in doing more excellent good deeds except someone who has recited these words more often
than him. And he who utters: ‘Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise)’ one hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the ocean.” 
[Al-Bukhari and Muslim].

Commentary: Here sins mean minor sins and those which do not relate to the rights of people. This point has already been elaborated in the preceding Ahadith.

1411. Abu Ayyub Al-Ansari (May Allah be pleased with him) reported: The Prophet (PBUH) said: “He who utters ten times: ‘La ilaha illallahu, wahdahu la sharika lahu, lahulmulku wa lahulhamdu, wa Huwa `ala kulli sha’in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent),’ he will have a reward equal to that for freeing four slaves from the progeny of Prophet Isma `il.”
[Al-Bukhari and Muslim].

Commentary: “Slaves from the progeny of Isma `il” is a simile for very precious slaves. That is, it has the same reward to which the emancipation of four very precious slaves is eligible.

1412. Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, “Shall I tell you the expression that is most loved by Allah?” It is ‘Subhan-Allahi wa bihamdihi’ (Allah is free from imperfection and His is the praise).”
[Muslim].

1413. Abu Malik Al-Ash `ari (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “Wudu’ is half of Salat, and the expression: ‘Subhan-Allah (Allah is free from imperfection)’ fills the Balance, and the expression: ‘Al-hamdu lillah (praise be to Allah)’ fills the space between the heavens and the earth.”
[Muslim].
Commentary: “Tuhur” is purification or Wudu’, while “Tahur” is water or something which is used for purification. According to some scholars, “Faith” means Salat. This is also the sense in which it has been used in the Qur’an: “And Allah would never make your Faith to be lost (i.e., your prayers).” [2:143]. Thus when Salat is the Faith, the purification is a prerequisite for Salat. Salat is not valid without purification. Some scholars are of the opinion that Faith here means Faith in general, as the Shari`ah defines it: To sincerely accept and believe in all that the Prophet (PBUH) came with, i.e., sincere acceptance of Allah and His Prophet (PBUH).

“Purification is half of the Faith” means the acceptance that purification is the most important article of Faith. It is like the saying of the Prophet (PBUH) that “Hajj is `Arafah”, which means that `Arafat (the place where the pilgrims stay on the 9th day of Dhul-Hijjah) is the most important element of the Hajj. Thus, this Hadith stresses the importance and merits of purification and offers an inducement for it. It also mentions the eminence of the invocations mentioned in the Hadith by saying that if they are given a form, they will fill the space between the heavens and the earth. In other words, it is a description of the infinite vastness of the Mercy and Grace of Allah.

1414. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: A bedouin came to the Messenger of Allah (PBUH) and said to him, “Teach me a few words to recite frequently.” He (PBUH) said, “Say: “La ilaha illallahu wahdahu la sharika lahu; Allahu Akbar kabiran, wal-hamdu lillahi kathiran, wa subhan-Allahi Rabbil-`alamin; wa la hawla wa la quwwata illa billahil-`Azizil-Hakim (there is no true god except Allah the One and He has no partner with Him; Allah is the Greatest and greatness is for Him. All praise is due to Him. Allah, the Rubb of the worlds is free from imperfection; there is no might and power but that of Allah, the All-Powerful and the All-Wise.)” The bedouin said: “All of these for my Rubb. But what is for me?” Thereupon he (Messenger of Allah (PBUH)) said, “You should say: `Allahummaghfir li, warhamni, wahdini, warzuqni (O Allah! Grant me pardon, have mercy upon me, direct me to righteousness and provide me subsistence).” [Muslim].
1415. Thauban (May Allah be pleased with him) reported: Whenever the Messenger of Allah (PBUH) concluded his prayer, he would beg forgiveness from Allah thrice and then would recite: “Allahumma Antas-Salamu, wa minkas-salamu, tabarakta ya Dhal-Jalali wal-Ikram (O Allah, You are the Grantor of security, and security comes from You. You are Blessing, O You Who have majesty and nobility)! (Imam) Al-Awza`i, one of the narrators of this Hadith, was asked: “How forgiveness is to be sought?” He answered: “The Messenger of Allah (PBUH) used to say: `Astaghfirullah! Astaghfirullah! (I beseech Allah for forgiveness, I beseech Allah for forgiveness)’.” [Muslim].

1416. Al-Mughirah bin Shu`bah (May Allah be pleased with him) reported: Messenger of Allah (PBUH) used to say at the conclusion of prayer: “La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa `ala kulli shai’in Qadir. Allahumma la mani`a lima a’tayta, wa la mu`tiya lima mana`ta, wa la yanfa`u dhal-jaddi, minkal-jaddu (there is no true god except Allah. He is One and He has no partner with Him, His is the sovereignty and His is the praise, and He is Omnipotent. O Allah! None can deny that which You bestow and none can bestow that which You hold back; and the greatness of the great will be of no avail to them against You).” [Al-Bukhari and Muslim].

Commentary: “Al-Jaddu” means good luck and richness. That is, good fortune and prosperity will not be of any avail before Allah. What will really benefit a person before Him are Faith and virtuous deeds. The prayer quoted in this Hadith makes a special mention of His Oneness.

1417. It has been reported that `Abdullah bin Zubair (May Allah be pleased with them) used to recite after Taslim at the conclusion of every Salat (prayer): “La ilaha illallahu wahdahu la sharika lahu, lahul-mulku, wa lahul-hamdu, wa Huwa `ala kulli shai’in Qadir. La hawla wa la quwwata illa billah. La ilaha ilallahu, wa la na`budu illa iyyahu, Lahun-ni`matu, wa lahul-fadlu, wa lauh-thana’ul-hasan. La ilaha ilallahu, mukhlisina, lahud-dina, wa lau karihal-kafirun (there is no true god except Allah; He is One. To Him belongs the dominion and to Him is all praise, and He is Powerful over all things. There is no power and might except with (the help of) Allah. There is no God but Allah
and we worship none except Him, to Him belongs the bounty and to Him belongs the grace, and to Him belongs all excellent praise; there is no deity but Allah. We reserve our devotion exclusively for Him though the disbelievers may detest it.” Ibn Az-Zubair said: The Messenger of Allah (PBUH) used to celebrate Allah’s Greatness in those terms after every Salat (prayer).

[Muslim].

Commentary: The invocation mentioned in this Hadith is ordained by the Prophet (PBUH) and was his practice. To recite Shahadah repeatedly after Salat and to offer benediction and salutations to the Prophet (PBUH) collectively is a self-invented formula and is not consonant with the practice of the Prophet (PBUH). It is, therefore, a heresy and will have no merit. Every Muslim has to follow only the preachings and practice of the Prophet (PBUH).

1418. Abu Hurairah (May Allah be pleased with him) reported: The poor Emigrants came to the Messenger of Allah (PBUH) and said: “The wealthy have gone with the highest ranks and lasting bliss.” He asked: “How is that?” They replied: “They offer Salat (prayer) as we offer it; they observe fast as we do; (and as they are wealthy) they perform Hajj and `Umrah, and go for Jihad, and they spend in charity but we cannot, and they free the slaves but we are unable to do so.” The Messenger of Allah (PBUH) said, “Shall I not teach you something with which you may overtake those who surpassed you and with which you will surpass those who will come after you? None will excel you unless he who does which you do.” They said: “Yes, please do, O Messenger of Allah” He (PBUH) said, “You should recite: Tasbih (Allah is free from imperfection), Takbir (Allah is Greatest), Tahmid (Praise be to Allah) thirty-three times after each Salat.”

[Al-Bukhari and Muslim].

Abu Salih, the subnarrator of the Hadith said, when Abu Hurairah (May Allah be pleased with him) was asked about the manner of reciting Tasbih, Tahmid and Takbir, he said, “Recite: “Subhan-Allah, wal-hamdulillah, wallahu Akbar’, till all are recited thirty-three times.

Commentary: This Hadith has already been mentioned, but with a slightly different wording with reference to Sahih Muslim. The elaboration made by Abu
Salih apparently seems to indicate that all the three words should be recited in combination while other religious scholars have shown preference for reciting them separately. The purpose is, however, attained in either way. There does arise one question here: Should one recite each of these words thirty-three times or in all for thirty-three times? The wording of the Hadith does not make this clear. Other Ahadith, (which will follow soon) make it clear that each of these words is to be recited for thirty-three times. This is how their aggregate will come to ninety-nine. The Hadith that follows makes this point clear.

1419. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “He who recites after every prayer: Subhan-Allah (Allah is free from imperfection) thirty-three times; Al-hamdu lillah (praise be to Allah) thirty-three times; Allahu Akbar (Allah is Greatest) thirty-three times; and completes the hundred with: La ilaha illallahu, wahdahu la sharika lahu, lahul-mulku wa lahul-hamdu, wa Huwa `ala kulli shai’in Qadir (there is no true god except Allah. He is One and He has no partner with Him. His is the sovereignty and His is the praise, and He is Omnipotent), will have all his sins pardoned even if they may be as large as the foam on the surface of the sea.” [Muslim].

1420. Ka`b bin `Ujrah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “There are some words, the reciters of which will never be disappointed. These are: Tasbih [saying ‘Subhan-Allah’ (Allah is free from imperfection)], thirty-three times, Tahmid [saying ‘Al-hamdu lillah’ (praise be to Allah)] thirty-three times and Takbir [saying ‘Allahu Akbar’ (Allah is Greatest)] thirty-four times; and these should be recited after the conclusion of every prescribed prayer.” [Muslim]

Commentary: “Muaqqibat” means the words of Praise and Glorification of Allah which are recited after Salat. This Hadith says that the words “Allahu Akbar” should be recited thirty-four times.

1421. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to seek (Allah’s) protection after prayers in these words: “Alla-humma inni a `udhu bika minal-jubni wal-bukhl, wa a `udhu
bika min an uradda ila ardhalil-`umur, wa a`udhu bika min fitnatid-dunya, wa a`udhu bika min fitnatil-qabr (O Allah, I seek refuge with You from cowardice, miserliness and from being sent back to a feeble age; and, seek refuge with You from the trials of this life and those of the grave).”  
[Al-Bukhari].

Commentary: Some religious scholars are of the opinion that it is better to observe reciting this Du`a after concluding prayers, and that it is better to combine both. Some scholars say that the Prophet (PBUH) used to recite this Du`a just before Taslim, while he used to recite the Du`a mentioned earlier after Taslim.

1422. Mu`adh (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) took hold of my hand and said, “O Mu`adh! By Allah I love you, so I advise you to never forget to recite after every prayer: “Allahumma a`inni ala dhikrika, wa shukrika, wa husni `ibadatika (O Allah, help me remember You, to be grateful to You, and to worship You in an excellent manner).”  
[Abu Dawud].

Commentary: This Hadith stresses the fact that one should seek the Help of Allah for His remembrance, thanksgiving and worship, because one cannot do anything without His Help and Support. It also shows the superiority of Mu`adh (May Allah be pleased with him) and the Prophet’s love for him.

1423. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “When anyone of you has done his Tashahhud during Salat (prayer), he should seek refuge in Allah against four things and say: “Allahumma inni a`udhu bika min `adhabi jahannam, wa min `adhabil-qabr, wa min fitnatil-mahya wal-mamat, wa min sharri fitnatil-masihid-dajjal (O Allah! I seek refuge in You from the torment of Hell, from the torment of the grave, from the trials of life and death, and from the mischief of Al-Masih Ad-Dajjal (Antichrist).”  
[Muslim].

Commentary: “Trials of life” means ordeals which one has to face in life and which can harm his Faith and body. “The trials of death” means the troubles
which one has to face before death. “Masih” means Mumsuh-ul- `Ain, one who is squint. Ad-Dajjal (deceiver, impostor) refers to that man with a squint who will appear before the Day of Judgement. This is why he is called Al-Masih Ad-Dajjal. He will make claim of godhood and in order to test the Faith of people, Allah will get some supernatural works done from him. The pious ones would, however, recognize him and will save themselves from his trap. This will be a great trial indeed and one must seek refuge with Allah from it.

1424. `Ali (May Allah be pleased with him) reported: When the Messenger of Allah (PBUH) was in Salat (prayer), he used to supplicate towards the end of prayer after Tashahhud and before the concluding salutations: “Allahum-maghfir li ma qaddamtu wa ma akh-khartu, wa ma asrartu, wa ma a `lan tu, wa ma asra tu, wa ma Anta a `lamu bihi minni. Antal-Muqqadimu, wa Antal-Mu`akh-khiru. La ilaha illa Anta (O Allah! Forgive my former and latter sins, which I have done secretly and those which I have done openly, and that I have wronged others, and those defaults of mine about which You have better knowledge than I have. You Alone can send whomever You will to Jannah, and You Alone can send whomever You will to Hell-fire. None has the right to be worshipped but You.” [Muslim].

1425. `Aishah (May Allah be pleased with her) reported: The Prophet (PBUH) used to recite frequently in his bowing and prostration: “Subhanak-Allahumma, Rabbana wa bihamdika. Allahum-maghfir li (O Allah! You are free from imperfection and I begin with praising You. Forgive my sins).” [Al-Bukhari and Muslim].

1426. `Aishah (May Allah be pleased with her) reported: The Messenger of Allah (PBUH) used to recite in his bowing and prostration: “Subbuhun Quddusun, Rabbul-mala’ikati war-ruh [You are the Most Glorious. The Most Holy. You the Rubb of the angels and of Jibril [Muslim].

Commentary: “Subbuh” and “Quddus” are two attributive Names of Allah which denote His Perfect Purity and Uniqueness. “Ar-Ruh” means Jibril (Gabriel). Although he, too, comes in the category of angels but his special mention is
made here to emphasize his majesty and honour. In short, the recitation of the prayers mentioned in this Hadith is in keeping with the practice of the Prophet (PBUH).

1427. Ibn `Abbas (May Allah be pleased with them) reported: The Messenger of Allah (PBUH) said: “Glorify your Lord in Ruku` (bowing posture) and exert yourself in supplication in prostration. Thus your supplications are liable to be accepted.” [Muslim].

1428. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “A slave becomes nearest to his Rubb when he is in prostration. So increase supplications while prostrating.” [Muslim].

Commentary: Both the Ahadith mentioned above, evidently show that there is greater possibility of acceptance of an invocation which is made in prostration. Therefore, one must do it in the voultntary Salat.

1429. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) used to say in his prostration: Allahum-maghfir li dhanbi kullahu: diqqahu wa jillahu, wa `awwalahu wa akhirahu, wa alaniyatahu wa sirrahu (O Allah! Forgive all my sins, the small and the great, first and the last, the open and the secret).” [Muslim].

Commentary: Although the Prophet (PBUH) was innocent and free of sins, he used to pray for the forgiveness of his shortcomings out of his gratitude to Allah’s Might and Majesty. Thus, this Hadith has a great lesson for us. In spite of being innocent, he was always fearful of the Wrath of Allah, while we, despite being embodiments of sins, are fearless of Allah.

1430. `Aishah (May Allah be pleased with her) reported: One night I missed the Messenger of Allah (PBUH) from his bed. I searched for him. When I found him he was in bowing or prostrating posture and was reciting: Subhanaka wa bi
hamdika. La ilaha illa Anta (You are free from imperfection and I begin praising You. There is no true god except You)."

Another narration is: My hand fell over his feet while he was in prostration with his feet erect. He was supplicating: “Allahumma inni a`udhu biridaka min sakhatika, wa bi-mu`afatika min `uqubatika, wa a`udhu bika minka, la uhsi thana’an `alaika, Anta kama athnaita `ala Nafsika (O Allah! I seek protection against Your Wrath in Your Pleasure. I seek protection in Your Pardon against Your chastisement, I am not capable of enumerating praise of You. You are as You have lauded Yourself).”

1431. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: We were with the Messenger of Allah (PBUH) when he asked, “Is anyone of you unable to earn a thousand good deeds?” One of those present asked: “How can one earn thousand good deeds in a day?” He (PBUH) replied, “By saying: Subhan Allah a hundred times, then one thousand good deeds will be recorded for him or one thousand sins will be blotted out from his record.” [Muslim].

Commentary: One thousand good deeds in return for saying the word “Subhan-Allah” is a minimum reward under the promise that says i.e., ten-fold reward would be given for each good deed. The words “Au yuhattu” is open to disagreement among the religious scholars. Some of them have mentioned it with “Au” which means one gets one thousand good deeds or a thousand sins are forgiven; while others have mentioned this Hadith with the word “Wa yuhattu”, that is, one is given a thousand virtues and a similar number of sins are pardoned.

1432. Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “Every morning charity is due from every joint bone of the body of every one of you. Every utterance of Allah’s Glorification (i.e., Subhan-Allah) is an act of charity, and every utterance of praise of Him (i.e., Al-hamdu lillah) is an act of charity, and every utterance of profession of Faith (i.e., La ilaha illallah) is an act of charity, and every utterance of His Greatness (i.e., Allahu Akbar) is an act of charity; and enjoining good is an act of charity and forbidding what is disreputable is an act of charity; and two Rak`ah prayer
which one offers in the forenoon (Ad-Duha) will suffice for all this.” [Muslim].

Commentary: This Hadith has already been mentioned. See Hadith No. 118. It brings into prominence the distinction of the two Rak`ah of Ad-Duha as it is a means to express one’s gratitude to Allah for 360 joints in one’s body. Similarly, the Praise and Glorification of Allah, the declaration of His Oneness, enjoining good and forbidding vices are all Sadaqah of man’s body.

1433. Juwairiyah bint Al-Harith (May Allah be pleased with her) reported, the Mother of the Believers: The Prophet (PBUH) 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 (PBUH) said, “Are you still in the same position as I left you.” I replied in the affirmative. Thereupon the Prophet said, “I recited four words 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-Allahi wa bihamdihi, ‘adada khalqihi, wa rida nafsihi, wa zinatah `arshihi, wa midada kalimathi [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 weight of His Throne and equal to the ink that may be used in recording the words (for His Praise)].” [Muslim].

Commentary: The recitation of the words quoted in this Hadith is highly meritorious and rewarding because they are full of Praise and Glorification of Allah.

1434. Abu Musa Al-Ash`ari (May Allah be pleased with him) reported: The Prophet (PBUH) said, “The similitude of one who remembers his Rubb and one who does not remember Him, is like that of the living and the dead.” [Al-Bukhari and Muslim].

Commentary: Lack of remembrance of Allah is akin to death. When a person dies, he is unable to do anything. Similarly, a person who does not remember Allah goes so far from Him that he cannot do anything which can benefit him.
1435. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “Allah the Exalted says: ‘I am as my slave expects me to be, and I am with him when he remembers Me. If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels).’” [Al-Bukhari and Muslim].

Commentary: “I am as my slave expects me to be” means that one should have the conviction that He accepts repentance, grants pardon, relieves people of their tensions and emancipates them from their troubles. Along with this conviction one should do good deeds which please Allah and avoid such deeds which have been prohibited by Him. With this conduct, one should hope for the best from Allah. This approach is similar to that of a cultivator who ploughs his land, sows the seed, waters it, takes every possible care of it and then cherishes hope for a good crop. It can also be linked to the endeavours of a person who intends to become a scholar, or a physician or an engineer. The first and foremost requirement to pursue his ambition is to study the books through which he can gain the required knowledge. For every work one intends to do, one has to first make a foundation and then acquire the means essential for it. It is only then that one can hope to achieve one’s aim.

Similar is the case of associating good hopes with Allah. Unless a person does not furnish the foundation of Faith and good deeds for it, it will be unwise to associate good hopes with Allah. A slave who rather than serving his master runs away or annoys him and still hopes that his master being so kind will not take him to task for his excesses would be called stupid by the people. The same is true of Allah, who is certainly the Most Compassionate, the Most Merciful and Forgiving. But for whom is He so? The answer is for His faithful and obedient slaves and not for those who are followers of Satan. For Satan and his followers, Allah’s Decision is that: “I will fill Hell with you (Iblis) and those of them (mankind) that follow you, together.” (38:85).

1436. Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “The Mufarridun have gone ahead.” He was asked, “Who are the Mufarridun?” He (PBUH) replied, “Those men and women who
frequently celebrate the remembrance of Allah.”
[Muslim].

Commentary: This Hadith highlights the following two points: First, the eminence of plentiful remembrance of Allah. People who have this quality will be ahead of others in reward on the Day of Judgement. Second, people who remember Allah and are obedient to Him, be they men or women, will be rewarded equally. In the matter of reward no distinction will be made on the basis of their gender.

1437. Jabir (May Allah be pleased with him) reported: I heard the Messenger of Allah (PBUH) saying, “The best way to celebrate the remembrance of Allah is to say: La ilaha illallah (there is no true god except Allah).”
[At-Tirmidhi].

Commentary: Since the Shahadah is the basis of Islam, its repetition in abundance has the greatest eminence. Some religious scholars regard only La ilaha illallah as eminent, while others hold that the second part of it (Muhammad is the Messenger of Allah) is also included in it. Thus, in their opinion both these parts of the Shahadah should be recited together.

1438. `Abdullah bin Busr (May Allah be pleased with him) reported: One of the Companions said, “O Messenger of Allah. There are many injunctions of Islam for me. So tell me something to which I may hold fast.” He said, “Keep your tongue wet with the remembrance of Allah.”
[At-Tirmidhi].

Commentary: Shara`i` is the plural of Shari`ah Shari`ah is in the sense of Mashru`ah, that is the Divine injunctions. These Divine injunctions are of various kinds, i.e., some of them are obligatory, some desirable and some voluntary. The obligatory ones are compulsory and their compliance is indispensable. What is termed as Mustahabbat (desirables) are also highly important for gaining the Pleasure of Allah. Similarly, voluntary acts are a means of getting close to Allah. Ordinary people are sometimes puzzled by the abundance of the latter and want to adhere to the first two, that is obligations and what comes in the category of desirables. A desire to this effect is mentioned
in this Hadith. The Prophet (PBUH) answered the query in this matter by saying to the inquirer, “Keep your tongue wet with the remembrance of Allah.” Keeping the tongue wet with the remembrance of Allah here means its abundant recitation. In other words, one should make the remembrance of Allah a permanent feature. If one is not able to do many voluntary good works, which some people find difficult, the remembrance of Allah will make up the deficiency in that regard.

1439. Jabir (May Allah be pleased with him) reported: The Prophet (PBUH) said, “For him who says: ‘Subhan-Allahi wa bi hamdihi (Allah is free from imperfection, and I begin with praising Him, and to Him),’ a palm-tree will be planted in Jannah.” [At-Tirmidhi].

Commentary: Jannah is so vast that we cannot even imagine its vastness. The planting of trees in return for the Praise and Glorification of Allah is, therefore, neither something difficult nor surprising. So, there should not be any hesitation in accepting it as a fact. Some people take it is as a metaphor for a plentiful reward.

1440. Ibn Mas`ud (May Allah be pleased with him) reported: Messenger of Allah (PBUH) said, “I met Ibrahim (PBUH) on the Night of Ascension (Al-Asra), and he said to me: ‘O Muhammad, convey my greetings to your Ummah, and tell them that Jannah has a vast plain of pure soil and sweet water. It is a plain levelled land. The plants grow there by uttering: Subhan-Allah, Al-hamdu lillah, La ilaha illallah and Allahu Akbar (Allah is free from imperfection; praise be to Allah; there is no true god except Allah; and Allah is Greatest).” [At-Tirmidhi].

Commentary: Qi`an is the plural of Qa` which means plain levelled land that does not have any tree. Trees grow on the plain land of Jannah in return for remembrance and Glorification of Allah. The more one remembers Allah, the greater is the number of trees which grow on the piece of land that will be awarded to him.
1441. Abud-Darda (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “Shall I not inform you of the best of your actions which are the purest to your Rubb, which exalt you to the high ranks, which are more efficacious than spending gold and silver (in charity), and better for you than you should encounter your enemies whom you will smite their necks and they will smite your necks?” They said, “Certainly.” He (PBUH) said, “Remembrance of Allah the Exalted.” [At-Tirmidhi].

Commentary: This Hadith also tells us about the eminence of remembrance of Allah, as the basis of every good deed is remembrance of Allah and expression of one’s devotion and obedience to Him. Without these two, even the greatest virtue is useless and is of no value. Thus, we must always bear it in mind that remembrance of Allah is superior to everything else.

1442. Sa`d bin Abu Waqqas (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) and I went to see a woman. She had date-stones or pebbles in front of her, and she was counting and reciting Tasbih. [‘Subhan-Allah’ (Allah is free from imperfection)]. He said, “Shall I not inform you of what is easier or better than this for you?” You should say: ‘Subhan-Allahi `adada ma khalaqa fis-sama’, wa subhan-Allahi `adada ma khalaqa fil-ardi, wa subhan-Allahi `adada ma baina dhalika, wa subhan-Allahi `adada ma Huwa Khaliqun, wallahu Akbaru mithla dhalika, wal-hamdu lillahi mithla dhalika, wa la ilaha illallah mithla dhalika, wa la hawla wa la quwwata illa billahi mithla dhalika (Subhan-Allah, equal to the number of what He created in the heaven; and Subhan-Allah, equal to the number of His creatures in the earth; and Subhan-Allah, equal to the number in between them; and Subhan-Allah equal to the number of those He will create).’ Then say: ‘Allahu Akbar’ (Allah is Greatest) in the same way. Then say: ‘Al-hamdu lillah’ (praise be to Allah) in the same way. Then say: ‘La ilaha illallah’ (there is no true god except Allah) in the same way. Then say: ‘La hawla wa la quwwata illa billah’ (there is no change of a condition nor power except by Allah) in the same manner.” [At-Tirmidhi].

Commentary: Sheikh Al-Albani has accepted this Hadith as Hasan because of the defect in its authority. He has stated that the original narration of it is
without any reference to gravels and stones (of fruits) and that is “Sahih” and has been mentioned by Imam Muslim in his Sahih with reference to Jawairiyah (May Allah be pleased with her). (See Riyad-us-Saliheen, edited by Sheikh Al-Albani).

1443. Abu Musa (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, “Shall I not guide you to a treasure from the treasures of Jannah?” I said: “Yes, O Messenger of Allah!” Thereupon he (PBUH) said, “(Recite) ‘La hawla wa la quwwata illa billah’ (There is no change of a condition nor power except by Allah).” [Al-Bukhari and Muslim].

Commentary: In this Hadith the invocation “La hawla wa la quwwata illa billah” has been regarded a treasure of Jannah or one of the most precious stores of Jannah. The reason for its high eminence seems to be that through it, one makes a confession of his utter weakness and helplessness and attributes all power and authority to Allah, and this is very much liked by Allah. This statement is an outright admission that man has no power and if he can prevent himself from any mischief or do any good deed, it is only by the Will of Allah and His Permission.

HOLY HADITH COLLECTION ABOUT DUROOD SHARIF SALAWAT

Holy hadith about durood sharif prophet (p.b.u.h.)

Bismillahir Rahmanir Raheem
Assalamu ‘Alaykum wa Rahmatullahi wa Barakatuhu

Famous books of Hadith

Sahih Bukhari, 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. Sahih Muslim, Tirmidhi, Abu Dawud, Muwatta, Nisaai’, Ibn-Majah, Darmi, Baihaqi and Miskhaat Shareef.

For the betterment, benefit guidance, and gain of the readers few Ahadith of the Holy Prophet (sallal laahu alaihi wasallam) have been included here. If followed, the reader of these sayings will receive a permit to Paradise even in this world. Every saying opens door to divine favor and sure success.

Sayyiduna Abdullah ibn Masood (radi Allahu anhu) narrates that Holy Prophet Mohammed (sallal laahu alaihi wasallam) said,

“On the Day of Qiyamah, the closest to me from among the people will be those that have read the most amount of Durood “. (Tirmidhi: Kanzul Amaal)

Holy Prophet Mohammed (sallal laahu alaihi wasallam) said,

“On the Day of Qiyamah, at all places the closest to me will be those that have read the most number of Durood.” (Sa-daatud Daarain)
Holy Prophet Mohammed (sallal laahu alaihi wasallam) said,

“He who sends a single Durood upon me, Almighty Allah rewards him ten times and ten good deeds are recorded in his book of good deeds”.

(Tirmidhi)

Sayyiduna Anas (radi Allahu anhu) narrates that Holy Prophet Mohammed (sallal laahu alaihi wasallam) 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 (spiritually)”.

(Mishkaat)

Sayyiduna Abu Talha (radi Allahu anhu) narrates that he once entered the Court of Holy Prophet Mohammed (sallal laahu alaihi wasallam) and noticed that the Habeeb of Almighty Allah (sallal laahu alaihi wasallam) was in a state of great joy and happiness. When he inquired as to the reason for this, Holy Prophet Mohammed (sallal laahu alaihi wasallam) replied that,

“Why should I not be happy and joyous? At this very moment Sayyiduna Jibra’el Ameen (alaihis salaam) has brought me a message. Almighty Allah has declared, ‘O Muhammad! Are you not pleased with this, that if any of your followers sends a single Durood upon you, I and My Angels (Malaa’ikah) send ten blessings upon that person, ten of his sins are pardoned and ten good deeds are recorded in his favour. He who sends Salaams upon you, I send Salaams upon him, so therefore, notify your
Ummah of this good news and tell them that it is now left to them to either increase or decrease the recital of the Durood Shareef”. (Nisai)

Explanation & importance

All people will be presented to the Holy Prophet (sallal laahu alaihi wasallam) with their habits, natures and distinct manner, so it is obligatory for a man to recite maximum number of Durood.

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

For every Durood Shareef that you recite, ten sins are forgiven, ten good deeds are entered into your sheet of actions and ten positions are upgraded. Allah showers ten blessings on the man who recites a Durood.

The first man who will meet the Prophet (sallal laahu alaihi wasallam) on the Day of Judgement will be that person who had recited the Durood maximum number of times in his lifetime.

Those who recite Durood in maximum number will be nearest and dearest to the Holy Prophet (sallal laahu alaihi wasallam) in the next world.

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

Reciting Durood Shareef eradicates poverty and hunger. 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.

Those who recite Durood quite often will see Divine Light on the dark Day of Judgement. 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 wasallam) Sunnah alive, one who removed difficulty of a fellow being and one who recited

maximum number of Durood Shareef in his life time.

Reciting excessive Durood Shareef brings purity.

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

Allah showers ten blessings on the man who recites a Durood .

The first man who will meet the Prophet (sallal laahu alaihi wasallam) on the Day of Judgement will be that person who had recited the Durood maximum number of

times in his lifetime.

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

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 wasallam) is first of all

recited.

Those who recite Durood quite often will see Divine Light on the dark Day of Judgement.
All people will be presented to the Holy Prophet (sallal laahu alaihi wasallam) with their habits, natures and distinct manner, so it is obligatory for a man to recite maximum number of Durood.

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

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 wasallam) Sunnah alive, one who removed difficulty of a fellow being and one who recited maximum number of Durood Shareef in his life time.

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

Reciting Durood in this world is rewarding in the next.

The reciter of 10 Durood s in the morning and 10 in the evening will receive the help of the Holy Prophet (sallal laahu alaihi wasallam) on the Day of Judgement.

One who recites Durood Shareef near the shrine of the Holy Prophet (sallal laahu alaihi wasallam) is heard by him there and then alone.

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

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

Reciting Durood in this world is rewarding in the next.
If a Durood is written in a book by someone, Angels of Allah shower blessings on him till the Durood remains in that book.

The Holy Prophet (sallal laahu alaihi wasallam) said that he himself recites blessings on one who recites Durood on him.

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

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

All people will be presented to the Holy Prophet (sallal laahu alaihi wasallam) with their habits, natures and distinct manner, so it is obligatory for a man to recite maximum number of Durood.

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

Reciting maximum number of Durood kills all hardships.

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

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

Reciting Durood is like giving something in charity.

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

Anyone who recites Durood will overcome all his troubles.
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”.

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 wasallam), He is actually blessing him. When the Malaa’ikah and the Muslims send Durood and Salaams to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam), they are actually showing Almighty Allah their respect for the Holy Prophet (sallal laahu alaihi wasallam). 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 wasallam). 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 wasallam). The invocation of Blessings on the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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. Sayyiduna 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 wasallam) should increase their recital of the Durood Shareef in patience.
and perseverance until, through the mercy of Rasoolullah (sallal laahu alaihi wasallam), 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:

“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 wasallam) which works wonders. In the same manner, the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 Sayyiduna 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 Sayyiduna Jibrael (alaihis salaam) to go and inquire from Sayyiduna Musa (alaihis salaam) if he was thirsty
or not. Sayyiduna 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 Sayyiduna Moosa (alaihis salaam) experienced. Sayyiduna 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 Sayyiduna 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 wasallam). Sayyiduna Musa (alaihis salaam) thanked Allah Ta’ala and immediately began reciting Durood Shareef on the Sayyiduna Rasoolullah (sallal laahu alaihi wasallam).

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 Sayyiduna Adam (alaihis salaam) saw Bibi Hawa (radi Allahu anha) he wanted to be close to her, but Allah Ta’ala sent Sayyiduna 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 Sayyiduna 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, Sayyiduna Muhammad (sallal laahu alaihi wasallam). Sayyiduna 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 wasallam), 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 wasallam) and his family. It should be clear that obedience to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam). 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 wasallam), it is the language of the Angels and it is the language of
Sayyiduna Abu-Bakr, Sayyiduna Umar, Sayyiduna Uthman and Sayyiduna 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.

The message of Allah Ta’ala to Sayyiduna Rasoolullah (Sall Allahu ‘alaihi wa
Salim) has come down to us in the form of the Holy Quran and the teachings of
Sayyiduna

Rasoolullah (Sall Allahu ‘alaihi wa Salim) 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 llaha wa Malaa’ikatahu Yu salluna allan nabiyi.
Ya Ayyuhal lazeena aamanu sallu alaihi wasallimu tasleema.” (Surah Ai-Ahzab, Verse 56)
Almighty Allah says: “Surely Allah and His Angels send blessings on the Holy Prophet (Sall Allahu ‘alaihi wa Salim). 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 (Sall Allahu ‘alaihi wa Salim). So, Durood Shareef is actually “a Du’a in praise of the Holy Prophet Muhammad (Sall Allahu ‘alaihi wa Salim).”

Hazrat Anas (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (Sall Allahu ‘alaihi wa Salim) 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 Mas’ud (radi Allahu anhu) also narrates that Sayyiduna Rasoolullah (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim).
The Commands of Allah Ta’ala and the Rasulullah (Sall Allahu ‘alaihi wa Salim) to recite Salawat-o-Salaam is unconditional i.e. no where in Quran or Hadiths, Allah or His Messenger (Sall Allahu ‘alaihi wa Salim) mentioned in what position we have to send Salawat and Salam and how loud?. It is entirely up to believers in what position

and volume he or she invokes Salawaat-o-Salaam, whether while sitting or laying on bed/floor or standing still or walking, it does not matter. Since we respect our beloved prophet (Sall Allahu ‘alaihi wa Salim) the most after Allah Ta’ala, it is the demand of this respect that we stand up and send Salat-o-Salam to the Prophet (Sall Allahu ‘alaihi wa Salim)

Hadith 1

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “Increase your reading of the Durood Shareef during the nights and days of Jummah. Certainly Durood Shareef is presented to me”. (Jaami’us Sagheer)

Hadith 2

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “Increase your reading of the Durood Shareef during the day of Jummah for this is a Day of Witnessing. It is on this day that the Angels present themselves. Whenever any of you read the Durood Shareef, the Durood Shareef is presented to me even before the gathering closes”.

(Jaami’us Sagheer)

Hadith 3

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “Increase your reading of the Durood Shareef during Jummah for your Durood Shareef is presented to me on Friday. He who increases the reading of the Durood Shareef achieves closeness to me”. (Jaami’us Sagheer)

Hadith 4

Nabi Muhammad (sallal laahu alaihi wasallam) said, “Increase your recital of the Durood Shareef on the days and nights of Jummah. I will be a witness and intercessor on the Day of Qiyamah for that person who does so”. (Jaami’us Sagheer)

Hadith 5

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “When Thursday arrives, Almighty Allah sends the Angels who possess tablets of silver and pens of gold. They record (upon the tablets, the names of those) who read the Durood Shareef on the nights of Thursday and Friday”. (Sadaatud Daarain)

Hadith 6

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “When the night of Jummah arrives, increase your recital of the Durood Shareef”. (Sadaatud Daarain)

Hadith 7
Sayyiduna Ali (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “For that person who reads a hundred Durood Shareefs on Jummah, then on the Day of Qiyamah, he will be accompanied by a Noor, whose intensity is so brilliant if it had to be distributed among the creation, it would serve all”.

(Dalaa’ilul Khayraat)

Hadith 8

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said, “On the Day of Qiyamah, that person will be closest to me who used to read Durood Shareef in abundance. The person who reads the Durood Shareef on Fridays, Almighty Allah fulfils a hundred needs of his, seventy needs of the Hereafter and thirty of this world. Almighty Allah also commands an Angel to present the Durood Shareef to me as you would receive a present. This Durood Shareef is then preserved in a white record”. (Sadaatud Daarain)

Hadith 9

Sayyiduna Ali (radi Allahu anhu) has reported that, “There are certain Angels who only descend on the world on the days and nights of Jummah. They possess pens of gold, containers of silver and pages of Noor, they record the names of those who read the Durood Shareef”. (Sadaatud Daarain)

Hadith 10
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)

Hadith 11

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 ahlihi 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)

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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) on the Day of Judgement.
17. One who recites Durood Shareef near the shrine of the Holy Prophet (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Uhud) is given to one who recites one Durood.

23. All people will be presented to the Holy Prophet (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim).

33. If any one recites Durood Shareef from any place, any part of the world from any distance, it actually reaches the Holy Prophet (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim).

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

38. The Holy Prophet (Sall Allahu ‘alaihi wa Salim) said to his wife that any one who hears the name of the Holy Prophet (Sall Allahu ‘alaihi wa Salim) and does not
recite Durood on him will not see the beautiful face of Prophet (Sall Allahu ‘alaihi wa Salim) on the Day of the Judgement.

39. Sayyiduna Ali (radi Allahu anhu) reports that Rasoolullah (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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 (Sall Allahu ‘alaihi wa Salim) 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.

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 (Sall Allahu ‘alaihi wa Salim).

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 (Sall Allahu ‘alaihi wa Salim).

12. When reading Durood Shareef, you should try and imagine that you are sitting in the august presence of Sayyiduna Rasoolullah (Sall Allahu ‘alaihi wa Salim). 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 (Sall Allahu ‘alaihi wa Salim).

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 (Sall Allahu ‘alaihi wa Salim), one should use titles of respect and reverence.

16. As an advantage one should count on one’s fingers as Sayyiduna Rasoolullah (Sall Allahu ‘alaihi wa Salim) 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.

The best hadith collection holy prophet muhammad (p.b.u.h.)

Posted on July 15, 2011 by YUSUF ISLAM

The best hadith collection holy prophet muhammad (p.b.u.h.)

THE QURAN and Sayings of Prophet Muhammad are the source of Islamic law, values and traditions. They offer timeless wisdom for lasting community which The Wisdom Fund strives to apply to contemporary issues. Our selection of the Sayings is from The Sayings of Muhammad by Sir Abdullah Suhravardy (1882-1935) founder.
of the Pan-Islamic Society of London. Thousands of sayings have been attributed
to The Prophet. Some are accepted as authentic; some traced to The Prophet’s
companions; some are the subject of debate. The serious scholar of Islam may
wish to examine The Quran, and other sources for the Sayings (hadith),

In God’s Name, the Merciful, the Compassionate

According to Abu Daud these four Sayings of The Prophet contain the summary
of Islamic law.

Actions will be judged according to intentions.
The proof of a Muslim’s sincerity is that he payeth no heed to that which is not his
business.
No man is a true believer unless he desires for his brother that which he desires
for himself.
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.

Abstinence

Remember the lord in retirement from the people and make prayer thy sleep, and
hunger thy food.

Kill not your hearts with excess of eating and drinking.

Illumine your hearts with hunger, and strive to conquer yourself with hunger and
thirst; continue to knock on the gates of paradise by hunger.

The world is sweet in the heart, and green to the eye; and verily God hath brought
you, after those who went before you: then look to your action, and abstain from
the

world of wickedness.

The nearest to me are the abstinent, whoever they are, wherever they are.
A keeper of the fast, who doth not abandon lying and detraction, God careth not about his leaving off eating and drinking.

A man once said to Muhammad, “O Messenger of God, permit me to become a Eunuch.” He said, “That person is not of me who maketh another a eunuch, or becometh so himself; because the manner in which my followers become eunuchs is by fasting and abstinence.” The man said permit me to retire from society, and to abandon the delights of the world.” He said, “The retirement that becometh my followers is to live in the world and yet to sit in the corner of a mosque in expectation of prayers.”

A man while fasting must abstain from all bad expressions and must not even resent an injury.

Torment not yourselves, lest God punish you.

There is no monasticism in Islam.

S’ad b. Abi Wakkas said: The apostle forbade Uthman b. Mazun from avoiding marriage: and if he had permitted that to him, we would have become eunuchs.”

The man I most emulate is a Muslim unencumbered; a man of small family, and little money, a performer of prayers and a perfect worshipper of God in private, one who is unknown, and hath enough to supply his wants, and when he dieth, he will leave few women to cry for him, and few legacies.

Keep fast and eat also, stay awake at night and sleep also, for verily there is a duty on you to your body, not to labor overmuch, so that ye may not get ill and destroy
yourselves; and verily there is a duty on you to your eyes, ye must sometimes
sleep and give them rest; and verily there is a duty on you to your wife, and to
your visitors

and guests that come to see you; ye must talk to them; and nobody hath kept fast
who fasted always; the fast of three days in every month is equal to constant
fasting:

then keep three days’ fast in every month.

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Adultery

When a man committeth adultery, Iman (Faith) leaveth him; but when he leaveth
such evil ways, Iman wil return to him.

The adultery of the eye is to look with desire on the wife of another; and the
adultery of the tongue is to utter what is forbidden.

Ye followers of Muhammad, I swear of God, there is not anything which God so
abhors, as adultery.

Every eye is an adulterer; and every woman perfumeth herself, and goeth to an
assembly where men are, wishing to show herself to them, with a look of
lasciviousness,

is an adultress.

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Aged Persons

To every young person who honors the old, on account of their age, may god
apoint those who shall honor him in his years.
Verily, to honor an old man is showing respect to God.

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Alms-giving

The best of alms is that which the right hand giveth, and the left hand knoweth not of.

The best of almsgiving is that which springeth from the heart, and is uttered by the lips to soften the wounds of the injured.

Almsgiving is duty unto you. Alms should be taken from the rich and returned to the poor.

There are seven people whom God will draw under His own shadow, on the day when there will be no other shadow; one of them a man who hath given alms and concealed it, so that his left hand knew not what his right hand did.

Muhammad said, “It is indispensabile for every Muslim to give alms.” The companions asked, “But if he hath not anything to give?” He said, “If he hath nothing, he must do a work with his hand, by which to obtain something and benefit himself; and give alms with the remainder.” They said, “But if he is not able to do that work, to benefit himself and give alms to others?” The Rasul (Muhammad) said, “Then he should assist the needy and the oppressed.” They asked, “What if he is not able to assist the oppressed?” He said, “Then he should exhort people to do good.” They asked, “And if he cannot?” He said, “Then let him withhold himself from doing harm to people; for
The people of the Rasul’s house killed a goat, and the Rasul enquired, “What remaineth of it?” Aishah said, “Nothing but its shoulder; for we have sent the rest to the poor and neighbors.” The Rasul said, “The whole goat remaineth except its shoulder; that is, that remaineth which ye have given away, and what ye have kept in the house is frail.”

The angels asked, “O God! Is there anything of Thy creation stronger than rocks?” God said, “Yes; iron is stronger than rocks, for it breaketh them.” The angels said, “O Lord! Is there anything of Thy creation stronger than iron?” God said, “Yes; fire is stronger than iron, for it melteth it.” And the angels said, O defender! Is there anything of Thy creation stronger than fire?” God said, “Yes; water overcometh fire; it killeth it and maketh it cold.” Then the angels said, “O Lord! Is there anything of Thy creation stronger than water?” God said, “Yes; wind overcometh water: it agitateth it and putteth it in motion.” They said, “O our cherisher! Is there anything in Thy creation stronger than wind?” God said, “Yes, the children of Adam, giving alms; that is, those who give with their right hands and conceal if from their left, they overcome all.”

The most excellent of alms is that of a man of small property, which he has earned by labor, and from which he giveth as much as he is able.
Giving alms to the poor hath the reward of one alms; but that given to kindred hath two rewards; one, the reward of alms, the other the reward of helping relations.

A man’s first duty should be to his own family, if poor.

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Animals

Fear God, in treating dumb animals and ride them when they are fit to be ridden and get off them when they are tired.

An adulteress passed by a dog at a well; and the dog was holding out his tongue from thirst, which was near killing him, and the woman drew off her boot, and tied it to the end of her garment, and drew water for the dog, and gave him to drink; and she was forgiven for that act.

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.

“Are there rewards for doing good to quadrupeds, and giving them water to drink?” Muhammad said, “Verily there are heavenly rewards for any act of kindness to a live animal.”

Verily God hath one hundred loving kindnesses; one of which he hath sent down amongst man, quadrupeds, and every moving thing upon the face of the earth: by it they are kind to each other, and forgive one another; and by it the animals of the wilds are kind to their young; and God hath reserved ninety-nine loving kindnesses by which
he will be gracious to His creatures on the last day.

A young man came before the Rasul with a carpet and said, “O Rasul! I passed through a wood and heard the voices of young birds; and I took and put them into my carpet; and their mother came fluttering around my head, and I uncovered the young, and the mother fell down upon them, then I wrapped them up in my carpet; and there are the young which I have.” Then the Rasul said, “Put them down.” And when he did so, their mother joined them: and Muhammad said, “Do you wonder at the affection of the mother towards her young? I swear by Him who hath sent me, verily God is more loving to His creatures than the mother to these young birds. Return them to the place from which ye took them, and let their mother be with them.”

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Backbiting

Backbiting vitiates ablution and fasting.

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Beauty

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.” Muhammad said, “God is Beauty and delighteth in the beautiful; but pride is holding man in contempt.”
Begging

Every man who shall beg, in order to increase his property, God will diminish it.

Verily God loveth a Muslim with a family, who is poor, and withholdeth himself from the unlawful and from begging.

Whoso openeth unto himself the door of begging, God will open unto him the door of poverty.

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 God guardeth your honor than to beg of people,

whether they give or not; if they do not give, your reputation suffereth, and you return disappointed; and if they give, it is worse than that, for it layeth you under obligation.

Whoever hath food for a day and a night, it is prohibited for him to beg.

Verily it is not right for the rich to ask, nor for a strong, robust person; but it is allowed for the indigent and the infirm.

“May I beg from people, O Messenger of God, when necessitous?” Muhammad said, “Do not beg unless absolutely compelled, then only from the virtuous.”

Benefits

There are two benefits, of which the generality of men are the losers, and of which they do not know the value.
Charity

Charity that is concealeth appeaseth the wrath of God.

Prayers lighten the heart, and charity is proof of Iman (Faith), and abstinence from sin is perfect splendor; the Kuran is a proof of gain to you, if you do good, and it is a detriment to you if you do wrong; and every man who riseth in the morning either doeth that which will be the means of his redemption or his ruin.

Charity is a duty unto every Muslim. He who hath not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

When you speak, speak the truth; perform when you promise; discharge your trust; commit not fornication; be chaste; have no impure desires; withhold your hands from striking, and from taking that which is unlawful and bad. The best of God’s servants are those who when seen, remind of God; and the worst of God’s servants are those who carry tales about, and do mischief and separate friends, and seek for the defects of the good.

Whoso hath left debt and children, let him come to me; I am their patron, I will discharge his debt and befriend his children.

Every good act is charity.

Doing justice between two people is charity; and assisting a man upon his beast, and lifting his baggage is charity; and pure, comforting words are charity; and answering a questioner with mildness, is charity; and removing that which is an inconvenience to wayfarers, such as thorns and stones, is a charity.
Every good act is charity; and verily it is a good act to meet your brother with and open countenance, and to pour water from your own water-bag into his vessel.

Your smiling in your brother’s face is charity; and your exhorting man to virtuous deeds is charity; and your prohibiting the forbidden is charity; and your showing men the road, in the land in which they lose it, is charity; and your assisting the blind is charity.

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Chastity

Modesty and chastity are part of the faith.

Index

Christians and Jews

Muhammad once referred to strife, and said, “It will appear at the time of knowledge leaving the world.” Ziad said, “O Messenger of God, how will knowledge go from the world, since we read the Kuran, and teach it to our children, and our children to theirs; and so on till the last day?” Then Muhammad said, “O Ziad, I supposed you the most learned man of Medinah. Do the Jews and Christians who read the Bible and the Evangel act on them?”

Do not exceed bounds in praising me, as the Christians do in praising Jesus, the son of Mary, by calling Him God, and the Son of God; I am only the Lord’s servant; then call me the servant of God and His messenger.
When the bier of anyone passeth by thee, whether Jew, Christian or Muslim, rise to thy feet.

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Cleanliness

Were it not for fear of troubling my disciples, verily I would order them to clean their teeth before every prayer.

God is pure and loveth purity and cleanliness.

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Compassion

When the child (of Zainab) was brought to Muhammad, dying; its body trembling and moving; the eyes of the Apostle of God shed many tears. And Sad said, “O Messenger of God! What is the weeping and shedding of tears?” Muhammad replied, “This is an expression of the tenderness and compassion, which the Lord hath put into the hearts of His servants; the Lord doth not have compassion on and commiserate with His servants, except such as are tender and full of feeling.”

The Apostle of God wept over Sad b. Ubadah. And he said, “Have not you heard that the Lord doth not punish on account of shedding tears, not from sobs of the heart from the afflicted?” He is not of the people of our way who slappeth his cheeks and teareth his collar, and mourneth like the mournings of Ignorance.

There is no reward but Paradise for a Muslim who suffereth with patience when the soul of his affectionate friend is taken
Once Muhammad went together with some of his companions to Abu Yusuf, a blacksmith who was the husband of the nurse of Muhammad's son Ibrahim. And the Apostle of God took Ibrahim and kissed him and embraced him. On another occasion they went to see Ibrahim, when he was in his dying moments. The eyes of Muhammad were fixed, and flowed with tears; and Abd-al-Rahman, son of Auf, said to the Messenger of God, “Do you weep and shed tears, O Apostle of God?” He said, “O son of Auf, these are tears of compassion, and feeling due to the dead.” After that he shed tears again, and 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 am melancholy at being separated from thee.”

Muhammad said, “Do you think this woman will cast her own child into the fire?” Those present said, “No.” Muhammad said, “Verily God is more compassionate on His creatures, than this woman on her own child.”

When one of the family of Muhammad died, and the women assembled, crying over the corpse, Omar stood up to prevent them from crying, and drive them away: but Muhammad said, “Let them alone, O Omar, because eyes are shedding tears; and the heart is stricken with calamity and sorrowful; and the time of misfortune near and fresh; and the crying of women is without wailing.”

Index
Conscience

A man asked Muhammad what was the mark whereby he might know the reality of his faith. Muhammad said, “If thou derive pleasure from the good which thou hast performed and thou be grieved for the evil which thou hast committed, thou art a true believer.” The man said, “In what doth a fault really consist?” Muhammad said,

“When action pricketh thy conscience, forsake it.”

All actions are judged by the motive prompting them.

Contentment

Riches are not from an abundance of worldly goods, but from a contented mind.

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.

Look to those inferior to yourselves, so that you may not hold God’s benefits in contempt.

God loveth those who are content.

Index

Control of Self

The most excellent Jihad is that for the conquest of self.

The exercise of religious duty will not atone for the fault of an abusive tongue.

A man cannot be a Muslim till his heart and tongue are so.
Whoever hath been given gentleness, hath been given a good portion in this world and the next.

Whoever suppresseth his anger, when he hath in his power to show it, God will give him great reward.

That person is wise and sensible who subdueth his carnal desires and hopeth for rewards from God; and he is an ignorant man who followeth his lustful appetites, and with all this asketh for God’s forgiveness.

May God fill the heart of that person who suppresseth his anger with safety and faith.

“Give me advice,” said someone. Muhammad said, Be not angry.”

Muaz said, “At the time of my being dispatched to the judgeship of Yemen, the last advice Muhammad gave me was this, ‘O Muaz! be of good temper towards people.’”

He is not strong and powerful who throweth people down; but he is strong who withholdeth himself from anger.

No person hath drunk a better draught than that of anger which he hath swallowed for God’s sake.

Index

Courtesy

Humility and courtesy are acts of piety.

Verily, a man teaching his child manners is better for him than giving one bushel of grain in alms.
It is not right for a guest to stay so long as to incommode his host.

No man hath given his child anything better than good manners.

“O Apostle of God! Inform, Inform me, if I stop with a man, and he doth not entertain me, and he afterwards stoppeth at my house, am I to entertain him or to act with him as he with did me?” Muhammad said, “Entertain him.”

Respect people according to their eminence.

Being confined for room, the Apostle of god sat down upon his legs drawn up under his thighs. A desert Arab who was present said, “What is this way of sitting?”

Muhammad said, “Verily God hath made me a humble servant, and not a proud king.”

Abuse nobody, and if a man abuse thee, and lay upon a vice which he knoweth in thee; then do not disclose one which thou knowest in him.

When victuals are placed before you no man must stand up till it be taken away; nor must one man leave off eating before the rest; and if he doeth he must make an apology.

It is of my ways that a man shall come out with his guest to the door of his house.

Meekness and modesty are two branches of Iman (Faith); and vain talking and embellishing are two branches of hypocrisy.

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.
Index

Crimes

The greatest crimes are to associate another with God, to vex your father and mother, to murder your own species, to commit suicide, and to swear to lie.

Index

Cultivation of Land

There is no Muslim who planteth a tree, or soweth a field, and man birds or beast eat from them, but it is charity for him.

Whoever bringeth the dead land to life; that is cultivateth waste land, for him is reward therein.

Index

Dead

And behold! a bier passed by Muhammad, and he stood up; and it was said to him, “This is the bier of a Jew.” He said, “Was it not the holder of a soul, from which we should take example and fear?”

Do not speak ill of the dead.

When the bier of anyone passeth by thee, whether Jew, Christian, or Muslim, rise to thy feet.”

Index

Death
Wish not for death any of you; neither the doer of good works, for peradventure he may increase them by an increase of life; nor the offender, for perhaps he may obtain

the forgiveness of God by repentance. Wish not, nor supplicate for death before its time cometh; for verily when ye die, hope is out and the ambition for reward: and

verily, the increase of a Mumins’ (Muslim’s) life increaseth his good works.

Remember often the destroyer and cutter off of delights, which is death.

Not one of you must wish for death from 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 wish me to die when it is better for me so to do.”

The Faithful do not die; perhaps they become translated from this perishable world to the world of eternal existences.

Death is a blessing to a Muslim. Remember and speak well of your dead, and refrain from speaking ill of them.

There are two things disliked by the sons of Adam, one of them death; whereas it is better for Muslims than sinning; the second is scarcity of money; whereas its account

will be small in futurity.

The grave is the first stage of the journey into eternity.

Death is a bridge that uniteth friend with friend.

Sleep is the brother of death.
Muhammad said, three days before his death, “Not one of you must die but with resignation to the will of God, and with hope for his beneficence and pardon.”

Index

Debt

Whoso desireth that God 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.

A martyr shall be pardoned every fault but debt.

Whoso hath a thing wherewith to discharge a debt, and refuseth to do it, it is right to dishonor and punish him.

Index

Deliberation

Deliberation in undertakings is pleasing to God.

A good disposition, and deliberation in affairs, and a medium in all things, are one part of twenty-four parts of the qualities of the prophets.

Index

Disposition to Good

He is of the most perfect Muslims, whose disposition is most liked by his own family.

Verily the most beloved of you by me, and nearest to me in the next world, are those of good dispositions; and verily the greatest enemies to me and farthest from me, are
the ill-tempered.

Verily the most beloved of you by me are those of the best dispositions.

I have been sent to explain fully good dispositions.

O Lord! as thou hast made my body good, so make good my disposition.

Two qualities are not combined in any Muslim, avarice and bad disposition.

Index

Disputation

Mankind will not go astray after having found the right road, unless from disputation.

Index

Divorce

Every woman who asketh to be divorced from her husband without cause, the fragrance of the Garden is forbidden her.

The thing which is lawful, but disliked by God, is divorce.

Index

Duty of Believers

I have left two things among you, and you will not stray as long as you hold them fast; one is the Book of God, the other the Laws of His Messenger.

God hath made a straight road, with two walls, one on each side of it, in which are open doors, with curtains drawn across. At the top of the road is an Amonisher who
saith, “Go straight on the road, and not crooked;” and above this Admonisher is another who saith to any who pass through these doorways, “Pass not through these doors,

or verily ye will fall.” Now, the road is Islam; and the open doors are those things which God hath forbidden; and the curtains before the doors the bounds set by God; the

Admonisher is the Kuran, and the upper Admonisher God, in the heart of every Mumin (Muslim).

Verily ye are ordered the divine commandments, then forsake them not; ye are forbidden the unlawful, then do not fall therein; there are fixed boundaries, then pass not beyond them; and there is silence on some things without their being forgotten, then do not debate about them.

Happy is the Mumin (Muslim) for if good befalleth him, he praiseth and thanketh God; and if misfortune, praiseth God and beareth it patiently; therefore a Mumin is rewarded for every good he doth, even for his raising a morsel of food to the mouth of his wife.

Whoever hath eaten of pure food and practised my laws, and mankind hath lived in security from him, will enter into the Abode of Bliss.

