

'ISLAM' THE WAY TO → ULTIMATE SUCCESS

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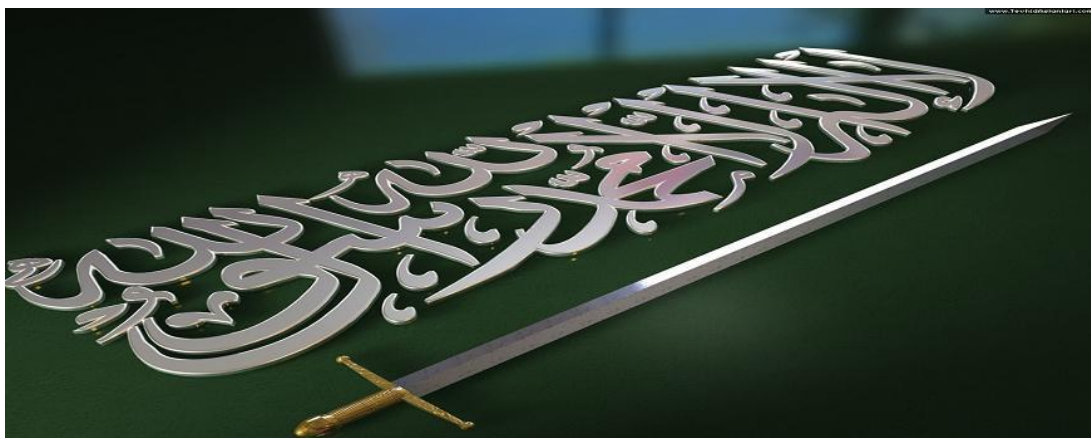
*Please verify each and every Doa before memorizing.
Understand the meaning and pronounce Arabic properly.*

**Please Pray for those people whose works are shared
here with, for me, for my entire Family and for all the
Muslims from the 'Beginning to the End'.**

Table of Contents

Table of Contents.....	2
Surah Asr	6
Surah Al-Mu'minun (The Believers).....	6
Ramadan – Make it a Success	7
15 Easy Things to Do in Ramadan	20
Easy Actions For Which Rewards Are Multiplied	23
LAILATUL-QADR	26
6 Days of Fasting in Swawal	29
Merits of the First 10 Days of Dhul Hijjah.....	29
The Month of Sha'ban.....	31
A means of wiping out sins and multiplying rewards	31
10 things which are often wasted	37
Daily Dhikr.....	37
Some of the Lessons Learnt from Qur'an that Apply to Our General Living	42
Sunnahs of Prophet Muhammad [Sallallahu Alaihi Wasallam]: A Quick Refresher.....	45
Signs of Weak Emaan	48
Ways to Increase Our Emaan	49
10 Causes That Remove Punishment for a Sin.....	49
Best Times to make Dua (Supplication)	50
Strengthening Our Du'a	55
Benefits of Duaa.....	60
The Seven Under the Shade of Allah	62
Three Unfortunate People in Judgement Day.....	65
Muslims Must give Dawaah or May Face Destruction/Humiliation/Replacement.....	66

Enjoining good & Forbidding Evil.....	68
Which Group is the Right Group.....	69
Abandoning prayer - A Major Sin.....	79
The best of deeds - To offer Prayer at its appointed time.....	81
What is Khushuu and how to develop it.....	81
18 Sources of Barakah.....	83
Free mixing in Islam.....	88
Rejection of Taghoot (Al kufr bil Taghout).....	92
Repentance.....	94
Glad Tidings for the Strangers.....	98
Ways to Enter Jannah, InshahAllah.....	105
40 Beneficial Hadith Filled With Wisdom.....	106
Innovation (Bid'ah).....	110
Stop Cutting! - Lengthen Your Beard.....	117
Rising of the Sun from the West.....	121
Secrets and Blessings of Sunnah Foods.....	124
Prophetic medicine: Talbina.....	127
Prophet Muhammad (Sallallahu Alaihi Wasallam)'s Last Sermon:.....	127
Guide to Reading Transliteration.....	129