Muhammad once said to Anas, “Son, if you are able, keep your heart from morning till night and from night till morning, free from malice towards anyone;” then he said,

“Oh! my son, this is one of my laws, and he who loveth my laws verily loveth me.”
I admonish you to fear God, and yield obedience to my successor, although he may be a black slave, for this reason, that those amongst you who live after me will see
great schisms. Therefore hold fast to my ways and those of my successors, who may lead you in the straight path, having found it themselves; and ardently seize my laws

and be firm thereto.

There was not any Messenger sent before me by God to mankind but found friends and companions, who embraced his maxims and became his disciples; after which

were born those who gave out precepts which they did not practice, and did what they were ordered not to do; therefore those who oppose them with the hand, with the

tongue, and with the heart are Mumins, and there is not anything in Iman besides this, even as much as a grain of mustard seed.

do not associate any one thing with God, although they kill or burn you; nor affront intentionally your parents, although they should order you to quit your wife, your

children, and your property. Do not drink wine; for it is the root of all evil; abstain from vice; and when a pestilence shall pervade mankind, and you shall be amongst

them, remain with them; and cherish your children.

There are three roots to Iman (Faith): not to trouble him who shall say ‘there is no diety but God;’ not to think him an unbeliever on account of one fault; and not to discard

him for one crime.
He is not a good Mumin who committeth adultery or getteth drunk, who
stealeth, or plundereth, or who embezzleth; beware, beware.

When asked to mention one of the most excellent parts of Iman (Faith)
Muhammad said, “To love him who loveth God, and hate him who hateth God,
and to keep your
tongue employed in repeating the name of God.” What else? He said, “To do unto
all men as you would wish to have done unto you, and to reject for others what
you
would reject for yourself.”

He who progresseth daily is yet far off from the Ideal.

When you speak, speak the truth; perform when you promise; discharge your
trust; commit not fornication; be chaste; have no impure desires; withhold your
hands from

striking, and from taking that which is unlawful or evil. The best of God’s
servants are those who, when seen, remind of God; and the worst of God’s
servants are those

who carry tales about to do mischief and separate friends, and seek for the defects
of the good.

He who believeth in one God and the Hereafter, let him speak what is good or
remain silent.

He who believeth in one God and the life beyond, let him not injure his
neighbors.

Speak to men according to their mental capacities, for if you speak all things to all
men, some cannot understand you, and so fall into errors.
It is not a sixth or a tenth of a man’s devotion which is acceptable to God, but only such portions thereof as he offereth with understanding and true devotional spirit.

Verily your deeds will be brought back to you, as if you yourself were the creator of your own punishment.

Adore God as thou wouldst if thou sawest Him; for if thou seest Him not, He seeth thee.

Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

“The duties of Muslims to each other are six.” It was asked, “What are they, O Messenger of God?” He said, “When you meet a Muslim, greet him, and when he inviteth you to dinner, accept; and when he asketh you for advice, give it to him; and when he sneezeth and saith, ‘Praise be to God,’ do you say, ‘May God have mercy upon thee;’ and when he is sick, visit him; and when he dieth, follow his bier.”

This life is but a tillage for the next, do good that you may reap there; for striving is the ordinance of God and whatever God hath ordained can only be attained by striving.

Commandments are of three kinds; one commands an action, the reward of which is clear, then do it; another forbids an action which leads astray, abstain from it; and in another arise contradictions, resign that to God.

The world is forbidden to those of the life to come; the life to come is forbidden to those of this world.
Do a good deed for every bad deed that it may blot out the latter.

A true Mumin is thankful to God in prosperity, and resigned to His will in adversity.

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.

Be ye imbued with divine qualities.

He is true who protecteth his brethren both present and absent.

All Muslims are as one body. If a man complaineth of a pain in his head, his whole body complaineth; and if his eye complaineth, his whole body complaineth.

All Muslims are like the components parts of a foundation, each strengthening the others; in such a way they must support each other.

Assist your brother Muslim, whether he be an oppressor or oppressed. “Bu how shall we do it when he is an oppressor?” enquired a companion. Muhammad replied,

“Assisting an oppressor consists in forbidding and withholding him from oppression.”

Muslims are brothers in religion and they must not oppress one another, nor abandon assisting each other, nor hold one another in contempt. The seat of righteousness is the heart; therefore that heart which is righteous, does not hold a Muslim in contempt; and all the things of one Muslim are unlawful to another: his blood, property, and reputation.
The creation is as God’s family; for its sustenance is from Him: therefore the most beloved unto God is the person who doeth good to God’s family.

The proof of a Muslim’s sincerity is that he payeth no heed to that which is not his business.

The Faithful are those who perform their trust and fail not in their word, and keep their pledge.

No man is a true believer unless he desireth for his brother that which he desireth for himself.

Verily when a Muslim is taken ill, after which God restoreth him to health, his illness hath covered his former faults, and it is an admonition to him of what cometh in future times; and verily, when a hypocrite is taken ill, and afterwards restored to health, he is like a camel which has been tied up, and afterwards set free; for the camel did not know for want of discrimination, why they tied him up and why they turned him loose; such is the hypocrite: on the contrary, a Mumin knoweth, that his indiposition was to atone for his faults.

Misfortune is always with the Muslim and his wife, either in their persons or their property or their children; either death or sickness; until they die, when there is no fault upon them.

Abusing a Muslim is disobedience to God; and it is infidelity to fight with one.

Every Muslim who calls a Muslim infidel will have the epithet returned to him.
It is unworthy of a Mumin to injure people’s reputation; it is unworthy to curse anyone; and it is unworthy to abuse anyone; and it is unworthy of a Mumin to talk vainly.

It is better to sit alone than in company with thw bad; and it is better to sit with the good than alone. And it is better to speak words to a speaker of knowledge than to remain silent; and silence is better than bad words.

Fear not the obloquy of the detractor in showing God’s religion.

Refrain from seeing and speaking of the vices of mankind, which you know are in yourself.

Guard yourselves from six things, and I am your security for paradise. When you speak, speak the truth; perform when you promise; discharge your trust; be chaste in thought and action; and withhold your hand from striking, from taking that which is unlawful, and bad.

That person is not of us who inviteth others to aid him in oppression; and he is not of us who fighteth for his tribe in injustice; and he is not of us who dieth in assisting his tribe in tyranny.

He is not of us who is not affectinate to his liittle ones, and doth not respect the feelings of the aged; and he is not of us who doth not order that which is good and prohibit that which is evil.

Ye will not enter Paradise until ye have faith, and ye will not complete your faith until ye love one another.
No man hath believed perfectly, until he wish for his brother that which he wisheth for himself.

Verily, each of you is a mirror to his brother: then if he seeth a vice in his brother he must tell him to get rid of it.

That person is not a perfect Muslim who eateth his fill, and leaveth his neighbors hungry.

O ye who have embraced Islam by the tongue, and to whose hearts it hath not reached, distress not Muslims, nor speak ill of them, nor seek for their defects.

Do not say that if people do good to us, we will do good to them; and if people oppress us, we will oppress them; but determin that if people do you good, you will do good to them; and if they oppress you, you will not oppress them.

“Teach me a work, such that when I perform it God and men will love me.” Muhammad said, “Desire not the world, and God will love you; and desire not what men have,

and they will love you.

In prayers, all thoughts must be laid aside but those of God; in conversation no word is to be uttered which afterwards be repented of; do not covet from others, or have

any hopes for them.

“There is a polish for everything that taketh away rust; and the polish for the heart is th remembrance of God.” The companions said, “Is not repelling the infidels also like

this?” Muhammad said, “No, although one fights until one’s sword be broken!”
My Lord hath commanded me nine things: To reverence Him, externally, and internally; to speak the truth, and with propriety, in prosperity and adversity; moderation in affluence and poverty; to benefit my relations and kindred, who do not benefit me; to give alms to him who refuseth me; to forgive him who injureth me; that my silence should be in attaining a knowledge of God; that when I speak, I should mention Him; that when I look on God’s creatures, it should be as an example for the: and God hath ordered me to direct in that which is lawful.

A Muslim who mixeth with people and beareth inconveniences, is better than one who doth not mix with them and beareth no inconveniences.

Eloquence

Some eloquence is like magic.

Index

Envy

If envy were proper, two persons would be the most proper objects of it; one, a man to whom god hath given riches, and apointed to bestow in charity; the other, to whom God hath granted the knowledge of religion, and acteth thereon himself, instructing others.

Keep yourselves far from envy; it eateth up and taketh away good actions, like as fire eateth up and burneth wood.

Index
Experience

He is not a perfect man of fortitude, who hath not fallen into misfortunes; and there is no physician but the experienced.

Index

Forgiveness

Thus saith the Lord, “Verily those who are patient in adversity and forgive wrongs, are the doers of excellence.”

Once Muhammad 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 gave no answer. But when the man asked a third time, he said, “Forgive your servants seventy times day.”

There is no man who woundeth and pardoneth the giver of the wound but God will exalt his dignity and dimish his faults.

That man is nearest to God, who pardoneth, when he had in his power him who would have injured him.

Do not say, that if the people do good to us, we will do good to them; and if the people oppress us, we will oppress them; but determine that if people do you good, you will do good to them; and if they oppress you, you will not oppress them.

Index

Gentleness
Verily, god is mild, and is fond of mildness, and he giveth to the mild what he doth not to the harsh.

Whoever hath been given gentleness hath been given a good portion, in this world and the next.

God is gentle and loveth gentleness.

Verily you have two qualities which God and His Messenger love – fortitude and gentleness.

Index

God

Whoever loveth to meet God, God loveth to meet him.

God saith, “I fulfil the faith of whoso putteth his faith in Me; and I am with him, and near him, when remembereth Me.”

God saith, “Whoso doth one good act, for him are ten rewards; and I also give more to whomever I will; and whoso doth an ill, its punishment is equal to it, or I forgive him; and whoso seeketh to approach Me one span, I seek to approach one cubit; and whoso seeketh to approach Me one cubit, I seek to approach him two fathoms; and

whoso walketh towards Me, I run towards him; and whoso cometh before Me with the earth full of sins, and believeth solely in Me, him I come before with a front of forgiveness as big as the earth.”
God saith, “The person I hold as a beloved, I am his hearing by which he heareth, and I am his sight by which he seeth, and I am his hands by which he holdeth, and I am his feet by which he walketh.”

God saith, “O Man! Only follow thou My laws, and thou shall become like unto Me, and then say, ‘Be’ and behold, It is.”

God is One, and liketh unity.

We were with Muhammad on a journey, and some men stood up repeating aloud, “God is most great,” and the Rasul said, “O men! Be easy on yourselves, and do not distress yourselves by raising your voices, verily you do not call to one deaf or absent, but verily to one who heareth and seeth; and He is with you; and He to whom you pray is nearer to you than the neck of your camel.”

God saith, “I was a hidden treasure. I would fain be known. So I created Man.”

Do you love your creator? Love your fellow-beings first.

Index

God’s Forgiveness

Muhammad said, “I would not have the whole wealth of the world in the place of this revelation. . . O My servants who have oppressed your own souls by sinning, despair not of the mercy of God.” A man said, “What of him who hath associated others with God?” Muhammad remained silent for a while and then said, “Know that
him also God forgiveth; but on repentance.”

God saith, “Verily my compassion overcometh my wrath.”

Index

God’s Kindness

If the unbeliever knew of the extent of the Lord’s mercy, even he would not despair of Paradis.

God’s kindness towards his creature is more than a mother’s towards her babe.

If you put your whole trust in God, as you ought, He most certainly will give you sustenance, as He doth the birds; they come out hungry in the morning, but return full to their nests.

Trust in God, but tie it (your camel).

God is not merciful to him who is not kind to mankind.

“Do none enter the Garden of Bliss save by God’s mercy?” Muhammad said, “No. None enter save through God’s favor.” “You also, O Messenger of God! Will you not enter Paradise save by God’s compassion?” Muhammad put his hand on his head and said thrice, “I shall not enter unless God cover me with His mercy.”

Index

Good Works
That person who relieveth a Mumin (Muslim) from distress in this world, God will in like manner relieve him in the next; and he who shall do good to the indigent, God will
do good to him in this world and the next.

Be persistent in good actions.

Index

Heart

Beware! verily there is a piece of flesh in the body of man, which when good, the whole body is good; and when bad, the whold body is bad, and that is the heart.

Muhammad said, “O Wabisah! are you come to ask what is goodness and what is badness?” Wabisah said, “Yes, I am come for that.” Then He joined his fingers and

struck them upon Wabisah’s breast, that is made a sign towards his heart, and said, “Ask the question from thine own heart.” This he repeated three times aloud and said,

“Goodness is a thing from which thy heart findeth firmness and rest; and badness is a thing which throweth thee into doubt, although men may acquit thee.”

Index

Heaven and Hell

Hell is veiled in delights, and Heaven in hardships and miseries.

Heaven lieth at the feet of mothers.
He will not enter hell who hath faith equal to a mustard seed in his heart; and he
will not enter Paradise who hath a single grain of pride, equal to a mustard seed,
in his

heart.

Paradise is nearer to you than the thongs of your sandals; and the Fire likewise.

Deal gently with the people, and be not harsh; cheer them and condemn them
not. Ye will meet with many ‘people of the Book’ who will question thee, what is
the key to

Heaven? Reply to them (the key to Heaven) to testify to the truth of God, and to
do good work.

People asked Muhammad if to say “There is no diety but God” was not the key to
Paradise. He said, “Yes, but it is a key which hath wards; and if ye come with a
key of

that description, Paradise will be opened to you, otherwise it will not.”

Paradise is not for him who reproacheth others with any favor he doth to them.

The people entitled to the Abode of Bliss are three; the first, a just king, a doer of
good to his people endowed with virtue; the second, an affectionate man, of a
tender

heart to relations and others; the third, a virtuous man.

Verily a man used to come before the Rasul (Muhammad) bringing his son with
him; and the Rasul said to him, “Dost thou love this boy?” And the man said, “O
Rasul of

God! May God love thee as I love this son!” Then the Rasul did not see the boy
with his father for some time; and He said, “What has become of that man’s son?”
The
said, “O Rasul! He is dead.” And the Rasul said to the man, “Dost thou not like this, that thou wilt find no door of Paradise but thy son will be there awaiting thee, in order to conduct thee into Paradise?” And another man said, “O Rasul! Is this joyful news particularly for this man, or for the whole of us?” Lord Muhammad said, “For all of you.”

What is Paradise? Muhammad replied, “It is what the eye hath not seen, nor the ear heard, nor ever flashed across the mind of man.”

Index

Hospitality

He who believeth in one God, and a future life, let him honor his guest.

Whoever believeth in God and the Hereafter must respect his guest; and whoever believeth in God and the Hereafter must not incommode his neighbors, and a Mumin must speak only good words, otherwise remain silent.

It is not right for a guest to stay so long as to incommode his host.

Index

Humility

Humility and courtesy are acts of piety.

Verily God instructs me to be humble and lowly and not proud; and that no one should oppress another.
A tribe must desist from boasting of their forefathers; if they will not leave off boasting, verily they will be more abominable near God, than a black beetle which rolleth forward filth by its nose; and verily God has removed from you pride and arrogance. There is no man but either a righteous Mumin or a sinner; mankind are all sons of Adam, and he was from earth.

Whoever is humble to men for God’s sake, may God exalt his eminence.

Index

Islam

“Inform me in the nature of Islam,” said Sufyan, “so that I may have no occasion to ask others about it.” Muhammad said, “Say, O Sufyan, ‘I believe in God;’ after which obey the commandments, and abandon the things forbidden.”

Islam commenced in a forlorn state, and will quickly return to what it was in the beginning; then be joyful, ye who are firm.

My religion is like clouds dropping much rain; some of them falling on pure, favorable soil, cause grass to grow; some of them fall in hollows from which mankind are benefited, some fall on high lands from which benefit is not derived; then the two first are like the persons acquainted with the religion of God and instructing others; and

the last like the person not regarding it nor accepting the right path.
The greatest enemies of God are those who are entered into Islam, and do acts of infidelity, and who without cause, shed the blood of man.

When asked, “What is Islam?” Muhammad said, “Abstinence and Obedience to God.” Asked “What is one of the most excellent virtues of Iman (Faith)?” He said, “An amiable disposition.” “Which is the most excellent Hijrah (Renunciation)?” He said, “Abandoning that of which God disapproveth.”

“What is Islam?” someone asked. Muhammad said, “Purity of speech and charity.”

Every child is born with a disposition towards the natural religion (Islam – submission to the Divine Will). It is the parents who maketh it a Jew, Christian or a Magian.

Do you know what sappeth the foundations of Islam and ruineth it? The errors of the learned destroy it, and the disputations of the hypocrite, and the orders of kings who have lost the road.

Men differ like mines of gold and silver: the good in ignorance are the good in Islam, once they have obtained the knowledge of religion.

Index

Jihad

The most excellent Jihad is that for the conquest of self.

The ink of the scholar is more holy than the blood of the martyr.

Index
Kindness

To gladden the heart of the weary, to remove the suffering of the afflicted, hath its own reward. In the day of trouble, the memory of the action cometh like a rush of the torrent, and taketh our burden away.

He who helpeth his fellow-creature in the hour of need, and he who helpeth the oppressed, him will God help in the Day of Travail.

What actions are most excellent? To gladden the heart of a human being, to feed the hungry, to help the afflicted, to lighten the sorrow of the sorrowful, and to remove the wrongs of the injured.

Who is the most favored of God? He from whom the greatest good cometh to His creatures.

All God's creatures are His family; and he is the most beloved of God who doeth most good to God's creatures.

Whoever is kind to His creatures, God is kind to him; therefore be kind to man on earth, whether good or bad; and being kind to the bad, is to withhold him from badness, thus in heaven you will be treated kindly.

He who is not kind to God's creatures, and to his own children, God will not be kind to him.

Kindness is a mark of faith: and whoever hath not kindness hath not faith.

Index
The Kuran

The Kuran consisteth of five heads, things lawful, things unlawful, clear and positive precepts, mysteries, and examples. Then consider that lawful which is there declared to be so, and that which is forbidden as unlawful; obey the precepts, believe in the mysteries, and take warning from the examples.

Doth any of you suppose that God hath not forbidden anything except in the Kuran? Beware, for verily I swear by God that I have ordered, and prohibited things in manner like the Kuran: and God hath not made it lawful for you to enter the houses of the People of the Book (that is Jews, Christians, etc.) without their permission, or you beat their women, or eat their fruits.

The Kuran was sent down in seven dialects; and in every one of its sentences, there is an external and internal meaning.

The other messengers of God had their miracles, mine is the Kuran and will remain forever.

“By what rule,” said Muhammad, “would you be guided, O Muaz, in your administration of Yeman?” “By the law of the Kuran.” “But if you find no direction in the Kuran?” “Then I will act according to the example of the Messenger of God.” “But if that faileth?” “Then I will exercise my own reason and judgement.”

Index

Labor
Pray to God morning and evening, and employ the day in your avocations.

He who neither worketh for himself, nor for others, will not receive the reward of God.

Whoso is able and fit and doth not work for himself, or for others, God is not gracious to him.

Those who earn an honest living are the beloved of God.

God is gracious to him that earneth his living by his own labor, and not by begging.

Whoever desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbor, will come to God with his face as bright as the full moon on the fourteenth night of the lunar month.

Give the laborer his wage before his perspiration be dry.

Learning

He dieth not who giveth life to learning.

Whoso honoreth the learned, honoreth me.

The Messenger of God was asked, “What is the greatest vice of man?” He said, “You must not ask me about vice, but ask about virtue;” and he repeated this three times,

after which he said, “Know ye! The worst of men is a bad learned man, and a good learned man is the best.”
Verily god doth not taketh away knowledge from the hands of His servants; but taketh it by taking away the learned; so that when no learned men remain, the ignorant

will be placed at the head of affairs. Causes will be submitted to their decision, they will pass sentence without knowledge, will err themselves, and lead others into error.

An hour’s contemplation is better than a year’s adoration.

Philosophy is the stray camel of the Faithful, take hold of it wherever ye come across it.

Go in quest of knowledge even unto China.

Seek knowledge from the cradle to the grave.

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

Do you know what sappeth the foundation of Islam, and ruineth it? The errors of the learned destroy it, the disputations of the hypocrite, and the orders of kings who have

lost the road.

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.

Whoever seeketh knowledge and findeth it, will get two rewards; one of them the reward for desiring it, and the other for attaining it; therefore, even if he do not attain it,
for him is one reward.

That person who shall die while he is studying, in order to revive the knowledge of religion, will be only one degree inferior to the prophets.

One learned man is harder on the devil than a thousand ignorant worshippers.

The pursuit of knowledge is a divine commandment for every Muslim; and to waste knowledge on those who are unworthy of it is like putting pearls, jewels, and gold on

the necks of swine.

That person who shall pursue the path of knowledge, God will direct him to the path of Paradise; and verily the superiority of a learned man over an ignorant worshipper

is like that of the full moon over all the stars.

He who knoweth his own self, knoweth God.

Verily the best of God’s servants are just and learned kings; and verily the worst are bad and ignorant kings.

To listen to the words of the learned, and to instil into others the lessons of science, is better than religious exercises.

The ink of the scholar is more holy than the blood of the martyr.

He who leaveth home in search of knowledge, walketh in the path of God.

One hour’s meditation on the work of the Creator is better than seventy years of prayer.

God hath treasuries beneath the Throne, the keys whereof are the tongues of poets.
The acquisition of knowledge is a duty incumbent on every Muslim, male and female.

Acquire knowledge. It enableth its posessor to distinguish right from wrong; it lighteth the way to Heaven; it is our friend in the desert, our society in solitude, our companion when friendless; it guideth us to happiness; it sustaineth us in misery; it is an ornament among friends, and an armour against enemies.

With knowledge man riseth to the heights of goodness and to a noble position, associateth with sovereigns in this world, and attaineth to the perfection of happiness in the

next.

Learn to know thyself.

The calamity of knowledge is forgetfulness; and to waste knowledge is to speak of it to the unworthy.

Who are the learned? They who practise what they know.

Index

Man’s Growth

The son of Man groweth and with him grow two things – the love of wealth and love of long life.

“Who is the best man?” Muhammad replied, “He is the best man whose life is long and whose actions are good.” “Then who is the worst man?” “He whose life is long and

whose actions are bad.
Marriage

Marriage is incumbent on all who possess the ability.

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 hath virtue: but if you do it from any other consideration, your hands be rubbed in dirt.

Meanness

Shall I tell you the very worst among you? Those who eat alone, and whip the slaves, and give to nobody.

Mishaps

Whatever mishap may befall you, it is on account of something which you have done.

No misfortune or vexation befalleth a servant of God, small or great, but on account of his faults committed: and most of these God forgiveth.

Modesty

True modesty is the source of all virtues.
Modesty and chastity are parts of the Faith.

Meekness and modesty are two branches of Iman; and vain talking and embellishing are two branches of hypocrisy.

All kinds of modesty are best.

Index

Monopolies

Monopoly is unlawful in Islam.

The holder of a monopoly is a sinner and an offender.

The bringers of grain to the city to sell at a cheap rate gain immense advantage by it, and those who keepeth back grain in order to sell at a high rate is cursed.

Index

Mothers

Heaven lieth at the feet of mothers.

“O Messenger of God! Verily I have done a great crime; is there any act by which I may repent?” He said, “Have you a mother?” “No,” said the questioner. “Have you an aunt?” asked Muhammad. He said, “Yes, I have.” Muhammad said, “Go, do good to her, and your crime will be pardoned.”

I and a woman whose color and cheeks shall have become black from toiling in the sun shall be near to one another in the next world as my two fingers; and that is a
handsome widow, whose color and cheeks shall have become black in bringing up her family.

Index

Muhammad The Prophet

I am no more than man; when I order you anything respecting religion, receive it; and when I order you anything about the affairs of the world, then I am nothing more than man.

Convey to other persons none of my words, except those ye know of a surety.

‘Aishah said, “A party of Jews asked permission to go to Muhammad, and said, ‘Death upon you.’ And I answered their insult by saying, ‘Rather upon you be death and curse.’ Then Muhammad said, ‘Be mild O Aishah! and make a point of being kind, and withhold thyself from speaking harshly.’ I said, ‘Did you not hear what they said?’

He said, ‘Verily, I do always say,’ “Be the same to you.”

Verily my heart is veiled with melancholy and sadness for my followers; and verily I ask pardon of God one hundred times daily.

Zaid, Muhammad’s servant, said, “I served Lord Muhammad ten years, and he never said ‘Uff,’ to me; and never said, ‘Why did you do so?’ and never said, ‘Why did you not do so?’”

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Muhammad The Prophet’s Kindness

Once Muhammad was distributing meat in Jiranah; and behold a woman came close to him, and he spread his garment for her to sit upon. When people saw such respect paid to this woman, they asked who she was; and those present said, “This is his nurse.”

When anyone was sick Muhammad used to rub his hands upon the sick person’s body, saying, “O Lord of mankind! Take away this pain, and give health; for Thou art the giver of health: there is no health but Thine, that health which leaveth no sickness.”

Index

Muhammad The Prophet’s Mission

Kais b. Sal said: “I came to Hirah, and saw the inhabitants worshipping their chief; and I said, ‘Verily the Apostle of God is worthy of being worshipped.’ Then I came to the Apostle and said, ‘I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped.’ Then Muhammad said to me, ‘Tell me, if you should pass by my grave, would you worship it?’ I said, ‘No.’ And He said, ‘Worship not me.’”

The Apostle was in the midst of a crowd of his companions, and a camel came and prostrated itself before him. They said, “O Apostle of God! Beasts and trees worship
thee; then it is meet for us to worship thee." Muhammad said, “Worship God, and you may honor your brother, that is me.”

When the ambassadors of Bani Amir went to Muhammad, they said, “You are our master.” He said, “God is your master.” Then they said, “You are most excellent of the highest degree.” And when He heard this He said, “Say so, or less, and do not exceed reasonable bounds in praise.”

Muhammad 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 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.”

To the light I have attained and in the light I live.

It was said to the Rasul, “O Messenger of God! Curse the infidels.” Muhammad said, “I am not sent for this; nor was I sent but as mercy to mankind.”

Kais b. Sal said: “I came to Hirah, and saw the inhabitants worshiping their chief; and I said, ‘Verily the Apostle of God is worthy of being worshipped.’ Then I came to the Apostle and said, ‘I saw the people of Hirah worshipping the chief of their tribe, and you are most worthy of being worshipped.’ Then Muhammad said to me, ‘Tell me, if you should pass by my grave, would you worship it?’ I said, ‘No.’ And He said, ‘Worship not me.’”

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Muhammad The Prophet’s Prayers

Muhammad used to say after making the profession of faith, “O Lord I supplicate Thee for firmness in faith, and inclination towards the straight path, and for Thine aid in being grateful to Thee, and in adoring Thee in every good way; and I supplicate Thee for an innocent heart which shall not incline to wickedness and for a true tongue. I
supplicate Thee to guide me to all which Thou knowest to be virtuous and to preserve me from all which Thou knowest to be vicious. I supplicate Thee to forgive me my faults for Thou knowest them all.

When the Messenger of God entered a place of worship he said, “O God! Pardon my sins, and open for me the gates of Thy compassion,” and on leaving he would repeat the same.

O Lord grant to me the love of Thee; grant that I love those that love Thee; grant that I may do the deed than win Thy love; make thy love dearer to me than self, family and wealth.

O Lord! I make my complaint unto thee, of my feebleness, the vanity of my efforts. I am insignificant in the sight of men, O Thou Most Merciful! Lord of the weak! Thou art my Lord! Forsake me not. Leave me not a prey to strangers, nor to mine enemies. If Thou art not displeased, I am safe. I seek refuge in the light of Thy countenance, by which all darkness is dispelled, and peace cometh in the Here and Hereafter. Solve Thou my difficulties as it pleaseth Thee. There is no power, no strength, save in Thee.

Index

Neighborliness
The best of persons in God’s sight is the best amongst his friends; and the best of neighbors near God is the best person in his own neighborhood.

A Muslim who mixeth with people and putteth up with their inconveniences, is better than one who doth not mix with them, and bear with patience.

Do you love your creator? Love your fellow-beings first.

Index

Omens

Of my disciples who will enter Paradise are those who do not use shells (do not consult oracles), and are not influenced by omens, like the people of Ignorance, and who

put their whole trust in God.

Index

Orphans

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.

The best Muslim house is that in which is an orphan, who is benefited; and the worst Muslim house is that in which an orphan is ill-treated.

Index

Parents

Heaven lieth at the feet of mothers.
God’s pleasure is in a father’s pleasure; and God’s displeasure is in a father’s displeasure.

He who wisheth to enter Paradise at the best door must please his father and mother.

A man is bound to do good to his parents, although they may have injured him.

There is no child, a doer of good to his parents, who looketh on them with kindness and affection, but God will grant with every look the rewards for an approved pilgrimage.

Index

Peacemaking

Shall I not inform you of a better act than fasting, alms, and prayers? Making peace between one another: enmity and malice tear up heavenly rewards by the roots.

Index

Poetry

Some poetry is dressed in knowledge and art.

The truest words spoken by any poet are those of Labid: “Know that everything is vanity save God.”

God hath treasures beneath the Throne, the keys whereof are the tongues of poets.

Some poetry containeth much wisdom.
Poverty

Poverty is my pride.

Poverty may well become a cause of infidelity.

O Lord! Keep me alive a poor man, and let me die poor; and raise me amongst the poor.

O Aishah! Do not turn the poor away, without giving them, if but half a date.

Seek for my satisfaction in that of the poor and needy.

A man came to Muhammad and said, “Verily I love you.” He replied, “Look to what you say.” And the man said, “By God! I love you,” and repeated the same twice. Lord

Muhammad said, “If you are sincere, then prepare yourself for poverty: for poverty reacheth him who loveth me quicker than a torrent reacheth the sea.

Prayer

Prayer is the miraj (union with, or annihilation in, the Divine Essence by means of continual upward progress) of the Faithful.

The Lord doth not regard a prayer in which the heart doth not accompany the body.

He whom prayer preventeth not from wrongdoing and evil, increaseth in naught save in remoteness from the Lord.

The key of Paradise is Prayer, and the key of prayer is ablution.
Say your prayers standing; but if you are not able, sitting; and if unable, on your sides.

Pride

The proud will not enter Paradise, nor a violent speaker.

He will not enter hell, who hath faith equal to a single grain of mustard seed in his heart; and he will not enter Paradise, who hath pride equal to a single grain of mustard seed, in his heart.

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.”

Index

Progress

Everyone is divinely furthered in accordance with his character.

It is your own conduct which will lead you to reward or punishment, as if you had been destined therefor.

Every human being hath two inclinations – one prompting him to good and impelling him thereto, and the other prompting him to evil and thereto impelling him; but Divine assistance is nigh, and he who asketh the help of God in contending with the evil promptings of his own heart obtaineth it.
The best of good acts in God's sight is that which is constantly attended to although in a small degree.

Index

Prophecies

Verily ye are in an age in which if ye neglect one-tenth of what is ordered, ye will be doomed. After this a time will come, when he who shall observe one-tenth of what is now ordered will be redeemed.

Men will be liars towards the end of the world; and 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.

The time is near in which nothing will remain of Islam but its name, and of the Kuran but its mere appearance, and the mosques of Muslims will be destitute of knowledge and worship; and the learned will be the worst people under the heavens; and contention and strife will issue from them, and it will return upon themselves.

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.

Verily, of things which I fear for you, after my departure from the world, is this: that the ornaments and goods of the world may be pleasing to you. Then a man said, “O
Messenger of God! Doth good bring harm?” Lord Muhammad said, “Verily good doth not bring harm: I mean if there be much wealth it is a blessing; and there is no harm in it, unless from stinginess and extravagance; like the spring, which causeth nothing to grow but what is good: and harm and destruction are from abuse thereof.”

Index

Punishment

God doth not remove anyone out of the world, but that he wisheth to pardon him; and by the diseases of his body and distress for food, He exacteth the punishment of every fault that lieth on his shoulder.

Verily the reward is as great as the misfortune; that is, the more unfortunate and calamitous one is, the greater and more perfect his reward. And verrily, when God loveth a people, He entangleth it in misfortune; therefore, he who is resigned to the plesure of God, in misfortune, for him is God’s favor.

Index

Purity

They will enter the Garden of Bliss who have a true, pure, and merciful heart.

Religion is admonition, and it means being pure.

Index

Reason
God hath not created anything better than Reason, or anything more perfect, or more beautiful than Reason; the benefits which God giveth are on its account; and understanding is by it, and God’s wrath is caused by disregard of it.

Index

Relatives

The best of you, before God and His creation, are those who are best in their own families, and I am the best to my family.

He is the most perfect of Muslims, whose disposition is most liked by his own family.

The favor of God doth not descend upon that family in which is one who deserts his relations.

He is not a perfect performer of the duties of relationship who doeth good to his relatives as they do good to him. He is perfect who doeth good to his relatives when they do not do good to him.

O Messenger of God! Verily I have done a great crime; is there any act by which I may repent? He said, “Have you a mother?” “No,” said the questioner. “Have you an aunt?” asked Muhammad. He said, “Yes, I have.” Lord Muhammad said, “Go, do good to her, and your crime will be pardoned.”

The duty of a junior to a senior brother is as that of a child to its father.
Giving alms to the poor hath the reward of one alms; but that given to kindred hath two rewards; one, the reward of alms, the other, the reward of helping relations.

A man’s first charity should be to his own family, if poor.

Index

Repentance

A sincere repenter of faults is like him who hath committed none.

Index

Reverence

Muhammad said one day to His companions, “Reverence God as becommeth you.” They said, “Verily, O Apostle of God, we do reverence Him, and praise be to God who hath imbued us with it.” Then Muhammad said, “It is not so; but whoever reverenceth God as it is suitable for him to do must guard his head from humbling itself to others, and from pride and arrogance towards God and God’s creatures; he must guard his senses from whatever is wrong, and must guard his mouth from eating forbidden things, and his heart from receiving what is prohibited; and he must keep his death in mind, and the rotting of his bones. And whoever wisheth for future rewards must abandon the ornaments of the world. Therefore, anyone attending to the aforementioned points has verily reverenced God as it his duty to do.

Index
Riches

Riches are not from an abundance of worldly goods but from a contented mind.

It is difficult for a man laden with riches to climb the steep path which leads to bliss.

Whoever desireth the world and its riches, in a lawful manner, in order to withhold himself from begging, and for a livelihood for his family, and for being kind to his neighbor, will come to God with his face bright as the full moon on the fourteenth night of the lunar month.

Wealth, properly employed, is a blessing; and a man may lawfully endeavor to increase it by honest means.

Index

Seemliness

A Bedouin was standing in the mosque of the Prophet, and defiled it; when he was immediately taken hold of; and Muhammad said, “Let him alone, and throw a skin of water upon the spot; because ye were not created but of comforters and not sent to create hardships.” And they let him alone till he had done, and then Muhammad called the Bedouin to him, and said, “This mosque is not a proper place for that, or any kind of filth; mosques are only for the mention of God, saying prayers, and reading the Kuran.”

Index
Self-Indulgence

Muhammad asked His companions, “What are your opinions of the merits of that person, who drinketh liquor, committeth adultery, and stealeth? What should his punishment be?” They said, “God and His Messenge know best.” He said, “These are great sins, and the punishment for them very dire.” Index

Servants

To those of your servants who please you give to eat what you eat yourself; and clothe them as yourself; but those who do not please you, part with them; and punish not God’s creatures.

He will not enter Paradise who behaveth ill to his slaves. The companions said, “O Apostle of God! have you not told us, that there will be a great many slaves and orphans amongst your disciples?” He said, “Yes; then be kind to them as to your own children, and give them to eat what you eat yourselves. The slaves that say their prayers are your brothers.

Zaid, Muhammad’s servant, said, “I served Lord Muhammad ten years, and he never said ‘Uff,’ to me; and never said, ‘Why did you do so?’ and never said, ‘Why did you not do so?’”

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Sick
There is not any Muslim who visiteth another in sickness, in the forenoon, but that seventy thousand angels send blessings upon him till the evening; and there is no one who visiteth the sick, in the afternoon, but that seventy thousand angels send blessings upon him till daybreak, and there will be a pardon for him in Paradise.

Feed the hungry and visit a sick person, and free the captive, if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

Whoever visiteth a sick person, an angel calleth from heaven, “Be happy in the world, and happy be your walking, and take you a habitation in Paradise.”

Whoever visiteth a sick person always entereth into and swims in a sea of mercy until he sitteth doen; and when he sitteth, he is drowned therein.

When you go to visit the sick, comfort his grief and say, “You will get well and live long,” because although this saying will not prevent what is predestined, it will solace his soul.

Verily God will say on the Day of Judgement, O children of Adam! I was sick and ye did not visit Me.” And the sons of Adam will say, “O our defender, how could we visit Thee? For thou art the Lord of the Universe, and art free from sickness.” And God will say, “O men! Such a one was sick and you did not visit him.” And God will say, “O children of Adam, I asked you for food, and ye gave it me not?” And the children of Adam will say, “O our patron, how could we give Thee food, seeing Thou art
the cherisher of the Universe, and art free from hunger and eating?” And God will say, “Such a one asked you for bread and you did not give it him.

Index

Silence

Much silence and a good disposition, there are no two works better than those.

Index

Sin

Can anyone walk through water without wetting his feet? The companions replied, “No;” Muhammad said, “Such is the condition of those of the world; they are not safe from sins.”

Index

Truth

He is not of me who, when he speaketh, speaketh falsely; who, when he promiseth, breaketh his promises; and who, when trust is reposed in him, faileth in his trust.

No man is true in the truest sense of the word but he who is true in work, in deed, and in thought.

Strive always to excel in virtue and truth.

It is not worthy of a speaker of truth to curse people.

Appropriate to yourselves the truth. Avoid lying.
Say what is true, although it may be bitter and displeasing to people.

Index

Understanding

It is not a sixth or a tenth of a man’s devotion which is acceptable to God, but only such portions thereof as he offereth with understanding and true devotional spirit.

Verily, a man hath performed prayers, fasts, charity, pilgrimage and all other good works; but he will not be rewarded except by the proportion of his understanding.

Index

Usury

The taker of usury and the giver of it, and the writer of its papers and the witness to it, are equal in crime.

Index

Widows

A giver of maintenance to widows and the poor, is like a bestower in the way of God, an utterer of prayers all the night, and a keeper of constant fast.

I and a woman whose color and cheeks shall have become black from toiling in the sun shall be near to one another in the next world as my two fingers; and that is a handsome widow, whose color and cheeks shall have become black in bringing up her family.

Index
Wives

Admonish your wives with kindness.

A Muslim must not hate his wife; and if he be displeased with one bad quality in her, then let him be pleased with another that is good.

Do you beat your own wife as you would a slave? That must you not do.

I (Muaviyah b. Haidah) said, “O Apostle of God! What is my duty to my wife?” He said, “That you give her to eat as you eat yourself, and clothe her as you clothe yourself; and do not slap her in the face nor abuse her, nor separate yourself from her in displeasure.

Give your wife good counsel; and if she has goodness in her, she will soon take it, and leave off idle talking; and do not beat your noble wife like a slave.

Muhammad said, “Beat not your wives.” Then Omar came to the Rasul (Muhammad) and said, “Wives have got the upper hand from hearing this.”

He is the most perfect Muslim whose disposition is best; and the best of you are they who behave best to their wives.

A virtuous wife is a man’s best treasure.

Index

Women

Women are the twin halves of men.

The world and all things in it are valuable; but the most valuable thing in the world is a virtuous woman.
The best women are the virtuous; they are the most affectionate to infants, and the most careful of their husband's property.

When a woman performeth the five times of prayer, and fasteth the month of Ramadan, and is chaste, and is not disobedient to her husband, then tell her to enter Paradise by whichever door she liketh.

Verily a great number of women are assembled near my family, complaining of their husbands; and those men who ill-treat their wives do not behave well. He is not of my way who teacheth a woman to stray.

Asma, daughter of Yazid, said, “Victuals were brought to Muhammad, and he put them before some of us women who were present, and said, ‘Eat ye.’ But notwithstanding we were hungry we said, ‘We have no inclination.’ Muhammad said, ‘O woman! Do not mix hunger with lies.’”

Whoever doeth good to girls, it will be a curtain to him from hell-fire.

Whoever befriendeth two girls till they come of age, will be in the next world along with me, like my two fingers joining each other.

Whoever befriendeth three daughters, or three sisters, and teacheth them manners, and is affectionate to them, till they come of age, may God apportion Paradise for him.

Whoever hath a daughter, and doth not bury her alive or scold her, or prefer his male children to her, may God bring him into Paradise.

Shall I not point out to you the best of virtues? It is your doing good to your daughter when she is returned to you having been divorced by her husband.
God enjoins you to treat women well, for they are your mothers, daughters, aunts.

The rights of women are sacred. See that women are maintained in the rights assigned to them.

Do not prevent your women from coming to the mosque.

Index

World

The love of the world is the root of all evil.

This world is a prison for the Faithful, but a Paradise for unbelievers.

The world is a magician greater than Harut and Marut, and you should avoid it.

The world is sweet in the heart, and green to the eye; and verily God hath brought you, after those that went before you: then look to your actions, and abstain from the world and its wickedness.

The world is as a prison and as a famine to Muslims; and when they leave it you may say they leave famine and a prison.

Be in the world like a traveller, or like a passer on, and reckon yourself as of the dead.

Cursed is this world and cursed is all that is in this world, except the rememberance of God and that which aideth thereto.

The most powerful durood sharif holy prophet muhammad (p.b.u.h.)
The most powerful durood sharif holy prophet muhammad (p.b.u.h.)

Salat Al-Fatih is held in particular esteem with the Tijaniyya Order. In English, it goes like this:-

Allahumma salli ' wa sallim was baarik ala Sayyidina Muhammadil

nil-fatihi lima Ughliqa wal khatimi lima sabaqa wan-naa-siril-haqqi

bil-haqqi wal-hadi ila Sirati-kal-mustaqima sal-lal-lahu ‘alayhi

wa ‘ala alihi wa-ashaabihi haqqqa qadrihi wa-miq-da rihil-‘azim.

O God bless our Master (pbuh) who opened what had been closed, and who is the Seal of what had gone before, he who makes the Truth Victorious by the Truth, the
guide to thy straight path, and bless his household as is the due of his immense position and grandeur.

From a Tijaniyya Order member

The history of Salatul al-Fatih is this. A man named Sayyidi Bekri went into khalwa for 40 years, asking Allah to give him the best Salatul-ala Nabiyya. It was written on

the wall in light and he was told not to give it to others until the owner of it appeared.

Another version but no arabic

Allahumma Salli’Ala Sayyidina Muhammadil Fatihi Lima Ughliqa wal Khatimi Lima Sabaqa Nasril Haqqi Bil Haqqi Wal Hadi Ila Siratikal Mustaqim wa ‘Ala Alihi Haqqa

Qadrihi wa Miqdarihil Azim.
From another Tijaniyya Order member

The reason why it is the best Salat Ala Nabi, Because all other Salat ala Nabi end with Wa Sallim, or Tasliman. Salim means Peace. Mankind is the only thing that needs peace. Allah and his angels don’t need peace. Salatul Fatih ends with Azeem in the dua. But after finishing the prayer ends with Al Hamdu Lillahi Rabbi Aalimeen.

Another reason it is the best and has all those blessings as you described is because it praises The Prophet before the creation of Time and it praises him After creation.

The opener and the seal. It is also said to be equivalent to reading the 6 thousand times. Why? How? Shaykh Ibrahim Niasse said any Salawat Ala Nabi especially Salawatul Fatih is the Quran of Quran. Salawatul Fatih is different from other because it is the Prayer of Allah and His Angels.

Another main reason why Salatul Ala Nabi is so Powerful and great is because Only Allah can send prayers on the Prophet(PBUH). When you say Allahuma Sali You have nothing to do with the prayer anymore it is just Allah and the Prophet(PBUH). The Tariqa Tijaniyya is based on Salawatul Fatih it is the main difference between the tijaniyya and other turuq. For this approval has come from the Prophet to Shaykh Ahmad Tijani in broad daylight.

From the Tijaniyya – abun-Nasr; an excerpt from:- And Muhammad Is His Messenger : The Veneration of the Prophet in Islamic Piety by Annemarie Schimmel, ISBN:

0807841285
The Salat (Durood) is considered to have merits of eight categories.... He who reads it once is guaranteed the bless of the two abodes; also reciting it once atones for all sins and is equivalent to six thousand (6000) times all prayers of glorification to God, all Dhikr and Dua’a, long and short which have occurred in the Universe. He who

recites it ten (10) times acquires recompense greater than that due to a Wali (saint) who lived ten Thousand years, but did not say it. Saying it once is equivalent to the

prayers of all angels, human beings, and Jinn from the beginning of their creation to the time when it was uttered, and saying is a second time is like [i.e. equivalent to the

recompense of the first] plus the recompense of the first a and the second, and so on.

A book of Salawat durood Shareef

It is because of this Durood that he was awarded the title Siddiq which means truthful.

Hadhrat Abul-Muqaraab says that a man’s total sins will be washed away if he recites Durood Faith 40 times.

Hadhrat Shaykh Muhammad Bakari says that recitatin of Durood Faith once a day relieves the recitor from the fire of hell.

Hadhrat Syed Ahmed Hillam says the Durood Fatih was favourite routine of Hadhrat Shaykh Abul-Qadir Gilani.

The great Saints say that Durood Fatih is actual and real light.
Hadhrat shaykh Yusuf Bin Ismail says that this Durood shareef is the Greatest mystery of Allah ta’ala. It brings 100% success and happiness to the reciter.

In fact this Durood brings prosperity and luck and solves all the naughty problems by the grace of Allah ta’ ala.

When a man recites this Durood shareef angels of Allah ta’ala surround him, mercy covers him and peace starts descending on him.

Salatul Fatihi (Selections from the Rimah of al Haj Shaykh Umar Futi)

This is a translation from one of the great pillars of the Ahmadi-Muhammad-Ibrahimi-Hanifi-Tijani tariqa. He is Shaykh Umar Futi. He is known in Africa as one of the most renowned figures in Islamic History, for he was not just a Khalifa of Shaykh Ahmad Tijani. But also a jihadist He was responsible for at least 313 different jihads in Africa during the 1800’s against the British, the French, and idolators.

The name of this book is al Rimah al Hizb al Raheem ala Nuhur al Hizb al Rajeem (The spears of the league of the Merciful thrown at the necks of the league of the accursed) This book is a defense of Tasawwuff, the Awliya especially, and the Tariqa Tijaniya in detail. Here is one of the sections from the chapter on Salatul Fatihi. I am giving it to you to share. You may post it if you like. This is just for information so no fitnah intended. For not much is known about the Tariqa Tijaniya compared to

whats known about other turuq. So enjoy.
Please keep in mind that the only way to derive the FULL and COMPLETE blessing of this blessed durood is to be on the Fuqara of Sidina Shaykh Ahmad Tijani, for he received it from the beloved hands of the Beloved Prophet with its rewards and its requirements. But you are welcome for we are all muslims living in the end of times. May Allah protect us and keep us in his safety. Salaam Alaikum. From sidi Muhammad Hasan.

The invocation of the Opener of what is locked Salatul Fatihi

As for the invocation of the Opener of what is locked (Salatul Fatihi) it has three degrees:
1. an external degree
2. an internal degree
3. the degree of the inmost (batin al batin).

I had intended to provide a complete explanation of it at this point, and to describe its marvels and its wonders. I was prevented from that, however by the fact that most people lack the maturity required for the acquisition of that kind of knowledge. I shall therefore content myself with mentioning some of what is available in Jawahir al Ma’ani, concerning the external degree only. Allah is the Source of enabling grace! Our Shaykh (Shaykh Ahmad Tijani) has said:

“As for Salatul Fatihi when I asked the Prophet about it, he informed me first of all, that it is worth six hundred thousand invocation of blessing. I also asked him, ‘For
each invocation of blessing does one bird fly up toward heaven—that being the
bird which has seventy thousand wings, as described in the hadith—or do six
hundred thousand birds of that kind fly up each time, and is the reward of their
adoration assigned to the invoker of blessing upon the Prophet?’ The Prophet
replied: “Six hundred thousand birds of that kind fly up each time.”

As for the number of each bird’s tongues, the Shaykh said: “The total number of
its tongues is 1,680,000,700,000,000,000,000,000. Each tongue glorifies Allah
in seventy thousand languages in a split second, and all of is reward is assigned each time to
the invoker of blessing upon the Prophet. This applies to every Salatul Ala Nabi
other than Salatul Fatihi. As for the latter, it gives rise, each time, to six hundred
thousand birds of the kind described, as previously mentioned.”

Our master, then went on to say: “When I asked the Prophet about the
authenticity of the hadith:

The invocation of blessing upon him one time, is worth the reward of four
hundred military campaigns and every campaign is worth four hundred
Pilgrimages.

—The Prophet replied: “It is indeed authentic” I then asked the Prophet about the
number of these campaigns: ‘Are four hundred campaigns equivalent to a single
offering

of Salatul Fatihi, or are four hundred campaigns equivalent to each of the six
hundred thousand invocations of blessing?’ The Prophet answered: Salatul Fatihi
is worth six
hundred thousand invocations of blessings(salatul ala nabi), and each of the six hundred thousand invocations of blessing is worth four hundred campaigns'.

Then he went on to say: “If someone invokes it-Salatul Fatihi; one time, he will receive the reward he would receive if he offered every invocation of blessing ever offered in the universe, by all the jinn, human beings and angels, six hundred thousand times, from the beginning of time until the moment when he utters its invocation.

In other words, it is as if he has offered six hundred thousand times all the invocations ever invoked by all the invokers of blessing, angels, jinn and human beings, every one of those invocations being worth a spouse among the houries, and ten good deeds, and the erasure of ten bad deeds, and promotion by ten degrees. Allah and his angels will also bless him ten times for every invocation of blessing.”

Shaykh Ahmad Tijani then said: “Once you have contemplated this with your heart, you will know that no act of worship is equal to a single offering of the Salatul ala Nabi, so how about someone who offers it many times?” What gracious favor he enjoys in the presence of Allah, and this is received EACH time the invocation is offered!

**DUROOD SHARIF SALAWAT IN THE LIGHT OF HOLY HADITH HOLY PROPHET MUHAMMAD (P.B.U.H.)**

Posted on July 15, 2011 by YUSUF ISLAM

Durood in the Bright Light of Hadith
Islam is one complete religion, which is based on five pillars namely as Haj, Sayam (Fasting of the month of Ramada), Zakkat, Prayers of five time a day, and Jihhad (fighting for Islam). These are not something new to discuss, even for non-Muslims. Here, to mention again just to show the link of these pillars of Islam with the sayings of Holy Prophet Mohammed (SallAllah Alaihay wasullum), which proves the authenticity and importance of Hadith in Islam.

**Definition of Hadith**

“Hadith” is an Arabic word that means “Holy Sayings”. It is the narration of all the affectionate words of advice uttered by the Holy Prophet Muhammad (sallal laahu alaihi wasallam) 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. Either it is a matter of daily life, or a matter of economical analysis, Management of arm forces, or domestic house affair, you can think about it and you can find a reference from the life of Holy Prophet Muhammad (sallal laahu alaihi wasallam) life very easily and effectively.

**Famous books of Hadith**

1. Sahih Bukhari, 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.
2. Sahih Muslim,
3. Tirmidhi,
4. Abu Dawud,
5. Muwatta,
6. Nisaai’,
7. Ibn-Majah,
8. Darmi,
9. Baihaqi and
10. Miskhaat Shareef.

**Merits of Hadith**

For the betterment, benefit guidance, and gain of the readers few Ahadith of the Holy Prophet (sallal laahu alaihi wasallam) have been included here. If followed, the reader of these sayings will receive a permit to Paradise even in this world. Every saying opens
door to divine favor and sure success.

Sayyiduna Abdullah ibn Masood (radi Allahu anhu) narrates that Holy Prophet Mohammed (sallal lahu alaihi wasallam) said,

“On the Day of Qiyamah, the closest to me from among the people will be those that have read the most amount of Durood “. (Tirmidhi: Kanzul Amaal)

Holy Prophet Mohammed (sallal lahu alaihi wasallam) said,

“On the Day of Qiyamah, at all places the closest to me will be those that have read the most number of Durood .” (Sa'-daatud Daarain)

Holy Prophet Mohammed (sallal lahu alaihi wasallam) said,

“He who sends a single Durood upon me, Almighty Allah rewards him ten times and ten good deeds are recorded in his book of good deeds”.

(Tirmidhi)

Sayyiduna Anas (radi Allahu anhu) narrates that Holy Prophet Mohammed (sallal lahu alaihi wasallam) 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 (spiritually)”. (Mishkaat)

Sayyiduna Abu Talha (radi Allahu anhu) narrates that he once entered the Court of Holy Prophet Mohammed (sallal lahu alaihi wasallam) and noticed that the Habeeb of Almighty Allah (sallal laahu alaihi wasallam) was in a state of great joy and happiness. When he inquired as to the reason for this, Holy Prophet Mohammed (sallal lahu alaihi wasallam) replied that,

“Why should I not be happy and joyous? At this very moment Sayyiduna Jibra’el Ameen (alaithis salaam) has brought me a message. Almighty Allah has declared, ‘O Muhammad! Are you not pleased with this, that if any of your followers sends a single Durood upon you, I and My Angels (Malaa’ikah) send ten blessings upon that person, ten of his sins are pardoned and ten good deeds are recorded in his favour. He who sends Salaams upon you, I send Salaams upon him, so therefore, notify your Ummah of this good news and tell them that it is now left to them to either increase or decrease the recital of the Durood Shareef’”. (Nisaai)
Explanation & importance

All people will be presented to the Holy Prophet (sallal laahu alaihi wasallam) with their habits, natures and distinct manner, so it is obligatory for a man to recite maximum number of Durood.

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

For every Durood Shareef that you recite, ten sins are forgiven, ten good deeds are entered into your sheet of actions and ten positions are upgraded. Allah showers ten blessings on the man who recites a Durood.

The first man who will meet the Prophet (sallal laahu alaihi wasallam) on the Day of Judgement will be that person who had recited the Durood maximum number of times in his lifetime.

Those who recite Durood in maximum number will be nearest and dearest to the Holy Prophet (sallal laahu alaihi wasallam) in the next world.

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

Reciting Durood Shareef eradicates poverty and hunger. 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.

Those who recite Durood quite often will see Divine Light on the dark Day of Judgement. 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 wasallam) Sunnah alive, one who removed difficulty of a fellow being and one who recited maximum number of Durood Shareef in his life time.

Reciting excessive Durood Shareef brings purity.

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

Allah showers ten blessings on the man who recites a Durood.

The first man who will meet the Prophet (sallal laahu alaihi wasallam) on the Day of Judgement will be that person who had recited the Durood maximum number of times in
his lifetime.

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

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 wasallam) is first of all recited.

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

All people will be presented to the Holy Prophet (sallal laahu alaihi wasallam) with their habits, natures and distinct manner, so it is obligatory for a man to recite maximum number of Durood.

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

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 wasallam) Sunnah alive, one who removed difficulty of a fellow being and one who recited maximum number of Durood Shareef in his lifetime.

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

Reciting Durood in this world is rewarding in the next.

The reciter of 10 Durood in the morning and 10 in the evening will receive the help of the Holy Prophet (sallal laahu alaihi wasallam) on the Day of Judgement.

One who recites Durood Shareef near the shrine of the Holy Prophet (sallal laahu alaihi wasallam) is heard by him there and then alone.

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

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

Reciting Durood in this world is rewarding in the next.
If a Durood is written in a book by someone, Angels of Allah shower blessings on him till the Durood remains in that book.

The Holy Prophet (sallal laahu alaihi wasallam) said that he himself recites blessings on one who recites Durood on him.

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

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

All people will be presented to the Holy Prophet (sallal laahu alaihi wasallam) with their habits, natures and distinct manner, so it is obligatory for a man to recite maximum number of Durood.

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

Reciting maximum number of Durood kills all hardships.

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

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

Reciting Durood is like giving something in charity.

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

Anyone who recites Durood will overcome all his troubles.

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”.

DUROOD SHARIF SALAWAT HOLY PROPHET MUHAMMAD (P.B.U.H.) MOST REWARD SAWAB BEST WAZIFA ZIKIR ALLAH

Posted on July 15, 2011 by YUSUF ISLAM

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)

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 Noble Prophet (Salla Allahu ta’ala
‘alayhi wa Sallam) 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 Noble Prophet (Salla Allahu ta‘ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta‘ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa
Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (Sallal Laahu
Alaihi Wasallim) on the Day of Judgement.
17. One who recites Durood Shareef near the shrine of the Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (Sallal Laahu Alaihi Wasallim).

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

38. The Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (Sallal Laahu Alaihi Wasallim) said to his wife that any one who hears the name of the Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (Sallal Laahu Alaihi Wasallim) and does not recite Durood on him will not see the beautiful face of Prophet (Salla 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 1000 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”.

RESPECT THAT SHOULD BE ACCORDER 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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Shraif. One should recite Durood Sharif whenever possible but avoid places like restrooms, toilets and bathrooms.

VIRTUSE OF DAROOD

BENEFITS OF SALAAT & SALAAM:

*It has come in the hadeeth shareef that when people gather in any gathering and they do not remember Allah Ta’ala nor is durood and salaam sent on His Nabi(Sallallahu Alayhi Wasallam),on the Day of Qiyamat their gatherings will be a means of regret even though they have entered jannat, due to being deprived of the reward of the remembrance of Allah and durood and salaam.

*It has been reported in the hadeeth shareef that Rasulullah (Sallallahu Alayhi Wasallam) said: “Send durood and salaam upon me in abundance on Friday because your durood and salaam is presented before me (especially on the day of Friday).”

*It has been narrated in another hadeeth that whoever sends durood on me on Friday his durood is (especially) and most certainly presented before me.

*It has come in another hadeeth: “Whoever sends salaam to me (especially in a standing position at my Rowdha my soul is returned to me (i.e. I turn my attention to him) until I give the answer to his salaam).”
*In yet another hadeeth it has come that Huzoor Aqdas Sallallahu Alayhi Wasallam said: “On the Day of Qiyamat the person most nearest to me will be the person who conferred most durood upon me.”

*It has come in another hadeeth that Nabi (Sallallahu Alayhi Wasallam) said: “A miser is he, before whom my name is mentioned and he does not send durood upon me.”

*It has come in another hadeeth that Huzoor (Sallallahu Alayhi Wasallam) has said: “You should send durood upon me abundantly because this durood is a means of purifying your own self.”

*It has come in another hadeeth that Huzoor Sallallahu Alayhi Wasallam said: “May that person be disgraced before whom my mention is made and he does not send durood upon me.”

*In one other hadeeth it has come that Nabi Sallallahu Alayhi Wasallam has said: “Before whomever my name is mentioned he should send durood upon me because that person who sends durood upon me once, Allah Ta’ala will send ten mercies upon him.”
*In another hadeeth Huzoor Sallallahu Alayhi Wasallam has said: “Whoever mentions me should send durood upon me.”
*In yet another hadeeth Rasulullah Sallallahu Alayhi Wasallam has explained the means of how the durood reaches him, that, verily, there are some angels ordered by Allah who roam around the assemblies and gatherings of the earth and around the Muslims, to present the durood of my ummat before me.

*In another hadeeth Rasulullah Sallallahu Alayhi Wasallam said: “Once I met Jibraeel Alayhis Salaam and he gave me glad tidings by saying:’Your Lord says: Whoever sends durood upon you I will descend upon him My Special Mercy And whoever sends salaam upon you, then I will descend upon him My Special Peace. On this I performed a Sajda-e-Shukr (ie. prostration of gratitude) in the Court of Allah’.”

*In another hadeeth it has been reported that Hazrat Ubay bin Kaab Radiallahu anhu came in the service of Rasulullah Sallallahu Alayhi Wasallam and said:
“O Rasulullah! I have devoted (made wakf) all my time of zikr and du’aa in sending durood upon you.’ Huzoor Sallallahu Alayhi Wasallam said: “Then all your difficulties will be solved, your needs will be fulfilled and your sins will be forgiven... (until the end of the hadeeth)

*It has come in another hadeeth that whoever sends durood upon me once Allah Ta’ala will send ten mercies upon him.

*In yet another hadeeth shareef it has been narrated that one day Rasulullah Sallallahu Alayhi Wasallam came;and on the blessed face of Nabi Sallallahu Alayhi Wasallam the signs of happiness and joy were visible. Nabi Sallallahu Alayhi Wasallam said: “Just now Jibraeel Alayhis Salaam came to me and said that your Lord has said: O Mohammad! Will you not be happy with this good news that from your ummat whoever will send durood upon you once I will send ten mercies upon him and from your ummat whoever sends salaam upon you once I will send peace upon him ten times.’

*It has come in another hadeeth shareef that Rasulullah Sallallahu Alayhi Wasallam said: ‘Whoever sends durood upon me once Allah Taala sends ten mercies upon him, ten of his sins are forgiven, in jannat ten of his stages are raised and ten rewards are written for him.’

*It has come in another hadeeth shareef that the person who sends durood upon Nabi Akram Sallallahu Alayhi Wasallam once, Allah and His Angels sends seventy mercies upon him.

* Hazrat Anas Radiallahu anhu says:'That every du’aa is prevented from reaching the Court of Allah until the person making du’aa sends durood upon Rasulullah Sallallahu Alayhi Wasallam and upon the family of Rasulullah Sallallahu Alayhi Wasallam (then it reaches the Court of Allah and is accepted).

WHAT IS DUROOD SHAREEF AND THE IMPORTANCE OF DUROOD SHAREEF

Divine blessings on Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) is one of 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 wasallam), He is actually blessing him. When the Malaa’ikah and the Muslims send Durood and Salaams to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam), they are actually showing Almighty Allah their respect for the Holy Prophet (sallal laahu alaihi wasallam). 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 Hereafter. 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 wasallam). 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 wasallam). The invocation of Blessings on the Holy Prophet (sallal laahu alaihi wasallam) is styled in Arabic as “Salawat”, in Persian as “Durood”, and in Urdu as “Salawat-o-Salaam”.

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 wasallam) 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.

Hadhrat 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 wasallam) should increase their recital of the Durood Shareef in patience and perseverance until, through the mercy of Rasoolullah (sallal laahu alaihi wasallam), 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 dhikrak – “Have I not exalted thy name.” Muslims are indeed very fortunate. Allah Ta’ala chose
for them 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 wasallam) which works wonders.

In the same manner, the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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.

A SELECTION OF DUROOD SHAREEFs

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-Ibrahim.

2. DUROOD-E-NAHARIYA

ALLAHUMMA SALLI ALA SALAWATAN KAMILATAW WA SALLIM SALAAMAN TAAAMAN ALA SAYYIDINA MUHAMMADINIL LAZI TANHALLU BIHIL UQADU WATAN FARIJU BIHIL KURABU WA TUQDA BIHIL HAWA IJU WA TUNAALU BIHIR RAGHAAA’IBU WAHASNUL KHAWATIMI WA USTASQAAYAL GHAMAMU BIWAJHIHIHIL KAREEMI WA ALAAA A’LIHI WASAHBIHI 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.
3. **DUROOD-E-FATH**

ALLAHUMMA SALLI WASALLIM WABARIK ALA SAYYIDINA MUHAMMADINIL FAATIHI LIMA UGHLIQA WAL KHAATIMI LIMA SABAKA WAN NAASIRIL HAQQA BIL HAQQI WAL HAADI ILA SIRAATIKAL MUSTAQEEMI SALLAL LAAHU ALAIHI WA ALA AALI WA ASHABIHIAHAQQA QADRHI MIQDAARIIHIL 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-SHAIFI
ALLAHUMA SALLI ALA MUHAMMADIN KULLAMA ZAKARAHUZ ZAAKIRUNA WA KULLAMA GHAFALA UN ZIKRIHIIL 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 anhu) 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-DAWAMI
ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIW WA ALA AALI SAYYIDINA MUHAMMADIN ADADA MA FI ILMIL LAAHI SALAWAATAN DAA’IMATAN BIDAWAMI MULKILLAHL.

“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

ALLAHUMMA SALLI ALA SAYYIDINA WA MAULANA MUHAMMADIW WA ALA AALI SAYYIDINA WA MAULANA MUHAMMADIN SALAATAN TUNAJJINA BIHA MIN JAMI’IL AHWAALI WAL’AFAATI WA TAQDILANA BIHA MIN JAMI’IL HAAJAATI WATU TAHIRUNA BIHA MIN JAMI’IS SAYYI AATI WATAR FA’UNA BI HAA A’LAD DARAJAATI WATU BAL LIGHUNA BIHA AQSAL GHAAYAATI MIN JAMI’IL KHAIRAATI FIL HAYAATI WABA’DAL MAMAATI INNAKA ALA KULLI SHAY IN QADEER.

“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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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
ALLAHUMMA SALLI WASALLIM ALA SAYYIDINA MUHAMMADIW WA ALA AALI WA ASHABI BI ADADA MA FI JAMI’IL QURAANI HARFAN HARFAN WABI ADADI KULLI HARFIN ALFAN ALFAN.

“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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 BARAKAATIKA ALA MUHAMMADININ
NABI YI WA AZWAAJIHI UMMAHAATIL MU’MINEENA WAZURRIYATIHI WA AHLI BAYTIHI KAMA SALLAYTA ALA IBRAHIMA INNAKA 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 TASTAGHRIQUL ADDA WATUHEETU BIL HADDI SALAATAN LA GHAAYATA LAHA WALA MUNTAHA WALAN QADAAA’A SALAWAATAN DAAATMATAN BIDAWAAMIKA WA ALAAA AALIHI WASAHHBIHI 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 MADDANIYI SAAHIBAT TAAJI WAL MI’RAAJI SAHIBIS SARAAYA WAL ATAAYA 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 ALAAA AALI MUHAMMADIN. ALLAHUMMA SALLI ALA MUHAMMADIN WA ALAA AALI MUHAMMADIN SALAWAATAN TAKUNU LAKA RIDAW WALAHU JAZAAA’AW WA LIHAQQIHI DAAA AW WA’ATIHL 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 IKHWAANIHI MINAN NABBIYINA WAS SAALIHEENA YAA AR HAMAR RAHIMEEN.

“O Allah! Shower Thy beneficence on Hazrat Muhammad, Thy slave and Thy Messenger, the Prophet 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
ALLAHUMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIN 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 ARWAAHI WA SALLI ALA SURATI MUHAMMADIN FIS SUWARI WA SALLI ALA ISMI MUHAMMADIN FIL ASMAAA’TI WA SALLI ALA NAFSI MUHAMMADIN FIL NUFUSI WA SALLI ALA QALBI MUHAMMADIN FIL QULUBI WA SALLI ALA QABRI MUHAMMADIN FIL QUBURI WA SALLI ALA RAWDATI MUHAMMADIN FIR RIYAADI WA SALLI ALA JASADI MUHAMMADIN FIL AJSAADI WA SALLI ALA TURBATI MUHAMMADIN FIT TURABI WA SALLI ALA KHAIRI KHALQIHI SAYYIDINA MUHAMMADIW WA ALA ALIHI WA ASHABIHI WA AZWAAJIHI WAZURIYAAATIHI 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 ARWAAHI WA SALLI WASALLIM ALA QALBI SAYYIDINA MUHAMMADIN FIL QULUBI WA SALLI WA SALLIM ALA JASADIMUHAMMADIN FIL AJSAADI WA SALLI WA SALLIM ALA QABRI SAYYIDINA MUHAMMADIN FI 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 ADADA 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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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
AMBIYAAA’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-MUQADDAS
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 BURAQQI WAL ALAM. DAA FI’IL
BALAAA’I WAL WABAAA’I WAL QAHTI WAL MARADI WAL ALAM. ISMUHU
MAKTUBUN MARFU’UN MASHFU’UN MANQUSHUN FIL LAWHI WAL
QALAM. SAYYIDIL ARABI WAL AJAM. JISMUHU MUQADDASTUN
MU’ATTARUN MUTAHHARUN MUNAWWARUN FIL BAYTI WAL HARAM.
SHAMSUD DUHAA BADRIT TUJAA SADRIL ULA NURRIL HUDA KHAafil
WARA MISBAAHIZ ZULAM. JAMILISH SHIYAMI SHAF’IL UMAM.
SAAHIBIL JUDI WAL KARAM. WAL LAAHU AASIMUHU WA JIBREELU
KHAADIMUHU WAL BURAQQU MARKABUHU WAL MI’RAAJU SAFARUHU
WA SIDRATUL MUNTAHA MAQAAMUHU WA QAABA QAWSAYNI
MATLUBUHU WAL MATLUBU MAQSUDUHU WAL MAQSUDU
MAWJUDUHU SAYYIDIL MURSALEENA KHA TAMIN NABIYINA SHAF’IL
MUZ NABINA ANEESIL GHRIBEEENA RAHMATIL LIL AALAMEENA
RAAHATIL AASHIQUEENA MURAADIL MUSHTAAQEENA SHAMSIL
AARIFINA SIRAAJIS SAALIQUEENA MISBAHIL MUQAR RABINA MUHIBBIL
FUQARAAA’I WAL GHURABAATA’I WAL MASAAKINA SAYYIDIS SAQALAINI
NABIYIL HARAMAINI IMAAML QIBLATAYNI WASILATINA FID
DAARAINI SAHIBI QABB QAWSAYNI MAHBOOBI RABBIL MASHRIQAYNI
WA RABBIL MAGHRIBAYNI JADDIL HASSAINI WAL HUSSAINI MAULANA
WA MAULAS SAQALAYNI ABIL QAASIMI MUHAMMADINIBNI ADBIL AAHI
NURUM MIN NURIL LAAHI YAAA AYYUHAL MUSHTAAQUNA BI NURI
JAMAALIH SALLU ALAIHI WA AALIHI WA ASHABIHI 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 (Sallal Laahu 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 prerequisites 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’TIHIL WASILATA WAL MAQAAMAL MAHMUDAL LAZI WA AD TAHU WAJ ZIHI ANNA MA HUWA AHLAHU WA AJ ZIHI ANNA MIN AFDALI MA JAZAITA 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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 RAFT’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 2,000 times.
3. 5,000 good deeds are written in his Naama-e-Amaal.
4. 5,000 of his sins are forgiven.
5. His status is elevated by 5,000 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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) 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 DAAI 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 ARWAABA AHLI BAYTIHI MINNAT TAHYATA WAS SALAMA 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!
The Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) said, ” after Hadrat Adam (Alayhi As-Salaam) happened to commit the mistake, as a result of which he has transferred from Paradise to this earth, he used to spend all his time weeping, praying, repenting, and once he looked up towards the Heaven and prayed ‘O Allah! I beg Thy forgiveness in the name of Muhammad (Peace and blessings of Allah Almighty be upon Him).’

” Who is Muhammad (Peace and blessings of Allah Almighty be upon Him), asked Allah. He [Adam (Alayhi As-Salaam) replied ‘When you had created me, I saw the words : LA ILAHA ILLALLAH MUHAMMAD-UR-RASOOLALLAH written on your Arsh (Throne of Allah Almighty) and since then I realised that the Most Beloved Prophet Muhammad (Peace and blessings of Allah Almighty be upon Him) is the supreme creation of Yours because I saw his name alongside yours’. Then the reply came back ‘He is to be the last of all Prophets, and will be your descendant. If he were not to be created, you would not have been created. ”

First we must note, that, this significant success came for Hadrat Adam (Alayhi As-Salaam) when he asked Allah Subhanahu Wa Ta’ala for forgiveness in the name of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). When we ask something from Allah Almighty for the sake of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) we are asking Allah Almighty to honour our Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) by granting us our DU’A (prayers) which will lead to success in all walks of life INSHA-ALLAH (God Willing).

From this narrated hadith we can see that the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) is the supreme creation of Allah Almighty. The moon, the entire world, the angels of Allah Almighty and the other magnificent creations of Allah Almighty can’t even begin to compare with the Glory and Beauty of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him).

To Allah Almighty the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) is His most dearest and most cherished creation. Imagine then the superiority of the one who follows the Sunnah of the
Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) and then read Durood Shareef in abundance.

Allah Almighty’s reply ‘if he were not to be created, you would not have been created,’ is testimony to Allah Subhanahu Wa Ta’ala’s highest regard for the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). This high status for the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) is also mentioned in the Gospel of Barnabas – removed from the Bible 300 years before the birth of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him), – where it states:

”.... God said : Wait Muhammad, for thy sake I will create Paradise, the world, and a great multitude of creatures, where of I make thee a present, in so much that who shall bless thee, shall be blessed, and who shall curse thee shall be cursed....”

In other words, the world and everything included in it and Paradise was created for the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). If the world was created for the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) then it follows that our families, the food we eat and the clothes we wear are all given to us by Allah Almighty because of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him).

We are told in Al-Qur’an 14: 08 ‘.... Allah is Rich (i.e. Free from all needs) ....’, and does not need these things. If common sense prevails, then we should realise, that, if the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) was not created then the world and AL-JANNAH would not have been created. Therefore, if we enter AL-JANNAH it is because of our Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). The least we can do in return is to follow his Sunnah and read Durood Shareef in abundance to him.

Let us now examine the second statement in this Gospel prophesising the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be
upon Him). ‘Who shall bless thee, shall be blessed’, in other words the Gospel commands us to send blessings upon Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). That is, to read Durood Shareef because this is, the most supreme way to send our blessings upon Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him).

When we study Al-Qur'an further we realise what is the actual status of the blessed; they are the ones that will enter AL-JANNAH (Paradise). In Al-Qur’an 11:105 it states ‘On the Day it comes, no person shall speak except by His (Allah Almighty’s) Leave. Some among them will be wretched and (others) blessed.’ Clearly then, if we read or memorise and recite Durood Shareef in abundance during our lifetime, then surely we will be amongst the blessed. AMEEN.

We are informed in Al-Qur’an 33:56 that ”Allah (Subhanahu Wa Ta’ala) sends His Salaat (Blessings and Honours) on the Prophet (Muhammad) & also His angels. O you who believe! Send your Salaat (blessings) on him (Muhammad) and you should greet him with the Islamic way of greeting (Assalamu ‘Alaykum).” In other words, we are informed in this ayat (verse) of Al-Qur’an to read Durood Shareef and to send Salaam on our Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

In the eyes of Allah Almighty reading Durood Shareef is of paramount importance, otherwise Allah Almighty would not have commanded us to do so, as is the case in this ayat above. When Allah Almighty Himself, along with His Angels is sending Durood Shareef on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allaha Almighty be upon him), then this is an important duty on the UMMAH to do likewise i.e. to practice what Allah Almighty and His Angels are doing.

It is reported by Hadrat Ka’ab (May Allah Almighty be pleased with him) that 70,000 angels descend on the Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) Mosque daily, surround it and touch it with their heavenly wings, and continue reciting Durood Shareef and leave for the heavens in the evening. They are replaced by another 70,000 angels who stay till dawn to be replaced by another 70,000 angels in the morning, and each angel
cannot return after its initial visit. This process will keep continuing until the Day of Judgement. A rough calculation reveals that to date almost 70 BILLION ANGELS have been sent by Allah Almighty to the Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) Mosque to read Durood Shareef upon him. And only Allah Almighty knows how many more will be sent until the Day of Judgement. This is indeed an indication of the utmost highest regard Allah (Subhanahu Wa Ta’ala) has for His Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). Therefore we must not under-rate the significance, importance and the merits of reading Durood Shareef for our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

The UMMAH is indeed blessed because it has been given the opportunity to send Durood Shareef on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). Durood Shareef is a special kind of DU’A, a special kind of DHIKR (remembrance) dear to Allah (Subhanahu Wa Ta’ala) as indicated by the following hadith below. Therefore if we read Durood Shareef and ask of something from Allah Almighty, then what we ask for has a better chance of being accepted by Allah Almighty. Hadrat Imam Shaf’i (May Allah Almighty be pleased with him) has declared, ‘What I love is that one should recite Durood Shareef abundantly under all circumstances.’1 Ghawth Al-A’dham Sayyadina Abd ‘al-Qadir al-Jilani (May Allah Almighty be pleased with him) has declared, ‘O faithful make Mosques and Durood Shareef for the Beloved Prophet (Peace and Blessings of Allah Almighty be upon him) incumbent on you.’2 Allama Qustulani (May Allah Almighty be pleased with him) interpreter of Sahih Al-Bukhari has stated, ‘The best, the most sublime, the most excellent, the most exquisite, the most consummate recital is the recital of Durood Shareef for the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).3 Hadrat Abu Bakr Siddiq (May Allah Almighty be pleased with him) has narrated that, ‘Reciting Durood Shareef upon the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) erases sins in the same manner that water extinguishes a fire’.4

It has been narrated in the hadith that ‘One day when the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) left his house, I [Companion of the Beloved Prophet] followed close behind. He went
to an orchard where he offered prayers and prostrated so long that I started weeping thinking that he had expired. The Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) raised his head from Sijda and called me and asked what had happened to me. I told him that as he had been in Sijda for a very long time, I had thought that he had expired and I won’t see him again. The Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) said that he had prostrated himself before Allah Almighty for so long as a token of thanks-giving because He had granted him a reward, which was that if anyone, from his UMMAH will recite Durood Shareef once, Allah Almighty will record 10 VIRTUES in his favour and ERASE 10 HIS/HER SINS.’5

Durood Shareef a Most Valuable Asset

If we have stock, which is an asset to our business, we can sell it to make a profit. Without stock there is no sale and there is no profit. Durood Shareef is an asset and we should regard it as our stock which can benefit us in many ways i.e. Durood Shareef can profit us in the afterlife with a place in Al-Jannah.

Create your own Durood Shareef Policy

In today’s modern society we plan for our future financial security. We have pensions and savings policies whereby we invest money regularly for our future benefit. Yet we don’t consider the merits of creating a Durood Shareef Policy whereby we can invest a small amount of time daily by reading Durood Shareef for our benefit in the Hereafter when we can cash in the policy for a place in Al-Jannah.

We are all Millionaires

We don’t realise it but we are all millionaires. A small sacrifice of our valuable time can lead to remarkable results in the long run. Spending just 5 minutes a day (reading 100+ Durood Shareef) can turn into a million duroods read, during a lifetime of 25-30 years. This is not impossible for any member of the UMMAH of the Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). It is reported in the hadith that ‘He who recites it
(Durood Shareef) 10 times a day is granted 100 blessings and he who recites it 100 times a day, Allah (Subhanahu Wa Ta’ala) inscribes on his forehead – that he has immunity from hypocrisy and hell, and he will be counted among the martyrs on the Day of Judgement.’6 During the five regular prayers we read Durood Ibrahim, in every rakat, this totals to 17 times for all 5 prayers. Therefore we can see the importance of reading Durood Shareef on a voluntary basis daily; to complete the amount required necessary to achieve this high status granted to the UMMAH.

Powerful Duroods to tip the scales in our Benefit

It has been reported in the hadith that if anybody reads the following Durood Shareef 1000 times on the day of Jumma, one will see one’s place (abode) in Al-Jannah before or at the moment of death.

O’ Allah send blessings upon Muhammad (peace be upon him) and the family of Muhammad (peace be upon him) a thousand thousand times.

ALLA HUMMA SALLE ALA MUHAMMADIWWAA ALE HAE ALFA ALFA MARRA – TIHN

A rough calculation reveals that over a period of more than 20 years this is the equivalent of ONE MILLION DUROOD SHAREEF recited. A sacrifice of 30 minutes on the day of Jumma can lead to such a superior blessing from Allah Almighty.

Turn seconds into Millions

In a matter of seconds it is possible to gain millions of DUROOD SAWAAB. Due to Allah (Subhanahu Wa Ta’ala’s) blessing we have the opportunity to read a Durood Shareef whereby one can gain the equivalent of 600,000 Durood Shareef Sawaab by reading it just once. Allah Almighty has given us the ability to gain Sawaab, the equivalent to a lifetime of reading Durood Shareef, in a matter of seconds. Therefore, if one reads it several times which will take seconds rather than minutes one can gain millions of Durood Shareef Sawwab immediately and in the process making one’s scales heavier in the right direction. Ideally, this
Durood Shareef should be read 1000 times daily for success in this life and the Hereafter.

REF: Dalailul Keirat (P.101)

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.


In a matter of seconds one can gain almost 3 years Sawaab keeping 70 Angels occupied with good writing on our behalf.

JAZALLAHO ANNA SAI-YAE-DAE-NA VA-MAWLANA MUHAMMADAN SALALLAHO ALAIHE VASSALLAM MAA HOVA AHA LOHU.

Reference : Mazra ul Hasnat

Alternatively read or memorise and recite the Durood Shareef where we can gain 1000 Days Sawaab for reading it just once.

ALLAHUMA SALLE ALA SAI-YAE-DAE-NA VA MAWLANA MUHAMMADIWWA ALA ALE SAI-YAE-DAE-NA VA MAWLANA MUHAMMADIN KA MA TOH HIBBOH VA TARDA LAHU.

Also there is the 80 Years Sawaab Durood Shareef. Reading this Durood Shareef 80 times after the Fard of the Asar prayer on Friday. Before standing up it results in 80 years Sawaab recorded for the individual and 80 years of sins forgiven by Allah (Subhanahu Wa Ta’ala). A sacrifice of about five minutes every week can lead to such blessings from Allah Almighty.
O’ Allah send blessings upon Muhammad (peace be upon him) our chief- the unlettered Apostle, and send blessings upon his family, and Thy favours and Thy salutations.

ALLAHUMA SALLE ALA SAI-YAE-DAE-NA MUHAMMADIN-NINNA BEIYYIL UMMIYYAE VA ALA ALE-HAE VASSALLIM TASSLEEMAN.

Other excellent Duroods recommended by the author are listed below. Reading these Duroods daily in any combination can help us to ‘Tip the Scales in the Right Direction’.

Durood Shafi

Durood Shafi is recommended for reading because it used to be recited by Hadrat Imam Shafi (May Allah Almighty be pleased with him). Consistent reading of this Durood Sahreef can lead to prosperity and success in this life and the Afterlife.

O’ Allah shower blessings upon the Beloved Prophet (peace be upon him) and his children whenever he is remembered by those who remember him and shower blessings upon Muhammad (peace be upon him) and his family whenever he is not remembered by the negligent and grant him peace constantly in abundance.

ALLAH HUMMA SALLE ALA MUHAMMADIN KOLAH MA ZA KA RA HOZA KAE RUH-NA VA KOLAH MA GA FA LA AN ZIK-RAE-HIL GA FAE LUHN

Durood Qurani

Durood Qurani can benefit us by providing us the equivalent of ONE QUR’AN’s SAWAAB by reading it after every prayer.

" O’ Allah send your blessings and peace upon the Beloved Muhammad (peace be upon him) Our Master and on his Children and his Companions in the amount equal to the total letters in the Qur’an and let each carry thousands of blessings with it.”
Durood Ali

Durood Ali was regularly read by Hadrat Ali al-Murtaza (peace be upon him) and is recommended because we can gain the sawaab equivalent to the maximum reward for just one Durood read.

"O' Allah bestow blessings and your bounty upon your Beloved Prophet Muhammad (peace be upon him) and on his wives who are mothers of the faithful and on his descendents and on the members of his household in the manner as Thou sent blessings upon Prophet Abraham (peace be upon him), verily Thou art the Praiseworthy and the Glorious."

Durood Noor

Durood Noor is constantly read by the very pious and is regarded as the best Durood Shareef by such individuals and therefore is recommended for its excellence.

"O' Allah shower Thy Blessings upon our Beloved Prophet Muhammad (peace be upon him) who is light, actual light and the mystery amongst the mysteries and the leader of excellents."

Ultimate Durood
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.

‘ O’ Allah may Thy Benificence 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’.

ALLAH HUMMA SALLE ALA MUHAMMADIW WA ALA ALE MUHAMMADIN BE ADA-DAE KOLLAY ZARA TIN MIATA ALFA ALFA ALFA MAR RATIN WA BARIK WA SALLIM.

Relevance of sending Salaam on the Beloved (Peace and Blessings be upon him)

On the night of Ascension (Meraj), on his approach ... the Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) greeted Allah Almighty with ‘ Greeting & Pure Blessings unto Allah,’ ... Allah (Subhanahu wa Ta’ala) greeted the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) with ‘ Peace be to you, O’ Muhammad.’ He (Peace be upon him) said in reply ‘Peace be with us and with the virtuous servants of God.’ From this narration it should be clear of the significance and importance of sending Salaam on our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

Every day the Ummah of the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) send ‘Salam’ to the Noble Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) in their five daily prayers i.e. during every second and last rakah of the prayer during the Jalsa & Quadah. That is :

Peace be on you O Prophet! & the Mercy of Allah & His Blessings
This works out as 25 Salams daily. When we send ‘Salam’ on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) replies with ‘Salam’ on us, as stated by Imam al-Ghazali (May Allah be pleased with him).[9] And when the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) replies with ‘Salam’ on us, Allah Almighty gives us peace of mind from our problems and they will disappear as Allah Almighty always honours His Most Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) words.

Once the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) bade a tree to come to him. The tree moved and drawing up its roots from the ground walked before him and saluted him with ‘Peace be on you, Apostle of God.’[10] Even the stones in the streets of Makkah greeted the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) with ‘Salam.’ We should consider reading this ‘Salam’ as mentioned above, on a voluntary basis outside our regular prayers, or some other methods of ‘Salam’ on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

If we send ‘Salam’ regularly on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) and read Durood Shareef and follow the Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) Sunnah, then hopefully, there will be the greeting of ‘Salam’ on us in Al-Jannah as stated in Al-Qur’an 56:26 ‘But only the saying of Salam (greetings with peace).’

The Significance of Reading Durood Shareef on Thursday Night and Friday

If anybody reads 100 Durood Shareef on Thursday evening then according to Ahadith 70 necessities will be met in this life and 30 in the Hereafter. On every Thursday Allah Almighty sends Angels to the earth in the afternoon. They have silver leaves and golden pens which they use to record the Durood Shareef of the
Reciter from that afternoon of Thursday till the sunset of Friday.[11] The Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) informed the Ummah, that reading Durood Shareef on Thursday night and Friday is presented to him.[12] The Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) has also informed us the best way to have our prayers answered, and that is to start with and end with Durood Shareef.[13]

Excellent of Laylat al-Qadar

When we are considering purchasing a business, we first need to look at the figures before a decision can be made as to whether or not the business is viable. Similarly if we combine the 600,000 Durood Shareef Sawaab with Laylat al-Qadar the results of the figures are nothing short of a miracle due to the combination of the two superior blessings from Allah Almighty. We are rarely presented with the figures for Dhikr nor do we consider calculating the figures. The following figures are an indication of Allah Almighty’s Supreme Mercy and Blessings upon us.

100 times (5 minutes) Equals 1,800,000,000,000 Durood Shareef Sawaab

In other words just five minutes results in 1.8 Million Million Durood Sawaab or One Thousand & Eight Hundred Billion Durood Sawaab, Insha-Allah! (see below).

100 times read in one day equals:  
100 x 600,000 = 60,000,000 Durood Sawaab

One month’s Sawaab Equals:  
30 x 60,000,000 = 1,800,000,000 Durood Sawaab

1000 months Sawaab equals: 1000 x 1,800,000,000 = 1,800,000,000,000 Durood Sawaab

Prior Prophets (Peace be upon Them) and their generations couldn’t imagine in their wildest dreams that the Ummah of the Most Beloved Prophet Muhammad
Mustafa (Peace and Blessings of Allah Almighty be upon him) could gain so much Sawaab for reading Durood Shareef. These methods of calculations and principals also apply to the 1000 days of Sawaab, that Durood Shareef brings, and any other Durood Shareefs for that matter. Any businessman would give his soul for these figures if it was money, yet we can save our souls with this amount of Sawaab.

Negligence of Durood Shareef For Worldly Gain

Al-Qur’an al Kareem 3: 185 informs us that ‘... The life of this world is only enjoyment of deception ... ‘ and this again is reiterated in Al-Qur’an 6: 32 ‘ And the life in this world is nothing but play and amusement ...’ and again in Al-Qur’an 10: 23 ‘ ... brief enjoyment of this worldly life, then (in the end) unto Us is your return and We shall inform you of that which you used to do.’ There are many passages like this in Al-Qur’an al Kareem, here are some more ; Al-Qur’an 13: 26 ‘... the life of this world compared with the Hereafter is but a brief passing enjoyment.’

Al-Qur’an 53: 61 states ‘wasting your (precious) lifetime in pastime and amusements ‘ and Al-Qur’an 47: 36 states, ‘The life of this world is but play & pastime; but if you believe and fear Allah & avoid evil, He will grant you, your wages and will not ask you your wealth.’

The key words here in these ayats are mentioned above. Life is too short, as the saying goes: the days, the weeks, months and years are passing at such a speed that we cannot comprehend where they went. Every day that is lost, can’t be regained or replaced, there is no opportunity to return. Every lost day is a lost day spent in Dhikr and is a lost opportunity to tip the scales in our favour.

The results of our efforts are presented to us immediately in this world, when the notes pass through our hands after a hard week’s work. Sometimes, we are unable to see the results of our Dhikr until the Hereafter. For this reason we are pre-occupied with rivalry with one another as stated in Al-Qur’an 57: 20 ‘ Know that the life of this world is only play and amusement, pomp and mutual boasting among you and rivalry in respect of wealth and children ...’ However, we can, without difficulty have the best of both worlds Insha-Allah.
These warnings are all those who are pre-occupied with this worldly life. Attention is devoted to the pursuit of wealth and one’s family commitments and not enough attention to our Deen. These warnings are summarised in Al-Qur’an 9:24 ‘Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger & striving hard to fight in His Cause, then wait until Allah brings about His Decision (torment). Allah guides not the people who are Al-Fasiqun (rebellious, disobedient to Allah).’ Therefore we should reflect upon our lives, as narrated in Al-Qur’an 68:33 ‘Such is the punishment (in this life), but truly, the punishment in the Hereafter is greater if they but knew.’ And the result of neglecting our Deen will be as stated in Al-Qur’an 56:93-94 ‘Then for him is an entertainment with boiling water. And burning in Hell fire.’

In other words the most important person in our lives should be the Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). It is a sign of the times that we devote so much time to our businesses, our families and maintaining our homes, yet we cannot sacrifice five minutes for reading Durood Shareef for our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). We know more about unimportant people than we do about our Blessed Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him): we know names of many film actors and singers, yet we can’t recite a similar number of names of Allah Almighty and our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) or even ayats of Al-Qur’an al-Kareem. Why is it that we can sacrifice time for watching television and video, and listening to music, but not for our Deen? Al-Bukhari 9:395 states that the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) forbid Quil and Qual i.e backbiting and talking too much about others, yet we are happy to spend time on this activity rather than reading Durood Shareef for 5 minutes a day.

Al-Qur’an 6:162 states ” Say O’ Muhammad, verily my Salaat, my sacrifice, my living and my dying are for Allah, the Lord of the Alamin (Mankind & Jinn & all that exists)” After all the sacrifices our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) made for us, why is it that
we can’t sacrifice 5 minutes for reading Durood Shareef, we should be ashamed of ourselves. The least we can do is to follow our Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) Sunnah and read Durood Shareef for 5 minutes a day.

Every second counts

To find an extra 5 minutes a day in our busy lives is not difficult. The key to success is to manage our time more efficiently. An opportunity to recite Durood Shareef exists when we are in a queue waiting. Whether this is in a queue at a post office, market, doctor’s surgery or waiting at the traffic lights. Read Durood Shareef during this time or any other spare time. Ideally memorise a powerful Shareef (see above – 600,000 Durood Sawaab) and recite this to gain Sawaab and tip the scales in the right direction Insha-Allah. Don’t think that a few Durood Shareef read or recited is not enough, every time you read, it is never wasted as stated in Al-Qur’an 7: 170 ‘And to those who hold fast to the Book and perform Salaat (prayers) certainly we shall never waste the rewards of those who do righteous deeds.’ This is also confirmed in Al-Qur’an 50: 18 ‘Not a word does he/she utter but there is a watcher (recording angels) by him ready to (record it).’ Again in Al-Qur’an 54: 52 ‘And everything they have done is noted in (their ) Records of (deeds).’ And the reward for those who do righteous deeds is Al-Jannah as mentioned in Al-Qur’an 14:23 ‘And those who believed & did righteous deeds will be made to enter the Gardens under which rivers flow-to dwell therein forever (i.e. Paradise) with the permission of their Lord. There greetings therein will be Salam (Peace).’ Reading Durood Shareef is a righteous deed and is never wasted. Over time it will add up and result in a considerable amount.

Toppling the Scales (Meezan) in our Favour

Al-Qur’an 7:8-9 states ‘And the weighting on that day (Day of Resurrection) will be the true weighting so far as those whose scale of good deeds will be heavy they will be the successful (ones) by entering Paradise. As for those whose scales will be light, they are those who will lose them own selves (by entering Hell) because they denied and rejected our Ayat.’ By memorising, reading and reciting Durood Shareef it is possible that we can benefit ourselves considerably. Each time one
reads Durood Shareef the scales get heavier to the right side. Durood Shareef is a blessing from Allah Almighty and each time you read them (see above – Powerful Durood Shareefs) they help you increase your chances of success by tipping the scales over to the right side in your favour, Insha-Allah!

Based on the outcome of the scales, the results of our efforts will be presented to us as stated in Al-Qur'an 56:8-9 ‘So those on the Right Hand – how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). And for those on the Left Hand how (unfortunate) will be those on the Left Hand (as a disgrace for them, because they will enter Hell).’ When this happens i.e. the scales tip to the wrong side, then one will blame shaitan but he will respond as mentioned in Al-Qur’an 14:22 ‘... Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you and you responded to me so blame me not but blame yourselves ... ‘ It will be too late by then and blaming shaitan will be our only recourse Astaghfurallah. This is also confirmed in Al-Qur’an 36:62 ‘And indeed he (shaitan) did lead astray a great multitude of you. Did you not, then understand ? ‘

Nothing is weightier than the name of Allah Almighty. Therefore, it follows that if one reads Durood Shareef whereby, we are requesting Allah Almighty to send His blessings upon the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and in the process we are fulfilling our requirements to follow Al-Qur’an 33:56 then our scales will naturally become heavier.

‘On the Day of Judgement Hadrat Adam (alaihi as-salam) will be dressed in a green robe, sitting near the Empyrean and observing the fate of his descendants. He will see one of the followers of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) being taken to Hell, whereupon he will call the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and the Beloved of Allah said ; ‘I will gird up my loins and rush after the angels to stop them.’ The angels would say that they could not disobey Allah Almighty’s orders. Then the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) would debase himself before Allah Almighty and remind Him His Promise with the
Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) not to disgrace him about his Ummah. On this Allah Almighty will order the angels to obey the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and take that man back to the scale. When his virtues will be re-weighed the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) will produce a white paper of holy light from his pocket and place it along with his other virtues. The scale will turn in the right direction and he will be taken to Paradise. He will thank the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) who will inform the man that the white paper was his Durood Shareef that the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) had preserved for that day.'[14] Subhan-Allah!

Reciting Durood Shareef at the moment of Death

The blessings of Durood Shareef are such that a person destined for Hell can tip the scales over to the right side by reading Durood Shareef, and end up in Al-Jannah. For example, a woman whose daughter had died came to Khawaja Hasan Basri (May Allah Almighty be pleased with him) and said that she wished to see her daughter in a dream. He told her the method to achieve this. Then the woman saw her daughter in Paradise where she informed him that a stranger read Durood Shareef at the graveyard and with Allah Almighty’s Mercy she and 70,000 others were transferred to Al-Jannah.[15]

Once an Israelite (200 year sinner) died and Allah Almighty ordered a proper burial for him. Moses (alyahi as-salaam) complained to Allah Almighty that the Israelite was very sinful and did not deserve pardon & forgiveness. Allah Almighty agreed and added that one day that man had opened the Torah and kissed the name Muhammad (Peace and Blessings of Allah Almighty be upon him) and recited Durood Shareef, so Allah Almighty had forgiven his sins.[16]

These two hadiths give us an indication of the highest regard Allah Almighty has for the reader of Durood Shareef. If the greatest of sinners can be forgiven and enter Al-Jannah through Durood Shareef, then surely there are great blessings for the Ummah if they but considered the merits of this blessed Dhikr along with their prayers.
Al-Qur’an 16: 32 states ‘Those whose lives the Angels take while they are in a pious state saying to them ‘Assalamu ‘Alaykum ‘ (Peace be upon you) enter you Paradise, because of that Good which you used to do in the world.’ Clearly then if one is engaged in reading Durood Shareef when one’s time in this world is at an end then he/she is indeed blessed and death will pass easily. It is reported in the hadith that if a person recites Durood Shareef at the time of Death, Allah (Subhanahu wa Ta’ala) will order all creatures to pray for his salvation.[17]

When a true believer is buried in a grave, it welcomes him by saying ‘You are welcome here, of all the people walking upon Earth, you were the dearest to me. Now that you have been made over to me, you will see my excellent behaviour.’ Then the grave will expand to the farthest point of sight and a door of paradise opens into it. Through this door comes the scented air of the Paradise. Imagine then the welcome the grave will give to the one who recited Durood Shareef on earth. Surely the one who read Durood Shareef constantly all his/her life will be the most welcome to the grave.

Hadrat Jibrail (alayhi as-salaam) came to the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) when he was very worried and said ‘Almighty Allah has sent His Salaam to you and Has enquired why you look so worried and sad!’ The Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) replied ‘O’ Jibrail (alayhi as-salaam) I am worried about my Ummah as to how they will fare on the Day of Judgement!’ ‘Is it about the non-believers or about the Muslims’ asked Hadrat Jibrail (alayhi as-salaam). ‘About Muslims’ replied the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him). Jibrail (alayhi as-salaam) then took the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) to a graveyard where the people of the tribe of Banu Salama were buried; then he struck a grave with his wing and said ‘stand by the orders of Allah.’ Out of the grave came an extremely handsome man, who stood up and he was reciting LA ILAHA ILLALLAH MUHAMMAD-UR-RASOOLALLAH – ALHAMDOH LILLAH HAE RABIL ALAMEEN. Hadrat Jibrail (alayhi as-salaam) told him to go back to his place which he did. He then struck another grave out of which came an ugly person with a black face and had worried eyes who was saying ‘Alas there is nothing but sorrow, shame and horror!’ Hadrat Jibrail (alayhi as-salaam) told him to go back
to his place and then explained to the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) that the people will rise up on the Day of Resurrection in the same state they were at the time of death.

This is confirmed in Al-Qur’an 55: 39 ‘So on that Day (of Resurrection) no question will be asked of man or jinn as to his sin (because they have already been known from their face, either white-dwellers of Paradise, or black-dwellers of Hell)’ and again in Al-Qur’an 67: 27 ‘But when they will see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness in grief and it will be said (to them) ‘This is the promise which you were calling for.’

Imagine then the superiority of a person who is raised reciting Durood Shareef. If we are raised in such a manner and approach our Master Creator Allah Almighty with shame and guilt because of our sins. Al-Bukhari 7: 484 states ‘An adulterer at the time he/she is committing illegal sexual intercourse is not a believer; a person at the time of drinking alcohol is not a believer; a thief at the time of stealing is not a believer.’ Therefore if one dies after committing these sins, without the opportunity to repent, then what a tragedy of tragedies it would be that a Muslim should be raised and brought up as a Muslim but on the Day of Judgement his/her name does not appear in the list of Muslims.

Obtaining Intercession with Durood Shareef

Al-Qur’an 3:164 states ‘Indeed Allah confessed a great favour on the believers when he sent among them a Messenger [Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him)] from among themselves.’ We can repay Allah Almighty’s favour by following the Sunnah of the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and reading Durood Shareef regularly. This is the least we can do after all the sacrifices the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) made for us. Hadrat Abu Bakr Siddiq (May Allah Almighty be pleased with him) said that I heard the Beloved Prophet (Peace and blessings of Allah Almighty be upon him) say that he would intercede for anyone who recites Durood Shareef upon him, on the Day of Judgement.[18] If we genuinely expect the Beloved Prophet Muhammad Mustafa (Peace and blessings
of Allah Almighty be upon him) to intercede for us then we have to make a positive effort, that is, to follow the Beloved Prophet Muhammad Mustafa’s (Peace and blessings of Allah Almighty be upon him) Sunnah and to read Durood Shareef.

Al-Qur’an 7:157 states ‘... so those who believe in him [Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him)] honour him, help him and follow the Light-Qur’an, which has been sent down with him, it is they who will be successful.’ The best way to honour the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) is to follow his teachings and read Durood Shareef consistently. Thus by doing this we can truly fulfil this ayat’s command to honour our Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him).

In one narration it states that the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) asked a bee on how is it that honey is always sweet. Then the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) informed his Companions (May Allah Almighty be pleased with them) that it (the bee) has replied that the bees have a leader whom they obey. When they suck nectar from the flower, their leader starts reading Durood Shareef and the bees join in the chorus. This recitation transforms the bitter tasteless essence of the flowers into delicious sweet honey.[19]

From this narration we can see that even the humble bee, a creation of Allah Almighty honours the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) by reading Durood Shareef. It even knows the status of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him). That is, which is to know, its creation is because of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him).

Angel’s Failure to honour the Beloved Prophet (Peace be upon him)
One day Hadrat Jibrail (alayhi as-salaam) came to the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and narrated a strange event: ‘I had a chance to visit Khoe Quaf (mountain) where I heard wailing. On further investigation I saw an angel whom I had seen in heaven. This angel lived in honour and glory, 70,000 angels waited on this angel. With every breath of this angel Allah Almighty created another angel. On the Night of Ascension when the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) passed by the throne of this angel, he (the angel) was sitting on it and he did not show respect to him [i.e. did not recite Durood Shareef as the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him)] as he passed by. Consequently, Allah Almighty threw him in disgrace. Now he requested me to recommend his case to Allah Almighty. I appealed to Allah Almighty who said that the angel will have to recite Durood Shareef upon the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) for it to be forgiven. On hearing this verdict the angel started reading Durood Shareef and gradually and quickly his wings and feathers developed and the angel soared into the skies and resumed his throne.

If failure to read Durood Shareef results in such punishment for an angel then what will be the outcome for those who CLAIM to be followers of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) yet are neglecting this blessed Dhikr. Hadrat Abu Huraira (May Allah Almighty be pleased with him) has reported that the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) said, ‘Anyone who forgets to recite Durood Shareef on me forgets the path to heaven. Also, in another hadith it has been narrated that, ‘He who does not recite Durood Shareef for me has no faith.’[22] The moral of this narration is that we should always consider reading Durood Shareef as a means of honouring our Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him).

Achieving closeness with the Master Creator Allah Almighty
When we read Durood Shareef we are elevated 10 degrees closer to the ARSH of Allah Almighty.[23] If we read Durood Shareef in abundance then we should realise that the more we read the closer we will be to Allah Almighty. Take for example the fortunate pious individuals whose NOOR (Light of Islam) can be seen on their faces. Over a lifetime they are able to read many millions of Durood Shareef, resulting in closeness to Allah Almighty. This is a direct result of Dhikr and especially of reading Durood Shareef in abundance.

Once Allah Almighty sent Divine Revelation to Prophet Moses (Peace be upon him), ‘Do you desire closeness to me; just as your conversation is with your tongue, your fears with your heart, your soul with your body and your sight with your eyes.’ Prophet Moses (Peace be upon him) replied in the affirmative. Them Allah Almighty, ‘If you want this then you should read Durood Shareef constantly on my Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

Allama Fasal (May Allah Almighty be pleased with him) has narrated that, ‘Allah has made Durood Shareef the means by which we can achieve Allah’s proximity and approval.

Khawaja Ziaullah Naqshbandi Mujaddadi (May Allah Almighty be pleased with him) has said that, ‘Frequent recitation of Durood Shareef .... serves as a passport to Allah Almighty’s proximity and all evils are turned into virtues.

It is also narrated in the hadith that ‘the person who recites Durood Shareef the most will be the nearest to the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

**HOLY HADITH ABOUT DUROOD SHARIF PROPHET MUHAMMAD (P.B.U.H.)**

*Posted on July 15, 2011 by YUSUF ISLAM*

“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 (sallallahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) on the Day of Judgement.

17. One who recites Durood Shareef near the shrine of the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam).

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 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.

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 wasallam).

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

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.

39. 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”.

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 wasallam) and proclaim, “O Habeeb of Allah! The son of such and such a person has presented this gift in your majestic court”.

**HOLY HADITH COLLECTION HOLY PROPHET MUHAMMAD (P.B.U.H.)**

Posted on July 15, 2011 by YUSUF ISLAM

The Prophet of Islam (sallal laahu alaihi wasallam) 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 wasallam), his love, worldly success, and in addition to all this, salvation of the next world.

A Guide to Practical Living from the Blessed Lips of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) – Read a hadith and Light the Way

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 wasallam) 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 wasallam): 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 wasallam)? The Rasool of Allah (sallal laahu alaihi wasallam) 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 wasallam) I offer myself. Rasoollullah (sallal laahu alaihi wasallam) 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 wasallam) forbade blood sports, like the Bedouins. (Hadith)

32. Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam)! Can it be that anyone of us fulfils his passion, and be rewarded for it? Rasoolullah (sallal laahu alaihi wasallam) 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. (Nisaai)

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 wasallam) I have so much hair upon my head, should I then comb it? The Rasool of Allah (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 that 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)

**DUROOD SHARIF IS THE BEST ZIKIR WAZAIF ALLAH**

Posted on July 15, 2011 by YUSUF ISLAM

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’aa 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 othershadow. 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.” (Nasa”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)
Jibrail (alaihissalam) once came to The Holy Prophet (Sallallahooalaihis-Wasallam) Said) 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 Jibrail {a.s} what is it? Jibrail (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):

\[
\text{Innal llaha wa Malaa’ikatahu Yu salluna allan nabiyi.}
\]

\[
\text{Ya Ayyuhal lazeena aamanu sallu alaihi wasallimu tasleema.}
\]

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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 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 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”.

D. RESPECT THAT SHOULD BE ACCORDER 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.
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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 othershadow. 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)
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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.”

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THERE ARE MANY MORE VIRTUES THAT ARE NOT MENTIONED HERE...READ DUROOD SHARIEF ABUNDANTLY AND YOU WILL NOTICE A DIFFERENT IN YOUR LIFE.

The benefits of durood shareef
Rasulullah said :

“Send Durood upon me abundantly because in the beginning you will be questioned in the grave about me”

Rasulullah said :

“Your Durood will be the cause of light at the Bridge of Siraat (on the Day of Judgement), he should send Durood on me abundantly”

Rasulullah said :
“Three categories of people will be under the shadow of the Sublime Throne on the Day of Judgement when there will be no shadow besides it:

(i) The person who removed a misery of a person

(ii) The person who revived one of my Sunnah (way) and

(iii) the person who sent Durood on me Abundantly.

Rasulullah said:

“The person who asked blessings on me abundantly, will be the nearest to me on the Day of Judgement”

Rasulullah said:

The person who sent Durood on me Abundantly will be best saved from the distress and calamities on the Day of Judgement

Kaab Al-Ahbaar (R.A.) narrates that Allah Ta’ala said to Hazrat Musa (alaihis salaam)

” Do you desire protection against thirst on the Day of Qiyamah?

Hazrat Musa (alaihis salaam) said: “Yes.”

Allah Ta’ala said:

“Recite Durood abundantly on Muhammad

———

Virtues and Significances of Durood

Rasulullah said:
Allah bestows ten measures of mercy to the one who recites Durood on me; ten of his sins are forgiven; he is elevated ten ranks and ten virtuous deeds are written in his

Book of Deeds (Nasai and Tibrani)

Imam Mustaghfiri (R.A.) narrates that Rasulullah said:

“Whoever recites 100 times Durood on me daily, 100 of his needs will be fulfilled – 30 worldly needs and 70 pertaining to the Akhirah.”

Tibraani narrates that Rasulullah said:

“My Shafaa’at (intercession) will be for him who recites daily ten times Durood on me during the morning and ten times during the evening.”

Hazrat Umar Farooq (R.A.) said:

“Duas remain suspended between the heaven and the earth. It does not proceed upward as long as Durood on Nabi has not been recited”

Warning for those who refrain from reciting Durood

Rasulullah said:

“A gathering devoid of the mention of Allah Ta’ala and Durood for Rasulullah will be the cause of regret on the Day of Judgement even though they will enter Jannah.”

Rasulullah said:

“A great miser is he in whose presence I am mentioned and he refrains from reciting Durood on me.” (Tirmidhi, Ibni Hibban, Mustadrak)

Rasulullah said:
“May that person be destroyed who refrains from reciting Durood on me when I am mentioned in his presence” (Tirmidhi)

Rasulullah said:

“Whoever forgets to recite Durood on me, has lost the way to Jannat.”

Virtues of Salawaat(Durood)

**BENEFITS OF SALAAT & SALAAM:**

*It has come in the hadeeth shareef that when people gather in any gathering and they do not remember Allah Ta’ala nor is durood and salaam sent on His Nabi(Sallallahu Alayhi Wasallam), on the Day of Qiyamat their gatherings will be a means of regret even though they have entered jannat, due to being deprived of the reward of the remembrance of Allah and durood and salaam.

*It has been reported in the hadeeth shareef that Rasulullah (Sallallahu Alayhi Wasallam) said: “Send durood and salaam upon me in abundance on Friday because your durood and salaam is presented before me (especially on the day of Friday).”

*It has been narrated in another hadeeth that whoever sends durood on me on Friday his durood is (especially) and most certainly presented before me.

*It has come in another hadeeth: “Whoever sends salaam to me (especially in a standing position at my Rowdha my soul is returned to me (i.e. I turn my attention to him) until I give the answer to his salaam).”
*In yet another hadeeth it has come that Huzoor Aqdas Sallallahu Alayhi Wasallam said: “On the Day of Qiyamat the person most nearest to me will be the person who conferred most durood upon me.”

*It has come in another hadeeth that Nabi (Sallallahu Alayhi Wasallam) said: “A miser is he, before whom my name is mentioned and he does not send durood upon me.”

*It has come in another hadeeth that Huzoor (Sallallahu Alayhi Wasallam) has said: “You should send durood upon me abundantly because this durood is a means of purifying your own self.”

*It has come in another hadeeth that Huzoor Sallallahu Alayhi Wasallam said: “May that person be disgraced before whom my mention is made and he does not send durood upon me.”

*In one other hadeeth it has come that Nabi Sallallahu Alayhi Wasallam has said: “Before whomever my name is mentioned he should send durood upon me because that person who sends durood upon me once, Allah Ta’ala will send ten mercies upon him.”

*In another hadeeth Huzoor Sallallahu Alayhi Wasallam has said: “Whoever mentions me should send durood upon me.”
*In yet another hadeeth Rasulullah Sallallahu Alayhi Wasallam has explained the means of how the durood reaches him, that, verily, there are some angels ordered by Allah who roam around the assemblies and gatherings of the earth and around the Muslims, to present the durood of my ummat before me.
*In another hadeeth Rasulullah Sallallahu Alayhi Wasallam said: “Once I met Jibraeel Alayhis Salaam and he gave me glad tidings by saying: ‘Your Lord says: Whoever sends durood upon you I will descend upon him My Special Mercy And whoever sends salaam upon you, then I will descend upon him My Special Peace. On this I performed a Sajda-e-Shukr (ie. prostration of gratitude) in the Court of Allah”.

*In another hadeeth it has been reported that Hazrat Ubay bin Kaab Radiallahu anhu came in the service of Rasulullah Sallallahu Alayhi Wasallam and said: “O Rasulullah! I have devoted (made wakf) all my time of zikr and du’aa in sending durood upon you.’ Huzoor Sallallahu Alayhi Wasallam said: “Then all your difficulties will be solved, your needs will be fulfilled and your sins will be forgiven... (until the end of the hadeeth)

*It has come in another hadeeth that whoever sends durood upon me once Allah Ta’ala will send ten mercies upon him.

*In yet another hadeeth shareef it has been narrated that one day Rasulullah Sallallahu Alayhi Wasallam came;and on the blessed face of Nabi Sallallahu Alayhi Wasallam the signs of happiness and joy were visible. Nabi Sallallahu Alayhi Wasallam said: “Just now Jibraeel Alayhis Salaam came to me and said that your Lord has said: O Mohammad! Will you not be happy with this good news that from your ummat whoever will send durood upon you once I will send ten mercies upon him and from your ummat whoever sends salaam upon you once I will send peace upon him ten times.’
*It has come in another hadeeth shareef that Rasulullah Sallallahu Alayhi Wasallam said: 'Whoever sends durood upon me once Allah Taala sends ten mercies upon him,

ten of his sins are forgiven, in jannat ten of his stages are raised and ten rewards are written for him.’

*It has come in another hadeeth shareef that the person who sends durood upon Nabi Akram Sallallahu Alayhi Wasallam once, Allah and His Angels sends seventy mercies upon him.

* Hazrat Anas Radiallahu anhu says:’That every du’aa is prevented from reaching the Court of Allah until the person making du’aa sends durood upon Rasulullah Sallallahu Alayhi Wasallam and upon the family of Rasulullah Sallallahu Alayhi Wasallam (then it reaches the Court of Allah and is accepted).

THE EXCELLENCE OF DUROOD SHAREEF AS EXPLAINED IN THE AHADITH

1.Ten sins are forgiven

2.Ten virtues are written for the reciter

3.The rank is raised in Paradise and The reciter is protected from Hypocrisy (Nifaaq)

4.Causes of Light at thr Bridge of Siraat

5.Saved from distress and calamities on the Day of Qiyammah

6.Grantet Shade under the Arsh of Allah Ta’ala
7. Closeness to RasulAllah Purifies the heart and removes the rust of sin illuminates the heart

8. Grants safety on the Day of Qayimah and It is one of the most blessed of Deeds

9. Ten Mercies will be bestowed upon the reciter Purifies one deeds Shafa’at of RasulAllah on the Day of Qiyamah

10. One will be present at the Haud-e-Kauthar

11. Excellence and Beauty at Meetings

12. Gets rid of poverty and hardship

13. Alaah Ta’ala, His Angels and RasulAllah also send blessings into the reciter

14. It is a sure and certain worship of Allah Ta’ala It is of benefit in this world and the Hereafter

15. It creates love for the reciter in the hearts of other persons

16. The reciter is safe from backbiters

* when people gather in any gathering and they do not remember Allah Ta’ala nor is durood and salaam sent on His Nabi(Sallallahu Alayhi Wasallam), on the Day of Qiyamat their gatherings will be a means of regret even though they have entered jannat, due to being deprived of the reward of the remembrance of Allah and durood and salaam.

* Send durood and salaam upon me in abundance on Friday because your durood and salaam is presented before me (especially on the day of Friday
*whoever sends durood on me on Friday his durood is (especially) and most certainly presented before me.

*Whoever sends salaam to me (especially in a standing position at my Rowdha my soul is returned to me (i.e. I turn my attention to him) until I give the answer to his salaam).”

*On the Day of Qiyamat the person most nearest to me will be the person who conferred most durood upon me

*A miser is he, before whom my name is mentioned and he does not send durood upon me.”

*You should send durood upon me abundantly because this durood is a means of purifying your own self.”