'Subhan Allah (Glory be to Allah), Alhamdulillah (All praise due to Allah), Allahu Akbar (Allah is the greatest)'

'Praise be to Allah Azza wa Jal. We seek HIS Help, Mercy, Guidance and Forgiveness. We also seek refuge with Allah from any evil He has created, the evil of our own souls, from our bad deeds, from committing Sins (Shirk, Major or Minor), from Saitan's continuous whispers, from Masih ad-Dajjal's Fitna, from Trials in this World, from Torment in the Grave, Judgement Day and Hellfire. Whomsoever Allah guides will never be led astray and whomsoever Allah leaves astray, no one can guide. We bear witness that there is no one (no idol, no person, no grave, no pir, no prophet, no imam, no dai, nobody!) worthy of worship but Allah Azza wa Jal. I also bear witness that Muhammad (Sallallahu Alaihi Wasallam) is HIS slave and last Messenger. May Allah send HIS blessings upon Muhammad (Sallallahu Alaihi Wasllam), his Family members, Sahabas and upon the followers of Muhammad (Sallallahu Alaihi Wasallam). May Allah Forgives all our Sins (first to last, known and unknown, major or minor or shirk) and let us enter to Jannatul Firdaus through all of the gates.'

Dear Brothers and Sisters of Islam,

Assalamu'Alaikum WaRahmatullahi WaBarakatuh. I thank Allah subhanahuwata'ala for giving me this huge opportunity to share this book with all of you to spread knowledge. Insha'Allah it will be of great benefit for all of us, who want to know about their deen and who want to implement teaching of Islam in their daily life. I like to remind all readers (including myself) to have correct intention; for indeed, the Prophet (Sallallahu Alaihi Wasl sallam) said: '*Actions are only by intentions, and every man has only that which he intended*' - narrated by Bukhari and Muslim.

I like to appreciate and acknowledge about various informations and articles I used from various websites. Please pray for those brothers and sisters whose valuable works are shared here with. I ask forgiveness from Allah if any unintentional mistakes occurred anywhere in this book. Everybody must judge themselves about anything they read before doing amal. If any information published here is not according to Sahih Hadith and Qur'an then that information needs to be discarded and disobeyed. We seek Allah's Guidance to send HIS Message to as many souls as possible.

Dear Brothers and Sisters of Islam, Clock is ticking and we never know when we are going to take our last breath. Once the eyes are closed your 'Book of Deeds' is coming to a close too (except some continuous Good Deeds like ongoing Charity, Duas from righteous child and Knowledge of Deen you have passed on to others etc). Allah has given us enormous chances to earn rewards and be forgiven by doing regular Tauba as well as Duas, Dhikr, Doroods, Charity and most importantly reading and understanding glorious Qur'an. We just need to make a habit of these. We also need to gain knowledge about how our beloved Prophet (Sallallahu Alaihi Wasallam) and his companions lead their life and then follow his teaching in our everyday life. Time has come to think deeply about our current Life Style. We need to bring back the Sunnah Life Style and 'the sooner the better'. In the name of Modern Living, how much did we abandon the teaching of our beloved Prophet (Sallallahu Alaihi Wasallam)? Can we

come back to the straight path once again? Of course we can, inshaAllah. We are **Ashraful Makhhlukat** and we are blessed with Glorious Qur'an and Sahih Hadith. **Let us unite again under one single banner - "ISLAM"**. The more we divide us, the more we become weak, the more we become misguided and enemy will have a easy Feast. Islam is all about Universal Brotherhood. Did we forget about Prophet's (Sallallahu Alaihi Wasallam) warning about making Sects among his Ummah? Isn't true that only one Sect will be saved from fire and that group is the follower of Rasul (Sallallahu Alaihi Wasallam) and the Sahaba (RA). At the moment, we are floating on a deepest sea of ignorance. Like the time of Jahelia, once again we indulged ourselves with false pride and glory of being part of 'this nation or that nation' and being a part of 'this culture or that culture' and so on, where as our identity should have been just **"MUSLIM"**.

Dear Brothers and sisters, **Muslims** means 'to submit one's will to the will of Allah, the **Al-mighty**'. Peace can only be achieved by true submission to the will of Allah. By fulfilling HIS commands through following Glorious Qur'an and Sahih Hadiths of Beloved Propher (Sallallahu Alaihi Wasallam), we can surely attain peace and happiness in this life and HIS mercy in the here-after. Modern concept of 'Do what ever you like to do, be as you wish to be'- is the evil concept of the follower of Saitan and is surely the way to Destruction and Hell-fire. Time has come to do a big 'U- Turn' from the way to Fire to the way to Success. To do that, we need to know our Deen. Let's blow the dusts of our Qur'an and Hadith books which we kept in our shelves, but may have never opened. Time has come to start reading Qur'an in our own language to clearly understand what Allah expects from HIS slaves. Those who are blessed with internet surfing, knowledge is just a click away. What you are waiting for? Remember, there are lots of Innovations (Bida'h) going on in our society. Prophet (Sallallahu Alaihi Wasallam) warned us about these by reminding us about Hell-fire if we are trapped by these. Only Educated Mind identifies the difference between Light and Darkness. I didn't mean that only a PHD or Masters Degree Holders have Educated Mind, but actually it can be the opposite in many cases. We see many many 'Degree Holders' roaming around the society but they are nothing but 'Ignorant'. A real Lerner Man can see not only by his physical eyes but by his inner spiritual eyes as well. Saitan doesn't like learned people as it is so difficult for him to control his mind and activities. We need to displease him and need to say a big 'NO' to his evil plans. Attaining knowledge, acting upon right knowledge and telling others (starting from our near and dear) to do so can create a rightly guided Ummah once again. It is a must for all Muslims to attain knowledge and it is also a must to pass knowledge to others after doing amal, no matter they listen to it or not. Always remember that knowledge can be True or False/Misleading. So, we need to ask Allah to give us the knowledge of truth. No one can walk on the straight path unless Allah wants him to do so. May ALLAH purifies our soul and guides us to the straight path which will lead us to success in this 'Life' and 'Here-after'. "The Ultimate Success..."

JajakAllahu Khairan.

And Allah Knows the Best.....

Note:

@ Please check authenticity and wording for any Hadith or Qur'anic verses mentioned in this book as Editor doesn't take responsibility for any unintentional errors. May Allah forgive us for any mistakes and accepts our intention to spread knowledge.

@ Please say or read "Sallallahu Alaihi Wasallam" everytime you hear or read Prophet Mohammad (Sallallahu Alaihi Wasallam)'s name.

‘Let us read the following two Surah which teaches us what Allah Subhanahuwata’ala expects from HIS beleiving Slaves and who will be Successful in Here-after inshaAllah.’

Surah Asr

Al-Asr | 3 verses | the declining day

سورة العصر
Sura # 103 | Makkah

1.

وَالْعَصْرِ

By (the Token of) time (through the Ages),

2.

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ

Verily Man is in loss,

3.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ

Except such as have Faith, and do righteous deeds, and (join together) in the mutual teaching of Truth, and of Patience and Constancy.

Surah Al-Mu'minun (The Believers)

1. Successful indeed are the believers.
2. Those who offer their Salât (prayers) with all solemnity and full submissiveness.
3. And those who turn away from Al-Laghw (dirty, false, evil vain talk, falsehood, and all that Allâh has forbidden).
4. And those who pay the Zakât .
5. And those who guard their chastity (i.e. private parts, from illegal sexual acts)
6. Except from their wives or (the captives and slaves) that their right hands possess, for then, they are free from blame;
7. But whoever seeks beyond that, then those are the transgressors;
8. Those who are faithfully true to their Amanât (all the duties which Allâh has ordained, honesty, moral responsibility and trusts etc.) and to their covenants;

9. And those who strictly guard their (five compulsory congregational) Salawât (prayers) (at their fixed stated hours).
10. These are indeed the inheritors.
11. Who shall inherit the Firdaus (Paradise). They shall dwell therein forever.
12. And indeed We created man (Adam) out of an extract of clay (water and earth).
13. Thereafter We made him (the offspring of Adam) as a Nutfah (mixed drops of the male and female sexual discharge) (and lodged it) in a safe lodging (womb of the woman).
14. Then We made the Nutfah into a clot (a piece of thick coagulated blood), then We made the clot into a little lump of flesh, then We made out of that little lump of flesh bones, then We clothed the bones with flesh, and then We brought it forth as another creation. So blessed be Allâh, the Best of creators.
15. After that, surely, you will die.
16. Then (again), surely, you will be resurrected on the Day of Resurrection.
17. And indeed We have created above you seven heavens (one over the other), and We are never unaware of the creation.