*May that person be disgraced before whom my mention is made and he does not send durood upon me.”

*Before whomever my name is mentioned he should send durood upon me because that person who sends durood upon me once, Allah Ta’ala will send ten mercies upon him.”

*Whoever mentions me should send durood upon me.”

* verily, there are some angels ordered by Allah who roam around the assemblies and gatherings of the earth and around the Muslims, to present the durood of my ummat before me.
Once I met Jibraeel Alayhis Salaam and he gave me glad tidings by saying: 'Your Lord says: Whoever sends durood upon you I will descend upon him My Special Mercy

And whoever sends salaam upon you, then I will descend upon him My Special Peace. On this I performed a Sajda-e-Shukr (ie. prostration of gratitude) in the Court of Allah.`

*once a sahabi asked ....i think..ubai bin kaab ...O Rasulullah! I have devoted (made wakf) all my time of zikr and du’aa in sending durood upon you.' Huzoor Sallallahu Alayhi Wasallam said: “Then all your difficulties will be solved, your needs will be fulfilled and your sins will be forgiven...

*whoever sends durood upon me once Allah Ta’ala will send ten mercies upon him.

*one day Rasulullah Sallallahu Alayhi Wasallam came;and on the blessed face of Nabi Sallallahu Alayhi Wasallam the signs of happiness and joy were visible. Nabi Sallallahu Alayhi Wasallam said: “Just now Jibraeel Alayhis Salaam came to me and said that your Lord has said: O Mohammad! Will you not be happy with this good news that from your ummat whoever will send durood upon you once I will send ten mercies upon him and from your ummat whoever sends salaam upon you once I will send peace upon him ten times.’

*Whoever sends durood upon me once Allah Taala sends ten mercies upon him, ten of his sins are forgiven, in jannat ten of his stages are raised and ten rewards are
written for him.’

the person who sends durood upon Nabi Akram Sallallahu Alayhi Wasallam once, Allah and His Angels sends seventy mercies upon him.

* Hazrat Anas Radiallahu anhu says:’That every du’aa is prevented from reaching the Court of Allah until the person making du’aa sends durood upon Rasulullah Sallallahu Alayhi Wasallam and upon the family of Rasulullah Sallallahu Alayhi Wasallam (then it reaches the Court of Allah and is accepted

Blessings Of Durood Shareef

“The Prophet of Allah (Sallallahu alaiyhi wassallam) asked the Sahaba. “Who is a stingy and miserly person. The Sahaba responded: ” O Messenger Of Allah (sallallahu aliyhi Wassallam) A stingy person is he who has loads of wealth but does not spend it.” The Prophet of Allah (Sallallahu alaiyhi wassallam) responded “No! a Stingy and Miserly person is he in whose presence my name is mentioned and he does not recite Durood.”

The Prophet of Allah (sallallahu alaiyhi wassallam) has said that whoever recites Durood upon me for his each recitation Allah Ta Ala will Forgive ten of his sins, his rank in paradise will be raised by ten Degrees, and he will receive ten blessings.

Whoever recites Durood abundantly, will be the closest to The Prophet Of Allah (sallallahu Alaiyhi wassallam).

Whoever recites Durood abundantly, he will be relieved of his debts.
Whoever recites Durood abundantly, at the time of his death he will be blessed with the tawfiq to recite the Kalimah Tayabbah.

Whoever recites Durood abundantly, will be protected from the punishment of the grave.

Whoever recites Durood abundantly, will be given the Tawfiq to perform Hajj.

Whoever recites Durood abundantly, will be given tawfiq to visit the Blessed Grave of our Beloved (sallallahu alaiyhi wassallam).

Whoever recites Durood abundantly, will be blessed by seeing the Prophet of Allah (sallallahu alaiyhi wassallam) in his dreams.

Whoever recites Durood abundantly, on the day of Qiyamah his face will be shining like the Moon on the 14th night of the month when it is at its brightest.

Whoever recites Durood abundantly, he will be as close to The Prophet Of Allah (Sallallahu alaiyhi wassallam) as the Index finger is to the middle finger on a hand.

Whoever recites Durood abundantly, will be given the water from the fountain of Al Kawthar to drink by The Prophet of Allah (sallallahu alaiyhi wassallam).

Whoever recites Durood abundantly, and passes away and is buried in Medina he will be amongst the first to receive divine mercy and to drink from al Kawthar, and amongst the first to enter Paradise.

DUROOD SHARIF SALAWAT HOLY PROPHET MUHAMMAD (P.B.U.H.) FOR COUNTLESS REWARD SAWAB
Posted on July 15, 2011 by YUSUF ISLAM
Durood sharif holy prophet muhammad (p.b.u.h.) for countless reward sawab

ALLAHUMMA SALLI WA SALLIM WA BARIK ALA SAYYIDINA WA MAULANA MUHAMMADENIL NABY IL UMME YE SALLALLAHU ALAYHI WA SALLAM ADADA KULLE ZARATIN WA ADADA KULLE SHAIEN WA ADADA MAFI ILMILLAHI SALATAN DAIMATAN BEDAWAME MULKILLAH WA ALFA
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 Benificence 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”.

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 ahlhi 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)

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 wasallam).

The message of Allah Ta’ala to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) has come down to us in the form of the Holy Quran and the teachings of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 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 wasallam). 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
wasallam). So, Durood Shareef is actually “a Du’a in praise of the Holy Prophet Muhammad (sallal laahu alaihi wasallam).”

Hazrat Anas (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 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).

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 wasallam), He is actually blessing him. When the Malaa’ikah and the Muslims send Durood and Salaams to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam), they are actually showing Almighty Allah their respect for the Holy Prophet (sallal laahu alaihi wasallam).

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 wasallam). 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 wasallam).

The invocation of Blessings on the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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’inxinuddin ibn Arabi (radi Allahu anhu) has stated that, “Those who claim to love and revere the Holy Prophet (sallal laahu alaihi wasallam) should increase their recital of the Durood Shareef in patience and perseverance until, through the mercy of Rasoolullah (sallal laahu alaihi wasallam), 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 wasallam) which works wonders.

In the same manner, the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) who has clearly proclaimed that Durood Shareef is the panacea of all ills and that if anyone 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 wasallam). Hazrat Musa (alaihis salaam) thanked Allah Ta’ala and immediately began reciting Durood Shareef on the Sayyiduna Rasoolullah (sallal laahu alaihi wasallam).

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 wasallam). 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 wasallam), 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 wasallam) and his family. It should be clear that obedience to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam).

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 wasallam), 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.

The Excellence of Durood Shareef as Explained in the Hadith Shareef

“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 wasallam) 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 wasallam) 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 (sallallahu alaihi wasallam) 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 (sallallahu alaihi wasallam) 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 (sallallahu alaihi wasallam) 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 (sallallahu alaihi wasallam) 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 (sallallahu alaihi wasallam) on the Day of Judgement.

17. One who recites Durood Shareef near the shrine of the Holy Prophet (sallallahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam).

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 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.

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 wasallam).

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

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.

39. 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”.

40. If a person recites 1000 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 wasallam) and proclaim, “O Habeeb of Allah! The son of such and such a person has presented this gift in your majestic court”.

Respect that should be Accorded when Reciting the Durood Shareef

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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”. (Jam’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.
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 wasallam).

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 wasallam).

12. When reading Durood Shareef, you should try and imagine that you are sitting in the august presence of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam). 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 wasallam).

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 wasallam), one should use titles of respect and reverence.

16. As an advantage one should count on one’s fingers as Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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.

The Selections of Durood Shareefs

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

Durood-e-Ibrahim
“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 wasallam), Hazrat Ka’ab bin Ujrah (radi Allahu anhu), narrates that once it was enquired from Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) as to how blessings should be sent to him. The Prophet (sallal laahu alaihi wasallam) replied that the blessings be said in the manner (it has been mentioned) above, that is, Durood-e-Ibrahimi.

Durood-e-Nahariya

“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.

Durood-e-Fath
ALLAHUMMA SALLI WASALLIM WABARIK ALA SAYYIDINA
MUHAMMADINIL FAATIHI LIMA UGHLIQA WAL KHAATIMI LIMA SABAKA
WAN NAASIRIL HAQQQA BIL HAQQI WAL HAADI ILA SIRAATIKAL
MUSTAQEEMI SALLAL LAAHU ALAIHI WA ALA AALI WA ASHABIHI HAQQQA
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.

Durood-e-Shafi’i

ALLAHUMA SALLI ALA MUHAMMADIN KULLAMA ZAKARAHUZ
ZAAKIRUNA WA KULLAMA GHAFAFA 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 anhuma) 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 Aakirah.

Durood-e-Dawaami

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIW WA ALA AALI SAYYIDINA MUHAMMADIN ADADA MA FI ILMIL LAALI SALAWAATAN DAA’IMATAN BIDA’AWAMI MULKILLAH.

“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.

Durood-e-Tunajjina

ALLAHUMMA SALLI ALA SAYYIDINA WA MAULANA MUHAMMADIW WA ALA AALI SAYYIDINA WA MAULANA MUHAMMADIN SALAAATAN TUNAJJINA BIHA MIN JAMI’IL AHWAALI WAL’AAFAATI WA TAQQDILANA BIHA MIN JAMI’IL HAAJAAATI WATU TAHIRUNA BIHA MIN JAMI’IS SAYYI AATI WATAR FA’UNA BI HAA A’LAD DARAJAAATI WATU BAL LIGHUNA BIHA AQSAL GHAAYYAAATI MIN JAMI’IL KHAIRAATI FIL HAAJAAATI WABA’DAL MAMAATI INNAKA ALA KULLI SHAY IN QADEER.

“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”.

Durood Shareef
This Durood Shareef is always a cure for all calamities in the world of worldly affairs. It was taught by Sayyiduna Rasoolullah (sallallahu alaihi wasallam) 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 (sallallahu alaihi wasallam) in his dream and the Prophet (sallallahu alaihi wasallam) 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.

Durood-e-Quraani

ALLAHUMMA SALLI WASALLIM ALA SAYYIDINA MUHAMMADIW WA ALA AALI WA ASHABI BI ADADA MA FI JAMI’IL QURAANI HARFAN HARFAN WABI ADADI KULLI HARFIN ALFAN ALFAN.

“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.

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”.

Durood-e-Quraani

ALLAHUMMA SALLI WASALLIM ALA SAYYIDINA MUHAMMADIW WA ALA AALI WA ASHABI BI ADADA MA FI JAMI’IL QURAANI HARFAN HARFAN WABI ADADI KULLI HARFIN ALFAN ALFAN.

“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.

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 wasallam), says that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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.

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 wasallam), 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 wasallam) 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.

Durood-e-Ali

ALLHUMMAJ AL SALAWAATIKA WA BARAKAATIKA ALA MUHAMMADININ NABI YI WA AZWAAJIHI UMMMAAATI MU’MINEENA WAZURRIYATIHI WA AHLI BAYTIHI KAMA SALLAYTA ALA IBRAHIMA INNAKA 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.

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 SALAWAATTAN TASTAGHRIQUL ADDA WATUHEETU BIL HADDI SALAATTAN LA GHAAYATA LAHA WALA MUNTAHA WALAN QADAAA’A SALAWAATTAN DAAA’IMATAN BIDAWAAMIKA WA ALAAA AALIHI WAASAHIHI 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.

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 ATAAYA 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.

Durood-e-Noor

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

“Oh 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.

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 NABBITYNA 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”.

Durood-e-Taiyab

ALLAHUMMA SALLI ALA MUHAMMADIN ABDIKA WA RASOOLIKAN NABBITYIL UMMIYI WA ALAAA AALI MUHAMMADIN. ALLAHUMMA SALLI ALA MUHAMMADIN WA ALAAA AALI MUHAMMADIN SALAWAATAN TAKUNU LAKA RIDAW WALAHU JAZAAA’AW WA LIHAQQIHI DAAA AW WA’ATIHI WASILATA WAL FADILATA WAL MAQAAMAL MAHMUDAL LAZI WA’AD TAUH WA’AJZIHI AFDALA MA JAZAITA NABIYAN AN QAWMIHI WA RASOOLAN AN UMMATIHI WA SALLI ALA JAMI’I IKHWAANIHI MINAN NABBITYNA WAS SAALIHEENA YAA AR HAMAR RAHIMEEN.

“Oh Allah! Shower Thy beneficence on Hazrat Muhammad, Thy slave and Thy Messenger, the Prophet 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 recompensate 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 wasallam) 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 wasallam) is assured for the reciter on the Day of the Judgement.

Durood-e-Alfi

ALLAHUMMA SALLI ALA MUHAMMADIW WA ALA AALI MUHAMMADIN 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.

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 ARWAHI 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 QULUBI WA SALLI ALA QABRI MUHAMMADIN FIL QUBURI WA SALLI ALA RAWDATI MUHAMMADIN FIR RIYAADI WA SALLI ALA JASADI MUHAMMADIN FIL AJSAADI WA SALLI ALA TURBATI MUHAMMADIN FIT TURABI WA SALLI ALA KHAIRI KHALQIHI SAYYIDINA MUHAMMADIW WA ALA ALIHI WA ASHABIHI WA AZWAAJIHI WAZURIYAATIHI WA AHILI BAYTIHI WA AHBABIHI AJMA’INA BIRAHMATIKA YAAA AR HAMAR RAHIMEEN.

“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.

Durood-e-Shifa

ALLAHUMMA SALLI WA SALLIM WA BAARIK ALA RUHI SAYYIDINA MUHAMMADIN FI ARWAAHI WA SALLI WASALLIM ALA QALBI SAYYIDINA MUHAMMADIN FIL QULUBI WA SALLI WA SALLIM ALA JASADIMUHAMMADIN FIL AJSAADI WA SALLI WA SALLIM ALA QABRI SAYYIDINA MUHAMMADIN FI 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.

Durood-e-Inaam

ALLAHUMMA SALLI WA SALLIM ALA SAYYIDINA MUHAMMADIW WA ALA AALIHI ADADA IN’AAMIL LAASI 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 wasallam) must read this Salawat for 313 times before going to bed. This Durood is the jewel of all Duroods. Its reward is unimaginable.

Durood-e-Awwal

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIN AFDALI AMBIYAAA’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.

Durood-e-Muqaddas

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIN HATTA TARDA WA SALLI ALA SAYYIDINA MUHAMMADIN BA’DAR RI DA WA SALLI ALA SAYYIDINA MUHAMMADIN ABDAN ABDAN.

“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 wasallam) in this world as well as in the next.

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 QAAHTI WAL MARADI WAL ALAM. ISMUHU MAKTUBUN MARFU’UN MASHFU’UN MANQUSHUN FIL LAWHI WAL QALAM. SAYYIDIL ARABI WAL AJAM. JISMUHU MUQADDASUN MU’ATTARUN MUTAHHARUN MUNAWWARUN FIL BAYTI WAL HARAM. SHAMSUD DUHAA BADRIT TUJAA SADRIL ULA NURRIL HUDA KHAFIL WARA MISBAAHIZ ZULAM. JAMILISH SHIYAMI SHAFI’IL UMAM. SAAHIBIL JUDI WAL KARAM. WAL LAHAU AASIMUHU WA JIBREELU KHAADIMUHU WAL BURAAQU MARKABUHU WAL MI’RAAJU SAFARUHU WA SIDRATUL MUNTAHA MAQAAMUHU WA QAABA QAWSAYNI MATLUBUHU WAL MATLUBU MAQSUDUHU WAL MAQSUDU MAAWERUHU SAYYIDIL MURSALEENA KHA TAMIN NABIIYYINA SHAFI’IL MUZ NABINA ANEESIL GHARIBEENA RAHMATIL LIL AALAMEENA RAHAHATIL AASHIQEEENA MURAADIL MUSHTAQQEENA SHAMSIL AARIFINA SIRAJJIS SAAALIQUEENA MISBAHIL MUQAR RABINA MUHIIBBIL FUQARAA’I WAL GHURABAABA’I WAL MASAABIN SAYYIDIS SAQALAINI NABIYYIL HARAMAINI IMAAMAL
QIBLATAYNI WASILATINA FID DAARAINI SAAHIBI QABAA QAWSAYNI MAHBOOBI RABBIL MASHRIQAYNI WA RABBIL MAGHRIBAYNI JADDIL HASSANI WAL HUSSAINI MAULANA WA MAULAS SAQALAYNI ABIL QAASIMI MUHAMMADINIBNI ADBILAAHI NURUM MIN NURIL LAAHI YAAA AYYUHAL MUSHTAAQUNA BI NURI JAMAALIHI SALLU ALAIHI WA AALIHI WA ASHABIHI 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 (sallal laahu alaihi wasallam) 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.

Durood-e-Da’im

ALLAHUMMA SALLIALA MUHAMMADIW WA ALA AALI MUHAMMADIN SALAATAN TAKUNU LAKA RIDAW WALIHAQQIHI ADAAA’AW WA A’TIHIL WASILATA WAL MAQAAMAL MAHMUDAL LAZI WA AD TAHU WAJ ZIHI ANNA MA HUWA AHLAHU WA AJ ZIHI ANNA MIN AFDALI MA JAZAIYA 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 wasallam) 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 wasallam) will reach him. (The name “Da’im” means “permanent”. Thus, this Durood Shareef should be recited by every Muslim permanently).

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.
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 2 000 times.
3. 5 000 good deeds are written in his Naama-e-Amaal.
4. 5 000 of his sins are forgiven.
5. His status is eleated by 5 000 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 wasallam) in his dream.
14. He will leave this world with Imaan.
15. On the Day of Qiyaamah, Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) will shake hands with him.
16. The intercession of Rasoolullah (sallal laahu alaihi wasallam) will be compulsory on him.

17. Almighty Allah will be pleased with him in such a way that he will never be displeased.

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 wasallam) and when he or she enters the grave, that person will make the Ziarat of Rasoolullah (sallal laahu alaihi wasallam). They will see Rasool-e-Paak (sallal laahu alaihi wasallam) with his own blessed hands taking him or her in their Qabr.

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 Aakirah.

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.

Durood: virtues of 1000 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.

Durood-e-Malwaan

ALLAHUMMA SALLI ALA SAYYIDINA MUHAMMADIM MAKHTALAFAL MALWAANI WA TA ‘AAQABAL ASRAANI WAKARRAL JADIDAAANI WAS TAQALLAL FARQADAANI WABALIGH RUHAHU WA ARWAAHA AHLI BAYTIHI MINNAT TAHYATA 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!

Few Durood Shareefs from Distinguished Personalities

1. Hazrat Royafai (radi Allahu anhu), a very close companion of the Sayyiduna Rasoolullah (sallal laahi wasallam) has revealed that once Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) mercy and assistance on the Day of Judgement.

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

The Durood is the following:

ALLAHUMMA RABBA HAZIHID DA’WATIT TAAA MATTI WAS SALAATIL QAA’IMATI AATI MUHAMMADINIL WASILATA WAL FADEELATA WAB’ASHU MAQAMAM MAHMUDANIL LAZI WA ‘ADTA’U.

“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:

ALLAHUMMA SALLI WA SALLIM WA BAARIK ALA SAYYIDINA MUHAMMADIN NURIZ ZAATI WA SIRRIS SAARI FI SAAA’IRIL ASMAAA’I WAS SIFAAT.
“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 wasallam), says that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said that if a man recites the following Durood Shareef once, then for the coming 1000 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 1000 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 wasallam) 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 RAHMATIKA WA 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.”

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 wasallam) 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 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 wasallam) 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 laahu alaihi wasallam) 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 wasallam) 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 to descend 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 wasallam)’.”

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 wasallam) 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 wasallam) 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 wasallam). 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 wasallam) 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 wasallam).

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 wasallam) 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 wasallam) in a dream. He complained to Rasoolullah (sallal laahu alaihi wasallam) of great poverty. Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam), 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 wasallam) 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”.

Golden Page of Human History

Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) in the field of his teachings,
his actions, his deeds or practical way of life.

It was Hazrat Muhammad’s (sallal laahu alaihi wasallam) 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 wasallam) arose in the midst of a society
that was cruelly barbarious, 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) gave Islamic civilisation single-handedly for all times to come.

Universal Facts About Sayyiduna Rasoolullah (sallal laahu alaihi wasallam)

Over the hills of Makkah, there was a heavenly glow. The birth of our Prophet (sallal laahu alaihi wasallam) 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 straightforward 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 wasallam) 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 wasallam), 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 Corps. 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 wasallam), 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 wasallam).

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 wasallam) 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 wasallam) and reached at a definite conclusion that he was the greatest of all. Some of them have declared the Holy Prophet (sallal laahu alaihi wasallam) as the President of all the Prophets of Allah.

16. Dr Johnson paid his tribute to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 infact was a miracle in itself judging the above facts.

Writing on the personality of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam), 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 conversation 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 wasallam) 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 wasallam), his love, worldly success, and in addition to all this, salvation of the next world.

A Guide to Practical Living from the Blessed Lips of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) – Read a hadith and Light the Way

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 wasallam) 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 wasallam): 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 recuring 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 (sallalaahu alaihi wasallam)? The Rasool of Allah (sallalaahu alaihi wasallam) 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 wasallam) I offer myself. Rasoollulah (sallal laahu alaihi wasallam) 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 wasallam) forbade blood sports, like the Bedouins. (Hadith)

32. Rasoolullah (sallal laahu alaihi wasallam) 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 Rasoolulllah (sallal laahu alaihi wasallam) 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 wasallam)! Can it be that anyone of us fulfills his passion, and be rewarded for it? Rasoolullah (sallal laahu alaihi wasallam) 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 undersirable 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. (Nisaai)

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 wasallam) I have so much hair upon my head, should I then comb it? The Rasool of Allah (sallal laahu alaihi wasallam) 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 wasallam) 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 egage in a private discourse without the third, for that may grieve him. (SahihBukhari)

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 wasallam) 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 wasallam) 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 wasallam) 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 that 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)

**PLANT A TREE IN JANNAH THE PARADISE**

**Posted on July 15, 2011 by YUSUF ISLAM**

**Plant a tree and build a palace in jannah the paradise**

Did you know that you could be planting your self trees in Jannah...Just In Seconds!
Only By Saying The following:

Subhanallah , Walhamdulillah , Walaa Ilaaha Illallah , Wallahu Akbar!
If you recite it once, then one tree will be planted in jannah

Narrated Abu Huraira: Allah’s Apostle said, “Whoever says, ‘Subhan Allah wa bihamdihi,’ one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. (Book #75, Hadith #414)

Narrated abu Huraira: allah’s apostle said,” Whoever says: “La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd 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 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.” (Book #75, Hadith #412)

abu Huraira reported allah’s Messenger (may peace be upon him) as saying: He who recites in the morning and in the evening (these words):” Hallowed be allah
and all praise is due to Him” one hundred times, he would not bring on the Day of Resurrection anything excellent than this except one who utters these words or utters more than these words. (Book #035, Hadith #6509)

SubhanAllah (Glory be to Allah)
Whoever recites [the above] one Hundred times, a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.
[Muslim]

LA ILLAHA ILLALLAH

– If you say this one hundred times a day, you will get reward of freeing ten slaves, one hundred good deeds, one hundred bad deeds will be written off and Satan will not harm you that day B4-326-514, M4-1415-6508

– He who says this 10 times, it is as if he freed 4 slaves

In one minute you can recite Soorat al-Faatiha 3 times, reciting rapidly and silently. Some scholars said that the reward for reading al-Faatiha is more than 600 hasanahs, so if you read it 3 times you will, by the permission of Allaah, gain more than 1800 hasanahs – all of that in one minute.

In one minute you can recite Soorat al-Ikhlaas (Qul Huwa Allaahu Ahad) 20 times, reciting rapidly and silently. Reciting it once is equivalent to one-third of the Qur’aan. If you read it 20 times it is equivalent to reading the Qur’aan 7 times. If you read it 20 times in one minute each day, you will have read it 600 times in one month, and 7200 times in one year, which will be equal in reward to reading the Qur’aan 2400 times.

In one minute you can say Laa ilaaha ill-Allaah wahu’dahu laa shareeka lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘ala kulli shay’in qadeer (There is no god except Allaah alone with no partner; to Him be dominion and praise, and He is Able to
do all things) – 20 times. The reward for saying this is like freeing 8 slaves for the sake of Allaah from among the sons of Isma’eeel.

In one minute you can say Subhaan Allaahi wa bi hamdihi Subhaan Allaah il-‘Azeem (Glory and praise be to Allaah, glory be to Allaah the Almighty) 50 times. These are two phrases which are light on the lips, heavy in the balance and beloved to the Most Merciful, as was narrated by al-Bukhaari and Muslim.

The Prophet (peace and blessings of Allaah be upon him) said: “When I say ‘Subhaan Allaah, wa’l-hamdu Lillah, wa laa ilaah ill-Allaah, wa Allaahu akbar (Glory be to Allaah, praise be to Allaah, there is no god except Allaah, and Allaah is Most Great)’, this is more beloved to me than all that the sun rises upon.” (Narrated by Muslim). In one minute, you can say all of these words more than 18 times. These words are the most beloved words to Allaah, the best of words, and they weigh heavily in the balance of good deeds, as was narrated in the saheeh ahaadeeth.

In one minute you can say Laa hawla wa laa quwwata illa Billaah (there is no strength and no power except with Allaah) more than 40 times. This is one of the treasures of Paradise, as was narrated by al-Bukhaari and Muslim. They are a means of putting up with difficulties and of aiming to achieve great things.

In one minute you can say Laa ilaaha ill-Allaah approximately 50 times. This is the greatest word, for it is the word of Tawheed, the good word, the word that stands firm. If these are the last words of a person, he will enter Paradise, and there are other reports which indicate how great these words are.

In one minute you can say Subhaan Allaah wa bi hamdih, ‘adada khalqihi, wa ridaa nafsihi, wazinata ‘arshihi, wa midaada kalimaatihi (Glory and praise be to Allaah, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words) more than 15 times. This words bring many more times the reward for other forms of tasbeeh and dhikr, as was reported in saheeh ahaadeeth from the Prophet (peace and blessings of Allaah be upon him).
In one minute you can seek the forgiveness of Allaah more than 100 times by saying “Astaghfir-Allaah (I seek the forgiveness of Allaah). The virtues of seeking forgiveness are no secret, for it is the means of attaining forgiveness and entering Paradise, and it is the means of being granted a good life, increasing one’s strength, warding off disasters, making things easier, bringing rain and increasing one’s wealth and children.

In one minute you can send blessings on the Prophet (peace and blessings of Allaah be upon him) 50 times by saying Sall-Allaahu ‘alayhi wa sallam (May Allaah bless him and grant him peace). In return Allaah will send blessings upon you 500 hundred times because one blessing brings ten like it.

Bismillahirahmaniraheem

The Prophet (SAW) said: in return for every letter read, Allah will grant 4000 good deeds, forgive 4000 bad deeds, and raise your rank by 4000 times. (Jame Tirmizi)

Subhanallah

The Prophet (SAW) said: Whoever reads Subhanallah 100 times in the morning and 100 times in the evening, will get the reward equal to that person who has performed 100 Hajj.

Alhamdulillah

The Prophet (SAW) said: Whoever reads Alhamdulillah 100 times – it will be as though he has participated in 100 Jihads. (Jame Tirmizi)

Allahuakbar

The Prophet (SAW) said: whoever reads Allahuakbar 100 times in the morning and 100 times in the evening, on the Day of Judgment no one will be able to bring more good deeds than him, apart from the one who has read more. (Mishkat Sharif)
Darood (e.g. Salallahualayhiwasalam)

The Prophet (SAW) said: Whoever sends Darood (salutaions) on me once, Allah grants him 10 good deeds, forgives 10 sins, and raises his rank by 10 times (Nisai)

Astaghfirullaha wa atuubu ilaihi

(I seek the Forgiveness of Allah and repent to Him.) 100 times

It is narrated from Imam Jafar e Sadiq (a.s.) that whoever recites a hundred times the words “La ilaha il Allahu maalikal haqqaual mubeen”, Allah would save him from penury and he will be provided safety from the pressures of the grave. In this life he will become affluent.

It is narrated in another tradition that one who recites this invocation 32 times, will take a turn towards prosperity.. Penury and difficulties would desert him. He will be knocking at the threshold of the Heaven..

An authentic tradition narrates that whoever recites the following words fifteen times , “La ilaha il Allahu haqqan haqqan la ilaha il Allahu eemanan wa tasdeeqan la ilaha il Allahu uboodiyatan wa riqqan”, allah will have a Bounteous look towards him and till the person enters the precincts of the Heaven, He will have an eye of Blessing on him.

Imam Jafar e Sadiq (a.s.) narrates that if a person recites the following invocation ten times every day, “Ashaduan la ilaha il Allahu wadhahu la sharika lahu ilahan wahedan samadan lam yattakezu sahebatunwa la waladan”, his record of deeds will get entry of forty five thousand virtuous deeds and delete the record of forty five thousand bad deeds. To the same extent the person’s status would be elevated..

w Imam Jafare Sadiq (a.s.) says that when a momin says “Subhan Allah wa behamdehi subhan Allahil azeem wa behamdehi”, Allah will enter three thousand virtuous deeds in his account and deletes one thousand misdeeds from there.
Allah will create a rooster that will repeat this tasbeeh till the Day of Judgement and the reward for this will go to the account of the person.

w Imam Jafar e Sadiq (a.s.) has said that one who recites “Subhan Allah wa behamdehi, Subhan Allahil azeem”, thirty times, Allah will remove penury and difficulties from him, make him affluent and allot a place for him in the Heaven.

Then the Imam (a.s.) said, “Whoever repeats Astaghfar Allah a hundred times in a day, Allah will forgive seven hundred sins of his. Remember, there is no virtue in a person who can commit seven hundred sins in a day!”

Imam Moosa Kazim (a.s) narrates that when you have finished the evening (Maghrib) prayer, then without talking to anyone, say the following a hundred times: 
Bismillahir Rahmaan ir Raheem la haula wa la quwwata illa billahi il azeem
Do the same after the morning (Fajr) prayers. Allah will ward away a hundred evils from you because there is Ism e Azam in these words.

Imam Jafar e Sadiq (a.s) has said, “when a person recites the following ten times before the sunrise and before the sunset every day, all his sins committed on that day will be pardoned:
La ilaha il Allaho wahdahu la shareeka lahu laahul mulko wa laahul hamdo yohi wa yumeeto wa yohi wa huwa hayyun la yamooto be yadahil khaire wa huwa ala kulle shaiyin qadeer

The Prophet Muhammad (peace be upon him) said: “The good deeds of any person will not make him enter Paradise (i.e., no one enters paradise only through his good deeds).” The Prophet’s companions asked: “Not even you?” The Prophet replied: “Not even myself, unless God bestows his favor and mercy on me. So be moderate in your religious deeds and do what is within your ability. None of you should wish for death, for if he is a doer of good, he may increase his good deeds, and if he is an evil doer, he may repent to God.” – Sahih al-Bukhari, Volume 7, Hadith 577

BUILD A PALACE IN JANNAH THE PARADISE
Build a palace in jannah virtues of surah ikhlas
Virtues of Surah Ikhlas

From Qutaadah ibn al-Nu’maan (may Allaah be pleased with him) who said that a man stayed up to worship Allaah at the time of the Prophet (peace and blessings of Allaah be upon him) just before dawn and recited “Qul huwa Allaahu ahad,” but did not recite anything else. In the morning, the man came to the Prophet (peace and blessings of Allaah be upon him) and told him about this, thinking that perhaps he was not doing enough. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “By the One in Whose hand is my soul, it is equivalent to one-third of the Qur’aan.” (al-Bukhaari, 4627).

Ahmad reported from Abu Sa’eed al-Khudri that a man said, “O Messenger of Allaah, I have a neighbour who prays at night and he only ever recites ‘Qul huwa Allaahu ahad’” – as if he did not think much of this. The Prophet (peace and blessings of Allaah be upon him) said: “By the One in Whose hand is my soul, it is equivalent to one-third of the Qur’aan.” (al-Musnad, 10965).

Abu Sa’eed al-Khudri (may Allaah be pleased with him) said: “The Prophet (peace and blessings of Allaah be upon him) said to his Companions: ‘Could any one of you not recite one third of the Qur’aan in one night?’ They found the idea too difficult, and said, ‘Who among us could do that, O Messenger of Allaah?’ He said,
‘Allaahu’l-ahad, al- samad [i.e., Soorat al-Ikhlaas] is one third of the Qur’aan.’”
(Reported by al-Bukhaari, 4628)

‘Aa’ishah reported that when the Prophet (peace and blessings of Allaah be upon him) went to bed, he would cup his hands together, blow into them and recite into them

Qul huwa Allaahu ahad [Soorat al-Ikhlaas], Qul a’oodhu bi Rabbi’l-falaq [Soorat al-Falaq] and Qul a’oodhu bi Rabbi’l-naas [Soorat al-Naas] (these are the last 3 soorahs

of the Qur’aan – Translator). Then he would wipe as much of his body as he could with his hands, starting with his head and face, and the front of his body. He would do

this three times. (Reported by al-Bukhaari, 4630)

‘Aa’ishah also reported that the Prophet (peace and blessings of Allaah be upon him) sent a man in charge of a small military campaign, and when he recited Qur’aan

whilst leading his companions in prayer, he would always end with Qul huwa Allaahu ahad. When they came back, (his companions) mentioned that to the Prophet

(peace and blessings of Allaah be upon him), who told them to ask him why he did that. So they asked him, and he said, “Because it is a description of the Most Merciful,

and I love to recite it.” The Prophet (peace and blessings of Allaah be upon him) said: “Tell him that Allaah loves him.” (Reported by al-Bukhaari, 6827)

‘Abd al-Rahmaan ibn Abzaa reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to recite Sabbih isma Rabbik al-A’laa

(Soorat
al-A’laa, #87), Qul yaa ayyuhaa’l-kaafiroon (Soorat al-Kaafiroon, #109) and Qul huwa Allaahu ahad (Soorat al-Ikhlaas, #112) in his witr prayer, and when he had finished, he would repeat Subhaan al-Malik al-Quddoos (Glory be to the King, the Holy) three times, making the last vowel long on the third recitation. (Reported by al-Nisaa’i, 1721)

‘Uqbah ibn ‘Aamir said: “I met the Messenger of Allaah (peace and blessings of Allaah be upon him)... and he said to me, ‘O ‘Uqbah ibn ‘Aamir, shall I not teach you some Soorahs the like of which have not been revealed in the Tawraat (Torah) or the Zaaboor (Psalms) or the Injeel (Gospel) or in the Qur’aan? There is no night but you should not recite (i.e., every night you should recite) Qul huwa Allaahu ahad [Soorat al-Ikhlaas], Qul a’oodhu bi Rabbi’l-falaq [Soorat al-Falaq] and Qul a’oodhu bi Rabbi’l-naas [Soorat al-Naas].’” ‘Uqbah said: “So every night I would recite them. It became my duty to recite them, because the Messenger of Allaah (peace and blessings of Allaah be upon him) had commanded me to do so...” (Musnad Ahmad, 16810)

Abu Hurayrah reported that the Prophet (peace and blessings of Allaah be upon him) heard a man reciting Qul huwa Allaahu ahad, and said, “It is his right.” They asked,

‘O Messenger of Allaah, what is his right?’ He said, ‘Paradise is his right.’ (Reported by Imaam Ahmad, 7669)
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.”

(Saheeh al-Jaami’ al-Sagheer, 6472).

Quran the words of Allah has many virtues. Each of Quran’s Surah is important but some of the Surat’s have special importance. The greatest virtue of Holy Quran is that it’s one letter recitation is equal to 10 Good deeds. Imagine if we recite only a page Daily, how many deeds we can earn!! SubhanAllah. Some of the virtues of Holy Quran were mentioned in our previous post: Virtues of Quran part 1 In this post, we will mention Virtues of Surah al-Ikhlas

Build a house in Paradise by Reciting Surat Ikhlas: 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.” (Saheeh al-Jaami’ al-Sagheer, 6472).

Reciting Surah Ikhlas is Equivalent to one third of Qur’an: Abu Sa’eed al-Khudri (may Allaah be pleased with him) said: “The Prophet (peace and blessings of Allaah be upon him) said to his Companions: ‘Could any one of you not recite one third of the Qur’aan in one night?’ They found the idea too difficult and said: ‘Who among us could do that, O Messenger of Allaah?’ He said, ‘Allaahu’l-ahad, al- samad [i.e., Soorat al-Ikhlaas] is one third of the Qur’aan.”’ (Reported by Bukhari, 4628)

It’s Sunnah to Recite Surat al-Ikhlas before sleeping: Aa’isha (R.A) reported that when the Prophet (peace and blessings of Allaah be upon him) went to bed, he
would cup his hands together, blow into them and recite into them Qul huwa Allaahu ahad [Soorat al-Ikhlaas], Qul a‘oodhu bi Rabbi‘l-falaq [Soorat al-Falaq] and Qul a‘oodhu bi Rabbi‘l-naas [Soorat al-Naas] (these are the last 3 soorahs of the Qur’an). Then he would wipe as much of his body as he could with his hands, starting with

his head and face, and the front of his body. He would do this three times.

(Reported by al-Bukhaari, 4630)

Surah Ikhlas is one-Third of Qur’an: Narrated Qutaadah ibn al-Nu’maan (R.A) who said that a man stayed up to worship Allah at the time of the Prophet (peace and blessings of Allaah be upon him) just before dawn and recited “Qul huwa Allaahu ahad,” but did not recite anything else. In the morning, the man came to the Prophet (peace and blessings of Allaah be upon him) and told him about this, thinking that perhaps he was not doing enough. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “By the One in Whose hand is my soul, it is equivalent to one-third of the Qur’aan.” (al-Bukhaari, 4627).

The love for Surat Ikhlas: Aa’isha (R.A) also reported that the Prophet (peace and blessings of Allaah be upon him) sent a man in charge of a small military campaign,

and when he recited Qur’aan whilst leading his companions in prayer, he would always end with Qul huwa Allaahu ahad. When they came back, (his companions) mentioned that to the Prophet (peace and blessings of Allaah be upon him), who told them to ask him why he did that. So they asked him, and he said, “Because it is a
description of the Most Merciful, and I love to recite it.” The Prophet (peace and blessings of Allaah be upon him) said: “Tell him that Allaah loves him.”
(Reported by al-Bukhari, 6827)

Reciting Surat al-Ikhlas every night: Uqbah ibn ‘Aamir (R.A) said “I met the Messenger of Allaah (peace and blessings of Allaah be upon him) and he said to me: ‘O

Uqbah ibn ‘Aamir, shall I not teach you some Soorahs the like of which have not been revealed in the Tawraat (Torah) or the Zaaboor (Psalms) or the Injeel (Gospel) or in the Qur’aan? There is no night comes but you should not recite (i.e., every night you should recite) Qul huwa Allaahu ahad [Soorat al-Ikhlaas], Qul a’oodhu bi

Rabbi’l-falaq [Soorat al-Falaq] and Qul a’oodhu bi Rabbi’l-naas [Soorat al-Naas].’” ‘Uqbah said: “So every night I would recite them. It became my duty to recite them,
because the Messenger of Allaah (peace and blessings of Allaah be upon him) had commanded me to do so...” (Musnad Ahmad, 16810)

Paradise is His Right: Abu Hurayrah (R.A) reported that the Prophet (peace and blessings of Allaah be upon him) heard a man reciting Qul huwa Allaahu ahad, and

said, “It is his right.’ They asked, ‘O Messenger of Allaah, what is his right?’ He said, ‘Paradise is his right.’ (Reported by Imaam Ahmad, 7669)

**PLANT TREES AND BUILD PALACES IN JANNAH**

**THE PARADISE**

Posted on July 15, 2011 by YUSUF ISLAM
Plant a tree and build a palace in jannah the paradise

Did you know that you could be planting your self trees in Jannah...Just In Seconds!
Only By Saying The following:

Subhanallah , Walhamdulillah , Walaa Ilaaha Illallah , Wallahu Akbar!
If you recite it once, then one tree will be planted in jannah

Narrated Abu Huraira: Allah’s Apostle said, “Whoever says, ‘Subhan Allah wa bihamdihi,’ one hundred times a day, will be forgiven all his sins even if they were as much as the foam of the sea. (Book #75, Hadith #414)

Narrated Abu Huraira: Allah’s Apostle said,” Whoever says: “La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd 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 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.” (Book #75, Hadith #412)

Abu Huraira reported Allah’s Messenger (may peace be upon him) as saying: He who recites in the morning and in the evening (these words):” Hallowed be allah and all praise is due to Him” one hundred times, he would not bring on the Day of Resurrection anything excellent than this except one who utters these words or utters more than these words. (Book #035, Hadith #6509)

SubhanAllah (Glory be to Allah)
Whoever recites [the above] one Hundred times, a thousand good deeds are recorded for him or a thousand bad deeds are wiped away.
[Muslim]

LA ILLAHA ILLALLAH

– If you say this one hundred times a day, you will get reward of freeing ten slaves, one
hundred good deeds, one hundred bad deeds will be written off and Satan will not harm you that day B4-326-514, M4-1415-6508

– He who says this 10 times, it is as if he freed 4 slaves

In one minute you can recite Soorat al-Faatihah 3 times, reciting rapidly and silently. Some scholars said that the reward for reading al-Faatihah is more than 600 hasanahs, so if you read it 3 times you will, by the permission of Allaah, gain more than 1800 hasanahs – all of that in one minute.

In one minute you can recite Soorat al-Ikhlaas (Qul Huwa Allaahu Ahad) 20 times, reciting rapidly and silently. Reciting it once is equivalent to one-third of the Qur’aan. If you read it 20 times it is equivalent to reading the Qur’aan 7 times. If you read it 20 times in one minute each day, you will have read it 600 times in one month, and 7200 times in one year, which will be equal in reward to reading the Qur’aan 2400 times.

In one minute you can say Laa ilaaha ill-Allaah wahdahu laa shareeka lah, lahu’l-mulk wa lahu’l-hamd wa huwa ‘ala kulli shay’in qadeer (There is no god except Allaah alone with no partner; to Him be dominion and praise, and He is Able to do all things) – 20 times. The reward for saying this is like freeing 8 slaves for the sake of Allaah from among the sons of Ismaa’eel.

In one minute you can say Subhaan Allaahi wa bi hamdihi Subhaan Allaah il-‘Azeem (Glory and praise be to Allaah, glory be to Allaah the Almighty) 50 times. These are two phrases which are light on the lips, heavy in the balance and beloved to the Most Merciful, as was narrated by al-Bukhaari and Muslim.

The Prophet (peace and blessings of Allaah be upon him) said: “When I say ‘Subhaan Allaah, wa’l-hamdu Lillah, wa laa ilaah ill-Allaah, wa Allaahu akbar (Glory be to Allaah, praise be to Allaah, there is no god except Allaah, and Allaah is Most Great)’, this is more beloved to me than all that the sun rises upon.” (Narrated by Muslim). In one minute, you can say all of these words more than 18 times. These words are the most beloved words to Allaah, the best of words,
and they weigh heavily in the balance of good deeds, as was narrated in the saheeh ahaadeeth.

In one minute you can say, Laa hawla wa laa quwwata illa Billaah (there is no strength and no power except with Allaah) more than 40 times. This is one of the treasures of Paradise, as was narrated by al-Bukhaari and Muslim. They are a means of putting up with difficulties and of aiming to achieve great things.

In one minute you can say Laa ilaaha ill-Allaah approximately 50 times. This is the greatest word, for it is the word of Tawheed, the good word, the word that stands firm. If these are the last words of a person, he will enter Paradise, and there are other reports which indicate how great these words are.

In one minute you can say Subhaan Allaah wa bi hamdih, ‘adada khalqihi, wa ridaa nafsihi, wazinaa ‘arshihi, wa midaada kalimaatihi (Glory and praise be to Allaah, as much as the number of His creation, as much as pleases Him, as much as the weight of His Throne and as much as the ink of His words) more than 15 times. This words bring many more times the reward for other forms of tasbeeh and dhikr, as was reported in saheeh ahaadeeth from the Prophet (peace and blessings of Allaah be upon him).

In one minute you can seek the forgiveness of Allaah more than 100 times by saying “Astaghfir-Allaah (I seek the forgiveness of Allaah). The virtues of seeking forgiveness are no secret, for it is the means of attaining forgiveness and entering Paradise, and it is the means of being granted a good life, increasing one’s strength, warding off disasters, making things easier, bringing rain and increasing one’s wealth and children.

In one minute you can send blessings on the Prophet (peace and blessings of Allaah be upon him) 50 times by saying Sall-Allaahu ‘alayhi wa sallam (May Allaah bless him and grant him peace). In return Allaah will send blessings upon you 500 hundred times because one blessing brings ten like it.

Bismillahirahmaniraheem
The Prophet (SAW) said: in return for every letter read, Allah will grant 4000 good deeds, forgive 4000 bad deeds, and raise your rank by 4000 times. (Jame Tirmizi)

Subhanallah

The Prophet (SAW) said: Whoever reads Subhanallah 100 times in the morning and 100 times in the evening, will get the reward equal to that person who has performed 100 Hajj.

Alhamdulillah

The Prophet (SAW) said: Whoever reads Alhamdulillah 100 times – it will be as though he has participated in 100 Jihads. (Jame Tirmizi)

Allahuakbar

The Prophet (SAW) said: whoever reads Allahuakbar 100 times in the morning and 100 times in the evening, on the Day of Judgment no one will be able to bring more good deeds than him, apart from the one who has read more. (Mishkat Sharif)

Darood (e.g. Salallahualayhiwasalam)

The Prophet (SAW) said: Whoever sends Darood (salutations) on me once, Allah grants him 10 good deeds, forgives 10 sins, and raises his rank by 10 times. (Nisai)

Astaghfirullaha wa atuubu ilaihi

(I seek the Forgiveness of Allah and repent to Him.) 100 times

It is narrated from Imam Jafar e Sadiq (a.s.) that whoever recites a hundred times the words “La ilaha il Allahul maalikal haqqaal mubeen”, Allah would save
him from penury and he will be provided safety from the pressures of the grave. In this life he will become affluent.

It is narrated in another tradition that one who recites this invocation 32 times, will take a turn towards prosperity. Penury and difficulties would desert him. He will be knocking at the threshold of the Heaven.

An authentic tradition narrates that whoever recites the following words fifteen times, “La ilaha il Allahu haqqan haqqan la ilaha il Allahu eemanan wa tasdeeqan la ilaha il Allahu uboodiyatan wa riqqan”, allah will have a Bounteous look towards him and till the person enters the precincts of the Heaven, He will have an eye of Blessing on him.

Imam Jafar e Sadiq (a.s.) narrates that if a person recites the following invocation ten times every day, “Ashaduan la ilaha il Allahu wahdahu la sharika lahu ilahan wahedan samadan lam yattakhezu sahebatunwa la waladan”, his record of deeds will get entry of forty five thousand virtuous deeds and delete the record of forty five thousand bad deeds. To the same extent the person’s status would be elevated.

w Imam Jafare Sadiq (a.s.) says that when a momin says “Subhan Allah wa behamdehi subhan Allahil azeem wa behamdehi”, Allah will enter three thousand virtuous deeds in his account and deletes one thousand misdeeds from there. Allah will create a rooster that will repeat this tasbeeh till the Day of Judgement and the reward for this will go to the account of the person.

w Imam Jafar e Sadiq (a.s.) has said that one who recites “Subhan Allah wa behamdehi, Subhan Allahil azeem”, thirty times, Allah will remove penury and difficulties from him, make him affluent and allot a place for him in the Heaven.

Then the Imam (a.s.) said, “Whoever repeats Astaghfar Allah a hundred times in a day, Allah will forgive seven hundred sins of his. Remember, there is no virtue in a person who can commit seven hundred sins in a day!”

Imam Moosa Kazim (a.s) narrates that when you have finished the evening (Maghrib) prayer, then without talking to anyone, say the following a hundred
times:
Bismillahir Rahmaan ir Raheem la haula wa la quwwata illa billahil ali il azeem
Do the same after the morning (Fajr) prayers. Allah will ward away a hundred evils from you because there is Ism e Azam in these words.

Imam Jafar e Sadiq (a.s) has said, “when a person recites the following ten times before the sunrise and before the sunset every day, all his sins committed on that day will be pardoned:
La ilaha il Allaha wahdahu la shareeka lahu lahul mulko wa lahul hamdo yohi wa yumeeto wa yohi wa huwa hayyun la yamooto be yadahil khaire wa huwa ala kullle shaiyin qadeer

The Prophet Muhammad (peace be upon him) said: “The good deeds of any person will not make him enter Paradise (i.e., no one enters paradise only through his good deeds).” The Prophet’s companions asked: “Not even you?” The Prophet replied: “Not even myself, unless God bestows his favor and mercy on me. So be moderate in your religious deeds and do what is within your ability. None of you should wish for death, for if he is a doer of good, he may increase his good deeds, and if he is an evil doer, he may repent to God.” – Sahih al-Bukhari, Volume 7, Hadith 577

Build a palace in jannah virtues of surah ikhlas
Virtues of Surah Ikhlas

From Qutaadah ibn al-Nu’maan (may Allaah be pleased with him) who said that a man stayed up to worship Allaah at the time of the Prophet (peace and blessings of Allaah be upon him) just before dawn and recited “Qul huwa Allaahu ahad,” but did not recite anything else. In the morning, the man came to the Prophet (peace and blessings of Allaah be upon him) and told him about this, thinking that perhaps he was not doing enough. The Messenger of Allaah (peace and blessings of Allaah be upon him)
him) said: “By the One in Whose hand is my soul, it is equivalent to one-third of
the Qur’aan.” (al-Bukhaari, 4627).

Ahmad reported from Abu Sa’eed al-Khudri that a man said, “O Messenger of
Allaah, I have a neighbour who prays at night and he only ever recites ‘Qul huwa
Allaahu

ahad’” – as if he did not think much of this. The Prophet (peace and blessings of
Allaah be upon him) said: “By the One in Whose hand is my soul, it is equivalent
to

one-third of the Qur’aan.” (al-Musnad, 10965)

Abu Sa’eed al-Khudri (may Allaah be pleased with him) said: “The Prophet (peace
and blessings of Allaah be upon him) said to his Companions: ‘Could any one of

you

not recite one third of the Qur’aan in one night?’ They found the idea too difficult,
and said, ‘Who among us could do that, O Messenger of Allaah?’ He said,

‘Allaahu’l-ahad, al- samad [i.e., Soorat al-Ikhlaas] is one third of the Qur’aan.’”
(Reported by al-Bukhaari, 4628)

‘Aa’ishah reported that when the Prophet (peace and blessings of Allaah be upon
him) went to bed, he would cup his hands together, blow into them and recite
into them

Qul huwa Allaahu ahad [Soorat al-Ikhlaas], Qul a’oodhu bi Rabbi’l-falaq [Soorat
al-Falaq] and Qul a’oodhu bi Rabbi’l-naas [Soorat al-Naas] (these are the last 3
soorahs

of the Qur’aan – Translator). Then he would wipe as much of his body as he could
with his hands, starting with his head and face, and the front of his body. He
would do

this three times. (Reported by al-Bukhaari, 4630)
‘Aa’ishah also reported that the Prophet (peace and blessings of Allaah be upon him) sent a man in charge of a small military campaign, and when he recited Qur’aan whilst leading his companions in prayer, he would always end with Qul huwa Allaahu ahad. When they came back, (his companions) mentioned that to the Prophet (peace and blessings of Allaah be upon him), who told them to ask him why he did that. So they asked him, and he said, “Because it is a description of the Most Merciful, and I love to recite it.” The Prophet (peace and blessings of Allaah be upon him) said: “Tell him that Allaah loves him.” (Reported by al-Bukhaari, 6827)

‘Abd al-Rahmaan ibn Abzaa reported that the Messenger of Allaah (peace and blessings of Allaah be upon him) used to recite Sabbih isma Rabbik al-A’laa (Soorat al-A’laa, #87), Qul yaa ayyuhaa’l-kaafiroon (Soorat al-Kaafiroon, #109) and Qul huwa Allaahu ahad (Soorat al-Ikhlaas, #112) in his witr prayer, and when he had finished, he would repeat Subhaan al-Malik al-Quddoos (Glory be to the King, the Holy) three times, making the last vowel long on the third recitation. (Reported by al-Nisaa’i, 1721)

‘Uqbah ibn ‘Aamir said: “I met the Messenger of Allaah (peace and blessings of Allaah be upon him)... and he said to me, ‘O ‘Uqbah ibn ‘Aamir, shall I not teach you some Soorahs the like of which have not been revealed in the Tawraat (Torah) or the Zaaboor (Psalms) or the Injeel (Gospel) or in the Qur’aan? There is no night comes
but you should not recite (i.e., every night you should recite) Qul huwa Allaahu
ahad [Soorat al-Ikhlaas], Qul a’oodhu bi Rabbi’l-falaq [Soorat al-Falaq] and Qul
a’oodhu

bi Rabbi’l-naas [Soorat al-Naas].”’Uqbah said: “So every night I would recite
them. It became my duty to recite them, because the Messenger of Allaah (peace
and

blessings of Allaah be upon him) had commanded me to do so...” (Musnad
Ahmad, 16810)

Abu Hurayrah reported that the Prophet (peace and blessings of Allaah be upon
him) heard a man reciting Qul huwa Allaahu ahad, and said, “It is his right.’ They
asked,

‘O Messenger of Allaah, what is his right?’ He said, ‘Paradise is his right.’
(Reported by Imaam Ahmad, 7669)

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.”

(Saheeh al-Jaami’ al-Sagheer, 6472).

Quran the words of Allah has many virtues. Each of Quran’s Surah is important
but some of the Surat’s have special importance. The greatest virtue of Holy
Quran is

that it’s one letter recitation is equal to 10 Good deeds. Imagine if we recite only a
page Daily, how many deeds we can earn!! SubhanAllah. Some of the virtues of Holy

Quran were mentioned in our previous post: Virtues of Quran part 1 In this post,
we will mention Virtues of Surah al-Ikhlas
Build a house in Paradise by Reciting Surat Ikhlas: 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.” (Saheeh al-Jaami’ al-Sagheer, 6472).

Reciting Surah Ikhlas is Equivalent to one third of Qur’an: Abu Sa’eed al-Khudri (may Allaah be pleased with him) said: “The Prophet (peace and blessings of Allaah be upon him) said to his Companions: ‘Could any one of you not recite one third of the Qur’aan in one night?’ They found the idea too difficult and said: ‘Who among us could do that, O Messenger of Allaah?’ He said, ‘Allaahu’l-ahad, al- samad [i.e., Soorat al-Ikhlaas] is one third of the Qur’aan.’” (Reported by Bukhari, 4628)

It’s Sunnah to Recite Surat al-Ikhlas before sleeping: Aa’isha (R.A) reported that when the Prophet (peace and blessings of Allaah be upon him) went to bed, he would cup his hands together, blow into them and recite into them Qul huwa Allaahu ahad [Soorat al-Ikhlaas], Qul a’oodhu bi Rabbi’l-falaq [Soorat al-Falaq] and Qul a’oodhu bi Rabbi’l-naas [Soorat al-Naas] (these are the last 3 soorahs of the Qur’an). Then he would wipe as much of his body as he could with his hands, starting with his head and face, and the front of his body. He would do this three times. (Reported by al-Bukhaari, 4630)

Surah Ikhlas is one-Third of Qur’an: Narrated Qutaadah ibn al-Nu’maan (R.A) who said that a man stayed up to worship Allah at the time of the Prophet (peace and
blessings of Allaah be upon him) just before dawn and recited “Qul huwa Allaahu ahad,” but did not recite anything else. In the morning, the man came to the Prophet (peace and blessings of Allaah be upon him) and told him about this, thinking that perhaps he was not doing enough. The Messenger of Allaah (peace and blessings of Allaah be upon him) said: “By the One in Whose hand is my soul, it is equivalent to one-third of the Qur’aan.” (al-Bukhaari, 4627).

The love for Surat Ikhlas: Aa’isha (R.A) also reported that the Prophet (peace and blessings of Allaah be upon him) sent a man in charge of a small military campaign, and when he recited Qur’aan whilst leading his companions in prayer, he would always end with Qul huwa Allaahu ahad. When they came back, (his companions) mentioned that to the Prophet (peace and blessings of Allaah be upon him), who told them to ask him why he did that. So they asked him, and he said, “Because it is a description of the Most Merciful, and I love to recite it.” The Prophet (peace and blessings of Allaah be upon him) said: “Tell him that Allaah loves him.” (Reported by al-Bukhari, 6827)

Reciting Surat al-Ikhlas every night: Uqbah ibn ‘Aamir (R.A) said “I met the Messenger of Allaah (peace and blessings of Allaah be upon him) and he said to me: ‘O Uqbah ibn ‘Aamir, shall I not teach you some Soorahs the like of which have not been revealed in the Tawraat (Torah) or the Zaaboor (Psalms) or the Injeel (Gospel) or
in the Qur’aan? There is no night comes but you should not recite (i.e., every night you should recite) Qul huwa Allaahu ahad [Soorat al-Ikhlaas], Qul a’oodhu bi

Rabbi’il-falaq [Soorat al-Falaq] and Qul a’oodhu bi Rabbi’il-naas [Soorat al-Naas].” ‘Uqbah said: “So every night I would recite them. It became my duty to recite them,

because the Messenger of Allaah (peace and blessings of Allaah be upon him) had commanded me to do so…” (Musnad Ahmad, 16810)

Paradise is His Right: Abu Hurayrah (R.A) reported that the Prophet (peace and blessings of Allaah be upon him) heard a man reciting Qul huwa Allaahu ahad, and

said, “It is his right.’ They asked, ‘O Messenger of Allaah, what is his right?’ He said, ‘Paradise is his right.’ (Reported by Imaam Ahmad, 7669)

**ZIKIR REMEMBRANCE ALLAH MOST REWARD SAWAB BEST WAZIFA ZIKIR ALLAH**

*Posted on July 15, 2011 by YUSUF ISLAM*

The virtues and excellence of zikir remembrance allah

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)

We should remember Allah no matter what we are doing and we should ALWAYS try to keep our tongues moist with his rememberance and glorification. However we cannot glorify him in the toilet.

That is why we are recommended to haste in doing whatever we have to do in the toilet so that we can continue to add to our good deed accounts.
The tongue is connected to the heart and we should try not to merely get into the habit of glorifying him with only the tongue but we should try and make connection to the heart whenever we are glorifying and praising him.

All good deeds are not rewarded the same. They are dependant upon how much sincerity and khushoo a person has whilst doing the good action as well as the intention of the good act.

So we should all endevour to try and make a connection from our tongues to our hearts especially in Salah and try not to make our minds wonder elsewhere otherwise it is said that we are robbing our Salah and therefore lessening the reward for it. Same way with zikr we should make a connection with the heart to get the full benefits from zikr aswell as more of a reward from it.

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 Bihamdiihi – (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 narration says a date palm will be planted for him in Paradise (Tirmidhi)

Read much of this Zikr:

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

The Prophet SallAllaho Alaihi Wa Salam one day said to Ali Radi Allaho 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 Janna’h 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 Alaihi Wa Salam! This looks impossible, how will I be able to do it? Then the prophet Sallalaho Alaihi 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 Alaihi 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 Alaihi 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 reward 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
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 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 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 bihamdihii, {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 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, 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 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 lahal 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 laa shareeka lahu, lahul-mulku wa lahul-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)
Or you can get yourself a mini Qur'an and pray it wherever you are and here are the virtues of Qur'an:

Reward for Reciting each letter of Holy Qur’an.

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)

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-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]

Surah Mulk which protects one from the Torment of the Grave

It was narrated that Abdullah ibn Mas’ud said: Whoever reads Tabarakallahi Biyadhihil 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)

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)

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)

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’

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]

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!

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)

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.

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)

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)
Excellence of Pronouncing La ilaha illa-Allah Sincerely

Abu Hurairah reported that the Prophet, peace be upon him, said, “When a servant of Allah utters the words la ilaha illa’Allah (there is none worthy of worship 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.” (Tirmizhi, who says it is a hasan gharib hadith)

Abu Hurairah also reported that the Prophet, peace be upon him, said, “Renew your faith.” “How can we renew our faith?” they asked. The Prophet, peace be upon him, replied, “Say always, ‘La ilaha ill-Allah’.” (Reported by Ahmad with a sound chain of authorities)

Jabir reported that the Prophet, peace be upon him, said, “The best remembrance of Allah is to repeat La ilaha ill-Allah and the best prayer is alhamdu li-Allah (All Praise is due to Allah).” (Reported by Nasa’i, Ibn Majah, and Al-Hakim, who considers its chain sound)

Volume 4, Page 103: Excellence of Tasbih, Tahmid, Tahlil, Takbir and Other Supplications

Abu Hurairah reported that the Prophet, peace be upon him, said, “There are two phrases that are light on the tongue but heavy on the scale of rewards and are dear to (Allah) the Gracious One. These are, subhanallah wa bi-hamdihi (All Glory is to Allah and all Praise to Him), and subhanallah al-azim (Glorified is Allah, the Great).” (Muslim, Bukhari, and Tirmizhi) Abu Hurairah also reported that the Prophet, peace be upon him, said, “I love repeating subhanallah, wal-hamdulillah, wa la-ilaha ill-Allah, wa-Allahu akbar (Glorified is Allah, all praise is due to Allah, and there is no God but Allah, Allah is the greatest) more than all that the sun shines upon.” (Muslim and Tirmizhi)

Abu Zharr reported, “the Prophet, peace be upon him, 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 most dear to Allah are subhan-Allah wa bihamdihi (Glorified is Allah and all Praise to Him), and subhan-Allah al-azim (Glorified is Allah, the Great).’” This is narrated by Muslim and Tirmizhi. In Tirmizhi’s version, we also find the following: “The words most dear to Allah which He has chosen for His angels are subhana Rabbi wa bihamdihi, subhana
Rabbi wa bihamdihi (Glorified is my Lord with all praise due to Him, Glorified is my Lord with all praise due to Him)."

Jabir reported that the Prophet, peace be upon him, said, “Whoever says Subhan-Allah-al-Azim wa bihamdihi (Glorified is Allah, the Great, with all praise due to Him), will have a palm tree planted for him in Paradise.” (Reported by Tirmizhi who considers it a sound hadith.)

Abu Sa’id reported that the Prophet, peace be upon him, said, “Perform the enduring goods deeds more frequently.” The asked, “What are these enduring deeds?” The Prophet, peace be upon him, replied, At-Takbir, (Saying Allahu akbar i.e., Allah is the greatest) At-Tahlil, (Saying la ilaha ill-Allah, i.e., there is no god but Allah) At-Tasbih, (Saying subhan-Allah meaning, Exalted and far removed is Allah from any weakness) al-hamdu li-Allah, (This means: All praise belongs to Allah alone) and la hawla wala quwwata illa billah. (There is no power nor any authority except with the permission of Allah) This is reported by An-Nasa’i and Al-Hakim, who consider its chain of authorities sound.

Abdallah reported that the Prophet, peace be upon him, said, “During the Night Journey I met Ibrahim who said to me, ‘O Muhammad, convey my greetings to your ummah, and tell them that the Paradise is of pure land, its water is sweet, and its expanse is vast, spacious and even. And its plants are Subhan-Allah, wal-hamdulillah, wala ilah illalllah, wa-Allahu akbar’.”

Samura ibn Jundab reported that the Prophet, peace be upon him, said, “The dearest phrases to Allah are four: Subhan Allah, (Glorified is Allah), al-Hamdulillah (All praise be to Allah), Wa la ilaha ill-Allah (There is no God but Allah), and Allah-o-Akbar (Allah is the Greatest). There is no harm in beginning them in any order you choose while remembering Allah.” (Muslim)

Abu Mas’ud reported that the Prophet, peace be upon him, said, “If anyone recites the last two verses of Surat al-Baqarah, they will suffice for him,” (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 Khuzaimah in his Sahih has also mentioned it under the chapter “The Recitation of the Qur’an Equivalent in Reward to a Night Prayer.”
Abu Sa’id reported that the Prophet, peace be upon him, asked, “Can anyone of you recite a third of the Qur’an during the night?” The Companions considered this rather difficult and they said, “Who among us can do so, O Prophet of Allah?” Thereupon the Prophet, peace be upon him, said, “(Say He is Allah, the One and Only; Allah, the Eternal, Absolute; He begetteth not, nor is he begotten; and there is none like unto Him.” (The reference here is to recitation of Surah 112 (Suratul Ikhlas) of the Qur’an, which the Prophet, peace be upon him, described as equivalent to reciting one-third of the Qur’an. This hadith is reported by Bukhari, Muslim, and Nasa’i)

Abu Hurairah reported that the Prophet, peace be upon him, said, “Whoever says, ‘La illaha illa-Allahu wahdahu la sharika lahu, lahul-mulku wa lahul-hamd wa huwa ‘ala kulli shai’in qadir’ a hundred times during a day will have a reward equivalent to the reward for freeing ten slaves. Besides, 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.” (Bukhari, Muslim, Tirmizhi, Nasa’i, and Ibn Majah) In the version of Muslim, Tirmizhi, and Nasa’i, we find this addition: “And whoever says subhan Allah wa bi-hamdihi 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.”

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Anas reported that he heard the Prophet, peace be upon him, saying that Allah says, “O son of Adam, whatever you asked Me and expect from Me I forgave – 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.’ (Reported by Tirmizhi, who considers it a hasan sahih hadith)

Abdallah b. ‘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.” (Reported by Abu Daw’ud, Nasa’i, Ibn Majah, and Al-Hakim, who says its chain of authorities is
Juwairiyah (One of the wives of the Prophet, peace be upon him) reported that one day the Prophet, peace be upon him, 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, peace be upon him, said to her, “You have been in the same place since I left you?” She said, “Yes.” Thereupon the Prophet, peace be upon him, said, “I recited four words three times after I left you and if these were to be weighed against what you have recited since morning these would outweigh them, and these words are:

Subhanallah wa bihamdihi ‘adada khalqihi wa rida’ nafsihi wa zinata ‘arshihi wa midada kalimatihi (hallowed be Allah and praise is due to Him to the extent of the 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).” (Reported by Muslim and Abu Daw’ud)

Sa’d ibn Abu Waqqas reported that once the Prophet, peace be upon him, saw a woman who had some date-stones or pebbles which she was using as beads to glorify Allah. The Prophet, peace be upon him, said to her, “Let me tell you something which would be easier and more excellent for you than that.” So he told her to say instead Subhan-Allah ‘adada ma khalaqa fil-ard wa subhan Allah ‘adada ma khalaqa bayna zhalika wa subhan-Allah ‘adada ma huwa khaliq wa Allahu akhar mithla zhalik wa la ilaha illa-Allahu mithla zhalik wa la hawla wa la quwwata illa mithla zhalik (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 what He is creating, praise be to Allah a similar number of times, and There is no god but Allah a similar number of times, and there is no might and no power except with Allah a similar number of times).” (Reported by the Compilers of the Sunan and Al-Hakim, who says it is a sound hadith according to the criterion of Muslim)

Ibn ‘Umar reported that the Prophet, peace be upon him, told them, “A servant of Allah said ‘My Lord! All praise is for You as much as Your Glory and Sublime
Majesty rightly deserve. ‘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 has said, “My Lord! All praise is for You as much as Your Glory and Sublime Majesty rightly deserve.” Allah said to them, ‘Write it down as My servant has said until he should meet Me and I reward him for it’.’ (Reported by Ahmad and Ibn Majah)

Volume 4, Page 106: Counting on One’s Fingers is Better than Counting Beads

Yusairah reported that the Prophet, peace be upon him, commanded them (the emigrant women) to be regular in remembering Allah by saying, “Allah is the most great,” “Glory be to Allah, the Holy,” and “There is no God but Allah,” 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. (Reported in the Sunan and by Al-Hakim with a sound chain of authorities)

Abdallah b. ‘Amr b. al-‘As reported, “I saw the Prophet, peace be upon him, counting the glorifications of Allah on his right hand’s fingers.” (Reported in the Sunan)

Here are some Tasbih’s that you can do and with it are the hadith. It is best of you contemplate and ponder over the greatness of Allah whilst reciting these although you will still be rewarded if you don’t but there is more reward for imagining Allah in front of you watching you rememebr him and glorify him.

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
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)

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 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, 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 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 lahul 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)
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)

“He do 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
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 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)
Or you can get yourself a mini Qur’an and pray it wherever you are and here are the virtues of Qur’an:

Reward for Reciting each letter of Holy Qur’aan.

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)

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-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]

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)

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)

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)

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’

2Surah 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]

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.”

Let us remember Allah as much as we can!
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)

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.

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)

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)
Surat al-ikhlas

Praise be to allah, and may the peace and blessings of allah be upon our beloved prophet (pbuh)

“in the name of allah, most gracious, most merciful. Say: he is allah, the one. Allah, the eternal, absolute. He begets not, nor is he begotten; and there is none like unto him.”

It was reported that the reason behind the revelation of this surah is that once the disbelievers of mecca came to the prophet (pbuh) and said: “o mohamed! Describe your lord to us. What is he made of? Is he made of gold, of silver, or corrundum?” this surah was revealed as an answer to their questions. Some scholars, however, are of the opinion that this surah was revealed twice. Once in mecca, and the second time in medina when the jews came to the prophet (pbuh) and again asked him to describe allah to them.

This surah is called al-ikhlas – purity (of faith) or sincerity. Al-ikhlas is not merely the name of this surah, but also the description of its contents, for it deals exclusively with tawheed. The other chapters of the holy quran generally have been designated a name as a result of a word or incident that occurred in them. But in this surah the word ikhlas is not mentioned. It has been given this name in view of its meaning and subject matter. Whoever understands it, and believes in its teaching, will rid themselves of shirk (polytheism) completely.

Say: he is allah, the one in this verse, allah is addressing his messenger (pbuh) to say to the disbelievers who ask the question that allah is one, and has no partners. That means there is no-one who resembles allah in any way whatsoever – his attributes, his actions, or his nature. This is different, of course, from the jews or christians who ascribe sons to allah!

Allah, the eternal, absolute this means that allah, alone, is the source of help and support at all times – in adversity and prosperity – and that we should turn to no-one else except allah. His is the highest authority. Allah stands not in need of any of his creation, but his creation are in need of him.
He begets not, nor is he begotten which means that he does not have, nor is he in need of, sons or daughters since everything is at his command: when he determines a matter, he merely says to it be and it is! This counters the christian belief that jesus (isa)(pbuh) was the son of god; and the jews who claimed that hosiah was the son of god; and the arabs – prior to the time of the prophet (pbuh) – who used to think that the angels were the daughters of allah! Nor was allah born of a father or mother since he is the first, with no beginning, and the last, with no ending!

There is none like unto him which means that nothing whatsoever resembles allah in any way – be it his creation, or in his actions, attributes and nature. He is the creator and owner of everything!

Now let us reflect upon the many merits and benefits of this surah which were outlined in many ahadith. Briefly, these are:

1. Surat al-ikhlas is equivalent to a third of the quran. In the hadith, abu hurairah (mabpwh) narrated that the prophet (pbuh) said: “gather around for i will recite to you a third of the quran.” then when people had gathered, the prophet (pbuh) came out and recited surat qul hu-wallaahu ‘ahad, and then went back in. People then said to one another: “it must have been news from heaven which made him go back in.” the prophet (pbuh) then came out again and said: “i have told you that i will recite to you a third of the quran. Verily, it is equivalent to a third of the quran.” (surat al-ikhlas) in another hadith abi ad’dardaa (mabpwh) narrated that the prophet (pbuh) said: “would any of you be unable to read a third of the quran in one night?” the people replied: “how could a person read a third of the quran?” the prophet (pbuh) said: “surat qul hu-wallaahu ‘ahad is equivalent to a third of the quran.” in a hadith narrated by abi sa’eed al-khudri (mabpwh) a man once heard another man reciting surat qul hu-wallaahu ‘ahad, repeating it again and again. In the morning, the man came to the prophet (pbuh) and mentioned that occurrence. The man had apparently not appreciated the importance of what he had heard, but the prophet (pbuh) turned to him and said: “by the one who possesses my soul! It is equivalent to a third of the quran.”
2. The increase of the recitation of surat al-ikhlas is a means of attaining the love of allah in a hadith narrated by aisha (mabpwh), the prophet (pbuh) once appointed a man in command of a brigade and this man was leading his men in prayer and he used to conclude his prayers by reading surat qul hu-wallaahu ‘ahad. Upon their return, they mentioned this fact to the prophet (pbuh). He (pbuh) in turn said: “ask him why he did that.” they asked the man, and he replied: “because it contains the attributes of the most compassionate and i love reading it.” the prophet (pbuh) then said: “inform him that allah loves him.”

3. Surat al-ikhlas is a means of entering paradise. In a hadith abu hurairah (mabpwh) said: “i arrived with the prophet (pbuh) and he heard a man reciting surat qul hu-wallaahu ‘ahad, and when he finished reading it, the prophet (pbuh) said: ‘inevitable!’ so i asked: ‘what is inevitable, o messenger of allah?’ he (pbuh) said: ‘paradise!’ i wanted to go and give the man the glad tidings, but i was afraid that i would miss lunch with the prophet (pbuh), and when i returned later, the man had gone.” in another hadith, narrated by anas (mabpwh), a man came to the prophet (pbuh) and said: “i love surat qul hu-wallaahu ‘ahad.” the prophet (pbuh) said: “your love of it has granted you paradise.” in another hadith, the prophet (pbuh) said: “whoever goes to bed at to sleep and lies on his right side and he recites surat qul hu-wallaahu ‘ahad 100 times, on the day of judgement the lord, praise be to him, will say to him: ‘o my servant! Enter paradise on your right.’”

4. Whoever recites this surah ten times, allah will build for him a dwelling in paradise. In a hadith narrated by mu’ad ibn anas (mabpwh), the prophet (pbuh) said: “whoever reads surat qul hu-wallaahu ‘ahad ten times, allah will build for him a house in paradise.” omar (mabpwh) then said: “then we will increase our recitation of it.” the prophet (pbuh) said: “allah is more kind and more generous.”

5. Surat al-ikhlas is a means of forgiveness of sins. In a hadith narrated by anas (mabpwh), the prophet (pbuh) said: “whoever reads surat qul hu-wallaahu ‘ahad every day two hundred times, allah will grant him one thousand five hundred rewards and will erase from him the sins of fifty years, unless he has debts.”
6. Surat al-ikhlas is a means of eradicating poverty. It was narrated in the hadith that the prophet (pbuh) said: “whoever reads surat qul hu-wallaahu ‘ahad when he enters his house, poverty will be eradicated from the family of that household and neighbours.” in another hadith, the prophet (pbuh) said: “whoever forgets to mention the name of allah when he starts his meal, then he should read surat qul hu-wallaahu ‘ahad after he finishes his meal.”

7. The constant recitation of surat al-ikhlas increases the presence of the angels at the time of death. In a hadith narrated by abu ummamah (mabpwh), the angel gibrael came to the prophet (pbuh) whilst in tabuk and said: “o mohamed! Go and attend the funeral of mu-a’weyah al-muzani (mabpwh).” the prophet (pbuh) went and the angel gibrael came down amongst 70,000 angels. Then the angel gibrael stretched his right wing over the mountains and they lowered themselves in humbleness, and he stretched his left wing over the earth and it lowered itself in humbleness to the point where he could see mecca and medina. Then the prophet (pbuh), gibrael and the angels offered prayer on that companion and when the prophet (pbuh) finished the prayer, he said: ‘o gibrael! How did mu-a’weyah reach this status?’ and angel gibrael replied: 'by reading surat qul hu-wallaahu ‘ahad whilst sitting, walking and riding.’”

8. There are many benefits in reading surat al-ikhlas ten times at the end of every compulsory prayer in the hadith, the prophet (pbuh) said: “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 ten times after every compulsory prayer surat qul hu-wallaahu ‘ahad.” abu bakr (mabpwh) said: “or even doing any of these, o messenger of allah?” the prophet (pbuh) then said: “or one of them.”

9. Whoever reads surat al-ikhlas one hundred thousand times, allah will set him free it was narrated by anas (mabpwh) that the prophet (pbuh) said: “whoever reads surat qul hu-wallaahu ‘ahad one hundred thousand 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.’”
“and who is better in speech than one who calls (people) to allah, does righteous deeds, and says i am one of the muslims(c41-v33)

Virtues of ‘Subhanallah Wabihamdihi’

Light on the Tongue But Heavy on the Scales

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “There are two statements that are light for the tongue to remember, heavy in the Scales and are dear to the Merciful: `Subhan-Allahi wa bihamdihi, Subhan-Allahil-Azim [Glory be to Allah and His is the praise, (and) Allah, the Greatest is free from imperfection)].’” [Al-Bukhari and Muslim].

Expression that is most loved by Allah

Abu Dharr (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said to me, “Shall I tell you the expression that is most loved by Allah?” It is `Subhan-Allahi wa bihamdihi’ (Allah is free from imperfection and His is the praise).

Obliterating Sins of the extent of the foam of the ocean

Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (PBUH) said, “And he who utters: `Subhan-Allahi wa bihamdihi (Allah is free from imperfection and His is the praise)’ one hundred times a day, his sins will be obliterated even if they are equal to the extent of the foam of the ocean.”[Al-Bukhari and Muslim]. Commentary: Here sins mean minor sins and those which do not relate to the rights of people.

A Palm-tree will be planted in Jannah

Jabir (May Allah be pleased with him) reported: The Prophet (PBUH) said, “For him who says: `Subhan-Allahi wa bi hamdihi (Allah is free from imperfection, and I begin with praising Him, and to Him),’ a palm-tree will be planted in Jannah.”[At-Tirmidhi].
Commentary: Jannah is so vast that we cannot even imagine its vastness. The planting of trees in return for the Praise and Glorification of Allah is, therefore, neither something difficult nor surprising. So, there should not be any hesitation in accepting it as a fact. Some people take it is as a metaphor for a plentiful reward.

Meanings of “Al-`Adheem”
[Based on: The Qur’an, Tafsir Ibn Kathir and “Tauheed of the Prophets and Messengers” (tapes) by Ali al-Timimi]

Al-`Adheem. This name has two meanings to it. The first is that all the meanings of perfection and greatness belong to Allaah subhaanahu wa ta`aalaa and none else. His knowledge is perfect and all encompassing, his power is perfect and all encompassing, nothing weakens Him and His wisdom is perfect. The second meaning is that nobody should be therefore glorified or worshipped except for Allaah. And that any praise you give to the creation is because Allaah has given that quality to the object praised. So praise is again really due to Allaah. Understanding this makes a person subdued and makes him realize his need to worship the Creator of the universe and all that it contains.
The Messenger of Allâh possesses many manifest miracles and signs demonstrating [his veracity], reaching thousands and they are well known.

From amongst them was the Qur’ân, the manifest and clear miracle and brilliant proof, falsehood cannot
approach it from before it or behind it. It is a revelation from One Who is All-Wise and Praiseworthy. It incapacitated the most eloquent of people in the most eloquent of times to produce a single chapter than would be comparable to it,

even if the whole of creation were to gather for that purpose. Allâh, the Exalted says, “Say: if the whole of mankind and the jinn gathered in order to produce the like of this Qur’ân, they could not produce the like of it, even if they assisted each other.” [Al-Isrâ’ (17):88]
It challenged them to this despite their large numbers, their eloquence and their severe enmity, and it challenges them to this day.

As for the other miracles, it is not possible to enumerate them all due to their huge number and renewing and increasing nature. I will mention some examples:

The splitting of the moon, water flowing from between his fingers, increasing the quantity of food and water, the glorification of the food, the palm tree yearning for him,

stones greeting him, the talking of the poisoned leg [of roasted sheep], trees walking towards him, two trees that were far apart coming together and then parting again,
the barren [and therefore dry] sheep giving milk, his returning the eye of Qatâdah bin an-Nu’mân to its place with his hand after it had slipped out, his splitting lightly into

the eye of ‘Alî when it had become inflamed and its being cured almost immediately, his wiping the leg of ‘Abdullâh bin ‘Atîq whereupon he was immediately cured.

His informing of the places of death of the polytheists on the Day of Badr saying, ‘this is the place of such-and-such a person.’ His informing of his killing Ubayy ibn Khalaf, that a group of his nation would traverse an ocean and Umm Harâm would be amongst them and this occurred. That all was drawn together for him of the ends

of the earth and displayed to him would be opened for his nation, that the treasures of Chosroes would be spend by his nation in the Way of Allâh, the Mighty and

Magnificent. That he feared for his nation that they would be tempted by the wealth and allurement of this world and that the treasures of the Persians and Romans

would be ours and that Surâqah bin Mâlik would wear the trousers of Chosroes.
He informed us that Hasan bin ‘Alî would reconcile between two large warring parties of Muslims, that Sa’d bin Abû Waqqâs would live such that nations would benefit by him and others would be harmed. That an-Najâshî had died on this particular day while he was in Ethiopia and that al-Aswad al-Ansî had been killed on this particular day while he was in Yemen.

That the Muslims would fight the Turks who were described as having small eyes, wide faces and small, chiselled noses and that Yemen, Syria and Irâq would be conquered by the Muslims. He informed us that the Muslims would comprise three armies, an army in Syria, an army in Yemen and an army in Irâq. That they would conquer Egypt, a land whose [unit of land measurement] was the Qîrât, they they should deal with their people well for they have protection [being Copts] and ties of kinship [through Hajar]. That

Awais al-Qarnî would come to you from the auxiliaries of Yemen, he would be affected with leprosy and it would be healed except for the space of a dirham, and he
indeed arrived during the rule of ‘Umar.

He informed us that a group of his nation would always be upon the truth and that mankind would become many in number and that the Ansâr would diminish in number

and that the Ansâr would not be given their due [with regards distribution of wealth and leadership].

That mankind would keep on asking questions until they would say, “Allâh created the creation ...” [Referring to the hadîth, “the people will continue asking until they say,

‘this is Allâh who created everything ... but who created Allâh?’ ” Reported by al-Bukhârî [no.7296] and Muslim [no.136] ]

He informed us that Ruwayfi’ bin Thâbit would live a long life, that ‘Ammâr bin Yâsir would be killed by the transgressing group, that this nation shall divide into sects and

that they would fight each other.

He informed us that a fire would emanate from the land of Hijâz and the likes of this.

All of this occurred exactly as he , sallallâhu ‘alayhi wa sallam, said it would.
He said to Thâbit bin Qays, 
“You will live being praised ... and you will die as a martyr.”
and he lived being praised and was martyred at al-Yamâmâh.

He said about ‘Uthmân, 
“He would afflicted by a severe trial.” [The meaning of severe trial is his being imprisoned in his house and his being killed by transgressors.]

He said about a person amongst the Muslims who had just fought a severe fight that, 
“He would be from amongst the denizens of the Fire.” and later he committed suicide. Wâbisah bin Ma’bad came to him in order to ask him about righteousness and sin upon which he asked, 
“Have you come to ask about righteousness and sin?”
He said to ‘Alî, az-Zubair and al-Miqdâd, 
“Go to the garden of Khâkh for indeed there is Dha’înah* who has a book with her.”
They found her there but she initially denied having the book and then took it our from within her braids.

He said to Abû Hurayrah, when Satan had stolen some dates, “indeed he shall return ... ” and he did.

He said to his wives, “The most prolific of you in giving charity will be the quickest of you to join me,” and it was so.
[Zaynab bint Jahsh radiallâhu ‘anhâ was the most prolific of them in giving charity and was the first to die. Refer to Muslim [no.2452].]

He said to ‘Abdullâh bin Sallâm, “You will remain upon Islâm until you die.”

He supplicated for Anas that his wealth and sons increase and that he should live a long life and it was so. He lived for more than one hundred years and not one of the Ansâr was richer than he and one hundred and twenty of his children had been buried before the arrival of al-Hajjâj [to Basrah]. This is detailed further in Sahîh al-Bukhârî [no.1982] and others.

He sallallâhu ‘alayhi wa sallam supplicated that Islâm be strengthened through ‘Umar bin al-Khattab or Abû Jahl, and Allâh strengthened it through ‘Umar radiallâhu ‘anhu. He supplicated against Surâqah bin Mâlik and the feet of his horse sank into the earth and he was thrown off, he called out asking for safe conduct and was granted it, then he asked the Prophet to make a supplication for him.
He supplicated that Allâh remove feeling the bitter cold and heat from ‘Alî and so never did he feel cold or hot.

He supplicated for Hudhayfah, the night that he sent him to spy on the Confederates, that he not feel the cold and he did not until he had returned.

He supplicated for ibn ‘Abbâs that Allâh grant him understanding of the religion and it was so.

He supplicated against ‘Utaybah bin Abû Lahab that Allâh cause a dog from amongst His dogs to overcome him and he was killed by a lion at az-Zarqâ’.

He sallallâhu ‘alayhi wa sallam supplicated for the descent of rain when they asked him to at the time of drought, there was not a single cloud in the sky, then when he had supplicated, the clouds gathered like mountains and it rained until the next Friday. It rained so much they they had to come back and ask him to supplicated and stop the rain, so he supplicated and the rain stopped and they out into the glaring sun.

He supplicated for Abû Talhah and his wife, Umm Sulaym, that he bless them in the night they had spent together and she became pregnant and gave birth to ‘Adullâh.
He had nine children and all of them were scholars.

He sallallâhu ‘alayhi wa sallam supplicated for the mother of Abû Hurayrah radıallâhu ‘anhu that she be guided and Abû Hurayrah left to find her performing the ritual bath because she had accepted Islâm.

He supplicated for Umm Qays bint Muhsin, the sister of ‘Ukkasha, that she live a long life and we do not know of another woman who lived as long as she did. This was reported by an-Nasâ’î in the chapter concerning washing the deceased.

On the Day of Hunain he threw a handful of dirt at the disbelievers and said, “May the faces be disfigured,” and Allâh, the Exalted, vanquished them, filling their eyes with dirt.

He once went out to one hundred of the Quraysh who were waiting to do something horrible to him and he put dirt on their head and went on his way without their seeing him.

* [This is the woman with whom Hasîb al-Balta’ah radıallâhu ‘anhu sent a letter to the people of Mecca in
order to inform them of the plans of the Messenger of Allâh

sallallâhu ‘alayhi wa sallam to fight them. It was concerning this that the first verses of Sûrah Mumtahinah were revealed. The garden of Khâkh is a place falling between

Mecca and Madînah. Refer to Bukhârî [no.3983] and Muslim [no.2494] and Tafsîr ibn Kathîr [4/344].]

Examples of the Prophet’s miracles related to his effective increase in food

• As related by Anas ibn Malik, Abu Talha, on seeing God’s Messenger hungry, invited him to a meal. The Messenger, upon him be peace and blessings, came with a

crowd of people. Abu Talha had only one loaf of rye bread at home. Umm Sulaym, Abu Talha’s wife, spread some butter on it. The Messenger prayed for abundance,

and since there was not enough space for all the people, they ate of the bread ten by ten and left satisfied. They were about seventy to eighty people.1
• As another example, ‘Abd al-Rahman ibn Abi Bakr relates that they, one hundred and thirty Companions, were in the company of God’s Messenger during an expedition. The Messenger asked them whether they had something to eat. One of them had about one or two sacks of flour. Dough was prepared to make bread and a sheep was bought from a polytheist who happened to pass by with his flock. They roasted the liver of the sheep, which the Messenger divided among those present, giving each a piece of it, and put aside the share of those who were not present there then. They cooked the meat in two bowls and everyone ate of it. After they finished eating all satisfied, the meat was still as if no one had eaten of it at all.2

There are many other examples of this kind of miracle. They were all transmitted through various—sometimes as many as sixteen—channels. Most of them took place in the presence of large assemblies and were narrated by many persons of truth and good repute.

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Examples of the Prophet’s miracles concerning water
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• The Companions were left without water in a place called Zarwa. They were going to do wudu’ (ritual ablution) but they could not find enough water. God’s Messenger, upon him be peace and blessings, ordered them to bring a bowl of water. He dipped his hands into the bowl and water began to run from his fingers like a fountain. Anas ibn Malik says that on that day they were three hundred people.3 Anas relates this incident on behalf of three hundred persons. Is it at all conceivable that those three hundred people would not have confirmed him, if they thought him to be truthful, or otherwise contradicted him?

• As a second example, during the campaign of Hudaybiya, the Companions complained to God’s Messenger about the lack of water. The Messenger, upon him be peace and blessings, took an arrow out of his arrow-bag and ordered them to put it in the well of Samad. When they did that, the water of the well began to gush. During the
campaign, all of the Companions drank from it and did wudu’ with it.4

There are many examples of the Prophet’s miracles concerning water. They were related by numerous Companions and transmitted through various reliable channels.

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Examples of the miracles of the healing of ill and wounded people
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Authentic books of Tradition, including primarily Sahih al-Bukhari and Sahih al-Muslim, report:

• During the Battle of Khaybar, God’s Messenger, upon him be peace and blessings, asked where ‘Ali was. ‘He is suffering from sore eyes’, the Companions answered.

He sent for him. ‘Ali came and the Messenger applied his healing saliva to his eyes. At the same moment the pain ceased and ‘Ali’s eyes became better than before. 5

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• ‘Uthman ibn Hunayf relates:
A blind man came to God’s Messenger and requested him to pray to God to recover his eyes. The Messenger said: “If you desire, I’ll not pray—being blind may be better for your afterlife—or I’ll pray.” The man chose to be relieved of blindness and the Messenger told him: “Go and do an ablution. Then pray two rak‘as and say: ‘O God! Surely my appeal is to You and I turn toward You through the Prophet Muhammad, the Prophet of mercy: O Muhammad, surely I turn toward God through you, that He uncover my sight. O God, make him my intercessor.’” The man did what the Messenger told him and his sight was restored.6

There are many more examples concerning this kind of miracle God’s Messenger worked, all of which are recorded in books of Tradition.

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The testimony of animals to Muhammad’s Prophethood

The animal kingdom recognized God’s Messenger, upon him be peace and blessings, and became the
means for him to work miracles. Although there are many examples, we will mention here only a few that have become well-known and agreed on by exacting authorities.

- During the Hijra, when God’s Messenger, upon him be peace and blessings, took shelter from the pursuit of unbelievers in the cave of Thawr, two pigeons stood guard at the entrance like two sentries, and a spider, like a doorkeeper, covered the entrance of the cave with a thick web. As Ubayy in Khalaf, one of the chieftains of the Quraysh, was examining the cave, his friends suggested that they should enter, but he answered: ‘There is a web here, which seems to have been spun before the birth of Muhammad.’ The others added: ‘Would those pigeons, standing there, still be there if someone were in the cave?’

• As another example, Jabir relates:

I was with God’s Messenger during a military campaign. When my camel became exhausted and left
behind, God’s Messenger prodded it slightly. This made the camel so fast that I had to pull on the reins to make it slower so that I could listen to the Messenger, but I was unable to [slow it down].8

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• Anas ibn Malik reports:

After the conquest of Khaybar, a Jewish woman offered God’s Messenger a roasted sheep. God’s Messenger, upon him be peace and blessings, ate a piece of it but,

according to the narration of Abu Dawud, stopped eating and said: This sheep says that it is poisonous. Then he turned to the woman and asked her why she offered him a poisonous sheep. When the woman replied that she wanted to kill him, the Messenger responded: God will not let you attack and annoy me.9

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• ‘A’isha reports:

We had in our house a kind of pigeon. When God’s Messenger, upon him be peace and blessings, was at home, it would stay quiet, but as soon as he left home, it would
continually pace to and fro.10

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• Anas ibn Malik relates:

God’s Messenger, upon him be peace and blessings, was the comeliest and the most generous and courageous of people. One night the people of Madina heard some

voices and set out to investigate in fear. On their way, they saw a man coming towards them, who appeared to be God’s Messenger, upon him be peace and blessings.

He said to them: There is nothing to be distressed about. He had mounted Abu Talha’s horse and himself investigated the matter before anybody else. He turned to Abu

Talha and said: I found your horse fast and comfortable. Whereas, that horse had been a very slow one. After that night, no other horse could race against it. 11

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Examples of the Prophet’s miracles concerning inanimate objects
• Jabir ibn Samura reports:

God’s Messenger, upon him be peace and blessings, once said: “Prior to my Prophethood, a rock in Makka used to offer me greetings. I still recognize it.”12

• ‘Abullah ibn Mas‘ud reports:

We could hear food glorifying God while we were eating with God’s Messenger, upon him be peace and blessings.13

• Traditionists unanimously report from Anas, Abu Hurayra, ‘Uthman and Sa‘id ibn Zayd, who said:

God’s Messenger, upon him be peace and blessings, climbed up Mount Uhud, accompanied by Abu Bakr, ‘Umar and ‘Uthman. The Mountain, either in awe of them or because of its joy, trembled. God’s Messenger ordered it: Be still, O Uhud, for on you there is a Prophet, a truthful one, and two martyrs.14

• It is established through authentic narrations from ‘Ali, Jabir and ‘A‘isha Siddiqa that rocks and
mountains would say to God’s Messenger, ‘Peace be upon you, O

Messenger of God!’ ‘Ali says: ’Whenever we went for a walk in the suburbs of Makka in the early times of his Prophethood, trees and rocks we encountered would say,

‘Peace be upon you, O Messenger of God!’

The Prophet’s protection as a miracle

• As related through various channels, during the military campaign of Ghatfan and Anmar, a courageous chieftain named Ghowras unexpectedly appeared at the side of God’s Messenger, who was lying under a tree. Ghowras unsheathed his sword and asked God’s Messenger, ‘Who will save you from me now?’ God will, the Messenger replied. “God!” Then he prayed: “O God, suffice me against him in any way You will.”

At that moment, Ghowras was knocked down and his sword slipped from his hand. God’s Messenger, upon
him be peace and blessings, took the sword and asked him:

Now, who will save you from me?
Ghowras began to tremble and entreated God’s Messenger to spare his life. ‘You are a noble, forgiving one; only forgiveness is expected of you,’ he pleaded. God’s

Messenger forgave him, and when Ghowras returned to his tribe, he said to them: ‘I have just come from the best of mankind.’

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• Abu Hurayra relates:

Abu Jahl once asked those near him: ‘Does Muhammad still rub his face against earth [i.e. make prostration]?’
– Yes, he does, they answered.

Abu Jahl added:

– By Lat and ‘Uzza, if I see him doing that again, I will tread on his neck or bury his face with soil.’
A short while later God’s Messenger came and set out to pray. When he was in prostration, Abu Jahl approached him but suddenly turned back in fear and amazement,
trying to protect himself with his hands. When asked why he had done so, he answered: ‘Truly, between him and me is a trench filled with fire, and something horrible and some wings.’

God’s Messenger commented on the event: “If he had approached me, the angels would have torn him to pieces.”17

God promised to guard him against people:

O Messenger! Make known whatever is revealed unto you from your Lord, for if you do it not, you will not have conveyed His Message. God will protect you from people. Surely, God guides not the unbelieving folk. (al-Ma’ida, 5.67)

The acceptance of the Prophet’s prayers
• The authorities of Hadith (Tradition) including, notably, Imam Bukhari and Imam Muslim, unanimously report that whenever God’s Messenger prayed for rain, his prayer was immediately accepted by God. There were even times when the rain unexpectedly began before he had lowered his hands while on the pulpit. As mentioned in books of Tradition and the Prophet’s biography, when his army ran out of water, clouds would appear to give them water. Even in his childhood, his grandfather ‘Abd al-Muttalib would go with him to pray for rain, and rain would come out of God’s love for him. This fact became famous through a poem of ‘Abd al-Muttalib’s. After the Prophet’s death, once ‘Umar took ‘Abbas as a means to pray for rain, saying, ‘O God, this is the uncle of Your beloved Prophet. Give us rain for his sake.’ Thereafter it rained.18

• As was reported by Anas ibn Malik, while one Friday God’s Messenger was giving a sermon, a man came
into the mosque and said to him: ‘O Messenger of God!

There is drought. Please pray to God to send us rain.’ The Messenger prayed and it rained until the next Friday. The rain continued for one week. The next Friday, while God’s Messenger was on the pulpit again giving sermon, a man stood up and said: ‘O Messenger of God! Please pray to God to avert rain from us.’ The Messenger prayed: “O God! Send the rain onto the places around us, not onto us.” Anas, the reporter of the event, says: “By God, I saw the clouds scatter and rain fall onto other places, the people of Madina being not under rain.”

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• ‘Adbullah ibn ‘Umar relates:

When the number of the Companions was about forty, God’s Messenger, upon him be peace and blessings, prayed: “O God! Give strength to Islam with which of those two, namely ‘Umar ibn al-Khattab and ‘Amr ibn al-Hisham, is more pleasing to You.” The next morning, ‘Umar came to the Messenger and accepted Islam.
• ‘Adbullah ibn ‘Abbas reports:

God’s Messenger was in the toilet when once I carried water to where he would do wudu’. When he came out, he asked who had put the water there. ‘I did,’ I answered. Whereupon he prayed: “O God, make him profoundly knowledgeable in religion and teach him the meaning of the Qur’an.”

It is because of this prayer of the Messenger for Ibn ‘Abbas that Ibn ‘Abbas would later be called with the titles of the ‘Profound Scholar of the Umma’ and the ‘Interpreter of the Qur’an’. When he was still a young man, ‘Umar included him in his consultative assembly which consisted of the high-ranking scholars and elders of the Companions.

• Anas ibn Malik relates:

My mother took me to God’s Messenger and said: – O Messenger of God! This is my son Anas. Let him serve you. Please pray for him. The Messenger prayed: “O God! Give abundance to his wealth and offspring.”
Anas remarked in his old age, swearing by God: “You see the abundance of my wealth, and the children and grand-children I have number about one hundred.”

• Abu Hurayra once complained to God’s Messenger about forgetfulness. The Messenger told him to spread out a piece of cloth on the ground. Then he made some movements as if he were filling his hands with some invisible things and emptying them out on the piece of cloth. After repeating this three or four times, he told Abu Hurayra to pick it up. Through the mysterious effect of these actions of the Messenger, Abu Hurayra, as he himself later stated swearing by God, never forgot anything again. This is also among the well-known events related to the Companions.23

The Prophet met with angels and jinn and spoke to them
• ‘Umar reports:

We were sitting with God’s Messenger, upon him be peace and blessings, when a man appeared beside us. He had dark black hair and was wearing a white robe. There were no signs of traveling upon him. He sat before the Messenger and, touching his knees to the Messenger’s, asked him about faith, Islam, perfection of virtue (ihsan) and the Last Day. After the interview, the man left and disappeared. God’s Messenger, upon him be peace and blessings, turned to me and asked who that man was.

‘God and His Messenger know better’, I answered. The Messenger concluded: “He was Gabriel. He came to teach you your religion.”

• Sa‘d ibn Abi Waqqas relates:

At the Battle of Uhud, I saw two men dressed in white at each side of God’s Messenger, fighting for his sake. I had never seen them before, nor have I seen them since.

(Sa‘d meant that they were two archangels, Gabriel and Michael.)
• Rifa‘a ibn Rafi‘ reports:

Gabriel asked God’s Messenger what was their opinion of the Companions who participated in the Battle of Badr. The Messenger answered like this: “We consider them among the most virtuous of Muslims.” Gabriel responded: “So do we; we consider the angels who were present there among the most virtuous of angels.”26

• In his Musnad, Ahmad ibn Hanbal reports from ‘Adbullah ibn Mas’ud that God’s Messenger, upon him be peace and blessings, invited jinn to accept Islam and taught them of the Qur’an. 27

The appearance of invisible objects and realms to the Prophet

• ‘A’isha Siddiqa reports:
One day the sun was eclipsed. God’s Messenger, upon him be peace and blessings, performed the prayer of eclipse and then explained:
Surely, the sun and the moon are two of God’s signs. When you witness an eclipse, pray until it ends. By God, in this place where I have performed the prayer I have seen everything promised to me. When you saw me move forward during the prayer, I did that to take a cluster of grapes which appeared to me from Paradise. Again,

by God, when you saw me move backward, I did that because I saw Hell roaring with its parts piling one upon another.28

• ‘Adbullah ibn ‘Abbas relates:

God’s Messenger, upon him be peace and blessings, passed by two graves and said: “Heed what I will tell you: Those lying in those graves are suffering torments. They are suffering torments because of two grave sins. One of them used to backbite and slander others everywhere. The other was not careful [about guarding himself]
against urine-stains.”

The testimony of trees to Muhammad’s Prophethood

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• Jabir ibn ‘Adbullah reports:

We were walking with God’s Messenger, upon him be peace and blessings. We went down a wide valley. The Messenger searched for a place to relieve himself. When he saw that there was not a single covered place, he went to the two trees he had caught sight of by the valley. He pulled one of them by one of its branches, next to the other tree. The tree was like an obedient camel being pulled by its reins. He addressed them: Join together over me by God’s leave! The trees joined together and formed a screen. 

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• ‘Adbullah ibn ‘Umar reports:

God’s Messenger, upon him be peace and blessings, used to lean against a pole called the ‘date-palm trunk’ when delivering a sermon. Later a pulpit was built and when
the Prophet started giving his sermons from it, the pole moaned because of its separation from him. The Messenger climbed down and stroked it. The pole stopped

moaning.31

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• ‘Abu Sa‘id al-Khudri relates:

God’s Messenger gave Qatada ibn Nu‘man a stick on a dark night, saying: “This stick will light up your surroundings as far as seven meters. When you get home, you will see a black shadow. Without giving it respite to tell you anything, strike it with this stick. Qatada did what God’s Messenger told him to.32

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1. Bukhari, Ayman, 22; Muslim, Ashriba, 142.
2. Bukhari, At‘ima, 6; Muslim, Ashriba, 175.
3. Nasa‘i, 1.60; Bukhari, 4.233; Muslim, Hadith No. 2279.
5. Bukhari, Fada’il al-Sahaba, 9; Muslim, Fada’il al-Sahaba, 34.
7. I. Hanbal, Musnad, 1.348.
8. Bukhari, Nikah, 10.22.
9. Muslim, Salam, 45; Abu Dawud, Diyat, 6.
10. I. Hanbal, Musnad, 4.112.
11. Bukhari, Adab, 39; Muslim, Fada’il, 48; I. Hanbal, 3.147.
12. Muslim, Fada’il, 2; Darimi, Muqaddima.
14. Muslim, Fada’il, 50.
15. Tirmidhi, Hadith No. 3630; Hakim, 2.607.
16. Bukhari, Maghazi, 31, 33; Muslim, Fada’il, 13.
17. Muslim, Sifat al-Munafiqin, 38.
18. Bukhari, 2.35; Bayhaqi, Sunan, 6.147.
21. Bukhari, ‘Ilm, 17; Muslim, Fada’il, 137.
22. Muslim, Fada’il, 143.
23. Muslim, Fada’il, 159.
25. Bukhari, Maghazi, 18; Muslim, Fada’il, 46–7.
27. Musnad, 1.455.
28. Bukhari, Abwab ‘amal fi l-Salat, 2; Muslim, Kusuf, 3.
29. Bukhari, Adab, 46; Muslim, Tahara, 3.
30. Muslim, Zuhd, 74.
31. Bukhari, Manaqib, 25; Tirmidhi, Manaqib, 6; Nasa’i, Jumu‘a, 17.
32. I. Hanbal, Musnad, 3.65
Examples of the news the Qur’an gives concerning the future

The triumph of the Byzantines over the Persians
The Byzantine and Persian Empires were the super-powers of the time. It was during the years when the few believers were severely persecuted in Makka that thePersians utterly defeated the Byzantines. They had sweeping victories, and conquered Aleppo, Antioch, and the chief Syrian provinces, including Damascus. Jerusalem fell to their arms in 614-615. The Christians were massacred and their churches burnt. The Persian flood of conquest went on to Egypt, and reached as far as Tripoli in North Africa. Another Persian army ravaged Asia Minor and reached right up to the gates of Constantinople. The Makkans pagans rejoiced greatly, and redoubled their taunts and persecution against the Prophet, upon him be peace and blessings, whose Message was a renewal of the Message of Jesus preached in Palestine. The following Qur’anic verses, which were revealed just at that time, gave certain tidings of a very near victory of the Romans over the Persians:
Alif Lam Mim. The Romans have been defeated in a land close by, but they, after their defeat, will be victorious, within nine years. God’s is the command in the former case and in the latter, and on that day believers will rejoice, with the help of God. He helps to victory whom He wills. He is the All-Mighty, the All-Compassionate.

(30:1-5)

No one at that time could make such a prediction. But the Prophet, upon him be peace and blessings, conveyed these Divine Revelations to his followers. They confirmed him without hesitation and Abu Bakr bet the Makkan polytheists that the Romans would be victorious in nine years. Heraclius, the Roman Emperor attacked the Persians initially by sea in 622 (the year of the Hijra), and after decisive battles and three successive campaigns, put them to rout in a few years. His victories happened at the same time as the believers won the victory of Badr over the Makkan polytheists. Thus the verses above contained two predictions, both of which came true in nine years. The Qur’an gave the news of the conquest of Makka
two years before
It was only six years after the Prophet, upon him be peace and blessings, had emigrated to Madina that he left for Makka for a minor pilgrimage. However, the Makkans

stopped him at Hudaybiya and a peaceful treaty was concluded after negotiations. Some articles of the Treaty were objected to by the believers but the Qur’anic verses

which were revealed following the conclusion of the Treaty described it as a manifest victory and gave the believers the decisive glad tiding, which is as follows:

In truth, God fulfilled the vision of His Messenger: You will surely enter the Sacred Mosque, if God wills, in full security; you will have your heads shaved, your hair shortened, and you will have nothing to fear. He knew what you knew not, and He granted, besides this, a near victory. He it is Who has sent His Messenger with

guidance and the religion of truth, that He may cause it to prevail over all religion. God is enough for a witness. (al-Fath, 48.27–8)

One year later the Muslims performed the minor pilgrimage and the year after they conquered Makka.
Also, Islam has been prevalent over all other religions for centuries

and, if God wills, it will have a world-wide superiority in a near future.
The Qur’an gave the news that the dead body of Pharaoh would one day be discovered
In ancient Egypt, Pharaoh used to torture the Children of Israel. God sent Moses to him with the mission of inviting him to believe in One God and allow the Israelites to

leave Egypt with Moses. Pharaoh refused and the struggle between them continued for a long time. However, one night Moses succeeded in marching towards the

frontier with his people but Pharaoh, becoming aware of his attempt, set out to follow him. When Moses reached the Red Sea, he touched it with his staff, and a furrow

opened across the sea. Pharaoh attempted to follow him, but was engulfed with his legions. While narrating this event, The Qur’an makes a very interesting prediction:

Today We shall preserve your body that you may be a sign to those after you: although most men give no heed to Our signs. (Yunus, 10.92)
The dead body of Pharaoh was later found floating on the Western shores of the Sinai peninsula. The native residents can still show you to this land, which is now known as Jabal Firawn (Hill of Pharaoh). A few miles from this hill is a hot spring called Hammam Firawn (the Bath of Pharaoh).

Tidings of the Last Day
A considerable part of the Qur’an is about the events of the Last Day. The Qur’an describes how the world will be destroyed and rebuilt again and how the dead will be raised, assembled in the Place of Mustering, and, after being judged, will go to either Paradise or Hell. The Qur’an also gives a vivid description of Paradise and Hell and

the life in them.

Does Muhammad have predictions to be found in books of Tradition?
‘Umar reports in a narration recorded in Sahih al-Muslim:

‘Before the Battle of Badr started, God’s Messenger, upon him be peace and blessings, walked around the battlefield and pointed to some locations, saying, Abu Jahl will
be killed here, ‘Utba here, Shayba here, Walid here, and so on. By God, we found, after the battle, the dead bodies of all those men in the exact places that God’s Messenger had pointed out.’

While in Makka under great tortures, the Prophet predicted the future victories of Islam.

Bukhari and Abu Dawud quote Habbab ibn Arat, who said:

Once, during the days of trouble and torture in Makka, I went to God’s Messenger, who was sitting in the shade of the Ka‘ba. I was still a slave in the hands of the Makkans then. They inflicted on me severe tortures. Unable to endure those tortures any more, I requested God’s Messenger to pray to God for help and salvation. But he turned towards me and said: “By God, previous communities had to endure more pitiless tortures. Some of them were made to lie in ditches and cut in two with saws but this did not make them forsake their faith. They were skinned alive but they never became weak against the enemy. Surely God will perfect this religion, but you
display undue haste. A day will come when a woman will travel alone by herself from San’a to Hadramawt fearing nothing but wild beasts. However, you show impatience.”

Habbab concluded:

By God, what God’s Messenger predicted that day, have all come true. I have personally witnessed it all.2 The Messenger predicted ‘Ammar’s martyrdom in a civil war Bukhari, Muslim and Ahmad ibn Hanbal record:

During the construction of the Prophet’s Mosque in Madina, God’s Messenger, upon him be peace and blessings, told ‘Ammar: “What a pity O ‘Ammar, a rebellious group will kill you.”3

‘Ammar was killed in the Battle of Siffin by the supporters of Mu‘awiya, who rebelled against Caliph ‘Ali. The Prophet foretold that Fatima would join him first of all after his death Before his death, the Messenger called his daughter Fatima to his bedside and informed her that she would be the first among his family to join him after his death.6
Fatima joined her father, the pride of mankind, six months later. The Prophet, upon him be peace and blessings, predicted the Mongol invasion, saying:

The Hour will not come before you fight against a people with red faces, small, slant eyes and flat noses. They wear hairy leather boots. The Messenger predicted the caliphate of Abu Bakr and ‘Umar

As related by Hakim, Tirmidhi, Ibn Hanbal and Ibn Maja, by repeatedly declaring, You should, after my death, follow the way of Abu Bakr and ‘Umar, the Prophet,

upon him be peace and blessings, meant that Abu Bakr and ‘Umar would succeed him as caliphs. He also predicted that Abu Bakr’s reign would be short, whereas

‘Umar would remain longer to be able to make many conquests. The Prophet predicted the conquest of many important cities

According to authentic narrations, the Prophet, upon him be peace and blessings, gave his community the glad tidings that they would conquer Damascus, Jerusalem, Iraq, Persia, Istanbul (Constantinople) and Cyprus, and that the religion of Islam would reach as far as the
remotest corners of the world in the east and west. The Prophet predicted the forms of government after him.

The Prophet declared:

This affair began with Prophethood and as a mercy; then it will be mercy and Caliphate; afterwards it will change into a cruel monarchy, and finally into an iniquity and tyranny. He also prophesied: Surely, the Caliphate after me will last thirty years; afterwards it will a cruel monarchy.

Whatever the noble Prophet predicted came true.

The Prophet predicted the caliphate and martyrdom of ‘Uthman.

According to an authentic narration, the Prophet, upon him be peace and blessings, declared:

‘Uthman will be killed while reading the Qur’an. God will dress him in a shirt but they will desire to remove it from him.

By this saying, he meant that ‘Uthman would become Caliph but his deposition would be sought, and finally he would be martyred while reading the Qur’an. This happened exactly as he predicted.

The Prophet foretold the future victories of Sa‘d.

As narrated in a authentic Tradition, the noble Prophet of God, upon him be peace and blessings,
said to Sa‘d ibn Abi Waqqas when the latter was gravely ill:

It is hoped that you will be spared so that some people may benefit through you and some others be harmed through you.¹⁰

By this, he suggested that Sa‘d would be a great commander and make many conquests, and while many peoples would benefit from him by converting to Islam, many others would be harmed through him as a result of the collapse of their states.

Sa‘d, just as predicted by the holy Prophet, upon him be peace and blessings, took the command of the Muslim armies and destroyed the Persian Sassanid Empire,

bringing many peoples within the guidance of Islam. The Prophet predicted the conquest of Cyprus.

Once, when the Prophet woke up in the house of Umm Haram, the aunt of Anas ibn Malik, who served the Messenger for ten years in Madina, he smilingly said:

“I dreamt that my community would be waging war in the sea sitting on thrones like kings.” Umm Haram asked: ‘Pray that I too may be with them’. He said firmly: “You
All this came true forty years later when Umm Haram accompanied her husband ‘Ubada ibn Samit, on the conquest of Cyprus. She died there, and her tomb has since been a visited place.

The Prophet predicted the appearance of Mukhtar and Hajjaj
According to an authentic narration, the Prophet, upon him be peace and blessings, declared:

From the tribe of Thaqif will appear a liar who claims Prophethood and a blood-thirsty tyrant.12

By this, he gave tidings of the notorious Mukhtar, who claimed Prophethood, and the criminal Hajjaj, who killed tens of thousands of people.

The Prophet predicted the conquest of Istanbul
Again, according to an authentic narration, the Prophet, upon him be peace and blessings, declared:

Surely, Constantinople (Istanbul) will be conquered (by my community); how blessed the commander who will conquer it, and how blessed his army.13

He thus foretold the conquest of Istanbul by Muslims, and indicated the high spiritual rank of Sultan Mehmed, the Conqueror, and the virtuousness of his army. What he
foretold took place centuries later.
1. Muslim, Janna, 76, 77.
2. Bukhari, Manaqib, 22; Abu Dawud, Jihad, 97.
3. Bukhari, Salat, 63; Muslim, Fitan, 70, 72; I Hanbal, Musnad, 12.161, 164.
4. Ibn Maja, Jana’iz, 65; Muslim, Fada’il al-Sahaba, 15; I. Hanbal, 3.197.
5. Bukhari, Jihad, 95, 96; Abu Dawud, Malahim, 10; I. Maja, Fitan, 36.
6. Hakim, Mustadrak, 3.75. Also related by Tirmidhi, I. Hanbal and I. Maja.
7. Hakim, 4.445; I. Hanbal, 4.303; also related by Muslim, Tirmidhi and I. Maja.
8. Abu Dawud, Sunna, 8; Tirmidhi, Fitan, 48; I. Hanbal, 4.273.
9. Hakim, 3.100; I. Hanbal, 6.114; I. Maja, 5.188; also related by Tirmidhi.
10. Abu Nu‘aym, Hilyat al-Awliya’, 1.94; also related by Bukhari and Muslim.
11. Suyuti, Jami’ al-Saghir, 6.24; related by Bukhari, Muslim and Tirmidhi.
12. Hakim, 3.453; also related by Muslim, I. Hanbal and Tirmidhi.
13. Hakim, 4.422; Bukhari, Tarikh al-Saghir, 139; I. Hanbal, 4.335

Book 030, Number 5656:
Anas reported that Allah’s Apostle (may peace be upon him) called for water and he was given a vessel and the people began to perform ablution in that and I counted
(the persons) and they were between fifty and eighty and I saw water which was spouting from his fingers.

Book 030, Number 5657: Anas b. Malik reported: I saw Allah’s Messenger (may peace be upon him) during the time of the afternoon prayer and the people asking for water for performing ablution which they did not find. (A small quantity) of water was brought to Allah’s Messenger (may peace be upon him) and he placed his hand in that vessel and com-
manded people to perform ablution. I saw water spouting from his fingers and the people performing ablution until the last amongst them performed it.

Book 030, Number 5658: Anas b. Malik reported that Allah’s Apostle (may peace be upon him) and his Companions were at a place known as az-Zaura’ (az-Zaurd’ is a place in the bazar of Medina near the mosque) that he called for a vessel containing water. He put his hand in that. And there began to spout (water) between his fingers and all the Companions performed ablution. Qatada, one of the narrators in the chain of narrators, said: Abu Hamza (the kunya of Hadrat Anas b. Malik), how many people were
they? He said: They were about three hundred.