Ramadan – Make it a Success

The most beautiful month has come upon us. Almighty Allah says: “The month of Ramadan is the one in which the Quran was sent down, a guidance for mankind, clear proofs for the guidance, the Criterion; so whoever amongst you witnesses this month, let him fast it.” (Surah al-Baqarah 2:185)

In this blessed month good deeds are multiplied:

The Prophet (Sallallahu Alaihi Wasallam) said: “Whoever draws near to Allah during it (Ramadan) with a single characteristic from the characteristics of (voluntary) goodness, he is like whoever performs an obligatory act in other times. And whoever performs an obligatory act during it, he is like whoever performed seventy obligatory acts in other times.” (Sahih Ibn Khuzaymah, no. 1887)

We should thank Allah abundantly for giving us the opportunity to be able to benefit from such a blessed month. But as we all know life is very uncertain & unfortunately many will have passed away before the coming of this blessed month & so it may well be our very last Ramadan as we may not be alive to see the next.

Therefore, we should treat this Ramadan as our last and do our utmost to ensure that

we maximize each precious second in this blessed month to ensure that we gain maximum benefit from it.

The following are ways we can maximize each precious day in Ramadan:

1. Purifying our intentions

"Verily actions are judged by intention." [Al-Bukhaari and Muslim]

It is crucial that we purify & correct our intentions before doing any acts of worship. This is because we may have other underlying intentions in our hearts without even realizing it. Like for e.g. we may have in our hearts that we fast because we don't want to look bad in front of our family or friends or because others fast etc.

So before doing any good deed we need to align & focus our intention to ONLY pleasing Allah. By doing this we will increase the sincerity in our worship & acts of virtues & by having better intentions when doing any good act is a means of earning greater rewards for whatever good deed we are doing.

Ibn Al-Mubaarak said: "Maybe a small action is made great by its intention, and maybe a great action is made small by its intention."

Even daily routines like eating, drinking, sleeping, waking up, traveling etc can be a source of great reward by having the right intentions. Having good Intentions is easy & great rewards can be gained without making any hard physical effort. By just spending a couple of seconds having the right intention in our hearts we can turn a whole day to a day of worship. It is like turning dust into gold.

2. Schedule & Monitor Daily Worship

One of the best ways that we can maximize each day in Ramadan is to plan & schedule our time effectively. By doing so we will have clearly defined goals and targets which we can strive towards achieving each day. In this way we can also check & monitor our daily progress & make adjustments & improvements accordingly.

3. Avoiding distractions

There will be many things getting in our way & distracting us from our worship. But we must take all necessary precautions & measures in order to avoid any possible distractions.

The first thing we must do is to avoid major distractions like TV for a month or at least as much as possible. Putting away games consoles. If we meet with friends then not getting into useless & idle discussions. Not going to places like the mall or high street's unless it is absolutely necessary.

We must also not spend hours on end cooking a table full of food every single day for Iftaar for this is contrary to the purpose of Ramadan. We should spend as little time as

possible on things other than worship. We should fulfill our daily duties as quickly as possible & spend as much time as possible in worshipping Allah.

4. Avoid eating excessively

Al-Hassan Al-Basri (RA): “The test of Adam (AS) was food and it is your test until Qiyamah.

Al-Miqdaam ibn Maadiy-Karib (RA) said: I heard the Prophet (Salla Allahu Alaihi Wasallam) saying: “No human ever filled a vessel worse than the stomach. Sufficient for any son of Adam are some morsels to keep his back straight. But if it must be, then one third for his food, one third for his drink and one third for his breath.”