Book 030, Number 5659:
Anas reported Allah’s Apostle (may peace be upon him) was at az-Zaura’ and a vessel containing water was brought to him in which his finger could not be completely dipped or completely covered; the rest of the hadith is the same.

Book 030, Number 5660:
Jabir reported that Umm Malik used to send clarified butter in a small skin to the Apostle of Allah (may peace be upon him). Her sons would come to her and ask for seasoning when they had nothing with them (in the form of condiments) and she would go to that (skin) in which she offered (clarified butter) to Allah’s Apostle (may peace be upon him), and she would find in that clarified butter and it kept providing her with seasoning for her household until she had (completely) squeezed it. She came to Allah’s Apostle (may peace be upon him) and (informed him about it). Thereupon, he (the Holy Prophet) said: Did you squeeze it? She said: Yes. Thereupon he said: If
you had left it in that very state, it would have kept onProviding you (the clarified butter) on end.

**Book 030, Number 5661:** Jabir reported that a person came to Allah’s Apostle (may peace be upon him) and asked for food. And he gave him half a wasq of barley, and the person and his wife

and their guests kept on making use of it (as a food) until he weighed it (in order to find out the actual quantity, and it was no more). He came to Allah’s Apostle (may peace be upon him) (and informed him about it). He said: Had you not weighed it, you would be eating out of it and it would have remained intact for you.

**Book 030, Number 5662:** Mu’adh b. Jabal reported that he went along with Allah’s Apostle (may peace be upon him) in the expedition of Tabuk and he (the Holy Prophet) combined the prayers.

He offered the noon and afternoon prayers together and the sunset and night prayers together and on the other day he deferred the prayers; he then came out and

offered the noon and afternoon prayers together. He then went in and (later on) came out and then after
that offered the sunset and night prayers together and then said:

God willing, you would reach by tomorrow the fountain of Tabuk and you should not come to that until it is dawn, and he who amongst you happens to go there should not touch its water until I come. We came to that and two persons (amongst) us reached that fountain ahead of us. It was a thin flow of water like the shoelace. Allah’s Messenger (may peace be upon him) asked them whether they had touched the water. They said: Yes. Allah’s Apostle (may peace be upon him) scolded them, and he said to them what he had to say by the will of God. The people then took water of the fountain in their palms until it became somewhat significant and Allah’s Messenger (may peace be upon him) washed his hands and his face too in it, and then, took it again in that (fountain) and there gushed forth abundant water from that fountain, until all the people drank to their fill. He then said: Mu’adh, it is hoped that if you live long you would see its water irrigating well the gardens.
Book 030, Number 5663:
Abu Humaid as-Sa’idi reported: We went out with Allah’s Messenger (may peace be upon him) on the expedition to Tabuk and we came to a wadi where there was a garden belonging to a woman. Allah’s Apostle (may peace be upon him) said: Make an assessment (of the price of its fruit). And Allah’s Messenger (may peace be upon him) also made an assessment and it was ten wasqs. He asked that lady (to calculate the amount) until they would, God willing, come back to her. So we proceeded on until we came to Tabuk and Allah’s Messenger (may peace be upon him) said: The violent storm will overtake you during the night, so none amongst you should stand up and he who has a camel with him should hobble it firmly. A violent storm blew and a person who had stood up was carried away by the storm and thrown between the mountains of Tayy. Then the messenger of the son of al ‘Alma’, the ruler of Aila, came to Allah’s Messenger (may peace be upon him) with a letter and a gift of a white
mule. Allah’s Messenger (may peace be upon him) wrote him (the reply) and presented him a cloak. We came back until we halted in the Wadi al-Qura. Allah’s Messenger (may peace be upon him) asked that lady about her garden and the price of the fruits in that. She said: Ten wasqs. Thereupon Allah’s Messenger (may peace be upon him) said: I am going to depart, and he who amongst you wishes may depart with me but he who wants to stay may stay. We resumed the journey until we came to the outskirts of Medina. (It was at this time) that Allah’s Messenger (may peace be upon him) said: This is Taba, this is Uhud, that is a mountain which loves us and we love it, and then said: The best amongst the houses of the Ansar is the house of Bani Najjar. Then the house of Bani Abd al-Ashhal, then the house of Bani Abd al-Harith b. Khazraj, then the house of Bani Sa’ida, and there is goodness in all the houses of the Ansar. Said b. Ubada came to us and Abu Usaid said to him: Did you not see that Allah’s Messenger (may peace be upon him) has declared the houses of the Ansar good and he has kept
us at the end. Said met Allah’s Messenger (may peace be upon him) and said: Allah’s Messenger, you have declared the house of the Ansar as good and have kept us at the end, whereupon he said: Is it not enough for you that you have been counted amongst the good.

Book 030, Number 5664:
This hadith has been narrated on the authority of ‘Amr b. Yahya with the same chain of transmitters up to the words: There is good in all the houses of the Ansar, and there is no mention of the subsequent event pertaining to Sa’d b. ‘Ubada.

The Messenger of Allah possesses many manifest miracles and signs demonstrating [his veracity], reaching thousands and they are well known.

From amongst them was the Qur’an, the manifest and clear miracle and brilliant proof, falsehood cannot approach it from before it or behind it. It is a revelation from One Who is All-Wise and Praiseworthy. It incapacitated the most eloquent of people in the most eloquent of times to produce a single chapter that would be comparable to it,
even if the whole of creation were to gather for that purpose. Allah, the Exalted says,

“Say: If the whole of mankind and the jinn gathered in order to produce the like of this Qur’an, they could not produce the like of it, even if they assisted each other.”

[Al-Israa’ (17): 88]

It challenged them to this despite their large numbers, their eloquence and their severe enmity, and it challenges them to this day.

As for the other miracles, it is not possible to enumerate them all due to their huge number and renewing and increasing nature. However, I will mention some examples:

The splitting of the moon, water flowing from between his fingers, increasing the quantity of food and water, the glorification of the food, the palm tree yearning for him,

stones greeting him, the talking of the poisoned leg [of roasted sheep], trees walking towards him, two trees that were far apart coming together and then parting again,

the barren [and therefore dry] sheep giving milk, his returning the eye of Qatidah bin an-Nu`man to its place with his hand after it had slipped out, his spitting lightly into
the eye of Ali when it had become inflamed and its being cured almost immediately, his wiping the leg of `Abdullah bin `Atiq whereupon he was immediately cured.

His informing of the places of death of the Day of Badr saying, ‘this is the place of such polytheists on the and-such a person.’ His informing of his killing Ubayy bin Khalaf, that a group of his nation would traverse an ocean and Umm Haram would be amongst them and this occurred. That all that was drawn together for him of the ends of the earth and displayed to him would be opened for his nation, that the treasures of the Chosroes would be spent by his nation in the Way of Allah, the Mighty and Magnificent. That he feared for his nation that they would be tempted by the wealth and allurement of this world and that the treasures of the Persians and Romans would be ours and that Suraqah bin Malik would wear the trousers of Chosroes.

He informed us that Hasan bin `Ali would reconcile between two large warring parties of the Muslims, that Sa’d bin Abi Waqqas would live such that nations would
benefit by him and others would be harmed. That an-Najashi had died on this particular day while he was in Ethiopia and that al-Aswad al-`Ansi had been killed on this particular day while he was in Yemen.

That the Muslims would fight the Turks who were described as having small eyes, wide faces and small, chiselled noses and that Yemen, Syria and Iraq would be conquered by the Muslims.

He informed us that the Muslims would comprise three armies, an army in Syria, and army in Yemen and an army in Iraq. That they would conquer Egypt, a land whose [unit of land measurement] was the Qirat, that they should deal with their people well for they have protection [being Copts] and ties of kinship [through Hajar]. That

Awais al-Qarni would come to you from the auxiliaries of Yemen, he would be afflicted with leprosy and it would be healed except for the space of a dirham, and he

indeed arrived during the rule of `Umar.
He informed us that a group of his nation would always be upon the truth and that mankind would become many in number and that the Ansar would diminish in number

and that the Ansar would not be given their due [with regards distribution of wealth and leadership]. That mankind would keep on asking questions until they would say,

“Allah created the creation...” [Referring to the hadeeth, “the people would continue asking until they say, ‘this is Allah Who created everything...but who created Allah?’”

(al-Bukhari and Muslim)]

He informed us that Ruwayfi` bin Thabit would live a long life, that Ammar bin Yasir would be killed by the transgressing group, that this nations shall divide into sects and

that they would fight each other.

He informed us that a fire would emanate from the land of Hijaz and the likes of this. All of this occurred exactly as he (sallallahu `alayhe wa sallam) said it would.

He said to Thabit bin Qays, “You will live being praised... and you will die as a martyr”, and he lived
being praised and was martyred at al-Yamamah. He said to `Uthman,

“He would be afflicted by a severe trial.” [The meaning of severe trial is his being imprisoned in his house and his being killed by the transgressors.]

He said about a person amongst the Muslims who had just fought a severe fight that “He would be from amongst the denizens of the Fire”, and later he committed suicide. Wabisah bin Ma`bad came to him in order to ask him about righteousness and sin upon which he asked, “Have you come to ask about righteousness and sin?”

He said to `Ali, az-Zubair and al-Miqdad, “Go to the garden of Khakh for indeed there is Dha`inah” who has a book with her. [Dha`inah is the woman with whom Hasib al-Balta`ah (radhiAllahu `anhu) sent a letter to the people of Mecca in order to inform them of the plans of the Messenger of Allah (sallallahu `alayhe wa sallam) to fight them. It was concerning this that the first verses of Surah Mumta`hinah were revealed.
The garden of Khakh is a place falling between Mecca and Madinah. Refer to Bukhari [no. 3983] and Muslim [no. 2494] and Tafsir ibn Kathir [4/344].

They found her there but she initially denied having the book and then took it out from within her braids.

He said to Abi Hurayrah, when Satan had stolen some dates, “Indeed he shall return” and he did. He said to his wives, “The most prolific of you in giving charity will be the quickest of you to join me.” and it was so [Zaynab bint Jahsh (radhi Allahu `anha) was the most prolific of them in giving charity and was the first to die. Refer to Muslim [no. 2452].]

He said to ‘Abdullah bin Sallam, “You will remain upon Islam until you die.”

He (sallallahu `alayhe wa sallam) supplicated for Anas that his wealth and sons increase and that he should live a long life and it was so. He lived for more than one hundred years and not one of the Ansar was richer than he and one hundred and twenty of his children had already been buried before the arrival of al-Hajjaj [to Basrah].
This is detailed further in Sahih Bukhari and others. [Bukhari no. 1982]

He supplicated that Islam be strengthened through ‘Umar bin al-Khattab or Abu Jahl, and Allah strengthened it through `Umar (radiyAllahu `anhu). He supplicated against

Suraqah bin Malik and the feet of his horse sank into the earth and he was thrown off, he called out asking for safe conduct and was granted it, then he asked the Prophet to make a supplication for him.

He supplicated that Allah remove feeling the bitter cold and heat from `Ali and so never did he feel cold or hot. He supplicated for Hudhayfah, the night that he sent him to spy on the Confederates, that he not feel the cold and he did not until he had returned. He supplicated for ibn `Abbas that Allah grant him understanding of the religion and it was so. He supplicated against `Utbah bin Abi Lahb... that Allah cause a dog from amongst his dogs to overcome him and he was killed by a lion at az-Zarqa`.

[This is how it is in all of the printed editions; perhaps the author means `Utaybah bin Abi Lahb for this
description fits him. As for `Utbah, he accepted Islaam in the year of the Conquest of Mecca.]

He supplicated for the descent of rain when they asked him to at the time of drought. There was not a single cloud in the sky, and then when he had supplicated, the clouds gathered like mountains and it rained until the next Friday. It rained so much that they had to come back and ask him to supplicate and stop the rain, so he supplicated and the rain stopped and they walked out into the glaring sun.

He (sallallahu `alayhi wa sallam) supplicated for Abu Talhah and his wife, Umm. Sulaym, that he bless them in the night they had spent together and she became pregnant and gave birth to `Abdullah. He had nine children and all of them were scholars.

He supplicated for the mother of Aba Hurayrah (radhi Allahu `anhu) that she be guided and Aba Hurayrah left to find her performing the ritual bath because she had
accepted Islam. He supplicated for Umm Qays bint Muhsin, the sister of `Ukkasha, that she live a long life and we do not know of another woman who lived as long as

she did. This was reported by an-Nasa’i the chapter concerning washing the deceased.

On the Day of Hunain he threw a handful of dirt at the disbelievers and said, “May the faces be disfigured”, and Allah, the Exalted, vanquished them, filling their eyes with dirt. He once went out to one hundred of the Quraysh who were waiting to do something horrible to him and he put dirt on their head and went on his way without their seeing him.

Prophet Muhammad (pbuh) was granted many miracles by Allah (SWT) and some of them are as follows:

1. The Holy Qur’an is the living miracle bestowed by Allah upon Prophet Muhammad and this, Allah’s Book, was revealed to him through Jibraeel(as). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the Qur’an (See Surah Hijr, V.15:9) and the
statement of the Prophet: “Before me, every Prophet was given a miracle and they practised it during their lifetime: e.g., ‘Isa (Jesus) used to cure the sick and make the dead alive, etc., Musa (Moses) was given the stick etc., and

I have been given the permanent miracle of the Qur’an till the Hour is established, so I hope that my followers will be more in number than all the other Messengers’ as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth.”

2. The splitting of the moon: Narrated Anas, that the Makkans requested Allah’s Messenger to show them a miracle, so he showed the splitting of the moon. (See Sahih Al-Bukhari, Vol.4, Hadith No. 831).

3. The crying of the stem of the date-palm tree in the Prophet’s Mosque: Narrated Ibn ‘Umar, that the prophet used to deliver his Khutba (religious talk) while leaning
against a trunk of a date-palm tree. When he had the pulpit made and used it instead, the trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying). (See Sahih Al-Bukhari, Vol.4, Hadith No. 783).

4. The flowing of the water from among the fingers of Allah’s Messenger (See Sahih Al-Bukhari, Vol.4, Hadith No. 779.)Narrated Jabir bin ‘Abdullah: I was with the Prophet and the time for the ‘Asr prayer became due. We had no water with us except a little which was put in a vessel and was brought to perform ablution. The blessing is from Allah.” I saw the water gushing out from his fingers. So the people performed the ablution and drank, and I tried to drink more of that water (beyond my thirst and capacity), for I knew that it was a blessing.

The subnarrator said : I asked Jabir, “How many persons were you then?” He replied, ” “We were one thousand four hundred men.” (Salim said: Jabir said – 1500). (Sahih Al-Bukhari, Vol.7, Hadith No. 543.)

5. The Prophet’s meals used to glorify Allah while he ate, and this glorification was heard by the companions of the Prophet (See Sahih Al-Bukhari, Vol.4, Hadith No.
6. Stones used to greet the Prophet whenever he passed by through the lanes of Makka.

7. The throwing out of a dead body of a Christian by the earth: Narrated Anas: There was a Christian who embraced Islam and read Surat Al-Baqarah and Al-Imran and he used to write the revelation for the Prophet. Later on he reverted to Christianity and used to say, “Muhammad knows nothing but what I have written for him.” Then Allah caused him to die and the people buried him but in the morning they found that the earth had thrown out his body. They said, “This is the deed of Muhammad and his companions. They have opened the grave of our companion and took his body out because he ran away from them,” so they again dug the grave deeper for him, but in the morning they again found that the earth had thown the body out. They said, “This is a deed of Muhammad and his companions.” So they dug a third grave for him as deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had
to leave the body on the ground. (See Sahih Al-Bukhari, Vol. 4, Hadith No. 814).

8. The screening (shading) by the trees, for the Prophet to answer the call of nature.


10. The increase in the amount of dates in the garden of Jabir bin ‘Abdullah after the prophet went round the heaps of dates and invoked Allah for His Blessings. (See Sahih Al-Bukhari, Vol. 4, Hadith No. 780).

11. Speaking of the wolf: I has been written that a wolf also spoke to one of the companions of the Prophet near Al-Madina, as narrated in Musnad of Ahmad, Vol. 3, Page 83, Musnad Abi Saeed Al-Khudri. Narrated Abi Saeed Al-Khudri: (While a shepherd was amongst his sheep) suddenly a wolf attacked a sheep and took it away. The shepherd chased the wolf and back
the sheep. The wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allah, you have taken the provision from me which Allah gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this?

There is Muhammad (the Messenger of Allah) in Yathrib (Al-Madina) informing the people about the news of the past.” Then the shepherd proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina (city) , cornered his sheep to one side and came to Allah’s Messenger (Muhammad ) and informed the whole story.

Prophet Mohammad (pbuh) was granted many miracles by Allah (SWT) and some of them are as follows:
1. The Holy Qur’an is the living miracle bestowed by Allah upon Prophet Muhammad and this, Allah’s Book, was revealed to him through the (Gabriel). Today 1400 years have passed and nobody has been able to change a single letter or produce its imitation, as it is said in the
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Musa (Moses) was given the stick etc., and I have been given the permanent miracle of the Qur’an till the Hour is established, so I hope that my followers will be more in number than all the other Messengers’ as my miracle will last till the Day of Resurrection, and it is a Glorious Book; when anyone reads it, even if he is a pagan, etc., he is convinced that it is produced by none but by the Creator of the heavens and the earth.”

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deep as they could, but in the morning they found that the earth had thrown the body out. Then they believed what had befallen him, was not done by mankind, and they had to leave the body on the ground. (See Sahih Al-Bukhari, Vol. 4, Hadith No. 814).

8. The screening (shading) by the trees, for the Prophet to answer the call of nature.


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The shepherd chased the wolf and back the sheep. The wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allah, you have taken the provision from me which Allah gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muhammad (the Messenger of Allah) in Yathrib (Al-Madina) informing the people about the news of the past.” Then the shepherd proceeded (towards Al-Madina) driving his sheep till he entered Al-Madina (city), cornered his sheep to one side and came to Allah’s Messenger (Muhammad ) and informed the whole story.

Allah’s Messenger ordered for the proclamation of a congregational prayer, then he came out and asked the shepherd to inform the people (about his story) and he informed them. Then Allah’s Messenger said: “He (the shepherd) has spoken the truth. By Him (Allah) in Whose Hands my soul is, the Day of Resurrection will not be
established till beasts of prey speak to the human beings, and the stick lash and the shoe-laces of a person speaks to him and his thigh informs him about his family as to what happened to them after him. {Musnad Ahmad, Vol. 3, Page 83. Musnad Abi Saeed Al-Khudri}.


Some of the Miracles of the Holy Prophet Muhammad

A number of miracles were bestowed upon and performed by Prophet Muhammad (peace and blessings be upon him) to establish the proof of his prophethood. The greatest miracle bestowed upon him was the revelation of the Qur’an. The Qur’an is miraculous in a number of aspects: Its linguistic perfection and inimitability, its validation by recent historical, archaeological, and scientific discoveries, its prophecies and so on. Unlike the miracles of other prophets before him, the miracle of the Qur’an is eternal. Prophet Muhammad (peace and blessings be upon him) also provided us with a number of true prophecies.
Below are accounts of the some of the other miracles of Prophet Muhammad (peace and blessings be upon him). Before reading these, it helps to know something about

the Science of Traditions (Arabic: Ahadith), an exacting and comprehensive system developed by early Muslim scholars to verify the chain of transmission of these accounts, as well as investigating the trustworthiness and capability of every narrator at every level of the chain. This thorough authentication process ensures that these accounts are real, validated narrations of the sayings, actions, and tacit approvals of the Prophet Muhammad (peace and blessings be upon him).

The Traditions mentioned below are all from Sahih al-Bukhari, the most authentic collection of ahadith.

Splitting of the Moon

“The Hour has drawn near, and the moon has been cleft asunder” [Qur’an 54:1]

Volume 6, Book 60, Number 388:

Narrated Abdullah:
The moon was cleft asunder while we were in the company of the Prophet, and it became two parts. The Prophet said, Witness, witness (this miracle).”

Food Multiplication

Volume 4, Book 56, Number 780:

Narrated Jabir:

My father had died in debt. So I came to the Prophet and said, “My father (died) leaving unpaid debts, and I have nothing except the yield of his date palms; and their yield for many years will not cover his debts. So please come with me, so that the creditors may not misbehave with me.” The Prophet went round one of the heaps of dates and invoked (Allah), and then did the same with another heap and sat on it and said, “Measure (for them).” He paid them their rights and what remained was as much as had been paid to them.

Water Multiplication

Volume 4, Book 56, Number 779:

Narrated ‘Abdullah:
We used to consider miracles as Allah’s Blessings, but you people consider them to be a warning. Once we were with Allah’s Apostle on a journey, and we ran short of water. He said, “Bring the water remaining with you.” The people brought a utensil containing a little water. He placed his hand in it and said, “Come to the blessed water, and the Blessing is from Allah.” I saw the water flowing from among the fingers of Allah’s Apostle, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).

Volume 4, Book 56, Number 777:

Narrated Al-Bara:

We were one-thousand-and-four-hundred persons on the day of Al-Hudaibiya (Treaty), and (at) Al-Hudaibiya (there) was a well. We drew out its water not leaving even a single drop. The Prophet sat at the edge of the well and asked for some water with which he rinsed his mouth and then he threw it out into the well. We stayed for a
short while and then drew water from the well and quenched our thirst, and even our riding animals drank water to their satisfaction.

Volume 1, Book 7, Number 340:

Narrated ‘Imran:

Once we were traveling with the Prophet and we carried on traveling till the last part of the night and then we (halted at a place) and slept (deeply). There is nothing sweeter than sleep for a traveler in the last part of the night. So it was only the heat of the sun that made us to wake up and the first to wake up was so and so, then so and so and then so and so (the narrator ‘Auf said that Abu Raja’ had told him their names but he had forgotten them) and the fourth person to wake up was ‘Umar bin Al-Khattab. And whenever the Prophet used to sleep, nobody would wake him up till he himself used to get up as we did not know what was happening (being revealed) to him in his sleep. So, ‘Umar got up and saw the condition of the people, and he was a strict man, so he said, “Allahu Akbar” and raised his voice with Takbir, and kept on
saying it loudly till the Prophet got up because of it. When he got up, the people informed him about what had happened to them. He said, “There is no harm (or it will not be harmful). Depart!” So they departed from that place, and after covering some distance the Prophet stopped and asked for some water to perform the ablution. So he performed the ablution and the call for the prayer was pronounced and he led the people in prayer. After he finished from the prayer, he saw a man sitting aloof who had not prayed with the people. He asked, “O so and so! What has prevented you from praying with us?” He replied, “I am junub and there is no water.” The Prophet said, “Perform tayammum with (clean) earth and that is sufficient for you.”

Then the Prophet proceeded on and the people complained to him of thirst. Thereupon he got down and called a person (the narrator ‘Auf added that Abu Raja’ had named him but he had forgotten) and ‘Ali, and ordered them to go and bring water. So they went in search of water and met a woman who was sitting on her camel
between two bags of water. They asked, “Where can we find water?” She replied, “I was there (at the place of water) this hour yesterday and my people are behind me.” They requested her to accompany them. She asked, “Where?” They said, “To Allah’s Apostle.” She said, “Do you mean the man who is called the Sabi’, (with a new religion)?” They replied, “Yes, the same person. So come along.” They brought her to the Prophet and narrated the whole story. He said, “Help her to dismount.” The Prophet asked for a pot, then he opened the mouths of the bags and poured some water into the pot. Then he closed the big openings of the bags and opened the small ones and the people were called upon to drink and water their animals. So they all watered their animals and they (too) all quenched their thirst and also gave water to others and last of all the Prophet gave a pot full of water to the person who was junub and told him to pour it over his body. The woman was standing and watching all that which they were doing with her water. By Allah, when her water bags were returned the looked like as
if they were more full (of water) than they had been before

(Miracle of Allah’s Apostle) Then the Prophet ordered us to collect something for her; so dates, flour and sawiq were collected which amounted to a good meal that was

put in a piece of cloth. She was helped to ride on her camel and that cloth full of food-stuff was also placed in front of her and then the Prophet said to her, “We have not
taken your water but Allah has given water to us.” She returned home late. Her relatives asked her: “O so and so what has delayed you?” She said, “A strange thing!

Two men met me and took me to the man who is called the Sabi’ and he did such and such a thing. By Allah, he is either the greatest magician between this and this

(gesturing with her index and middle fingers raising them towards the sky indicating the heaven and the earth) or he is Allah’s true Apostle.”

Afterwards the Muslims used to attack the pagans around her abode but never touched her village. One day she said to her people, “I think that these people leave you
purposely. Have you got any inclination to Islam?” They obeyed her and all of them embraced Islam.

Abu ‘Abdultah said: The word saba’a means “The one who has deserted his old religion and embraced a new religion.” Abul ‘Ailya said, “The Sabis are a sect of people of the Scripture who recite the Book of Psalms.”

Supplication for Rain

Volume 8, Book 73, Number 115:

Narrated Anas:

A man came to the Prophet on a Friday while he (the Prophet) was delivering a sermon at Medina, and said, “There is lack of rain, so please invoke your Lord to bless us with the rain.” The Prophet looked at the sky when no cloud could be detected. Then he invoked Allah for rain. Clouds started gathering together and it rained till the Medina valleys started flowing with water. It continued raining till the next Friday. Then that man (or some other man) stood up while the Prophet was delivering the
Friday sermon, and said, “We are drowned; Please invoke your Lord to withhold it (rain) from us” The Prophet smiled and said twice or thrice, “O Allah! Please let it rain round about us and not upon us.” The clouds started dispersing over Medina to the right and to the left, and it rained round about Medina and not upon Medina. Allah showed them (the people) the miracle of His Prophet and His response to his invocation.

Lights to guide Companions

Volume 1, Book 8, Number 454:

Narrated Anas bin Malik:

Two of the companions of the Prophet departed from him on a dark night and were led by two lights like lamps (going in front of them from Allah as a miracle) lighting the way in front of them, and when they parted, each of them was accompanied by one of these lights till he reached their (respective) houses.

Crying of the stem of the Date-palm Tree

Volume 4, Book 56, Number 783:
Narrated Ibn Umar:

The Prophet used to deliver his sermons while standing beside a trunk of a datepalm. When he had the pulpit made, he used it instead. The trunk started crying and the Prophet went to it, rubbing his hand over it (to stop its crying).

Glorification of Allah by the Prophet’s meals

Volume 4, Book 56, Number 779:

Narrated ‘Abdullah:

We used to consider miracles as Allah’s Blessings, but you people consider them to be a warning. Once we were with Allah’s Apostle on a journey, and we ran short of water. He said, “Bring the water remaining with you.” The people brought a utensil containing a little water. He placed his hand in it and said, “Come to the blessed water, and the Blessing is from Allah.” I saw the water flowing from among the fingers of Allah’s Apostle, and no doubt, we heard the meal glorifying Allah, when it was being eaten (by him).
The expulsion of a liar’s corpse by the Earth

Volume 4, Book 56, Number 814:

Narrated Anas:

There was a Christian who embraced Islam and read Surat-al-Baqara and Al-Imran, and he used to write (the revelations) for the Prophet. Later on he returned to

Christianity again and he used to say: “Muhammad knows nothing but what I have written for him.” Then Allah caused him to die, and the people buried him, but in the

morning they saw that the earth had thrown his body out. They said, “This is the act of Muhammad and his companions. They dug the grave of our companion and took

his body out of it because he had run away from them.” They again dug the grave deeply for him, but in the morning they again saw that the earth had thrown his body

out. They said, “This is an act of Muhammad and his companions. They dug the grave of our companion and threw his body outside it, for he had run away from them.”
They dug the grave for him as deep as they could, but in the morning they again saw that the earth had thrown his body out. So they believed that what had befallen him was not done by human beings and had to leave him thrown (on the ground).

The Speech of the Wolf

Volume 3, Book 39, Number 517:

Narrated Abu Huraira:

The Prophet said, “While a man was riding a cow, it turned towards him and said, ‘I have not been created for this purpose (i.e. carrying), I have been created for sloughing.’” The Prophet added, “I, Abu Bakr and ‘Umar believe in the story.” The Prophet went on, “A wolf caught a sheep, and when the shepherd chased it, the wolf said, ‘Who will be its guard on the day of wild beasts, when there will be no shepherd for it except me?’ “After narrating it, the Prophet said, “I, Abu Bakr and ‘Umar too believe it.” Abu Salama (a sub-narrator) said, “Abu Bakr and ‘Umar were not present then.”
It has been written that a wolf also spoke to one of the companions of the Prophet near Medina as narrated in Fath-al-Bari:

 Narrated Unais bin ‘Amr: Ahban bin Aus said,

“I was amongst my sheep. Suddenly a wolf caught a sheep and I shouted at it. The wolf sat on its tail and addressed me, saying, ‘Who will look after it (i.e. the sheep) when you will be busy and not able to look after it? Do you forbid me the provision which Allah has provided me?’ ” Ahban added, “I clapped my hands and said, ‘By Allah, I have never seen anything more curious and wonderful than this!’ On that the wolf said, ‘There is something (more curious) and wonderful than this; that is, Allah’s Apostle in those palm trees, inviting people to Allah (i.e. Islam).’ “Unais bin ‘Amr further said, “Then Ahban went to Allah’s Apostle and informed him what happened and embraced Islam.”

The Prophet’s Night Journey to Jerusalem (Arabic: Israa) and Ascent to the Heavens (Arabic: Miraj)

Volume 5, Book 58, Number 228:
Narrated Ibn ‘Abbas:

Regarding the Statement of Allah”

“And We granted the vision (Ascension to the heavens) which We made you see (as an actual eye witness) was only made as a trial for the people.” (17.60)

Ibn Abbas added: The sights which Allah’s Apostle was shown on the Night Journey when he was taken to Bait-ul Maqdis (i.e. Jerusalem) were actual sights, (not dreams). And the Cursed Tree (mentioned) in the Quran is the tree of Zaqqum (itself).

Volume 4, Book 54, Number 462:

Narrated Ibn Abbas:

The Prophet said, “On the night of my Ascent to the Heaven, I saw Moses who was a tall brown curly-haired man as if he was one of the men of Shan’awa tribe, and I saw Jesus, a man of medium height and moderate complexion inclined to the red and white colors and of lank hair. I also saw Malik, the gate-keeper of the (Hell) Fire
and Ad-Dajjal amongst the signs which Allah showed me.” (The Prophet then recited the Holy Verse): “So be not you in doubt of meeting him’ when you met Moses during the night of Mi’raj over the heavens” (32.23)

Narrated Anas and Abu Bakra: “The Prophet said, “The angels will guard Medina from Ad-Dajjal (who will not be able to enter the city of Medina).”

Volume 5, Book 58, Number 227:

Narrated Abbas bin Malik:

Malik bin Sasaa said that Allah’s Apostle described to them his Night Journey saying, “While I was lying in Al-Hatim or Al-Hijr, suddenly someone came to me and cut my body open from here to here.” I asked Al-Jarud who was by my side, “What does he mean?” He said, “It means from his throat to his pubic area,” or said, “From the top of the chest.” The Prophet further said, “He then took out my heart. Then a gold tray of Belief was brought to me and my heart was washed and was filled (with Belief) and then returned to its original place. Then a white animal which was smaller than a mule and
bigger than a donkey was brought to me.” (On this Al-
Jarud asked,

“Was it the Buraq, O Abu Hamza?” I (i.e. Anas) replied in the affirmative). The Prophet said, “The animal’s step (was so wide that it) reached the farthest point within

the reach of the animal’s sight. I was carried on it, and Gabriel set out with me till we reached the nearest heaven.

When he asked for the gate to be opened, it was asked, ‘Who is it?’ Gabriel answered, ‘Gabriel.’ It was asked, ‘Who is accompanying you?’ Gabriel replied, ‘Muhammad.’

It was asked, ‘Has Muhammad been called?’ Gabriel replied in the affirmative. Then it was said, ‘He is welcomed. What an excellent visit his is!’ The gate was opened,

and when I went over the first heaven, I saw Adam there. Gabriel said (to me). ‘This is your father, Adam; pay him your greetings.’ So I greeted him and he returned the

greeting to me and said, ‘You are welcomed, O pious son and pious Prophet.’ Then Gabriel ascended with me till we reached the second heaven. Gabriel asked for the
gate to be opened. It was asked, ‘Who is it?’ Gabriel answered, ‘Gabriel.’ It was asked, ‘Who is accompanying you?’ Gabriel replied, ‘Muhammad.’ It was asked, ‘Has he been called?’ Gabriel answered in the affirmative. Then it was said, ‘He is welcomed. What an excellent visit his is!’ The gate was opened.

When I went over the second heaven, there I saw Yahya (i.e. John) and ‘Isa (i.e. Jesus) who were cousins of each other. Gabriel said (to me), ‘These are John and Jesus; pay them your greetings.’ So I greeted them and both of them returned my greetings to me and said, ‘You are welcomed, O pious brother and pious Prophet.’ Then

Gabriel ascended with me to the third heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Gabriel replied, ‘Gabriel.’ It was asked, ‘Who is accompanying you?’ Gabriel replied, ‘Muhammad.’ It was asked, ‘Has he been called?’ Gabriel replied in the affirmative. Then it was said, ‘He is welcomed, what an excellent visit his is!’ The gate was opened, and when I went over the third heaven there I saw Joseph. Gabriel said (to me),
'This is Joseph; pay him your greetings.' So I greeted him and

he returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fourth heaven and asked for its

gate to be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel' It was asked, 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been

called?' Gabriel replied in the affirmative. Then it was said, 'He is welcomed, what an excellent visit his is!

The gate was opened, and when I went over the fourth heaven, there I saw Idris. Gabriel said (to me), 'This is Idris; pay him your greetings.' So I greeted him and he

returned the greeting to me and said, 'You are welcomed, O pious brother and pious Prophet.' Then Gabriel ascended with me to the fifth heaven and asked for its gate to

be opened. It was asked, 'Who is it?' Gabriel replied, 'Gabriel.' It was asked. 'Who is accompanying you?' Gabriel replied, 'Muhammad.' It was asked, 'Has he been

called?' Gabriel replied in the affirmative. Then it was said He is welcomed, what an excellent visit his is! So
when I went over the fifth heaven, there I saw Harun (i.e. Aaron), Gabriel said, (to me). This is Aaron; pay him your greetings.’ I greeted him and he returned the greeting to me and said, ‘You are welcomed, O pious brother and pious Prophet.’ Then Gabriel ascended with me to the sixth heaven and asked for its gate to be opened. It was asked. ‘Who is it?’ Gabriel replied, ‘Gabriel.’ It was asked, ‘Who is accompanying you?’ Gabriel replied, ‘Muhammad.’ It was asked, ‘Has he been called?’ Gabriel replied in the affirmative. It was said, ‘He is welcomed. What an excellent visit his is!’

When I went (over the sixth heaven), there I saw Moses. Gabriel said (to me),’ This is Moses; pay him your greeting. So I greeted him and he returned the greetings to me and said, ‘You are welcomed, O pious brother and pious Prophet.’ When I left him (i.e. Moses) he wept. Someone asked him, ‘What makes you weep?’ Moses said, ‘I weep because after me there has been sent (as Prophet) a young man whose followers will enter
Paradise in greater numbers than my followers.’ Then Gabriel ascended

with me to the seventh heaven and asked for its gate to be opened. It was asked, ‘Who is it?’ Gabriel replied, ‘Gabriel.’ It was asked, ‘Who is accompanying you?’ Gabriel replied, ‘Muhammad.’ It was asked, ‘Has he been called?’ Gabriel replied in the affirmative. Then it was said, ‘He is welcomed. What an excellent visit his is!’

So when I went (over the seventh heaven), there I saw Abraham. Gabriel said (to me), ‘This is your father; pay your greetings to him.’ So I greeted him and he returned the greetings to me and said, ‘You are welcomed, O pious son and pious Prophet.’ Then I was made to ascend to Sidrat-ul-Muntaha (i.e. the Lote Tree of the utmost boundary) Behold! Its fruits were like the jars of Hajr (i.e. a place near Medina) and its leaves were as big as the ears of elephants. Gabriel said, ‘This is the Lote Tree of the utmost boundary) . Behold! There ran four rivers, two were hidden and two were visible, I asked, ‘What are these two kinds of rivers, O Gabriel?’ He replied,’ As for
the hidden rivers, they are two rivers in Paradise and the visible rivers are the Nile and the Euphrates.’

Then Al-Bait-ul-Ma’mur (i.e. the Sacred House) was shown to me and a container full of wine and another full of milk and a third full of honey were brought to me. I took the milk. Gabriel remarked, ‘This is the Islamic religion which you and your followers are following.’ Then the prayers were enjoined on me: They were fifty prayers a day. When I returned, I passed by Moses who asked (me), ‘What have you been ordered to do?’ I replied, ‘I have been ordered to offer fifty prayers a day.’ Moses said, ‘Your followers cannot bear fifty prayers a day, and by Allah, I have tested people before you, and I have tried my level best with Bani Israel (in vain). Go back to your Lord and ask for reduction to lessen your followers’ burden.’ So I went back, and Allah reduced ten prayers for me. Then again I came to Moses, but he repeated the same as he had said before. Then again I went back to Allah and He reduced ten more prayers. When I came back to Moses he said the same, I went back to Allah
and He ordered me to observe ten prayers a day. When I came back to Moses, he repeated the same advice, so I went back to Allah and was ordered to observe five

prayers a day.

When I came back to Moses, he said, ‘What have you been ordered?’ I replied, ‘I have been ordered to observe five prayers a day.’ He said, ‘Your followers cannot bear

five prayers a day, and no doubt, I have got an experience of the people before you, and I have tried my level best with Bani Israel, so go back to your Lord and ask for

reduction to lessen your follower’s burden.’ I said, ‘I have requested so much of my Lord that I feel ashamed, but I am satisfied now and surrender to Allah’s Order.’

When I left, I heard a voice saying, ‘I have passed My Order and have lessened the burden of My Worshippers.”

The miracles of reciting durood sharif holy prophet muhammad (p.b.u.h.)

Posted on July 15, 2011 by YUSUF ISLAM

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 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 Laahu 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 to descend 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”.
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 barbarious, 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 infact 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.

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
recuring 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. Rasoollulah (Sallal Laahu Alaihi Wasallim)
catcht 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
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? Rasoolullah (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 egage 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. (Nisai)

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 that 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)

**Beautiful golden holy hadith collection prophet muhammad (p.b.u.h.)**

*Posted on July 15, 2011 by YUSUF ISLAM*

The following is a collection of 40 Hadith Qudsi. But what is Hadith Qudsi and how do they differ from other Hadith? The following discussion is given in the introduction to the book titled “Forty Hadith Qudsi” published by: Revival of Islamic Heritage Society, Islamic Translation Center, P.O.Box 38130, Aldahieh, Kuwait.

Hadith Qudsi are the sayings of the Prophet Muhammad (Peace and Blessings of Allah be upon him) as revealed to him by the Almighty Allah. Hadith Qudsi (or Sacred Hadith) are so named because, unlike the majority of Hadith which are Prophetic Hadith, their authority (Sanad) is traced back not to the Prophet but to the Almighty.

Among the many definitions given by the early scholars to Sacred Hadith is that of as-Sayyid ash-Sharif al-Jurjani (died in 816 A.H.) in his lexicon At-Tarifat where he says: “A Sacred Hadith is, as to the meaning, from Allah the Almighty; as to the wording, it is from the messenger of Allah (peace be upon him). It is that which Allah the Almighty has communicated to His Prophet through revelation or in dream, and he, peace be upon him, has communicated it in his own words. Thus Qur’an is superior to it because, besides being revealed, it is His wording.”

Hadith Qudsi 1:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

When Allah decreed the Creation He pledged Himself by writing in His book which is laid down with Him: My mercy prevails over my wrath.
It was related by Muslim (also by al-Bukhari, an-Nasa’i and Ibn Majah).
Hadith Qudsi 2:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: Allah Almighty has said:

The son of Adam denied Me and he had no right to do so. And he reviled Me and he had no right to do so. As for his denying Me, it is his saying: He will not remake me as He made me at first (1) – and the initial creation [of him] is no easier for Me than remaking him. As for his reviling Me, it is his saying: Allah has taken to Himself a son, while I am the One, the Everlasting Refuge. I begot not nor was I begotten, and there is none comparable to Me.

(1) i.e., bring me back to life after death.
It was related by al-Bukhari (also by an-Nasa’i).

Hadith Qudsi 3:
On the authority of Zayd ibn Khalid al-Juhaniyy (may Allah be pleased with him), who said:

The Messenger of Allah (may the blessings and peace of Allah be upon him) led the morning prayer for us at al-Hudaybiyah following rainfall during the night. When the Prophet (may the blessings and peace of Allah be upon him) finished, he faced the people and said to them: Do you know what your Lord has said? They said: Allah and his Messenger know best. He said: This morning one of my servants became a believer in Me and one a disbeliever. As for him who said: We have been given rain by virtue of Allah and His mercy, that one is a believer in Me, a disbeliever in the stars (2); and as for him who said: We have been given rain by such-and-such a star, that one is a disbeliever in Me, a believer in the stars.

(2) The pre-Islamic Arabs believed that rain was brought about by the movement of stars. This Hadith draws attention to the fact that whatever be the direct cause of such natural phenomena as rain, it is Allah the Almighty who is the Disposer of all things.

It is related by al-Bukhari (also by Malik and an-Nasa’i).
Hadith Qudsi 4:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: Allah said:

Sons of Adam inveigh against [the vicissitudes of] Time, and I am Time, in My hand is the night and the day (1).

(1) As the Almighty is the Ordainer of all things, to inveigh against misfortunes that are part of Time is tantamount to inveighing against Him.

It was related by al-Bukhari (also by Muslim).

Hadith Qudsi 5:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: Allah (glorified and exalted be He) said:

I am so self-sufficient that I am in no need of having an associate. Thus he who does an action for someone else’s sake as well as Mine will have that action renounced by Me to him whom he associated with Me.

It was related by Muslim (also by Ibn Majah).

Hadith Qudsi 6:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him) say:

The first of people against whom judgment will be pronounced on the Day of Resurrection will be a man who died a martyr. He will be brought and Allah will make known to him His favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I fought for you until I died a martyr. He will say: You have lied – you did but fight that it might be said [of you]: He is courageous. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man who has studied [religious] knowledge and has taught it and who used to recite the Quran. He will be brought and Allah will make known to his His favours and he will
recognize them. [The Almighty] will say: And what did you do about them? He will say: I studied [religious] knowledge and I taught it and I recited the Quran for Your sake. He will say: You have lied – you did but study [religious] knowledge that it might be said [of you]: He is learned. And you recited the Quran that it might be said [of you]: He is a reciter. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire. [Another] will be a man whom Allah had made rich and to whom He had given all kinds of wealth. He will be brought and Allah will make known to his [his favours and he will recognize them. [The Almighty] will say: And what did you do about them? He will say: I left no path [untrodden] in which You like money to be spent without spending in it for Your sake. He will say: You have lied – you did but do so that it might be said [of you]: He is open-handed. And so it was said. Then he will be ordered to be dragged along on his face until he is cast into Hell-fire.

It was related by Muslim (also by at-Tirmidhi and an-Nasa’i).

Hadith Qudsi 7:
On the authority of Uqbah ibn Amir (may Allah be pleased with him), who said: I heard the messenger of Allah (peace be upon him) say:

Your Lord delights at a shepherd who, on the peak of a mountain crag, gives the call to prayer and prays. Then Allah (glorified and exalted be He) say: Look at this servant of Mine, he gives the call to prayer and performs the prayers; he is in awe of Me. I have forgiven My servant [his sins] and have admitted him to Paradise.

It was related by an-Nasa’i with a good chain of authorities.

Hadith Qudsi 8:
On the authority of Abu Hurayrah (may Allah be pleased with him) from the Prophet (peace be upon him), who said:

A prayer performed by someone who has not recited the Essence of the Quran (1) during it is deficient (and he repeated the word three times), incomplete. Someone said to Abu Hurayrah: [Even though] we are behind the imam? (2) He said: Recite it to yourself, for I have heard the Prophet (may the blessings and peace of Allah be up on him) say: Allah (mighty and sublime be He), had said: I
have divided prayer between Myself and My servant into two halves, and My servant shall have what he has asked for. When the servant says: Al-hamdu lillahi rabbi l-alamin (3), Allah (mighty and sublime be He) says: My servant has praised Me. And when he says: Ar-rahmani r-rahim (4), Allah (mighty and sublime be He) says: My servant has extolled Me, and when he says: Maliki yawmi d-din (5), Allah says: My servant has glorified Me – and on one occasion He said: My servant has submitted to My power. And when he says: Iyyaka na budu wa iyyaka nasta in (6), He says: This is between Me and My servant, and My servant shall have what he has asked for. And when he says: Ihdina s-sirata l-mustaqim, siratal ladhina an amta alayhim ghayril-maghdubi alayhim wa la d-dallin (7), He says: This is for My servant, and My servant shall have what he has asked for.

(1) Surat al-Fatihah, the first surah (chapter) of the Qur’an.

(2) i.e. standing behind the imam (leader) listening to him reciting al-Fatihah.

(3) “Praise be to Allah, Lord of the Worlds.”

(4) “The Merciful, the Compassionate”.

(5) “Master of the Day of Judgement”.

(6) “It is You we worship and it is You we ask for help”.

(7) “Guide us to the straight path, the path of those upon whom You have bestowed favors, not of those against whom You are angry, nor of those who are astray”.

It was related by Muslim (also by Malik, at-Tirmidhi, Abu-Dawud, an-Nasa’i and Ibn Majah).

Hadith Qudsi 9:
On the authority of Abu Harayrah (may Allah be pleased with him) from the Prophet (peace be upon him), who said: Allah (mighty and sublime be He) says:
The first of his actions for which a servant of Allah will be held accountable on the Day of Resurrection will be his prayers. If they are in order, then he will have prospered and succeeded: and if they are wanting, then he will have failed and lost. If there is something defective in his obligatory prayers, the Lord (glorified and exalted be He) will say: See if My servant has any supererogatory prayers with which may be completed that which was defective in his obligatory prayers. Then the rest of his actions will be judged in like fashion.

It was related by at-Tirmidhi (also by Abu Dawud, an-Nasa’i, Ibn Majah and Ahmad).

Hadith Qudsi 10:
On the authority of Abu Harayrah (may Allah be pleased with him) from the Prophet (peace be upon him), who said: Allah (mighty and sublime be He) says:

Fasting is Mine and it I who give reward for it. [A man] gives up his sexual passion, his food and his drink for my sake. Fasting is like a shield, and he who fasts has two joys: a joy when he breaks his fast and a joy when he meets his Lord. The change in the breath of the mouth of him who fasts is better in Allah’s estimation than the smell of musk.

It was related by al-Bukhari (also by Muslim, Malik, at-Tirmidhi, an-Nasa’i and Ibn Majah).

Hadith Qudsi 11:
On the authority of Abu Harayrah (may Allah be pleased with him) from the Prophet (peace be upon him), who said: Allah (mighty and sublime be He) said:

Spend (on charity), O son of Adam, and I shall spend on you.

It was related by al-Bukhari (also by Muslim).

Hadith Qudsi 12:
On the authority of Abu Mas’ud al-Ansari (may Allah be pleased with him), who said that the Messenger of Allah (may the blessings and peace of Allah be upon him) said:
A man from among those who were before you was called to account. Nothing in the way of good was found for him except that he used to have dealings with people and, being well-to-do, he would order his servants to let off the man in straitened circumstances [from repaying his debt]. He (the Prophet p.b.u.h) said that Allah said: We are worthier than you of that (of being so generous). Let him off.

It was related by Muslim (also by al-Bukhari and an-Nasa’i).

Hadith Qudsi 13:
On the authority of Adiyy ibn Hatim (may Allah be pleased with him), who said:

I was with the Messenger of Allah (may the blessings and peace of Allah be upon him) and there came to him two men: one of them was complaining of penury (being very poor), while the other was complaining of brigandry (robbery). The Messenger of Allah (may the blessings and peace of Allah be upon him) said: As for brigandry, it will be but a short time before a caravan will [be able to] go out of Mecca without a guard. As for penury, the Hour (Day of Judgement) will not arrive before one of you takes his charity around without finding anyone to accept it from him. Then (1) one of you will surely stand before Allah, there being no screed between Him and him, nor an interpreter to translate for him. Then He will say to him: Did I not bring you wealth? And he will say: Yes. Then He will say: Did I not send to you a messenger? And he will say: Yes. And he will look to his right and will see nothing but Hell-fire, then he will look to his left and will see nothing but Hell-fire, so let each of you protect himself against Hell-fire, be it with even half a date – and if he finds it not, then with a kind word.

(1) i.e. at the time of the Hour. It was related by al-Bukhari.

Hadith Qudsi 14:
On the authority of Abu Harayrah (may Allah be pleased with him) from the Prophet (peace be upon him), who said:

Allah (glorified and exalted be He) has supernumerary angels who rove about seeking out gatherings in which Allah’s name is being invoked: they sit with them and fold their wings round each other, fillin that which is between them and
between the lowest heaven. When [the people in the gathering] depart, [the angels] ascend and rise up to heaven. He (the Prophet p.b.u.h.) said: Then Allah (mighty and sublime be He) asks them – [though] He is most knowing about them: From where have you come? And they say: We have come from some servants of Yours on Earth: they were glorifying You (Subhana llah), exalting you (Allahu akbar), witnessing that there is no god but You (La ilaha illa llah), praising You (Al-Hamdu lillah), and asking [favours] of You. He says: And what do they ask of Me? They say: They ask of You Your Paradise. He says: And have they seen My Paradise? They say: No, O Lord. He says: And how would it be were they to have seen My Paradise! They say: And they ask protection of You. He says: From what do they ask protection of Me? They say: From Your Hell-fire, O Lord. He says: And have they seen My Hell-fire? They say: NO. He says: And how would it be were they to have seen My Hell-fire? They say: And they ask for Your forgiveness. He (the Prophet p.b.u.h) said: Then He says: I have forgiven them and I have bestowed upon them what they have asked for, and I have granted them sanctuary from that from which they asked protection. He (the Prophet p.b.u.h) said: They say: O Lord, among them is So-and-so, a much sinning servant, who was merely passing by and sat down with them. He (the Prophet p.b.u.h) said: And He says: And to him [too] I have given forgiveness: he who sits with such people shall not suffer.

It was related by Muslim (also by al-Bukhari, at-Tirmidhi, and an-Nasa’i).

Hadith Qudsi 15:
On the authority of Abu Harayrah (may Allah be pleased with him), who said that the Prophet (peace be upon him) said: Allah the Almighty said:

I am as My servant thinks I am (1). I am with him when he makes mention of Me. If he makes mention of Me to himself, I make mention of him to Myself; and if he makes mention of Me in an assembly, I make mention of him in an assembly better than it. And if he draws near to Me an arm’s length, I draw near to him a fathom’s length. And if he comes to Me walking, I go to him at speed.

(1) Another possible rendering of the Arabic is: “I am as My servant expects Me to be”. The meaning is that forgiveness and acceptance of repentance by the Almighty is subject to His servant truly believing that He is forgiving and
merciful. However, not to accompany such belief with right action would be to mock the Almighty.

It was related by al-Buhkari (also by Muslim, at-Tirmidhi and Ibn-Majah).

Hadith Qudsi 16:
On the authority of son of Abbas (may Allah be pleased with them both), from the Messenger of Allah (peace be upon him), among the sayings he related from his Lord (glorified and exalted be He) is that He said:

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.

It was related by al-Bukhari and Muslim.

Hadith Qudsi 17:
On the authority of Abu Dharr al-Ghifari (may Allah be pleased with him) from the Prophet (peace be upon him) is that among the sayings he relates from his Lord (may He be glorified) 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 will not attain benefitting 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 be 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 that 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 finds good praise Allah and let him who finds other that blame no one but himself.

It was related by Muslim (also by at-Tirmidhi and Ibn Majah).

Hadith Qudsi 18:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: Allah (mighty and sublime be He) will say on the Day of Resurrection:

O son of Adam, I fell ill and you visited Me not. He will say: O Lord, and how should I visit You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so had fallen ill and you visited him not? Did you not know that had you visited him you would have found Me with him? O son of Adam, I asked you for food and you fed Me not. He will say: O Lord, and how should I feed You when You are the Lord of the worlds? He will say: Did you not know that My servant So-and-so asked you for food and you fed him not? Did you not know that had you fed him you would surely have found that (the reward for doing so) with Me? O son of Adam, I asked you to give Me to drink and you gave Me not to drink. He will say: O Lord, how should I give You to drink when You are the Lord of the worlds? He will say: My servant So-and-so asked you to give him to drink and you gave him not to drink. Had you given him to drink you would have surely found that with Me.

It was related by Muslim.

Hadith Qudsi 19:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that
the Messenger of Allah (peace be upon him) said: Allah (mighty and sublime be He) said:

Pride is my cloak and greatness My robe, and he who competes with Me in respect of either of them I shall cast into Hell-fire.

It was related by Abu Dawud (also by Ibn Majah and Ahmad) with sound chains of authority. This Hadith also appears in Muslim in another version.

Hadith Qudsi 20:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

The gates of Paradise will be opened on Mondays and on Thursdays, and every servant [of Allah] who associates nothing with Allah will be forgiven, except for the man who has a grudge against his brother. [About them] it will be said: Delay these two until they are reconciled; delay these two until they are reconciled.

It was related by Muslim (also by Malik and Abu Dawud).

Hadith Qudsi 21:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said that Allah the Almighty said:

There are three (1) whose adversary I shall be on the Day of Resurrection: a man who has given his word by Me and has broken it; a man who has sold a free man (2) and has consumed the price; and a man who has hired a workman, has exacted his due in full from him and has not given him his wage.

(1) i.e. types of men.

(2) i.e. a man who has made a slave of another and has sold him.

It was related by al-Bukhari (also by Ibn Majah and Ahmad ibn Hanbal).
Hadith Qudsi 22:
On the authority of Abu Sa’id (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

Let not any one of you belittle himself. They said: O Messenger of Allah, how can any one of us belittle himself? He said: He finds a matter concerning Allah about which he should say something, and he does not say [it], so Allah (mighty and sublime be He) says to him on the Day of Resurrection: What prevented you from saying something about such-and-such and such-and-such? He say: [It was] out of fear of people. Then He says: Rather it is I whom you should more properly fear.

It was related by Ibn Majah with a sound chain of authorities.

Hadith Qudsi 23:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) 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).

Hadith Qudsi 24:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

If Allah has loved a servant [of His] He calls Gabriel (on whom be peace) and says: I love So-and-so, therefore love him. He (the Prophet peace be upon him) said: So Gabriel loves him. Then he (Gabriel) calls out in heaven, saying: Allah loves So-and-so, therefore love him. And the inhabitants of heaven love him. He (the Prophet peace be upon him) said: Then acceptance is established for him on earth. And if Allah has abhorred a servant [of His], He calls Gabriel and says: I abhor So-and-so, therefore abhor him. So Gabriel abhors him. Then Gabriel calls out to the inhabitants of heaven: Allah abhors So-and-so, therefore abhor him.
He (the Prophet peace be upon him) said: So they abhor him, and abhorrence is established for him on earth.

It was related by Muslim (also by al-Bukhari, Malik, and at-Tirmidhi).

Hadith Qudsi 25:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: Allah (mighty and sublime be He) said:

Whosoever shows enmity to someone devoted to Me, I shall be at war with him. My servant draws not near to Me with anything more loved by Me than the religious duties I have enjoined 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. I do not hesitate about anything as much as I hesitate about [seizing] the soul of My faithful servant: he hates death and I hate hurting him.

It was related by al-Bukhari.

Hadith Qudsi 26:
On the authority of Abu Umamah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: Allah (mighty and sublime be He) said:

Truly of those devoted to Me the one I most favour is a believer who is of meagre means and much given to prayer, who has been particular in the worship of his Lord and has obeyed Him inwardly (1), who was obscure among people and not pointed out, and whose sustenance was just sufficient to provide for him yet he bore this patiently. Then the Prophet (peace be upon him) rapped his hand and said: Death will have come early to him, his mourners will have been few, his estate scant.

(1) i.e. he has not been ostentatious in his obedience.
It was related by at-Tirmidhi (also by Ahmad ibn Hanbal and Ibn Majah). Its chain of authorities is sound.

Hadith Qudsi 27:
On the authority of Masruq, who said:

We asked Abdullah (i.e. Ibn Masud) about this verse: And do not regard those who have been killed in the cause of Allah as dead, rather are they alive with their Lord, being provided for (Quran Chapter 3 Verse 169). He said: We asked about that and the Prophet (peace be upon him) said: Their souls are in the insides of green birds having lanterns suspended from the Throne, roaming freely in Paradise where they please, then taking shelter in those lanterns. So their Lord cast a glance at them (1) and said: Do you wish for anything? They said: What shall we wish for when we roam freely in Paradise where we please? And thus did He do to them three times. When they say that they would not be spared from being asked [again], they said: O Lord, we would like for You to put back our souls into our bodies so that we might fight for Your sake once again. And when He saw that they were not in need of anything they were let be.

(1) i.e. at those who had been killed in the cause of Allah.

It was related by Muslim (also by at-Tirmidhi, an-Nasa’i and Ibn Majah).

Hadith Qudsi 28:
On the authority of Jundub ibn Abdullah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

There was amongst those before you a man who had a wound. He was in [such] anguish that he took a knife and made with it a cut in his hand, and the blood did not cease to flow till he died. Allah the Almighty said: My servant has himself forestalled Me; I have forbidden him Paradise.

It was related by al-Bukhari.

Hadith Qudsi 29:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that
the Messenger of Allah (peace be upon him) said: Allah (mighty and sublime be He) says:

My faithful servant’s reward from Me, if I have taken to Me his best friend from amongst the inhabitants of the world and he has then borne it patiently for My sake, shall be nothing less than Paradise.

It was related by al-Bukhari.

Hadith Qudsi 30:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: Allah (mighty and sublime be He) said:

If My servant likes to meet Me, I like to meet him; and if he dislikes to meet Me, I dislike to meet him. Prophetic explanation of this Sacred Hadith: He who likes to meet Allah, Allah likes to meet him; and he who dislikes to meet Allah, Allah dislikes to meet him. Aishah (may Allah be pleased with her) said: O Prophet of Allah, is it because of the dislike of death, for all of us dislike death? The Prophet (peace be upon him) said: It is not so, but rather it is that when the believer is given news of Allah’s mercy, His approval and His Paradise, he likes to meet Allah and Allah likes to meet him; but when the unbeliever is given news of Allah’s punishment and His displeasure, he dislikes to meet Allah and Allah dislikes to meet him.

It was related by al-Bukhari and Malik. The Prophetic version is related by Muslim.

Hadith Qudsi 31:
On the authority of Jundub (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) related:

A man said: By Allah, Allah will not forgive So-and-so. At this Allah the Almighty said: Who is he who swears by Me that I will not forgive So-and-so? Verily I have forgiven So-and-so and have nullified your [own good] deeds (1) (or as he said [it]).
(1) A similar Hadith, which is given by Abu Dawud, indicates that the person referred to was a goldly man whose previous good deeds were brought to nought through presuming to declare that Allah would not forgive someone’s bad deeds.

It was related by Muslim.

Hadith Qudsi 32:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

A man sinned greatly against himself, and when death came to him he charged his sons, saying: When I have died, burn me, then crush me and scatter [my ashes] into the sea, for, by Allah, if my Lord takes possession of me, He will punish me in a manner in which He has punished no one [else]. So they did that to him. Then He said to the earth: Produce what you have taken—and there he was! And He said to him: What induced you to do what you did? He said: Being afraid of You, O my Lord (or he said: Being frightened of You) and because of that He forgave him.

It was related by Muslim (also by al-Bukhari, an-Nasa’i and Ibn Majah).

Hadith Qudsi 33:
On the authority of Abu Hurayrah (may Allah be pleased with him) that the Prophet (peace be upon him), from among the things he reports from his Lord (mighty and sublime be He), is that he said:

A servant [of Allah’s] committed a sin and said: O Allah, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for them. Then he sinned again and said: O Lord, forgive me my sin. And He (glorified and exalted be He) said: My servant has committed a sin and has known that he has a Lord who forgives sins and punishes for sins. Do what you wish, for I have forgiven you.
It was related by Muslim (also by al-Bukhari).

Hadith Qudsi 34:
On the authority of Anas (may Allah be pleased with him), who said: I heard the Messenger of Allah (peace be upon him) say: Allah the Almighty 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 at it.

It was related by at-Tirmidhi (also by Ahmad ibn Hanbal). Its chain of authorities is sound.

Hadith Qudsi 35:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

Our Lord (glorified and exalted be He) descends each night to the earth’s sky when there remains the final third of the night, and He says: Who is saying a prayer to Me that I may answer it? Who is asking something of Me that I may give it him? Who is asking forgiveness of Me that I may forgive him?

It was related by al-Bukhari (also by Muslim, Malik, at-Tirmidhi and Abu Dawud).

In a version by Muslim the Hadith ends with the words:

And thus He continues till [the light of] dawn shines.

Hadith Qudsi 36:
On the authority of Anas (may Allah be pleased with him) from the Prophet (peace be upon him), who said:
The believers will gather together on the Day of Resurrection and will say: Should we not ask [someone] to intercede for us with our Lord? So they will come to Adam and will say: You are the Father of mankind; Allah created you with His hand He made His angels bow down to you and He taught you the names of everything, so intercede for us with you Lord so that He may give us relief from this place where we are. And he will say: I am not in a position [to do that] – and he will mention his wrongdoing and will feel ashamed and will say: Go to Noah, for he is the first messenger that Allah sent to the inhabitants of the earth. So they will come to him and he will say: I am not in a position [to do that] – and he will mention his having requested something of his Lord about which he had no [proper] knowledge (Quran Chapter 11 Verses 45-46), and he will feel ashamed and will say: Go to the Friend of the Merciful (Abraham). So they will come to him and he will say: I am not in a position [to do that]. Go to Moses, a servant to whom Allah talked and to whom He gave the Torah. So they will come to him and he will say: I am not in a position [to do that] – and he will mention the talking of a life other that for a life (Quran Chapter 28 Verses 15-16), and he will feel ashamed in the sight of his Lord and will say: Go to Jesus, Allah’s servant and messenger, Allah’s word and spirit. So they will come to him and he will say: I am not in a position [to do that]. Go to Muhammad (may the blessings and peace of Allah be upon him), a servant to whom Allah has forgiven all his wrongdoing, past and future. So they will come to me and I shall set forth to ask permission to come to my Lord, and permission will be given, and when I shall see my Lord I shall prostrate myself. He will leave me thus for such time as it pleases Him, and then it will be said [to me]: Raise your head. Ask and it will be granted. Speak and it will be heard. Intercede and your intercession will be accepted. So I shall raise my head and praise Him with a form of praise that He will teach me. Then I shall intercede and HE will set me a limit [as to the number of people], so I shall admit them into Paradise. Then I shall return to Him, and when I shall see my Lord [I shall bow down] as before. Then I shall intercede and He will set me a limit [as to the number of people]. So I shall admit them into Paradise. Then I shall return for a third time, then a fourth, and I shall say: There remains in Hell-fire only those whom the Quran has confined and who must be there for eternity. There shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a barley-corn; then there shall come out of Hell-fire he who has said: There is no god but Allah and who has in his heart goodness weighing a grain of wheat; then there shall come out of Hell-fire he who
has said: There is no god but Allah and who has in his heart goodness weighing an atom.

It was related by al-Bukhari (also by Muslim, at-Tirmidhi, and Ibn Majah).

Hadith Qudsi 37:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said: Allah said:

I have prepared for My righteous servants what no eye has seen and no ear has heard, not has it occurred to human heart. Thus recite if you wish (1): And no soul knows what joy for them (the inhabitants of Paradise) has been kept hidden (Quran Chapter 32 Verse 17).

(1) The words “Thus recite if you wish” are those of Abu Harayrah.

It was related by al-Bukhari, Muslim, at-Tirmidhi and Ibn Majah.

Hadith Qudsi 38:
On the authority of Abu Hurayrah (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

When Allah created Paradise and Hell-fire, He sent Gabriel to Paradise, saying: Look at it and at what I have prepared therein for its inhabitants. The Prophet (peace be upon him) said: So he came to it and looked at it and at what Allah had prepared therein for its inhabitants. The Prophet (peace be upon him) said: So he returned to Him and said: By your glory, no one hears of it without entering it. So He ordered that it be encompassed by forms of hardship, and He said: Return to it and look at what I have prepared therein for its inhabitants. The Prophet (peace be upon him) said: So he returned to it and found that it was encompassed by forms of hardship (1). Then he returned to Him and said: By Your glory, I fear that no one will enter it. He said: Go to Hell-fire and look at it and what I have prepared therein for its inhabitants, and he fount that it was in layers, one above the other. Then he returned to Him and said: By Your glory, no one who hears of it will enter it. So He ordered that it be encompassed by lusts. Then He said:
Return to it. And he returned to it and said: By Your glory, I am frightened that no one will escape from entering it.

(1) The Arabic word used here is “makarih”, the literal meaning of which is “things that are disliked”. In this context it refers to forms of religious discipline that man usually finds onerous.

It was related by Tirmidhi, who said that it was a good and sound Hadith (also by Abu Dawud and an-Nasa’i).

Hadith Qudsi 39:
On the authority of Abu Sa’id al-Khudri (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

Paradise and Hell-fire disputed together, and Hell-fire said: In me are the mighty and the haughty. Paradise said: In me are the weak and the poor. So Allah judged between them, [saying]: You are Paradise, My mercy; through you I show mercy to those I wish. And you are Hell-fire, My punishment; through you I punish those I wish, and it is incumbent upon Me that each of you shall have its fill.

It was related by Muslim (also by al-Bukhari and at-Tirmidhi).

Hadith Qudsi 40:
On the authority of Abu Sa’id al-Khudri (may Allah be pleased with him), who said that the Messenger of Allah (peace be upon him) said:

Allah will say to the inhabitant of Paradise: O inhabitants of Paradise! They will say: O our Lord, we present ourselves and are at Your pleasure, and goodness rests in Your hands. Then He will say: Are you contented? And they will say: And how should we not be contented, O Lord, when You have given to us that which You have given to no one else of Your creation? Then He will say: Would not like Me to give you something better than that? And they will say: O Lord and what thing is better than that? And He will say: I shall cause My favour to descend upon you and thereafter shall never be displeased with you.

It was related by al-Bukhari (also by Muslim and at-Tirmidhi).
The virtues excellence and importance of durood sharif

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 Noble Prophet (Salla Allahu ta’ala wa Sallam) 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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (Sallal Laahu Alaihi Wasallim) on the Day of Judgement.

17. One who recites Durood Shareef near the shrine of the Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (Sallal Laahu Alaihi Wasallim).

37. Ablution is not complete if Durood is not recited on it.
38. The Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (Sallal Laahu Alaihi Wasallim) said to his wife that any one who hears the name of the Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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”.

RESPECT THAT SHOULD BE ACCORDER 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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) (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 Shraif. One should recite Durood Sharif whenever possible but avoid places like restrooms, toilets and bathrooms.

**VIRTUSE OF DAROOD**

**BENEFITS OF SALAAT & SALAAM:**

*It has come in the hadeeth shareef that when people gather in any gathering and they do not remember Allah Ta’ala nor is durood and salaam sent on His Nabi(Sallallahu Alayhi Wasallam), on the Day of Qiyamat their gatherings will be a means of regret even though they have entered jannat, due to being deprived of the reward of the remembrance of Allah and durood and salaam.*

*It has been reported in the hadeeth shareef that Rasulullah (Sallallahu Alayhi Wasallam) said: “Send durood and salaam upon me in abundance on Friday because your durood and salaam is presented before me (especially on the day of Friday).”*

*It has been narrated in another hadeeth that whoever sends durood on me on Friday his durood is (especially) and most certainly presented before me.*

*It has come in another hadeeth: “Whoever sends salaam to me (especially in a standing position at my Rowdha my soul is returned to me (i.e. I turn my attention to him) until I give the answer to his salaam).”*
*In yet another hadeeth it has come that Huzoor Aqdas Sallallahu Alayhi Wasallam said: “On the Day of Qiyamat the person most nearest to me will be the person who conferred most durood upon me.”

*It has come in another hadeeth that Nabi (Sallallahu Alayhi Wasallam) said: “A miser is he, before whom my name is mentioned and he does not send durood upon me.”

*It has come in another hadeeth that Huzoor (Sallallahu Alayhi Wasallam) has said: “You should send durood upon me abundantly because this durood is a means of purifying your own self.”

*It has come in another hadeeth that Huzoor Sallallahu Alayhi Wasallam said: “May that person be disgraced before whom my mention is made and he does not send durood upon me.”

*In one other hadeeth it has come that Nabi Sallallahu Alayhi Wasallam has said: “Before whomever my name is mentioned he should send durood upon me because that person who sends durood upon me once, Allah Ta’ala will send ten mercies upon him.”
*In another hadeeth Huzoor Sallallahu Alayhi Wasallam has said: “Whoever mentions me should send durood upon me.”
*In yet another hadeeth Rasulullah Sallallahu Alayhi Wasallam has explained the means of how the durood reaches him, that, verily, there are some angels ordered by Allah who roam around the assemblies and gatherings of the earth and around the Muslims, to present the durood of my ummat before me.
*In another hadeeth Rasulullah Sallallahu Alayhi Wasallam said: “Once I met Jibraeel Alayhis Salaam and he gave me glad tidings by saying: ‘Your Lord says: Whoever sends durood upon you I will descend upon him My Special Mercy And whoever sends salaam upon you, then I will descend upon him My Special Peace. On this I performed a Sajda-e-Shukr (ie. prostration of gratitude) in the Court of Allah’.

*In another hadeeth it has been reported that Hazrat Ubay bin Kaab Radiallahu anhu came in the service of Rasulullah Sallallahu Alayhi Wasallam and said: “O Rasulullah! I have devoted (made wakf) all my time of zikr and du’aa in sending durood upon you.’ Huzoor Sallallahu Alayhi Wasallam said: “Then all your difficulties will be solved, your needs will be fulfilled and your sins will be forgiven… (until the end of the hadeeth)

*It has come in another hadeeth that whoever sends durood upon me once Allah Ta’ala will send ten mercies upon him.

*In yet another hadeeth shareef it has been narrated that one day Rasulullah Sallallahu Alayhi Wasallam came; and on the blessed face of Nabi Sallallahu Alayhi Wasallam the signs of happiness and joy were visible. Nabi Sallallahu Alayhi Wasallam said: “Just now Jibraeel Alayhis Salaam came to me and said that your Lord has said: O Mohammad! Will you not be happy with this good news that from your ummat whoever will send durood upon you once I will send ten mercies upon him and from your ummat whoever sends salaam upon you once I will send peace upon him ten times.’
*It has come in another hadeeth shareef that Rasulullah Sallallahu Alayhi Wasallam said: 'Whoever sends durood upon me once Allah Taala sends ten mercies upon him, ten of his sins are forgiven, in jannat ten of his stages are raised and ten rewards are written for him.’

*It has come in another hadeeth shareef that the person who sends durood upon Nabi Akram Sallallahu Alayhi Wasallam once, Allah and His Angels sends seventy mercies upon him.

* Hazrat Anas Radiallahu anhu says: 'That every du’aa is prevented from reaching the Court of Allah until the person making du’aa sends durood upon Rasulullah Sallallahu Alayhi Wasallam and upon the family of Rasulullah Sallallahu Alayhi Wasallam (then it reaches the Court of Allah and is accepted).

WHAT IS DUROOD SHAREEF AND THE IMPORTANCE OF DUROOD SHAREEF

Divine blessings on Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) is one of 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 wasallam), He is actually blessing him. When the Malaa’ikah and the Muslims send Durood and Salaams to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam), they are actually showing Almighty Allah their respect for
the Holy Prophet (sallal laahu alaihi wasallam). 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 Hereafter. 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 wasallam). 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 wasallam).

The invocation of Blessings on the Holy Prophet (sallal laahu alaihi wasallam) is styled in Arabic as “Salawat”, in Persian as “Durood”, and in Urdu as “Salawat-o-Salaam”.

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 wasallam) 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.

Hadhrat 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 wasallam)
should increase their recital of the Durood Shareef in patience and perseverance until, through the mercy of Rasoolullah (sallal laahu alaihi wasallam), 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 dhikrak – “Have I not exalted thy name.”

Muslims are indeed very fortunate. Allah Ta’ala chose for them 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 wasallam) which works wonders.
In the same manner, the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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.

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 2,000 times.
3. 5,000 good deeds are written in his Naama-e-Amaal.
4. 5,000 of his sins are forgiven.
5. His status is elevated by 5,000 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 Noble Prophet (Salla Allahu ta’ala ‘alayhi wa Sallam) 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.

The Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) said, ” after Hadrat Adam (Alayhi As-Salaam) happened to

commit the mistake, as a result of which he has transferred from Paradise to this earth, he used to spend all his time weeping, praying, repenting, and once he looked up

towards the Heaven and prayed ‘ O Allah! I beg Thy forgiveness in the name of Muhammad (Peace and blessings of Allah Almighty be upon Him).’

” Who is Muhammad (Peace and blessings of Allah Almighty be upon Him), asked Allah. He [Adam (Alayhi As-Salaam) replied ‘When you had created me, I saw the

words : LA ILAHA ILLALLAH MUHAMMAD-UR-RASOOLALLAH written on your Arsh (Throne of Allah Almighty) and since then I realised that the Most

Beloved Prophet Muhammad (Peace and blessings of Allah Almighty be upon Him) is the supreme creation of Yours because I saw his name alongside yours’. Then the
reply came back ‘He is to be the last of all Prophets, and will be your descendant. If he were not to be created, you would not have been created.’

First we must note, that, this significant success came for Hadrat Adam (Alayhi As-Salaam) when he asked Allah Subhanahu Wa Ta’ala for forgiveness in the name of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). When we ask something from Allah Almighty for the sake of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) we are asking Allah Almighty to honour our Beloved Prophet Mustafa (Peace and blessings of Allah Almighty be upon Him) by granting us our DU’A (prayers) which will lead to success in all walks of life INSHA-ALLAH (God Willing).

From this narrated hadith we can see that the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) is the supreme creation of Allah Almighty. The moon, the entire world, the angels of Allah Almighty and the other magnificent creations of Allah Almighty can’t even begin to compare with the Glory and Beauty of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him).

To Allah Almighty the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) is His most dearest and most cherished creation.
Imagine then the superiority of the one who follows the Sunnah of the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him)

and then read Durood Shareef in abundance.

Allah Almighty’s reply ‘if he were not to be created, you would not have been created,’ is testimony to Allah Subhanahu Wa Ta’ala’s highest regard for the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). This high status for the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) is also mentioned in the Gospel of Barnabas – removed from the Bible 300 years before the birth of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him), – where it states:

”.... God said: Wait Muhammad, for thy sake I will create Paradise, the world, and a great multitude of creatures, where of I make thee a present, in so much that who shall bless thee, shall be blessed, and who shall curse thee shall be cursed .... ”

In other words, the world and everything included in it and Paradise was created for the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). If the world was created for the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) then it follows that our
families, the food we eat and the clothes we wear are all given to us by Allah Almighty because of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him).

We are told in Al-Qur’an 14: 08 ‘…. Allah is Rich (i.e. Free from all needs) ….’, and does not need these things. If common sense prevails, then we should realise, that, if

the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him) was not created then the world and AL-JANNAH would not have been created. Therefore, if we enter AL-JANNAH it is because of our Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him).

The least we can do in return is to follow his Sunnah and read Durood Shareef in abundance to him.

Let us now examine the second statement in this Gospel prophesising the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). ‘

Who shall bless thee, shall be blessed’, in other words the Gospel commands us to send blessings upon Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him). That is, to read Durood Shareef because this is, the most supreme way to send our blessings upon Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon Him).
When we study Al-Qur’an further we realise what is the actual status of the blessed; they are the ones that will enter AL-JANNAH (Paradise). In Al-Qur’an 11:105 it states ‘On the Day it comes, no person shall speak except by His (Allah Almighty’s) Leave. Some among them will be wretched and (others) blessed.’ Clearly then, if we read or memorise and recite Durood Shareef in abundance during our lifetime, then surely we will be amongst the blessed. AMEEN.

We are informed in Al-Qur’an 33:56 that "Allah (Subhanahu Wa Ta’ala) sends His Salaat (Blessings and Honours) on the Prophet (Muhammad) & also His angels. O you who believe! Send your Salaat (blessings) on him (Muhammad) and you should greet him with the Islamic way of greeting (Assalamu ‘Alaykum).” In other words, we are informed in this ayat (verse) of Al-Qur’an to read Durood Shareef and to send Salaam on our Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

In the eyes of Allah Almighty reading Durood Shareef is of paramount importance, otherwise Allah Almighty would not have commanded us to do so, as is the case in this ayat above. When Allah Almighty Himself, alongwith His Angels is sending Durood Shareef on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allaha Almighty be upon him), then this is an important duty on the UMMAH to do likewise i.e. to practice what Allah Almighty and His Angels are doing.
It is reported by Hadrat Ka’ab (May Allah Almighty be pleased with him) that 70,000 angels descend on the Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) Mosque daily, surround it and touch it with their heavenly wings, and continue reciting Durood Shareef and leave for the heavens in the evening. They are replaced by another 70,000 angels who stay till dawn to be replaced by another 70,000 angels in the morning, and each angel cannot return after its initial visit. This process will keep continuing until the Day of Judgement. A rough calculation reveals that to date almost 70 BILLION ANGELS have been sent by Allah Almighty to the Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) Mosque to read Durood Shareef upon him. And only Allah Almighty knows how many more will be sent until the Day of Judgement. This is indeed an indication of the utmost highest regard Allah (Subhanahu Wa Ta’ala) has for His Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). Therefore we must not under-rate the significance, importance and the merits of reading Durood Shareef for our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

The UMMAH is indeed blessed because it has been given the opportunity to send Durood Shareef on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). Durood Shareef is a special kind of DU’A, a special kind of DHIKR (remembrance) dear to Allah (Subhanahu Wa Ta’ala) as indicated by
the following hadith below. Therefore if we read Durood Shareef and ask of something from Allah Almighty, then what we ask for has a better chance of being accepted by Allah Almighty. Hadrat Imam Shaf‘i (May Allah Almighty be pleased with him) has declared, ‘What I love is that one should recite Durood Shareef abundantly under all circumstances.’

Ghawth Al-A’dham Sayyadina Abd ‘al-Qadir al-Jilani (May Allah Almighty be pleased with him) has declared, ‘O ‘faithful make Mosques and Durood Shareef for the Beloved Prophet (Peace and Blessings of Allah Almighty be upon him) incumbent on you.’

Allama Qustulani (May Allah Almighty be pleased with him) interpreter of Sahih Al-Bukhari has stated, ‘The best, the most sublime, the most excellent, the most exquisite, the most consummate recital is the recital of Durood Shareef for the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).’

Hadrat Abu Bakr Siddiq (May Allah Almighty be pleased with him) has narrated that, ‘Reciting Durood Shareef upon the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) erases sins in the same manner that water extinguishes a fire’.

It has been narrated in the hadith that ‘One day when the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) left his house, I
[Companion of the Beloved Prophet] followed close behind. He went to an orchard where he offered prayers and prostrated so long that I started weeping thinking that he had expired. The Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) raised his head from Sijda and called me and asked what had happened to me. I told him that as he had been in Sijda for a very long time, I had thought that he had expired and I won’t see him again. The Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) said that he had prostrated himself before Allah Almighty for so long as a token of thanks-giving because He had granted him a reward, which was that if anyone, from his UMMAH will recite Durood Shareef once, Allah Almighty will record 10 VIRTUES in his favour and ERASE 10 HIS/HER SINS.’

Durood Shareef a Most Valuable Asset

If we have stock, which is an asset to our business, we can sell it to make a profit. Without stock there is no sale and there is no profit. Durood Shareef is an asset and we should regard it as our stock which can benefit us in many ways i.e. Durood Shareef can profit us in the afterlife with a place in Al-Jannah.

Create your own Durood Shareef Policy

In today’s modern society we plan for our future financial security. We have pensions and savings policies whereby we invest money regularly for our future benefit. Yet
we don’t consider the merits of creating a Durood Shareef Policy whereby we can invest a small amount of time daily by reading Durood Shareef for our benefit in the

Hereafter when we can cash in the policy for a place in Al-Jannah.

We are all Millionaires

We don’t realise it but we are all millionaires. A small sacrifice of our valuable time can lead to remarkable results in the long run. Spending just 5 minutes a day (reading

100+ Durood Shareef) can turn into a million duroods read, during a lifetime of 25-30 years. This is not impossible for any member of the UMMAH of the Most Beloved

Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). It is reported in the hadith that ‘He who recites it (Durood Shareef) 10 times a day

is granted 100 blessings and he who recites it 100 times a day, Allah (Subhanahu Wa Ta’ala) inscribes on his forehead – that he has immunity from hypocrisy and hell, and

he will be counted among the martyrs on the Day of Judgement.’6 During the five regular prayers we read Durood Ibrahim, in every rakat, this totals to 17 times for all 5

prayers. Therefore we can see the importance of reading Durood Shareef on a voluntary basis daily; to complete the amount required necessary to achieve this high

status granted to the UMMAH.

Powerful Duroods to tip the scales in our Benefit
It has been reported in the hadith that if anybody reads the following Durood Shareef 1000 times on the day of Jumma, one will see one’s place (abode) in Al-Jannah before or at the moment of death.

O’ Allah send blessings upon Muhammad (peace be upon him) and the family of Muhammad (peace be upon him) a thousand thousand times.

ALLA HUMMA SALLE ALA MUHAMMADIWWAA ALE HAE ALFA ALFA MARRA – TIHN

A rough calculation reveals that over a period of more than 20 years this is the equivalent of ONE MILLION DUROOD SHAREEF recited. A sacrifice of 30 minutes on the day of Jumma can lead to such a superior blessing from Allah Almighty.

Turn seconds into Millions

In a matter of seconds it is possible to gain millions of DUROOD SAWAAB. Due to Allah (Subhanahu Wa Ta’ala’s) blessing we have the opportunity to read a Durood Shareef whereby one can gain the equivalent of 600,000 Durood Shareef Sawaab by reading it just once. Allah Almighty has given us the ability to gain Sawaab, the equivalent to a lifetime of reading Durood Shareef, in a matter of seconds. Therefore, if one reads it several times which will take seconds rather than minutes one can gain millions of Durood Shareef Sawwab immediately and in the process making one’s scales heavier in the right direction. Ideally, this Durood Shareef should be read 1000 times daily for success in this life and the Hereafter.
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.


In a matter of seconds one can gain almost 3 years Sawaab keeping 70 Angels occupied with good writing on our behalf.

\textit{JAZALLAHO ANNA SAI-YAE-DAE-NA VA-MAWLANA MUHAMMADAN SALALLAHO ALAIHE VASSALLAM MAA HOVA AHA LOHU.}

Reference : Mazra ul Hasnat

Alternatively read or memorise and recite the Durood Shareef where we can gain 1000 Days Sawaab for reading it just once.

\textit{ALLAHUMA SALLE ALA SAI-YAE-DAE-NA VA MAWLANA MUHAMMADIWWA ALA ALE SAI-YAE-DAE-NA VA MAWLANA MUHAMMADIN KA MA TOH HIBBOH VA TARDA LAHU.}

Also there is the 80 Years Sawaab Durood Shareef. Reading this Durood Shareef 80 times after the Fard of the Asar prayer on Friday. Before standing up it results in 80
years Sawaab recorded for the individual and 80 years of sins forgiven by Allah (Subhanahu Wa Ta’ala). A sacrifice of about five minutes every week can lead to such

blessings from Allah Almighty.

O’ Allah send blessings upon Muhammad (peace be upon him) our chief- the unlettered Apostle, and send blessings upon his family, and Thy favours and Thy salutations.

ALLAHUMA SALLE ALA SAI-YAE-DAE-NA MUHAMMADIN-NINNA BEIYYIL UMMIYYAE VA ALA ALE -HAE VASSALLIM TASSLEEMAN.

Relevance of sending Salaam on the Beloved (Peace and Blessings be upon him)

On the night of Ascension (Meraj), on his approach ... the Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) greeted

Allah Almighty with ‘ Greeting & Pure Blessings unto Allah,’ ... Allah (Subhanahu wa Ta’ala) greeted the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) with ‘ Peace be to you, O’ Muhammad.’ He (Peace be upon him) said in reply ‘Peace be with us and with the virtuous servants of God.’

From this narration it should be clear of the significance and importance of sending Salaam on our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

Every day the Ummah of the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) send ‘Salam’ to the Noble Prophet Muhammad
Mustafa (Peace and Blessings of Allah Almighty be upon him) in their five daily prayers i.e. during every second and last rakat of the prayer during the Jalsa & Quadah.

That is:

Peace be on you O Prophet! & the Mercy of Allah & His Blessings

ASSALAMMO ALAIKA AYYU HANNA BIYYU VA RAHMATULLAHHI VA-BARA-KA-TUHU

This works out as 25 Salams daily. When we send ‘Salam’ on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) replies with ‘Salam’ on us, as stated by Imam al-Ghazali (May Allah be pleased with him).[9] And when the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) replies with ‘Salam’ on us, Allah Almighty gives us peace of mind from our problems and they will disappear as Allah Almighty always honours His Most Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) words.

Once the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) bade a tree to come to him. The tree moved and drawing up its roots from the ground walked before him and saluted him with ‘Peace be on you, Apostle of God.’[10] Even the stones in the streets of Makkah greeted the Beloved
Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) with ‘Salam.’ We should consider reading this ‘Salam’ as mentioned above, on a voluntary basis outside our regular prayers, or some other methods of ‘Salam’ on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

If we send ‘Salam’ regularly on the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) and read Durood Shareef and follow the Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) Sunnah, then hopefully, there will be the greeting of ‘Salam’ on us in Al-Jannah as stated in Al-Qur’an 56:26 ‘But only the saying of Salam (greetings with peace).’

The Significance of Reading Durood Shareef on Thursday Night and Friday

If anybody reads 100 Durood Shareef on Thursday evening then according to Ahadith 70 necessities will be met in this life and 30 in the Hereafter. On every Thursday Allah Almighty sends Angels to the earth in the afternoon. They have silver leaves and golden pens which they use to record the Durood Shareef of the reciter from that afternoon of Thursday till the sunset of Friday.[11] The Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) informed the
Ummah, that reading Durood Shareef on Thursday night and Friday is presented to him.[12] The Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) has also informed us the best way to have our prayers answered, and that is to start with and end with Durood Shareef.[13]

Excellent of Laylat al-Qadar

When we are considering purchasing a business, we first need to look at the figures before a decision can be made as to whether or not the business is viable. Similarly if

we combine the 600,000 Durood Shareef Sawaab with Laylat al-Qadar the results of the figures are nothing short of a miracle due to the combination of the two superior blessings from Allah Almighty. We are rarely presented with the figures for Dhikr nor do we consider calculating the figures. The following figures are an indication of

Allah Almighty’s Supreme Mercy and Blessings upon us.

100 times (5 minutes) Equals 1,800,000,000,000 Durood Shareef Sawaab

In other words just five minutes results in 1.8 Million Million Durood Sawaab or One Thousand & Eight Hundred Billion Durood Sawaab, Insha-Allah! (see below).

100 times read in one day equals:
100 x 600,000 = 60,000,000 Durood Sawaab

One month’s Sawaab Equals:
30 x 60,000,000 = 1,800,000,000 Durood Sawaab
1000 months Sawaab equals: \(1000 \times 1,800,000,000 = 1,800,000,000,000\) Durood Sawaab

Prior Prophets (Peace be upon Them) and their generations couldn’t imagine in their wildest dreams that the Ummah of the Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) could gain so much Sawaab for reading Durood Shareef. These methods of calculations and principals also apply to

the 1000 days of Sawaab, that Durood Shareef brings, and any other Durood Shareefs for that matter. Any businessman would give his soul for these figures if it was money, yet we can save our souls with this amount of Sawaab.

Negligence of Durood Shareef For Worldly Gain

Al-Qur’an al Kareem 3: 185 informs us that ‘... The life of this world is only enjoyment of deception …’ and this again is reiterated in Al-Qur’an 6: 32 ‘And the life in this

world is nothing but play and amusement …’ and again in Al-Qur’an 10: 23 ‘... brief enjoyment of this worldly life, then (in the end) unto Us is your return and We shall

inform you of that which you used to do.’ There are many passages like this in Al-Qur’an al Kareem, here are some more ; Al-Qur’an 13: 26 ‘... the life of this world compared with the Hereafter is but a brief passing enjoyment.’

Al-Qur’an 53: 61 states ‘wasting your (precious) lifetime in pastime and amusements ‘ and Al-Qur’an 47: 36 states, ‘The life of this world is but play & pastime; but if
you believe and fear Allah & avoid evil, He will grant you, your wages and will not ask you your wealth.’

The key words here in these ayats are mentioned above. Life is too short, as the saying goes: the days, the weeks, months and years are passing at such a speed that we cannot comprehend where they went. Every day that is lost, can’t be regained or replaced, there is no opportunity to return. Every lost day is a lost day spent in Dhikr and is a lost opportunity to tip the scales in our favour.

The results of our efforts are presented to us immediately in this world, when the notes pass through our hands after a hard week’s work. Sometimes, we are unable to see the results of our Dhikr until the Hereafter. For this reason we are pre-occupied with rivalry with one another as stated in Al-Qur’an 57: 20 ‘ Know that the life of this world is only play and amusement, pomp and mutual boasting among you and rivalry in respect of wealth and children ...’ However, we can, without difficulty have the best of both worlds Insha-Allah.

These warnings are all those who are pre-occupied with this worldly life. Attention is devoted to the pursuit of wealth and one’s family commitments and not enough attention to our Deen. These warnings are summarised in Al-Qur’an 9: 24 ‘ Say: If your fathers, your sons, your brothers, your wives, your kindred, the wealth that you
have gained, the commerce in which you fear a decline, and the dwellings in which you delight are dearer to you than Allah and His Messenger & striving hard to fight in

His Cause, then wait until Allah brings about His Decision (torment). Allah guides not the people who are Al-Fasiqun (rebellious, disobedient to Allah).’ Therefore we

should reflect upon our lives, as narrated in Al-Qur’an 68: 33 ‘ Such is the punishment (in this life), but truly, the punishment in the Hereafter is greater if they but knew.’

And the result of neglecting our Deen will be as stated in Al-Qur’an 56:93-94 ‘Then for him is an entertainment with boiling water. And burning in Hell fire.’

In other words the most important person in our lives should be the Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). It

is a sign of the times that we devote so much time to our businesses, our families and maintaining our homes, yet we cannot sacrifice five minutes for reading Durood

Shareef for our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him). We know more about unimportant people than we do about

our Blessed Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) : we know names of many film actors and singers, yet we can’t recite a

similar number of names of Allah Almighty and our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) or even ayats of
Al-Qur’an al-Kareem. Why is it that we can sacrifice time for watching television and video, and listening to music, but not for our Deen? Al-Bukhari 9: 395 states that

the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) forbid Quil and Qual i.e backbiting and talking too much about others, yet

we are happy to spend time on this activity rather than reading Durood Shareef for 5 minutes a day.

Al-Qur’an 6: 162 states “Say O’ Muhammad, verily my Salaat, my sacrifice, my living and my dying are for Allah, the Lord of the Alamin (Mankind & Jinn & all that exists) ” After all the sacrifices our Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him) made for us, why is it that we can’t sacrifice 5 minutes for reading Durood Shareef, we should be ashamed of ourselves. The least we can do is to follow our Beloved Prophet Muhammad Mustafa’s (Peace and Blessings of Allah Almighty be upon him) Sunnah and read Durood Shareef for 5 minutes a day.

Every second counts

To find an extra 5 minutes a day in our busy lives is not difficult. The key to success is to manage our time more efficiently. An opportunity to recite Durood Shareef exists when we are in a queue waiting. Whether this is in a queue at a post office, market, doctor’s surgery or waiting at the traffic lights. Read Durood Shareef during
this time or any other spare time. Ideally memorise a powerful Shareef (see above – 600,000 Durood Sawaab) and recite this to gain Sawaab and tip the scales in the right direction Insha-Allah. Don’t think that a few Durood Shareef read or recited is not enough, every time you read, it is never wasted as stated in Al-Qur’an 7: 170 ‘ And to those who hold fast to the Book and perform Salaat (prayers) certainly we shall never waste the rewards of those who do righteous deeds.’ This is also confirmed in Al-Qur’an 50: 18 ‘ Not a word does he/she utter but there is a watcher (recording angels) by him ready to (record it).’ Again in Al-Qur’an 54: 52 ‘ And everything they have done is noted in (their ) Records of (deeds).’ And the reward for those who do righteous deeds is Al-Jannah as mentioned in Al-Qur’an 14:23 ‘ And those believed & did righteous deeds will be made to enter the Gardens under which rivers flow-to dwell therein forever (i.e. Paradise) with the permission of their Lord. There greetings therein will be Salam (Peace).’ Reading Durood Shareef is a righteous deed and is never wasted. Over time it will add up and result in a considerable amount.

Toppling the Scales (Meezan) in our Favour

Al-Qur’an 7:8-9 states ‘ And the weighting on that day (Day of Resurrection) will be the true weighting so far as those whose scale of good deeds will be heavy they will be the successful (ones) by entering Paradise. As for those whose scales will be light, they are those who will lose them ownelves (by entering Hell) because they
denied and rejected our Ayat.’ By memorising, reading and reciting Durood Shareef it is possible that we can benefit ourselves considerably. Each time one reads Durood Shareef the scales get heavier to the right side. Durood Shareef is a blessing from Allah Almighty and each time you read them (see above – Powerful Durood Shareefs)

they help you increase your chances of success by tipping the scales over to the right side in your favour, Insha-Allah!

Based on the outcome of the scales, the results of our efforts will be presented to us as stated in Al-Qur’an 56:8-9 ‘ So those on the Right Hand – how (fortunate) will be those on the Right Hand! (As a respect for them, because they will enter Paradise). And for those on the Left Hand how (unfortunate) will be those on the Left Hand (as a disgrace for them, because they will enter Hell).’ When this happens i.e. the scales tip to the wrong side, then one will blame shaitan but he will respond as mentioned in Al-Qur’an 14:22 ‘... Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you. I had no authority over you except that I called you and you responded to me so blame me not but blame yourselves ... ‘ It will be too late by then and blaming shaitan will be our only recourse Astaghfurallah.

This is also confirmed in Al-Qur’an 36:62 ‘And indeed he (shaitan) did lead astray a great multitude of you. Did you not, then understand? ‘

Nothing is weightier than the name of Allah Almighty. Therefore, it follows that if one reads Durood Shareef whereby, we are requesting Allah Almighty to send His
blessings upon the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and in the process we are fulfilling our requirements to follow Al-Qur'an 33:56 then our scales will naturally become heavier.

‘On the Day of Judgement Hadrat Adam (alaihi as-salam) will be dressed in a green robe, sitting near the Empyrean and observing the fate of his descendants. He will see one of the followers of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) being taken to Hell, whereupon he will call the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and the Beloved of Allah said; ‘I will gird up my loins and rush after the angels to stop them.’ The angels would say that they could not disobey Allah Almighty’s orders. Then the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) would debase himself before Allah Almighty and remind Him His Promise with the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) not to disgrace him about his Ummah. On this Allah Almighty will order the angels to obey the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and take that man back to the scale. When his virtues will be re-weighed the Beloved Prophet Muhammad
Mustafa (Peace and blessings of Allah Almighty be upon him) will produce a white paper of holy light from his pocket and place it along with his other virtues. The scale will turn in the right direction and he will be taken to Paradise. He will thank the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) who will inform the man that the white paper was his Durood Shareef that the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) had preserved for that day. [14] Subhan-Allah!

Reciting Durood Shareef at the moment of Death

The blessings of Durood Shareef are such that a person destined for Hell can tip the scales over to the right side by reading Durood Shareef, and end up in Al-Jannah.

For example, a woman whose daughter had died came to Khawaja Hasan Basri (May Allah Almighty be pleased with him) and said that she wished to see her daughter in a dream. He told her the method to achieve this. Then the woman saw her daughter in Paradise where she informed him that a stranger read Durood Shareef at the graveyard and with Allah Almighty’s Mercy she and 70,000 others were transferred to Al-Jannah.[15]

Once an Israelite (200 year sinner) died and Allah Almighty ordered a proper burial for him. Moses (alyahi as-salaam) complained to Allah Almighty that the Israelite
was very sinful and did not deserve pardon & forgiveness. Allah Almighty agreed and added that one day that man had opened the Torah and kissed the name Muhammad (Peace and Blessings of Allah Almighty be upon him) and recited Durood Shareef, so Allah Almighty had forgiven his sins.[16]

These two hadiths give us an indication of the highest regard Allah Almighty has for the reader of Durood Shareef. If the greatest of sinners can be forgiven and enter Al-Jannah through Durood Shareef, then surely there are great blessings for the Ummah if they but considered the merits of this blessed Dhikr along with their prayers.

Al-Qur’an 16: 32 states ‘ Those whose lives the Angels take while they are in a pious state saying to them ‘ Assalamu ‘Alaykum ‘ (Peace be upon you) enter you Paradise, because of that Good which you used to do in the world.’ Clearly then if one is engaged in reading Durood Shareef when one’s time in this world is at an end then he/she is indeed blessed and death will pass easily. It is reported in the hadith that if a person recites Durood Shareef at the time of Death, Allah (Subhanahu wa Ta’ala) will order all creatures to pray for his salvation.[17]

When a true believer is buried in a grave, it welcomes him by saying ‘ You are welcome here, of all the people walking upon Earth, you were the dearest to me. Now that you have been made over to me, you will see my excellent behaviour.’ Then the grave will expand to the farthest point of sight and a door of paradise opens into it.
Through this door comes the scented air of the Paradise. Imagine then the welcome the grave will give to the one who recited Durood Shareef on earth. Surely the one who read Durood Shareef constantly all his/her life will be the most welcome to the grave.

Hadrat Jibrail (alayhi as-salaam) came to the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) when he was very worried and said ‘ Almighty Allah has sent His Salaam to you and Has enquired why you look so worried and sad!’ The Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) replied ‘O’ Jibrail (alayhi as-salaam) I am worried about my Ummah as to how they will fare on the Day of Judgement! ‘ ‘Is it about the non-believers or about the Muslims’ asked Hadrat Jibrail (alayhi as-salaam). ‘About Muslims’ replied the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him). Jibrail (alayhi as-salaam) then took the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) to a graveyard where the people of the tribe of Banu Salama were buried; then he struck a grave with his wing and said ‘stand by the orders of Allah.’ Out of the grave came an extremely handsome man, who stood up and he was reciting LA ILAHA ILLALLAH MUHAMMAD-UR-RASOOLALLAH – ALHAMDOH LILLAH HAE RABIL ALAMEEN. Hadrat Jibrail (alayhi as-salaam) told him to go back to his place which he did. He then struck another grave out of which came an
ugly person with a black face and had worried eyes who was saying ‘Alas there is nothing but sorrow, shame and horror!’ Hadrat Jibrail (alayhi as-salaam) told him to

going back to his place and then explained to the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) that the people will rise up on

the Day of Resurrection in the same state they were at the time of death.

This is confirmed in Al-Qur’an 55: 39 ‘So on that Day (of Resurrection) no question will be asked of man or jinn as to his sin (because they have already been known

from their face, either white-dwellers of Paradise, or black-dwellers of Hell)’ and again in Al-Qur’an 67: 27 ‘But when they will see it (the torment on the Day of

Resurrection) approaching, the faces of those who disbelieve will change and turn black with sadness in grief and it will be said (to them) ‘This is the promise which you

were calling for.’

Imagine then the superiority of a person who is raised reciting Durood Shareef. If we are raised in such a manner and approach our Master Creator Allah Almighty with

shame and guilt because of our sins. Al-Bukhari 7: 484 states ‘An adulterer at the time he/she is committing illegal sexual intercourse is not a believer; a person at the time

of drinking alcohol is not a believer; a thief at the time of stealing is not a believer.’ Therefore if one dies after committing these sins, without the opportunity to repent,
then what a tragedy of tragedies it would be that a Muslim should be raised and
brought up as a Muslim but on the Day of Judgement his/her name does not
appear in the

list of Muslims.

Obtaining Intercession with Durood Shareef

Al-Qur’an 3:164 states ‘Indeed Allah confessed a great favour on the believers
when he sent among them a Messenger [Beloved Prophet Muhammad Mustafa
(Peace

and blessings of Allah Almighty be upon him)] from among themselves.’ We can
repay Allah Almighty’s favour by following the Sunnah of the Most Beloved
 Prophet

Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and
reading Durood Shareef regularly. This is the least we can do after all the
sacrifices the

Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be
upon him) made for us. Hadrat Abu Bakr Siddiq (May Allah Almighty be pleased
with

him) said that I heard the Beloved Prophet (Peace and blessings of Allah
Almighty be upon him) say that he would intercede for anyone who recites
Durood Shareef

upon him, on the Day of Judgement.[18] If we genuinely expect the Beloved
 Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon
him) to

intercede for us then we have to make a positive effort, that is, to follow the
Beloved Prophet Muhammad Mustafa’s (Peace and blessings of Allah Almighty
be upon
him) Sunnah and to read Durood Shareef.

Al-Qur’an 7:157 states ‘... so those who believe in him [Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him)] honour him, help him and follow the Light-Qur’an, which has been sent down with him, it is they who will be successful.’ The best way to honour the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) is to follow his teachings and read Durood Shareef consistently. Thus by doing this we can truly fulfil this ayat’s command to honour our Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him).

In one narration it states that the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) asked a bee on how is it that honey is always sweet. Then the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) informed his Companions (May Allah Almighty be pleased with them) that it (the bee) has replied that the bees have a leader whom they obey. When they suck nectar from the flower, their leader starts reading Durood Shareef and the bees join in the chorus. This recitation transforms the bitter tasteless essence of the flowers into delicious sweet honey.[19]

From this narration we can see that even the humble bee, a creation of Allah Almighty honours the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah
Almighty be upon him) by reading Durood Shareef. It even knows the status of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him). That is, which is to know, its creation is because of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him).

Angel’s Failure to honour the Beloved Prophet (Peace be upon him)

One day Hadrat Jibrail (alayhi as-salaam) came to the Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) and narrated a strange event: ‘I had a chance to visit Khoe Quaf (mountain) where I heard wailing. On further investigation I saw an angel whom I had seen in heaven. This angel lived in honour and glory, 70,000 angels waited on this angel. With every breath of this angel Allah Almighty created another angel. On the Night of Ascension when the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) passed by the throne of this angel, he (the angel) was sitting on it and he did not show respect to him [i.e. did not recite Durood Shareef as the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him)] as he passed by. Consequently, Allah Almighty threw him in disgrace. Now he requested me to recommend his case to Allah Almighty. I appealed to Allah Almighty who said
that the angel will have to recite Durood Shareef upon the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) for it to be forgiven. On hearing this verdict the angel started reading Durood Shareef and gradually and quickly his wings and feathers developed and the angel soared into the skies and resumed his throne.

If failure to read Durood Shareef results in such punishment for an angel then what will be the outcome for those who CLAIM to be followers of the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) yet are neglecting this blessed Dhikr. Hadrat Abu Huraira (May Allah Almighty be pleased with him) has reported that the Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him) said, 'Anyone who forgets to recite Durood Shareef on me forgets the path to heaven.

Also, in another hadith it has been narrated that, 'He who does not recite Durood Shareef for me has no faith.'[22] The moral of this narration is that we should always consider reading Durood Shareef as a means of honouring our Most Beloved Prophet Muhammad Mustafa (Peace and blessings of Allah Almighty be upon him).

Achieving closeness with the Master Creator Allah Almighty
When we read Durood Shareef we are elevated 10 degrees closer to the ARSH of Allah Almighty.[23] If we read Durood Shareef in abundance then we should realise that the more we read the closer we will be to Allah Almighty. Take for example the fortunate pious individuals whose NOOR (Light of Islam) can be seen on their faces. Over a lifetime they are able to read many millions of Durood Shareef, resulting in closeness to Allah Almighty. This is a direct result of Dhikr and especially of reading Durood Shareef in abundance.

Once Allah Almighty sent Divine Revelation to Prophet Moses (Peace be upon him), ‘Do you desire closeness to me; just as your conversation is with your tongue, your fears with your heart, your soul with your body and your sight with your eyes.’ Prophet Moses (Peace be upon him) replied in the affirmative. Then Allah Almighty, ‘If you want this then you should read Durood Shareef constantly on my Most Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

Allama Fasl (May Allah Almighty be pleased with him) has narrated that, ‘Allah has made Durood Shareef the means by which we can achieve Allah’s proximity and approval.

Khawaja Ziaullah Naqshbandi Mujaddadi (May Allah Almighty be pleased with him) has said that, ‘Frequent recitation of Durood Shareef .... serves as a passport to Allah Almighty’s proximity and all evils are turned into virtues.'
It is also narrated in the hadith that ‘the person who recites Durood Shareef the most will be the nearest to the Beloved Prophet Muhammad Mustafa (Peace and Blessings of Allah Almighty be upon him).

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 wasallam).

The message of Allah Ta’ala to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) has come down to us in the form of the Holy Quran and the teachings of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 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 wasallam). 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
wasallam). So, Durood Shareef is actually “a Du’a in praise of the Holy Prophet Muhammad (sallal laahu alaihi wasallam).”

Hazrat Anas (radi Allahu anhu) narrates that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 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).

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 wasallam), He is actually blessing him. When the Malaa’ikah and the Muslims send Durood and Salaams to Sayyiduna Rasoolullah (sallal laahu alaihi wasallam), they are actually showing Almighty Allah their respect for the Holy Prophet (sallal laahu alaihi wasallam).

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 wasallam). 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 wasallam).

The invocation of Blessings on the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 wasallam) should increase their recital of the Durood Shareef in patience and perseverance until, through the mercy of Rasoolullah (sallal laahu alaihi wasallam), 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 wasallam) which works wonders.

In the same manner, the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 wasallam). Hazrat Musa (alaihis salaam) thanked Allah Ta’ala and immediately began reciting Durood Shareef on the Sayyiduna Rasoolullah (sallal laahu alaihi wasallam).
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 wasallam). 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 wasallam), 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 wasallam) and his family. It should be clear that obedience to Sayyiduna Rasoolullah (sallal laahu alaihi
wasallam) 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 (sall laahu alaihi wasallam) 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 (sall laahu alaihi wasallam).

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 (sall laahu alaihi wasallam), 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.

The Excellence of Durood Shareef as Explained in the Hadith Shareef
“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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam) on the Day of Judgement.

17. One who recites Durood Shareef near the shrine of the Holy Prophet (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam) 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 wasallam) 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 wasallam).

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 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.

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 wasallam).

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

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.

39. 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”.

40. If a person recites 1000 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 wasallam) and proclaim, “O Habeeb of Allah! The son of such and such a person has presented this gift in your majestic court”.

Respect that should be Accorded when Reciting the Durood Shareef
Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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.

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
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 wasallam).

12. When reading Durood Shareef, you should try and imagine that you are sitting in the august presence of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam). 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 wasallam).

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 wasallam), one should use titles of respect and reverence.

16. As an advantage one should count on one’s fingers as Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) 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.

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 2,000 times.

3. 5,000 good deeds are written in his Naama-e-Amaal.

4. 5,000 of his sins are forgiven.

5. His status is elevated by 5,000 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 wasallam) in his dream.

14. He will leave this world with Imaan.

15. On the Day of Qiyaamah, Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) will shake hands with him.

16. The intercession of Rasoolullah (sallal laahu alaihi wasallam) will be compulsory on him.

17. Almighty Allah will be pleased with him in such a way that he will never be displeased.

Hazrat Abdullah ibn Abbas (radi Allahu anhu), a companion of the Holy Prophet (sallal laahu alaihi wasallam), says that Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) said that if a man recites the following Durood Shareef once, then for the coming 1000 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 1000 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 wasallam) 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 RAHMATIKA WA 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.”

A Guide to Practical Living from the Blessed Lips of Sayyiduna Rasoolullah (sallal laahu alaihi wasallam) – Read a hadith and Light the Way

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 wasallam) 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 wasallam): 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 recuring 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 wasallam)? The Rasool of Allah (sallal laahu alaihi wasallam) 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 wasallam) I offer myself. Rasoollulah (sallal laahu alaihi wasallam) 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 wasallam) forbade blood sports, like the Bedouins. (Hadith)

32. Rasoolullah (sallal laahu alaihi wasallam) 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 wasallam) 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 wasallam)! Can it be that anyone of us fulfils his passion, and be rewarded for it? Rasoolullah (sallal laahu alaihi wasallam) 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. (Nisaai)

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 wasallam) I have so much hair upon my head, should I then comb it? The Rasool of Allah (sallal laahu alaihi wasallam) 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)

**Description of jannah**

Posted on July 15, 2011 by YUSUF ISLAM

Paradise Heaven and Jannah In Islam

Our final destination is the life of the Hereafter. Where we end up, Jannah (Paradise) or Jahannam (Hell-fire) depends on what we worked towards in this life. Paradise is the aim and the hope of every Muslim. But like trying to attain any goal, in order to achieve success, one must have a well-defined plan, and it must be implemented to be successful.

Allah says,

O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful. [5:35]

To prepare for our journey, we need to find out what our destination is like; who are its people, and most importantly, how to get there.

The Prophet (salAllahu alayhi wasalam) told us that within Paradise are things that no eyes have ever seen, nor ears have ever heard, and that things in it are
beyond our imagination and comprehension, but we all have our own personal ideas of what eternal bliss would probably be like.

Allah has also described Paradise in many places in the Qur’an, so let us now take a look at what He has in store for the believers.

Description in the Qur’an of Paradise

“The description of Paradise which the Muttaqoon have been promised is that in it are rivers of water, the taste and smell of which are never changed. Rivers of milk the taste of which will remain unchanged. Rivers of wine that will be delicious to those who drink from it and rivers of clear, pure honey. For them will be every kind of fruit and forgiveness form their Lord.” [47:15]

“And their recompense shall be Paradise, and silken garments, because they were patient. Reclining on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon). The shade will be close upon them, and bunches of fruit will hang low within their reach. Vessels of silver and cups of crystal will be passed around amongst them, crystal-clear, made of silver. They will determine the measure of them according to their wishes. They will be given a cup (of wine) mixed with Zanjabeel, and a fountain called Salsabeel. Around them will (serve) boys of perpetual youth. If you see them, you would think they are scattered pearls. When you look there (in Paradise) you will see a delight (that cannot be imagined), and a Great Dominion. Their garments will be of fine green silk and gold embroidery. They will be adorned with bracelets of silver, and their Lord will give them a pure drink.” [76:12-21]

“And those foremost (In Tawheed and obedience to Allah and His Messenger in this life) will be foremost (in Paradise). They will be those nearest to Allah in the Gardens of Delight. A multitude of those (the foremost) will be from the first generation (who embraced Islam) and a few of those (the foremost) will be from the later (generations). They will be reclining, face to face, on thrones woven with gold and precious stones. They will be served by immortal boys, with cups and jugs, and a glass from the flowing wine, from which they will have neither any headache, nor any intoxication. They will have fruit from which they may choose,
and the flesh of fowls that they desire. There will be Houris with wide, lovely eyes (as wives for the pious), like preserved pearls, a reward for deeds that they used to do. They will hear no vain or sinful speech (like backbiting, etc.) but only the saying of: Salam, Salam, (greetings of peace). And those on the Right Hand, who will be those on the Right Hand? They will be among thorn-less lote-trees among Talh (banana trees) with fruits piled one above another, in long-extended shade, by constantly flowing water, and fruit in plenty, whose season is not limited, and their supply will not be cut off. They will be on couches or thrones raised high.

Verily, We have created for them (maidens) of equal age, loving (their husbands only). For those on the Right Hand.” [56:10-38]

“Verily, the dwellers of Paradise that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits (of all kinds), and all that they will ask for. (It will be said to them): “Salamun” (Peace be on you), a Word from the Lord, Most Merciful.” [36:55-58]

Can you imagine?

Wearing the finest silk clothing and sitting on chairs made of gold and precious stones? Those who disbelieve in the words of Allah, say that this is all a fairy-tale, made up by a would-be prophet. But we know, that Allah is the Truthful and that His Messenger, sallallahu alayhe wa sallam, spoke only what was revealed to from the Most Truthful. And even though Allah describes Paradise for us in the Qur’an,

He still says,
“So no soul knows the delights of the eyes which is hidden for them; a reward for what they did.” [32:17]

Description of Paradise in the Hadith

Abu Sa’eed Al-Khudri narrated that the Messenger of Allah (salAllahu alayhi wasalam) said,
“The people of Paradise will look at the dwellers of lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star, far away in the East or in the West of the horizon. This is because of their superiority over one
another (in reward).” One of the people asked, “O Allah’s Messenger, are these lofty mansions for the Prophets which no one else can reach?”

The Prophet (salAllahu alayhi wasalam) replied, “No! By Allah, in whose Hands is my life, these are for men who believe in Allah and also believe in the Messenger.” [Bukhari and Muslim]

Abu Musa al-Ash’ari narrated that the Prophet (salAllahu alayhi wasalam) said, “Verily, for the believers in Paradise, are tents made of a single hollow pear. The length of which would be sixty miles long from all sides, their wives being therein. The believer will go around them (i.e., visit them) and they will not be able to see each other.” [Sahih al-Jami]

Abu Hurairah said that the Messenger of Allah (salAllahu alayhi wasalam) said, “There is not a tree in Paradise, except that its trunk is made of gold.” [Sahih al-Jami]

Anas ibn Malik narrated that the Prophet (salAllahu alayhi wasalam) said, “Verily in Paradise there is a market in which (the inhabitants of Paradise) will come to every Friday. The North wind will blow and scatter fragrances on their faces and on their clothes. This will add to their beauty and their attractiveness. They will then go back to their families after having an added luster to their beauty and their attractiveness. Their families will say to them, ‘By Allah you have been increased in beauty and loveliness after leaving us,’ and they will say, ‘By Allah you too have increased in beauty and attractiveness after us.’” (Muslim)

Jabir ibn Abdullah narrated that the Messenger of Allah (salAllahu alayhi wasalam) said, “(I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold. I asked, ‘Whose is this palace?’ They (the angels) replied, ‘For a man from the Quraysh.’ So I thought it might be I, so I asked, ‘And who is he?’ They said, ‘Umar Ibnul Khattab.’ Nothing stopped me form entering it except your Ghirah (sense of honor).” Umar said, “My Ghirah would never be offended by you, O Messenger of Allah.” [Sahih al-Bukhari and Muslim]
Anas ibn Malik said that Allah’s Apostle (salAllahu alayhi wasalam) said, “I entered Paradise and found myself by a river, by its edges were tents of pearls. Then I tapped with my hands where the water was running, and there was then a beautiful smell of Musk. I asked, ‘What is this O Gabriel?’ He said, ‘This is Kawthar (river in Paradise) which Allah has given to you.’” [Sahih al-Jami]

Who Are the People of Paradise?

We could go on and on, for the ahadith are vast in numbers, about the Prophet’s descriptions of Paradise. But a place that has houses built with gold and silver bricks: where its dirt is made of rubies and sapphires and its inhabitants wear only the finest silk garments, sounds like a pretty exclusive neighborhood to me. Who are these people who will be allowed to live in this enchanting place? The Jews say the Jews. The Christians say the Christians.

But Allah says, “And they say: ‘None shall enter Paradise unless he be a Jew or a Christian.’ Those are their (vain) desires. Say, ‘Produce your proof if you are truthful.’” [2:111]

He also says, “(Namely) those whose lives the angels take in a state of purity, saying (to them), ‘Peace be on you, enter you the Garden, because of (the good) which you did (in the world).” [16:32]

Always in the Qur’an when Allah mentions those who will attain Paradise, He mentions the believers, not the Muslims. He (subhanahu wa ta’ala) says, “Indeed the Muttaqoon will be amongst the Gardens and water-springs.” [15:45]

He also says, “Verily, the Muttaqoon will be in a place of security, among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. This is how it shall be, and We shall marry them to Houris with wide, lovely eyes. They will request therein for every kind of fruit in peace and security.” [44:51-55]

So who are the believers and how do we become one of them? Allah says, “They believe in Allah and the Last Day, and they enjoin what is right and forbid
the wrong and they strive with one another in hastening to good deeds, and those are among the good.” [3:114]

He (subhanahu wa ta’ala) also says of the believers, “But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.” [9:88]

He goes on to say, “Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur’an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain, which you have concluded: that is the achievement supreme.” [9:111]

Of the believers, He also says, “But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (forever).” [2:82]

O slaves of Allah know that being among this illustrious group of people who will live in this place of tranquility and bliss is not something easily attained.

Allah says, “Or do you think that you shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried, ‘When (will come) the help of Allah?’ Ah! Verily, the help of Allah is (always) near!” [2:214]

What Allah and His Messenger (salAllahu alayhi wasalam) convey to us is that the people of Paradise are the God-conscious, and the God-fearing. Not everyone, who says, Lord, Lord, will enter the Kingdom of Heaven, just as not everyone who professes the Shahadah, will enter Paradise.

Only those who fear Allah as He ought to be feared, and are motivated by that fear to do acts of righteousness will attain success. The one who is conscious of
His Lord, in every aspect of his life, and turns to Him in true submission, will have purchased for himself safety and security on a day, when there will be none, except with Allah. He does not cause a soul to suffer fear twice, the fear of Him in this world, and the fear on The Day of Judgment. About this, the Messenger of Allah, sallallahu alayhe wa sallam, said, “Allah says, ‘I do not combine for my servants two states of fear, or two states of safety. So if he feels safe from Me in this world I will cause him to fear on The Day of Judgment, and if he fears Me in the world, I will cause him to be safe on The Day of Judgment.’” [Sahih al-Jami]

It is important, therefore, that Muslims know the characters of those who will be the inheritors of Paradise. But it is unfortunate that many of today’s Muslims understand that it is enough for one to pronounce the Shahadah by his tongue for him to be entitled to enter Paradise regardless of whether he lived according to Islam or not! But the Shahadah means and requires more than the mere utterance of it. Actually this fact is one of the most mentioned aspects of Islam in the Qur’an and Sunnah. The essence of Eman is deed. Deeds of the heart and deeds of the tongue and other body parts. Deeds that are to be continued till one leaves this world. That was the reason why the Arabs of Makkah refused to pronounce it. They fully appreciated its implication. They knew it concerned authority and understood that they had to govern their deeds and lives with it. Yet many of those who repeat it today lead life styles that do not resemble those described in the Qur’an and practiced by the Prophet, sallallahu alayhe wa sallam, and his companions. The Qur’an warns us that deeds are the basis on which we are to be judged, not only the utterance of the Shahadah, “It is not by your wishes nor the wishes of the People of the Book: whoever does wrong shall be punished for it, and he will find none other than Allah as a protector or helper.” [4:123]

So entering Paradise requires that we live as believers and die as Muslims. That takes knowledge, dedication and determination to see it through to its completion. The fist step is belief in Allah and His Messenger, and the flip side to that is leaving all acts of shirk; this means directing all acts of ibadah to none but Allah, subhanahu wa ta’ala, whether it be wearing talismans, supplicating to others than Allah or simply showing off. The next step is obeying Allah and His Messenger, avoiding bid’ah and innovations, and carrying out all compulsory acts
of worship that He has prescribed. Once we are steadfast and regular in what we must do, we can then proceed to the next level of eman and worship, by doing the things that we have been encouraged to do. By increasing our acts of worship, and remembrance of Allah we will leave off sin and help safeguard ourselves from a Fire, the fuel of which is men and stones.

We Should Also Strive to:

Protect our minds from thoughts, which are evil, because evil actions begin with evil thoughts.

Protect our eyes by lowering our gazes and not looking at forbidden things.

Protect our ears from lewd or evil speech where there is sin. We should also avoid listening to lies, gossip, music, slander, or blasphemy.

Protect our tongues by saying always what is correct and true, and keeping it moist with the remembrance of Allah, and keeping away from backbiting and other evil speech.

Protect our stomachs by eating the halal and keeping away from the haram. We should beware of eating usury, carrion, and swine or drinking intoxicants or taking drugs.

Protect our hands from taking what does not belong to us, or from doing harm to another Muslim.

Protect our legs from taking us to evil and corruption and an ultimate doom.

Protect our private parts from unlawful sexual intercourse.

Protect our wealth by not squandering it or holding on to it too tightly.

Protect our oaths, witnesses and trusts by not breaching or breaking a contract or pledge knowingly. We should not exceed our agreements, testify to falsehood or break our trusts.
Protect our families and children by keeping them away from the things that may be harmful and that may corrupt their minds and their souls.

Now, it is true that only Allah knows who the believers are, but that should not stop us from striving to be among their numbers. For the believers will have eternal bliss and complete success, because of the things that they did in this life. Allah says, “So no soul knows the delight of the eyes which is hidden for them; a reward for what they did.” [32:17]

We now stand at the start of the race, so let us run forward quickly to the finish line, where the gates of Paradise will be open for those who strive as they should. The Messenger of Allah, sallallahu alayhe wa sallam, who said, “Paradise is surrounded by hardship and the Hellfire is surround by wishes and desires,” has described the road to eternal bliss. [Sahih al-Jami]

Despite this, Allah and His Messenger have left breadcrumbs along the path, for us to follow to make our journey easier. All roads may lead to Rome, but not all paths lead to Allah and His Paradise. We must plan our journey by using only the road map given to us by Allah and His Messenger, sallallahu alayhe wa sallam.

Ways That Lead To Paradise:

Belief and Righteous Deeds are two of the best routes to Jannah (Paradise). The door of righteous deeds is wide and the ways of obtaining rewards are vast, as Allah says, “And those who believe and do good deeds they are the inhabitants of Paradise, in it they shall abide.” [2:82]

Taqwa is the fear of the Most Merciful, and acting in accordance with the Qur’an and the Sunnah of the Messenger of Allah, sallallahu alayhe wa sallam. That is, hoping for the reward of Allah and avoiding disobedience of His Guidance and fearing His Punishment. For Allah says, “Surely those of taqwa shall be in the midst of Gardens and fountains.” [15:45]
The Prophet, sallallahu alayhe wa sallam, also said, “The most common thing which leads people to Paradise is taqwa of Allah and good conduct, and the most common thing which leads people to the Hell Fire is the mouth and the private parts.” [at-Tirmidhi]

Obedience of Allah and His Messenger is a sure way to Paradise. Allah, subhanahu wa ta’ala, says, “And whoever obeys Allah and His Messenger, He will cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will chastise him with a painful chastisement.” [48:17]

Allah’s Messenger, sallallahu alayhe wa sallam, also said, “All of my followers will enter Paradise except those who refuse.” It was asked, “O Messenger of Allah, who would refuse?” He said, “He who obeys me enters Paradise and he who disobeys me has refused.” [Sahih al-Bukhari]

Fighting in the Path of Allah with one’s goods and soul. For Allah says, “O you who believe, shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in Allah and His Messenger, and struggle hard in Allah’s Cause with your property and your lives; that is better for you, if you but knew! He will forgive you your sins and cause you to enter Gardens beneath which rivers flow, and goodly dwellings in Gardens of perpetuity; that is the mighty achievement.” [61:10-12]

Repentance erases what came before it as the Prophet, sallallahu alayhe wa sallam, said, “The one who repents from sin is like the one who never sinned.” [Sahih Al-Jami]

And Allah says, “Except such as repent and believe and do good, these shall enter the Garden, and they shall not be dealt with unjustly in any way.” [19:60]

There are countless other means, from building a mosque to seeking Islamic knowledge to obeying our husbands and raising righteous children. All it takes is our time and sincere efforts. With all that Allah has described, it may seem daunting to us at times, that we will ever make it. Emaan rises and falls, and with
it our good deeds. But we should never lose hope in Allah, for the only one who loses hope in Allah is the one who disbelieves.

So even though we may feel that we are at the bottom of the pile, the Prophet (salAllahu alayhi wasalam) gives us hope. He said, “Mousa, alayhes salam, asked his Lord, ‘Who amongst the inhabitants of Paradise will be the lowest in rank?’ He (subhanahu wa ta’ala) said, ‘He is a man who will come after the people have entered Paradise and it will be said to him: Enter Paradise.’ He will say, ‘How my Lord? Indeed, the people have settled in their apartments and taken their shares.’ It will be asked of him, ‘Would you be pleased if there was a kingdom for you like the kingdoms of the earth?’ He will say, ‘I would be pleased, my Lord.’ He will say, ‘And for you is the like of that, and the like of it, and the like of it.’ He will say at the fifth time, ‘I am pleased, my Lord.’ He will say, ‘This is for you and ten times like it, and for you is what you desire for yourself and what is pleasurable to your eye.’ He will say, “I am pleased my Lord.” [Muslim]

This is what Allah has for the least among us. But despite all the glorious castles, the beautiful clothes and mates we will posses, inshaAllah, He still has in store for the believers the greatest honor awaiting them in Paradise. Suhaib ibn Sinan narrated that the Prophet, sallallahu alayhe wa sallam, said, “When the inmates of Paradise enter Paradise and the inmates of Hellfire will enter Hell, the announcer will say, ‘O people of Paradise, verily you have a promise with Allah and He wishes to fulfill His promise to you.’ They will ask, ‘What is His promise? Has He not made our balances heavy (with good deed), whitened our faces, admitted us into Paradise, and delivered us from the Hellfire?’ Then the screen will be removed and they will look towards Him. By Allah He will not give them a thing more beloved to them and more comforting to their eyes, than the gaze of Himself.” [Sahih al-Jami]

We were created in Paradise, we came out of it and we will inshaAllah go back to it. It is our destination and we shall reach it. But we have to do what Allah has asked us to do, for Paradise is not cheap. The price is true eman that is shown in obedience to Allah according to the sunnah of his Prophet, sallallahu alayhe wa sallam. The companions understood that. Their efforts were all for the life of the Hereafter and they gave only what was necessary to this worldly life. As Muslims,
everything we do, can be, and should be worship of Allah. Whether we’re working at the office to provide for our families; cooking a meal; raising our children, or simply resting, through remembrance of Allah and supplication, we can transform these earthly necessities into fruits that will bear for us in the life of the Hereafter.

So let us keep our eyes on the prize, and strive hard for it, for Allah says, “And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.” [29:69]

Allah has created Human beings to worship Him, to obey Him, to know Him and to love Him. He did not leave them alone. From His immense Mercy, He reveled books and religions to them and sent Prophets and Messengers to explain these books and Messages. There is nothing that leads to goodness and success in this life and the hereafter that the Messengers did not mentions, and similarly there is nothing that lead to the anger and wrath of Allah that they did not warn from and called to avoid.

Allah who has forbidden oppression on Himself and on His creatures, is also the Most Wise the Most Merciful and the Oft Forgiving. He promised that those who would obey Him and His messengers would be rewarded by al-Jannah (Paradise) and His pleasure on them, and those who disobeyed Him and His messengers, and contended with the Messenger and followed paths other than the path of the believers they also shall be rewarded justly and fairly with Hell Fire wal-`iyaathu biLLAH (we seek protection and refuge in Allah from that).

We have seen how horrible was the punishment of the people who disobey Allah whether in their graves, before the Day of judgement, during the Day of Judgement, and after the the Day of Judgement in Hell Fire wal-`iyathu biLLAH.

It is crystal clear for us that we cannot sustain Hell Fire, and I am sure that after reading this brief message that describes al-Jannah (Paradise) it will be crystal clear for us that we cannot deprive ourselves from going to Jannah (deprive by committing sins and disobeying Allah, otherwise going to Jannah or jahannam is a matter that belongs to Allah and only Him)
Some misguided Sufis say that they worship Allah not fearing His Hell or seeking His Jannah but for the sake of worship because He is worthy of worship. This is clear misguidance and going astray from the path of the Messengers and the Believers. These people cannot be better, purer, more knowledgeable, and more pious than the best of mankind, our Prophet Mohammad salla Allahu alaihi wa sallam who TAUGHT US AND ORDERED US to ask Allah for His Jannah, and to seek protection in Allah from His Jahannam, and WHO HIMSELF wept and cried when he talked about Jahannam and was afraid from it, and WHO HIMSELF wanted to enter Jannah when the angels took him to it. Islam is a balanced religion, the religion of the middle, the religion of justice and fairness.

Ahlu-Sunnah wal-Jama`a believe in Allah, believe that there is none worthy of worship but Him, and we do worship Him because he is worthy of worship, and we do worship Him because HE ordered us to do so, and we do worship Him seeking protection in Him from His Hell Fire, and we do worship Him seeking to enter His Jannah and to look at His Generous Face.

How can we not seek to enter al-Jannah and it is the real success, it is the house of eternity, the house of lasting joy and happiness, the house where there is no sorrow, no pain, no death but just pleasure and enjoyment and above all there is in Jannah the PLEASURE OF ALLAH on its inhabitants. It is in Jannah where the believers would see their LORD, where they will meet with the Messengers and their companions, and the Martyrs.

What is this Jannah that Allah promised to the righteous?

I-al-Jannah described in al-Qur’an

Surah: 2. al-Baqara

25. But give glad tidings to those who believe and work righteousness that their portion is Gardens beneath which rivers flow. Every time they are fed with fruits therefrom they say: “Why this is what we were fed with before” for they are given things in similitude; and they have therein companions (pure and holy); and they abide therein (for ever).
133. Be quick in the race for forgiveness from your Lord and for a garden whose width is that (of the whole) of the heavens and of the earth prepared for the righteous.

Surah: 3. Aali Imran

15. Say: shall I give you glad tidings of things far better than those? For the righteous are Gardens in nearness to their Lord with rivers flowing beneath; Therein is their eternal home; with spouses purified and the good pleasure of Allah, for in Allah’s sight are (all) His servants.

Surah: 4. an-Nisaa

57. But those who believe and do deeds of righteousness We shall soon admit to gardens with rivers flowing beneath their eternal home: therein shall they have companions pure and holy: We shall admit them to shades cool and ever deepening.

Surah: 6. al-a`raf

43. And We shall remove from their hearts any lurking sense of injury; beneath them will be rivers flowing; and they shall say: “Praise be to Allah Who hath guided us to this (felicity): never could we have found guidance had it not been for the guidance of Allah: indeed it was the truth that the apostles of our Lord brought unto us.” And they Shall hear the cry: “Behold! the garden before you! Ye have been made its inheritors for your deeds (of righteousness).”

44. The companions of the garden will call out to the companions of the fire: “We have indeed found the promises of our Lord to us true: have you also found your Lord’s promises true?” They shall say “yes”; but a crier shall proclaim between them: “the curse of Allah is on the wrong- doers;

Surah: 9. at-Tawbah
72. Allah hath promised to believers men and women gardens under which rivers flow to dwell therein and beautiful mansions in gardens of everlasting bliss. But the greatest bliss in the Good Pleasure of Allah: that is the supreme felicity.

Surah: 13. ar-Ra’d

23. Gardens of perpetual bliss: they shall enter there as well as the righteous among their fathers their spouses and their offspring: and angels shall enter unto them from every gate (with the salutation):

35. The parable of the Garden which the righteous are promised! beneath if flow rivers: perpetual is the enjoyment thereof and the shade therein: such is the End of the Righteous; and the End of Unbelievers is the Fire.

Surah: 14. Ibrahim

23. But those who believe and work righteousness will be admitted to Gardens beneath which rivers flow to dwell therein for aye with the leave of their Lord: their greeting therein will be: “Peace!”

Surah: 15. al-Hijr

45. The righteous (will be) amid Gardens and fountains (of clear-flowing water).

46. (Their greeting will be): “Enter ye here in Peace and Security.”

47. And We shall remove from their hearts any lurking sense of injury: (they will be) brothers (joyfully) facing each other on thrones (of dignity).

48. There no sense of fatigue shall touch them nor shall they (ever) be asked to leave.

Surah: 16. an-Nahl
31. Gardens of Eternity which they will enter: beneath them flow (pleasant) rivers: they will have therein all that they wish: thus doth Allah reward the righteous.

Surah: 18. al-Kahf

31. For them will be Gardens of Eternity; beneath them rivers will flow; they will be adorned therein with bracelets of gold and they will wear green garments of fine silk and heavy brocade; they will recline therein on raised thrones. How good the recompense! How beautiful a couch to recline on!

Surah: 22. al-Hajj 14. Verily Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: for Allah carries out all that He plans.

23. Allah will admit those who believe and work righteous deeds to Gardens beneath which rivers flow: they shall be adorned therein with bracelets of gold and pearls; and their garments there will be of silk.

Surah: 25. al-Furqaan

15. Say: “Is that best or the eternal Garden promised to the righteous? For them that is a reward as well as a goal (of attainment).

16. “For them there will be therein all that they wish for: they will dwell (there) for aye: a promise to be prayed for from thy Lord.”

Surah 35. Fatir

32. Then We have given the Book for inheritance to such of our servants as We have chosen: But there are among them some who wrong their own souls; some who follow a middle course; and some who are, by Allah’s leave, foremost in good deeds; That is the highest grace.

33. Gardens of Eternity will they enter: therein will they be adorned with bracelets of Gold and pearls; And their garments there will be of silk.
34. And they will say:”Praise be to Allah, who has removed from us (all) sorrow: for our Lord is indeed Oft-Forgiving Reasy to appreciate (service):

35. “Who has, out of His bounty, settled us in a home that will last: no toil Nor sense of weariness shall touch us therein.”

Surah: 37. as-Saaffaat

40. But the sincere (and devoted) servants of Allah

41. For them is a Sustenance Determined

42. Fruits (Delights) and they (shall enjoy) honor and dignity.

43. In Gardens of Felicity.

44. Facing each other on Thrones (of dignity):

45. Round will be passed to them a Cup from a clear-flowing fountain

46. Crystal-white of a taste delicious to those who drink (thereof)

47. Free from headiness; nor will they suffer intoxication therefrom.

48. And beside them will be chaste women; restraining their glances with big eyes (of wonder and beauty).

49. As if they were (delicate) eggs closely guarded.

50. Then they will turn to one another and question one another.

51. One of them will start the talk and say: “I had an intimate companion (on the earth)

52. “Who used to say `What! art thou amongst those who bear witness to the truth (of the Message)?
53. ’When we die and become dust and bones shall we indeed receive rewards and punishments?’"

54. (A voice) said: “Would ye like to look down?”

55. He looked down and saw him in the midst of the Fire.

56. He said: “By Allah! thou wast little short of bringing me to perdition!

57. “Had it not been for the Grace of my Lord I should certainly have been among those brought (there)!

58. “Is it (the case) that we shall not die

59. “Except our first death and that we shall not be punished?”

60. Verily this is the supreme achievement!

61. For the like of this let all strive who wish to strive.

Surah: 38. Saad

49. This is a Message (of admonition): and verily, For the righteous, is a beautiful place of (final) return,-

50. Gardens of eternity, whose doors will (ever) be open to them;

51. Therein will they recline (at ease); therein can they call (at pleasure) for fruit in abundance, ad (delicious) drink;

52. And beside them will be Chaste women restraining their glances, (companions) of equal age.

53. Such is the Promise made to you for the Day of Account!

54. Truly such will be our Bounty (to you); It will never fail;-

Surah: 39. az-Zumar

71. The Unbelievers will be led to Hell in crowds; until when they arrive there its gates will be opened and its Keepers will say “Did not apostles come to you from among yourselves rehearsing to you the Signs of your Lord and warning you of the meeting of this Day of yours?” The answer will be: “True: but the Decree of Punishment has been proved true against the Unbelievers!”

72. (To them) will be said: “Enter ye the gates of Hell to dwell therein: and evil is (this) abode of the arrogant!”

73. And those who feared their Lord will be led to the Garden in crowds: until behold they arrive there; its gates will be opened: and its Keepers will say: “Peace be upon you! Well have ye done! Enter ye here to dwell therein.”

74. They will say: “Praise be to Allah Who has truly fulfilled His promise to us and has given us (this) land in heritage: we can dwell in the Garden as we will: how excellent a reward for those who work (righteousness)!”

75. And thou wilt see the angels surrounding the Throne (Divine) on all sides saying Glory and Praise to their Lord. The Decision between them (at Judgment) will be in (perfect) justice. And the cry (on all sides) will be “Praise be to Allah the Lord of the Worlds!”

Surah: 41. Fussilat (Ha-Mim)

30. In the case of those who say “Our Lord is Allah” and further stand straight and steadfast the angels descend on them (from time to time): “Fear ye not!” (they suggest) “nor grieve! but receive the Glad Tidings of the Garden (of Bliss) the which ye were promised!

31. “We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!

Surah: 43. az-Zukhruuf
68. My devotees! no fear shall be on you that Day nor shall ye grieve

69. (Being) those who have believed in Our Signs and bowed (their wills to Ours) in Islam.

70. Enter ye the Garden ye and your wives in (beauty and) rejoicing.

71. To them will be passed round dishes and goblets of gold: there will be there all that the souls could desire all that the eyes could delight in: and ye shall abide therein (for aye).

72. Such will be the Garden of which ye are made heirs for your (good) deeds (in life).

73. Ye shall have therein abundance of fruit from which ye shall have satisfaction.

Surah: 44. ad-Dukhaan

51. As to the Righteous (they will be) in a position of Security

52. Among Gardens and Springs;

53. Dressed in fine silk and in rich brocade they will face each other;

54. So; and We shall Join them to Companions with beautiful big and lustrous eyes.

55. There can they call for every kind of fruit in peace and security;

56. Nor will they there taste Death except the first Death; and He will preserve them from the Penalty of the Blazing Fire

57. As a Bounty from thy Lord! That will be the supreme achievement!

Surah: 47. Muhammed (salla Allhu alaihi wa sallam)
15. (Here is) a Parable of the Garden which the righteous are promised: in it are rivers of water incorruptible: rivers of milk of which the taste never changes; rivers of wine a joy to those who drink; and rivers of honey pure and clear. In it there are for them all kinds of fruits and Grace from their Lord. (Can those in such Bliss) be compared to such as shall dwell for ever in the Fire and be given to drink boiling water so that it cuts up their bowels (to pieces)?

Surah: 55. ar-Rahman

46. But for such as fear the time when they will stand before (the Judgment Seat of) their Lord there will be two Gardens

47. Then which of the favors of your Lord will ye deny?

48. Containing all kinds (of trees and delights)

49. Then which of the favors of your Lord will ye deny?

50. In them (each) will be two Springs flowing (free);

51. Then which of the favors of your Lord will ye deny?

52. In them will be Fruits of every kind two and two.

53. Then which of the favors of your Lord will ye deny?

54. They will recline on Carpets whose inner linings will be of rich brocade: the Fruit of the Gardens will be Near (and easy of reach).

55. Then which of the favors of your Lord will ye deny?

56. In them will be (Maidens) Chaste restraining their glances whom no man or Jinn before them has touched

57. Then which of the favors of your Lord will ye deny?
58. Like unto rubies and coral.

59. Then which of the favors of your Lord will ye deny?

60. Is there any Reward for Good other than Good?

61. Then which of the favors of your Lord will ye deny?

62. And besides these two there are two other Gardens

63. Then which of the favors of your Lord will ye deny?

64. Dark green in color (from plentiful watering).

65. Then which of the favors of your Lord will ye deny?

66. In them (each) will be two springs pouring forth water in continuous abundance:

67. Then which of the favors of your Lord will ye deny?

68. In them will be Fruits and dates and pomegranates:

69. Then which of the favors of your Lord will ye deny?

70. In them will be fair (companions) good beautiful

71. Then which of the favors of your Lord will ye deny?

72. Companions restrained (as to their glances) in (goodly) pavilions

73. Then which of the favor of your Lord will ye deny?

74. Whom no man or Jinn before them has touched

75. Then which of the favors of your Lord will ye deny?
76. Reclining on green Cushions and rich Carpets of beauty.

77. Then which of the favors of your Lord will ye deny?

Surah: 56. al-Waaqi`ah

10. And those Foremost (in Faith) will be Foremost (in the Hereafter).

11. These will be those Nearest to Allah:

12. In Gardens of Bliss:

13. A number of people from those of old

14. And a few from those of later times.

15. (They will be) on Thrones encrusted (with gold and precious stones).

16. Reclining on them facing each other.

17. Round about them will (serve) youths of perpetual (freshness).

18. With goblets (shining) beakers and cups (filled) out of clear- flowing fountains:

19. No after-ache will they receive therefrom nor will they suffer intoxication:

20. And with fruits any that they may select;

21. And the flesh of fowls any that they may desire.

22. And (there will be) Companions with beautiful big and lustrous eyes- –

23. Like unto Pearls well-guarded.

25. No frivolity will they hear therein nor any taint of ill

26. Only the saying “Peace! Peace.”

27. The Companions of the Right Hand what will be the Companions of the Right Hand?

28. (They will be) among lote trees without thorns

29. Among Talh trees with flowers (or fruits) piled one above another

30. In shade long-extended

31. By water flowing constantly

32. And fruit in abundance

33. Whose season is not limited nor (supply) forbidden

34. And on Thrones (of Dignity) raised high.

35. We have created (their Companions) of special creation.

36. And made them virgin-pure (and undefiled)

37. Beloved (by nature) equal in age

38. For the companions of the Right Hand.

39. A (goodly) number from those of old

40. And a (goodly) number from those of later times.

Surah: 69. al-Haaqqah
19. Then He that will be given his Record in his right hand will say: “Ah here! read ye my Record!

20. “I did really understand that my Account would (one Day) reach me!”

21. And he will be in a life of Bliss

22. In a Garden on high

23. The Fruits whereof (will hang in bunches) low and near.

24. “Eat ye and drink ye with full satisfaction; because of the (good) that ye sent before you in the days that are gone!”

Surah: 76. al-Insaan

5. As to the Righteous they shall drink of a Cup (of Wine) mixed with Kafur

6. A Fountain where the Devotees of Allah do drink making it flow in unstinted abundance.

7. They perform (their) vows and they fear a Day whose evil flies far and wide.

8. And they feed for the love of Allah the indigent the orphan and the captive

9. (Saying) “We feed you for the sake of Allah alone: No reward do we desire from you nor thanks.

10. “We only fear a Day of distressful Wrath from the side of our Lord.”

11. But Allah will deliver them from the evil of that Day and will shed over them a light of Beauty and a (blissful) Joy.

12. And because they were patient and constant He will reward them with a Garden and (garments of) silk.
13. Reclining in the (Garden) on raised thrones they will see there neither the sun’s (excessive heat) nor (the moon’s) excessive cold.

14. And the shades of the (Garden) will come low over them and the bunches (of fruit) there will hang low in humility.

15. And amongst them will be passed round vessels of silver and goblets of crystal

16. Crystal-clear made of silver: they will determine the measure thereof (according to their wishes).

17. And they will be given to drink there of a Cup (of Wine) mixed with Zanjabil

18. A fountain there called Salsabil.

19. And round about them will (serve) youths of perpetual (freshness): if thou seest them thou wouldst think them scattered Pearls.

20. And when thou lookest it is there thou wilt see a Bliss and a Realm Magnificent.

21. Upon them will be green Garments of fine silk and heavy brocade and they will be adorned with Bracelets of silver; and their Lord will give to them to drink of a Wine Pure and Holy.

22. “Verily this is a Reward for you and your Endeavor is accepted and recognized.”

Surah: 77. al-Mursalaat

41. As to the righteous, they shall be amidst (cool) shades and springs (of water)

42. And (they shall have) fruits, -all they desire.

43. “Eat ye and drink ye to your heart’s content:For that ye worked (righteousness).
44. Thus do We certainly reward the doers of good.

Surah: 78. an-Naba’

31. Verily for the righteous there will be a fulfillment of (the Heart’s) desires;

32. Gardens enclosed and Grape-vines;

33. Companions of Equal Age;

34. And a Cup full (to the Brim).

35. No Vanity shall they hear therein nor Untruth

36. Recompense from thy Lord a Gift (amply) sufficient

Surah: 83. at-Tatfeef

18. Nay verily the Record of the Righteous is (preserved) in `Ililiin.

19. And what will explain to thee what `Ililiin is?

20. (There is) a Register (fully) inscribed.

21. To which bear witness those Nearest (to Allah).

22. Truly the Righteous will be in Bliss:

23. On Thrones (of Dignity) will they command a sight (of all things):

24. Thou wilt recognize in their Faces the beaming brightness of Bliss.

25. Their thirst will be slaked with Pure Wine sealed:

26. The seal thereof will be Musk: and for this let those aspire who have aspirations:
27. With it will be (given) a mixture of Tasnim:

28. A spring from (the waters) whereof drink those Nearest to Allah.

Surah: 88. al-Ghaashiyah

8. Other) faces that Day will be joyful.

9. Pleased with their Striving

10. In a Garden on high

11. Where they shall hear no (word) of vanity:

12. Therein will be a bubbling spring:

13. Therein will be Thrones (of dignity) raised on high.


15. And Cushions set in rows

16. And rich carpets (All) spread out.

The Jannah (Paradise) In Islam By Rasulullah Shalallahu ‘alaihi wa Sallam

Rasulullah’s description about Jannah the Paradise of Muslims which will be descend by Allahu Ta’ala,

– The principle in reading this is ibn Abbas ra (shahaba) words “IN HEAVEN EVERYTHING IN IT IS SAME ONLY IN THE NAMES.”

I. They eat, drink and Jima’

From Zaid bin Arqam Radhiyallaahu ‘anhu who said an ahli kitab came to Rasulullah Shalallahu ‘Alaihi wa Sallam while saying “Yaa Abul Qasim
(Muhammad), do you say that the denizens of Jannah will eat and drink? He spoke “Yes, by Dzat who Muhammad soul in His hand. Verily that the denizens of Jannah are being given the power of 100 males in eating, drinking and jima’ (sexual intercourse).”

That man said “Every people who eat and drink will excrete, isn’t in Jannah (Heaven) there is nothing dirty?”

He spoke “Their excrement is their sweat which flow from the skin like drops of Misik, so their stomach become empty”. (HR.Ahmad, Nasa’i, and Thabrani, with shahih sanad, Shahih Targhib wa Tarhib (3739).

The similar hadits in HR.Ibn Hibban and Hakim. Look Shahih Mawarid Azh-Zham’an (2230)

I look this hadits in Husain bin ‘Audah Al ‘Awayisyah’s book about Qiyamat, Hellfire and Heaven.

And about “the sound from the mouth who has fullstomach” in the book by Ali bin Hasan Al Halabi Al Atsari, I’ve forget where the book is now.

II. They will have palaces from Ya’qut and pearls, it’s all types of emeralds and pearls and diamonds.

III. They will have palaces from gold and silver

IV. They will have many trees from saying “Laa haula wa laa quwwata illa billah”, and “MasyaAllah, laa haula wa laa quwwata illa billaah,” when they are fil ardhi.

V. The clothes will be make from the fruits of the trees.

VI. In there there will be horses from Yaqut that could fly.

VII. Mukminin and syahid will be in inside the stomach of birds which fly around Jannah. They dwell in there before doomsday.

VIII. The first that will be eaten by them are a cow and the flesh that is in the heart of a whale.
IX. In the day of Resurrection, everyone who are ahli Qur’an, will be given eternity and glory and will be given to their parents :the crown.

Irji’i Ila Rabbiki Raadhiiyyatam Mardhiyyatan

In Hadits, there is a description about the palace from emeralds and diamonds, inside that palace there is 70 doors. In each doors there are another palaces made from red emeralds and diamonds.

For someone who like to fill Jum’at with ‘ibadat, will be given to them a shade in the hereafter which is the day of Jum’at himself, which is white and there are two person watching them. Look at Silsilah Hadits Ash Shahihah no.3.

And offcourse, Muslmin will never forget the ZIYADAT meant by Qur’an verse, because watching Allah Subhanahu wa Ta’ala where He will ask us to talk to Him, said in a Hadits will be as the most undescribeable of all that are in Jannatul ma’wa.

See Mukhtashar ‘Al ‘Uluw of Adz Dzahabi by Abu Abdurrahman Muhammad Nashiruddin Al Albani bin Nuh Najati, where one of the hadits in there said that the denizens of Jannatu ‘adn see a lot of KARAMAH, when seeing ALLAHU TABARAKA TA’ALA.

From Hadits in Ali bin Hasan Al Halabi Al Atsari’s book there are hadits which tell us:

In ‘Adn, the denizens will do DZIKIR like as they are breathing. It’s done because it’s in Heaven and because they love Allahu Ta’ala so much.

Actually there is no divorce there at all, and the men have many wives as minimum of two, hadits said.

I personally hold the opinion that why they have a lot of wives is because Allah wants them to have 2 in the earth but they couldn’t do it on earth and because Allah’s knowledge of what’s best for Muslimin.
For your information, choose the best Muslim and marry him and never divorce with him and never marry again, unless thy found better husband. WHY???
Because HADITS said that the last husband (na’am: fid dunya) will be the HUSBAND in Jannatu ‘Adn.

Actually to clear it all, in there we could change our looks. It was narrated in Hadiil Arwah, from Rasulullah Shalallahu ‘AW, that there will be market in Jannatun na’im where the denizens could buy anything. The story goes where one of the denizen buy a painting and want himself to look alike as the guy in the painting, and suddenly he look as that guy.

And every men in there getting a wind from the NORTH and they become handsomer everytime they get it. While the wives become prettier also, but it is not known how.

Read HADIIL ARWAH by Syamsuddin ibn Qayyim Al Jauziyyah, Husain bin Audah Al Awayisyah’s book and Ali bin Hasan Al Halabi’s book about Barzakh, Qiyamah, Jannah wan Naar.

Paradise in Islam

“And whoever desires the Hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.”
[17:19]

Recently I took a trip to see my Dad, who happens to be a non-Muslim, in order for him to meet the latest addition to our family, and in order for me to yet again try to convince him that he should accept Islam. While I was there, however, I found out something about him that I never knew before. My father is a workaholic. This man works seven days a week, sometimes 10-to-12 hours a day. The saddest part being, that his labor is all for nothing, for Allah says,

“(These are) they whose labor is lost in this world’s life and they think that they are well-versed in skill of the work of hands.”
[18:104]
Now, even though the situation with my Dad threw me for a loop, it really got me thinking. How many of us, Muslims, are in the very same predicament as my father? How many of us are working hard for the life of this world, at the cost of the Hereafter? How many of us are putting in 40-plus hours a week at our jobs, and other recreational activities, while putting in only the smallest amounts of time when it comes to our Deen? Allah, subhanahu wa ta’ala, says that truly Man shall earn what he strives for. The question now is what are we truly striving and working for?

Maybe it’s because at the end of the week, we are rewarded with something tangible for our efforts, a check we can see and touch. The Hereafter, although being equally as real, is at the same time, mystifying and ethereal in its nature. It’s a delayed gratification, which makes it harder to earn. Our wages for our efforts in the deen will not be paid in full until we exit the life of this world. For Allah says, “Every soul shall have a taste of death: And only on the Day of Judgment shall you be paid your full recompense. Only he who is saved far from the Fire and admitted to the Garden will have attained the object (of Life). For the life of this world is but goods and chattels of deception.” [3:185]

Our final destination is the life of the Hereafter. Where we end up, Jannah (Paradise) or Jahannam (Hell-fire) depends on what we worked towards in this life. Paradise is the aim and the hope of every Muslim. But like trying to attain any goal, in order to achieve success, one must have a well-defined plan, and it must be implemented to be successful. Allah says,

“O you who believe! Be careful of (your duty to) Allah and seek means of nearness to Him and strive hard in His way that you may be successful.” [5:35]

To prepare for our journey, we need to find out what our destination is like; who are its people, and most importantly, how to get there.

The Prophet (salAllahu alayhi wasalam) told us that within Paradise are things that no eyes have ever seen, nor ears have ever heard, and that things in it are
beyond our imagination and comprehension, but we all have our own personal ideas of what eternal bliss would probably be like.

I remember a few years ago, I overheard my niece and my nephew discussing the landscape, and the privileges of living in Jannah. My nephew was telling my niece that in Jannah, they would be able to eat all the candy that they wanted and that there would be streams of chocolate and trees of ice cream. I always tell people, that Paradise for me, would be being able to eat all the cheesecake and chocolate that I wanted, without gaining a pound. But what Allah has in store for the believers is so much more than this. He, in His Book, and through His Messenger, sallallahu alayhe wa sallam, has given us a clear picture of our goal, so that we can keep it in front of us at all times. By keeping our eyes on the prize, no matter our hardships in this worldly life, we can strive that much harder to attain it.

Allah says, “And whoever desires the Hereafter and strives for it as he ought to strive and he is a believer; (as for) these, their striving shall surely be accepted.” [17:19]

Allah has also described Paradise in many places in the Qur’an, so let us now take a look at what He has in store for the believers.

Description in the Qur’an of Paradise

“The description of Paradise which the Muttaqoon have been promised is that in it are rivers of water, the taste and smell of which are never changed. Rivers of milk the taste of which will remain unchanged. Rivers of wine that will be delicious to those who drink from it and rivers of clear, pure honey. For them will be every kind of fruit and forgiveness from their Lord.” [47:15]

“And their recompense shall be Paradise, and silken garments, because they were patient. Reclining on raised thrones, they will see there neither the excessive heat of the sun, nor the excessive bitter cold, (as in Paradise there is no sun and no moon). The shade will be close upon them, and bunches of fruit will hang low within their reach. Vessels of silver and cups of crystal will be passed around
amongst them, crystal-clear, made of silver. They will determine the measure of
them according to their wishes. They will be given a cup (of wine) mixed with
Zanjabeel, and a fountain called Salsabeel. Around them will (serve) boys of
perpetual youth. If you see them, you would think they are scattered pearls.
When you look there (in Paradise) you will see a delight (that cannot be
imagined), and a Great Dominion. Their garments will be of fine green silk and
gold embroidery. They will be adorned with bracelets of silver, and their Lord will
give them a pure drink.”

[76:12-21]

“And those foremost (In Tawheed and obedience to Allah and His Messenger in
this life) will be foremost (in Paradise). They will be those nearest to Allah in the
Gardens of Delight. A multitude of those (the foremost) will be from the first
generation (who embraced Islam) and a few of those (the foremost) will be from
the later (generations). They will be reclining, face to face, on thrones woven with
gold and precious stones. They will be served by immortal boys, with cups and
jugs, and a glass from the flowing wine, from which they will have neither any
headache, nor any intoxication. They will have fruit from which they may choose,
and the flesh of fowls that they desire. There will be Houris with wide, lovely eyes
(as wives for the pious), like preserved pearls, a reward for deeds that they used
to do. They will hear no vain or sinful speech (like backbiting, etc.) but only the
saying of: Salam, Salam, (greetings of peace). And those on the Right Hand, who
will be those on the Right Hand? They will be among thorn-less lote-trees among
Talh (banana trees) with fruits piled one above another, in long-extended shade,
by constantly flowing water, and fruit in plenty, whose season is not limited, and
their supply will not be cut off. They will be on couches or thrones raised high.
Verily, We have created for them (maidens) of equal age, loving (their husbands
only). For those on the Right Hand.”

[56:10-38]

“Verily, the dwellers of Paradise that Day, will be busy in joyful things. They and
their wives will be in pleasant shade, reclining on thrones. They will have therein
fruits (of all kinds), and all that they will ask for. (It will be said to them):
“Salamun” (Peace be on you), a Word from the Lord, Most Merciful.”

[36:55-58]
Can you imagine?

Wearing the finest silk clothing and sitting on chairs made of gold and precious stones? Those who disbelieve in the words of Allah, say that this is all a fairy-tale, made up by a would-be prophet. But we know, that Allah is the Truthful and that His Messenger, sallallahu alayhe wa sallam, spoke only what was revealed to from the Most Truthful. And even though Allah describes Paradise for us in the Qur’an, He still says, “So no soul knows the delights of the eyes which is hidden for them; a reward for what they did.” [32:17]

Apart from the Qur’anic descriptions of Paradise, the Prophet Muhammad (salAllahu alayhi wassalam) would often describe Paradise to his companions. His descriptions were often so vivid and moving, that many-a-companion would hurriedly rush towards it. This was the case, as Anas narrated that the Messenger of Allah (salAllahu alayhi wasalam) and his companions proceeded towards Badr and arrived there before the disbelievers (of Makkah). When the disbelievers arrived, the Messenger of Allah said, “None of you should step forward ahead of me to do anything.” Then the disbelievers advanced (towards us), and the Messenger of Allah, sallallahu alayhe wa sallam, said, “Rise to enter Paradise whose width is equal to the Heavens and the Earth.” Umayr Ibnul Humam al-Ansari asked, “O Messenger of Allah, is Paradise equal in width to the heavens and the earth?” He, sallallahu alayhe wa sallam, said, “Yes.” Umayr said, “Bak’hin! Bak’hin!” (An Arabic word denoting excitement and astonishment) The Messenger of Allah, sallallahu alayhe wa sallam, asked him, “What made you say these words: Bak’hin, Bak’hin?” He said, “Messenger of Allah, nothing but the desire to be amongst its residents.” He, sallallahu alayhe wa sallam, said, “You are surely among its residents.” He then took some dates from his bag and began to eat them. Then he said, “If I were to live until I had eaten all of the dates, indeed this life would be too long.” Anas then said, “He threw away the remaining dates he had with him. He then fought (the disbelievers) until he was killed.” [Muslim]

What words could have inspired Umair and others like him to long for, and to pay the ultimate price for a place in Paradise? Let’s now take a look at what the Messenger of Allah, had to say about Paradise.
Description of Paradise in the Hadith

Abu Sa’eed Al-Khudri narrated that the Messenger of Allah (salAllahu alayhi wasalam) said, “The people of Paradise will look at the dwellers of lofty mansions (i.e. a superior place in Paradise) in the same way as one looks at a brilliant star, far away in the East or in the West of the horizon. This is because of their superiority over one another (in reward).” One of the people asked, “O Allah’s Messenger, are these lofty mansions for the Prophets which no one else can reach?”

The Prophet (salAllahu alayhi wasalam) replied, “No! By Allah, in whose Hands is my life, these are for men who believe in Allah and also believe in the Messenger.” [Bukhari and Muslim]

Abu Musa al-Ash’ari narrated that the Prophet (salAllahu alayhi wasalam) said, “Verily, for the believers in Paradise, are tents made of a single hollow pear. The length of which would be sixty miles long from all sides, their wives being therein. The believer will go around them (i.e., visit them) and they will not be able to see each other.” [Sahih al-Jami]

Abu Hurairah said that the Messenger of Allah (salAllahu alayhi wasalam) said, “There is not a tree in Paradise, except that its trunk is made of gold.” [Sahih al-Jami]

Anas ibn Malik narrated that the Prophet (salAllahu alayhi wasalam) said, “Verily in Paradise there is a market in which (the inhabitants of Paradise) will come to every Friday. The North wind will blow and scatter fragrances on their faces and on their clothes. This will add to their beauty and their attractiveness. They will then go back to their families after having an added luster to their beauty and their attractiveness. Their families will say to them, ‘By Allah you have been increased in beauty and loveliness after leaving us,’ and they will say, ‘By Allah you too have increased in beauty and attractiveness after us.’” [Muslim]
Jabir ibn Abdullah narrated that the Messenger of Allah (salAllahu alayhi wasalam) said, “(I saw in a dream that) I entered Paradise, and behold, there was a palace built of gold. I asked, ‘Whose is this palace?’ They (the angels) replied, ‘For a man from the Quraysh.’ So I thought it might be I, so I asked, ‘And who is he?’ They said, ‘Umar Ibnul Khattab.’ Nothing stopped me from entering it except your Ghirah (sense of honor).” Umar said, “My Ghirah would never be offended by you, O Messenger of Allah.”

[Sahih al-Bukhari and Muslim]

Anas ibn Malik said that Allah’s Apostle (salAllahu alayhi wasalam) said, “I entered Paradise and found myself by a river, by its edges were tents of pearls. Then I tapped with my hands where the water was running, and there was then a beautiful smell of Musk. I asked, ‘What is this O Gabriel?’ He said, ‘This is Kawthar (river in Paradise) which Allah has given to you.’”

[Sahih al-Jami]

Who Are the People of Paradise?

We could go on and on, for the hadiths are vast in numbers, about the Prophet’s descriptions of Paradise. But a place that has houses built with gold and silver bricks: where its dirt is made of rubies and sapphires and its inhabitants wear only the finest silk garments, sounds like a pretty exclusive neighborhood to me. Who are these people who will be allowed to live in this enchanting place? The Jews say the Jews. The Christians say the Christians. But Allah says, “And they say: ‘None shall enter Paradise unless he be a Jew or a Christian.’ Those are their (vain) desires. Say, ‘Produce your proof if you are truthful.’”

[2:111]

He also says, “(Namely) those whose lives the angels take in a state of purity, saying (to them), ‘Peace be on you, enter you the Garden, because of (the good) which you did (in the world).”

[16:32]

Always in the Qur’an when Allah mentions those who will attain Paradise, He mentions the believers, not the Muslims. He (subhanahu wa ta’ala) says, “Indeed
the Muttaqoon will be amongst the Gardens and water-springs.”
[15:45]

He also says, “Verily, the Muttaqoon will be in a place of security, among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. This is how it shall be, and We shall marry them to Houris with wide, lovely eyes. They will request therein for every kind of fruit in peace and security.”
[44:51-55]

So who are the believers and how do we become one of them? Allah says, “They believe in Allah and the Last Day, and they enjoin what is right and forbid the wrong and they strive with one another in hastening to good deeds, and those are among the good.”
[3:114]

He (subhanahu wa ta’ala) also says of the believers, “But the Apostle and those who believe with him strive hard with their property and their persons; and these it is who shall have the good things and these it is who shall be successful.”
[9:88]

He goes on to say, “Allah has purchased of the believers their persons and their goods; for theirs (in return) is the Garden (of Paradise): they fight in His cause, and slay and are slain: a promise binding on Him in truth, through the Law, the Gospel, and the Qur’an: and who is more faithful to his covenant than Allah? Then rejoice in the bargain, which you have concluded: that is the achievement supreme.”
[9:111]

Of the believers, He also says, “But those who have faith and work righteousness, they are companions of the Garden: Therein shall they abide (forever).”
[2:82]

O slaves of Allah know that being among this illustrious group of people who will live in this place of tranquillity and bliss is not something easily attained. Allah says,
“Or do you think that you shall enter the Garden (of bliss) without such (trials) as came to those who passed away before you? They encountered suffering and adversity, and were so shaken in spirit that even the Apostle and those of faith who were with him cried, ‘When (will come) the help of Allah?’ Ah! Verily, the help of Allah is (always) near!”

[2:214]

What Allah and His Messenger (salAllahu alayhi wasalam) convey to us is that the people of Paradise are the God-conscious, and the God-fearing. Not everyone, who says, Lord, Lord, will enter the Kingdom of Heaven, just as not everyone who professes the Shahadah, will enter Paradise.

Only those who fear Allah as He ought to be feared, and are motivated by that fear to do acts of righteousness will attain success. The one who is conscious of His Lord, in every aspect of his life, and turns to Him in true submission, will have purchased for himself safety and security on a day, when there will be none, except with Allah. He does not cause a soul to suffer fear twice, the fear of Him in this world, and the fear on The Day of Judgment. About this, the Messenger of Allah, sallallahu alayhe wa sallam, said, “Allah says, ‘I do not combine for my servants two states of fear, or two states of safety. So if he feels safe from Me in this world I will cause him to fear on The Day of Judgment, and if he fears Me in the world, I will cause him to be safe on The Day of Judgment.’”

[Sahih al-Jami]

It is important, therefore, that Muslims know the characters of those who will be the inheritors of Paradise. But it is unfortunate that many of today’s Muslims understand that it is enough for one to pronounce the Shahadah by his tongue for him to be entitled to enter Paradise regardless of whether he lived according to Islam or not! But the Shahadah means and requires more than the mere utterance of it. Actually this fact is one of the most mentioned aspects of Islam in the Qur’an and Sunnah. The essence of Eman is deed. Deeds of the heart and deeds of the tongue and other body parts. Deeds that are to be continued till one leaves this world. That was the reason why the Arabs of Makkah refused to pronounce it. They fully appreciated its implication. They knew it concerned authority and understood that they had to govern their deeds and lives with it. Yet many of those who repeat it today lead life styles that do not resemble those
described in the Qur’an and practiced by the Prophet, sallallahu alayhe wa sallam, and his companions. The Qur’an warns us that deeds are the basis on which we are to be judged, not only the utterance of the Shahadah, “It is not by your wishes nor the wishes of the People of the Book: whoever does wrong shall be punished for it, and he will find none other than Allah as a protector or helper.”

[4:123]

So entering Paradise requires that we live as believers and die as Muslims. That takes knowledge, dedication and determination to see it through to its completion. The first step is belief in Allah and His Messenger, and the flip side to that is leaving all acts of shirk; this means directing all acts of ibadah to none but Allah, subhanahu wa ta’ala, whether it be wearing talismans, supplicating to others than Allah or simply showing off. The next step is obeying Allah and His Messenger, avoiding bid’ah and innovations, and carrying out all compulsory acts of worship that He has prescribed. Once we are steadfast and regular in what we must do, we can then proceed to the next level of eman and worship, by doing the things that we have been encouraged to do. By increasing our acts of worship, and remembrance of Allah we will leave off sin and help safeguard ourselves from a Fire, the fuel of which is men and stones.

We Should Also Strive to:

Protect our minds from thoughts, which are evil, because evil actions begin with evil thoughts.

Protect our eyes by lowering our gazes and not looking at forbidden things.

Protect our ears from lewd or evil speech where there is sin. We should also avoid listening to lies, gossip, music, slander, or blasphemy.

Protect our tongues by saying always what is correct and true, and keeping it moist with the remembrance of Allah, and keeping away from backbiting and other evil speech.
Protect our stomachs by eating the halal and keeping away from the haram. We should beware of eating usury, carrion, and swine or drinking intoxicants or taking drugs.

Protect our hands from taking what does not belong to us, or from doing harm to another Muslim.

Protect our legs from taking us to evil and corruption and an ultimate doom.

Protect our private parts from unlawful sexual intercourse.

Protect our wealth by not squandering it or holding on to it too tightly.

Protect our oaths, witnesses and trusts by not breaching or breaking a contract or pledge knowingly. We should not exceed our agreements, testify to falsehood or break our trusts.

Protect our families and children by keeping them away from the things that may be harmful and that may corrupt their minds and their souls.

Now, it is true that only Allah knows who the believers are, but that should not stop us from striving to be among their numbers. For the believers will have eternal bliss and complete success, because of the things that they did in this life. Allah says, “So no soul knows the delight of the eyes which is hidden for them; a reward for what they did.”
[32:17]

We now stand at the start of the race, so let us run forward quickly to the finish line, where the gates of Paradise will be open for those who strive as they should. The Messenger of Allah, sallallahu alayhe wa sallam, who said, “Paradise is surrounded by hardship and the Hellfire is surround by wishes and desires,” has described the road to eternal bliss.
[Sahih al-Jami]

Despite this, Allah and His Messenger have left breadcrumbs along the path, for us to follow to make our journey easier. All roads may lead to Rome, but not all
paths lead to Allah and His Paradise. We must plan our journey by using only the road map given to us by Allah and His Messenger, sallallahu alayhe wa sallam.

Ways That Lead To Paradise:

Belief and Righteous Deeds are two of the best routes to Jannah (Paradise). The door of righteous deeds is wide and the ways of obtaining rewards are vast, as Allah says, “And those who believe and do good deeds they are the inhabitants of Paradise, in it they shall abide.” [2:82]

Taqwa is the fear of the Most Merciful, and acting in accordance with the Qur’an and the Sunnah of the Messenger of Allah, sallallahu alayhe wa sallam. That is, hoping for the reward of Allah and avoiding disobedience of His Guidance and fearing His Punishment. For Allah says, “Surely those of taqwa shall be in the midst of Gardens and fountains.” [15:45]

The Prophet, sallallahu alayhe wa sallam, also said, “The most common thing which leads people to Paradise is taqwa of Allah and good conduct, and the most common thing which leads people to the Hell Fire is the mouth and the private parts.” [at-Tirmidhi]

Obedience of Allah and His Messenger is a sure way to Paradise. Allah, subhanahu wa ta’ala, says, “And whoever obeys Allah and His Messenger, He will cause him to enter Gardens beneath which rivers flow, and whoever turns back, He will chastise him with a painful chastisement.” [48:17]

Allah’s Messenger, sallallahu alayhe wa sallam, also said, “All of my followers will enter Paradise except those who refuse.” It was asked, “O Messenger of Allah, who would refuse?” He said, “He who obeys me enters Paradise and he who disobeys me has refused.” [Sahih al-Bukhari]
Fighting in the Path of Allah with one’s goods and soul. For Allah says, “O you who believe, shall I lead you to a merchandise which may deliver you from a painful chastisement? You shall believe in Allah and His Messenger, and struggle hard in Allah’s Cause with your property and your lives; that is better for you, if you but knew! He will forgive you your sins and cause you to enter Gardens beneath which rivers flow, and goodly dwellings in Gardens of perpetuity; that is the mighty achievement.”

[61:10-12]

Repentance erases what came before it as the Prophet, sallallahu alayhe wa sallam, said, “The one who repents form sin is like the one who never sinned.” [Sahih Al-Jami]

And Allah says, “Except such as repent and believe and do good, these shall enter the Garden, and they shall not be dealt with unjustly in any way.”

[19:60]

There are countless other means, from building a mosque to seeking Islamic knowledge to obeying our husbands and raising righteous children. All it takes is our time and sincere efforts. With all that Allah has described, it may seem daunting to us at times, that we will ever make it. Eman rises and falls, and with it our good deeds. But we should never lose hope in Allah, for the only one who loses hope in Allah is the one who disbelieves.

So even though we may feel that we are at the bottom of the pile, the Prophet (salAllahu alayhi wasalam) gives us hope. He said, “Mousa, alayhes salam, asked his Lord, ‘Who amongst the inhabitants of Paradise will be the lowest in rank?’ He (subhanahu wa ta’ala) said, ‘He is a man who will come after the people have entered Paradise and it will be said to him: Enter Paradise.’ He will say, ‘How my Lord? Indeed, the people have settled in their apartments and taken their shares.’ It will be asked of him, ‘Would you be pleased if there was a kingdom for you like the kingdoms of the earth?’ He will say, ‘I would be pleased, my Lord.’ He will say, ‘And for you is the like of that, and the like of it, and the like of it.’ He will say at the fifth time, ‘I am pleased, my Lord.’ He will say, ‘This is for you and ten times like it, and for you is what you desire for yourself and what is pleasurable to
your eye.’ He will say, “I am pleased my Lord.”
[Muslim]

This is what Allah has for the least among us. But despite all the glorious castles, the beautiful clothes and mates we will posses, inshaAllah, He still has in store for the believers the greatest honor awaiting them in Paradise. Suhaib ibn Sinan narrated that the Prophet, sallallahu alayhe wa sallam, said, “When the inmates of Paradise enter Paradise and the inmates of Hellfire will enter Hell, the announcer will say, ‘O people of Paradise, verily you have a promise with Allah and He wishes to fulfill His promise to you.’ They will ask, ‘What is His promise? Has He not made our balances heavy (with good deed), whitened our faces, admitted us into Paradise, and delivered us from the Hellfire?’ Then the screen will be removed and they will look towards Him. By Allah He will not give them a thing more beloved to them and more comforting to their eyes, than the gaze of Himself.”
[Sahih al-Jami]

We were created in Paradise, we came out of it and we will inshaAllah go back to it. It is our destination and we shall reach it. But we have to do what Allah has asked us to do, for Paradise is not cheap. The price is true eman that is shown in obedience to Allah according to the sunnah of his Prophet, sallallahu alayhe wa sallam. The companions understood that. Their efforts were all for the life of the Hereafter and they gave only what was necessary to this worldly life. As Muslims, everything we do, can be, and should be worship of Allah. Whether we’re working at the office to provide for our families; cooking a meal; raising our children, or simply resting, through remembrance of Allah and supplication, we can transform these earthly necessities into fruits that will bear for us in the life of the Hereafter.

So let us keep our eyes on the prize, and strive hard for it, for Allah says, “And (as for) those who strive hard for Us, We will most certainly guide them in Our ways; and Allah is most surely with the doers of good.”
[29:69]