(Ahmad, At-Tirmidhi, An-Nasaa’I, Ibn Majah)

There is no doubt that excessive eating is not only a cause of many diseases but is also a major factor in stopping us from maximizing our daily worship.

Ibrahim al-Nakha’i (RA), one of the teachers of Imam Abu Hanifa (RA) mentioned: “The people ruined before you were done in by three characteristics: too much talking, too much eating, and too much sleeping.”

There is nothing worse than fasting the whole day & when time comes to open our fast we end up over eating until we can't move. Surely this will make us feel heavy & lazy in worship & make it harder for us to pray & to get up for Sehri.

Ash-Shafi’I (RA) said: I have not filled myself in sixteen years because filling oneself makes the body heavy, removes clear understanding, induces sleep and makes one weak for worship.

It used to be said: Whoever takes control of his stomach gets control of all good deeds.

Over eating goes against the very purpose of Ramadan which is to be moderate in eating & to remember those who have less than us. How can we remember the unfortunate if we constantly over eat before and after fasting?

One day, Al-Hassan (RA) offered some food to his companion who said: I have eaten until I am no longer able to eat.

To which Al-Hassan (RA) said: Subhaana Allah! Does a Muslim eat until he is no longer able to eat?

So let us control the amount we eat & instead have smaller meals. Have some fruit & dates for Iftaar then pray Maghrib & then have a small meal until we are satisfied. After Tarawee we can have another small bite to eat. In this way we are not over eating but spreading out what we eat. So we will not feel heavy or lazy but satisfied & full of energy which we can utilize for worship.

5. Recite the Qur'an abundantly

Ramadan is the month the Qur'an was revealed:

"The month of Ramadan is the one in which the Quran was sent down, a guidance for mankind, clear proofs for the guidance, the Criterion.. (Surah al-Baqarah 2:185)

It is the month of the Qur'an so it should be recited in abundance:

Az-Zuhri used to say upon the coming of Ramadan, "It is only about reciting the Qur'an & feeding the poor."

Abdur-Raziq said, "When Ramadan came, Sufyan Ath-Thawri would give up all acts of (voluntary) worship & devote himself to the recitation of the Qur'an."

Outside of Ramadan there are 10 rewards for reciting each letter of the Qur'an:

Rasulallah (Sallallahu Alaihi wasallam) says: "Whoever reads a letter from the Book of Allah will receive a hasanah (good deed) from it (i.e. his recitation), and the hasanah is multiplied by ten. I do not say that Alif-Laam-Meem is (considered as) a letter, rather Alif is a letter, Laam is a letter, and Meem is a letter." [At-Tirmidhi, Ad-Darimi]

But in Ramadan ALL good deeds are multiplied by 70 or more. So for each letter of the Qur'an we recite we will gain 70 rewards or more. Can you imagine how much reward we would gain for reciting the entire Qur'an just once? How about twice? Subhaanallah!

Therefore we should concentrate most of our efforts this Ramadan in reciting the Qur'an. We should make a target of how much Qur'an we will recite each day. For e.g. 1 Juz (chapter) half a juz, 4 pages etc. We should aim to complete the Qur'an at least once by the end of Ramadan or as many times as we can.

Along with recitation we should also learn the meanings of what we are reciting & contemplate over the verses. We must try & implement what we learn into our daily lives. That is where the true reward is of reciting the Qur'an.

Note: We should try & recite Surah Ya-sin everyday particularly after Fajr time. We should also recite Surah Mulk before we go to sleep & Surah Kahf every Jumma. Other Surahs we should recite much of are Surah's Zilzalah, Al Kaafirun & Al Ikhlas

Abdullah Ibn 'Abbas & Anas Ibn Malik (RA) reported that the Prophet (Sallallahu Alaihi Wasallam) 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)

6. Implementing the Sunnah into daily life

Following the Sunnah is a command from Allah:

"Say (O Muhammad to mankind): "If you (really) love Allah, then follow me (i.e. accept Islamic monotheism, follow the Quran and the Sunnah), Allah will love you and forgive you your sins. And Allah is Oft-Forgiving, Most Merciful." (Quran: 3:31)

Almighty Allah says: "There certainly is an excellent example in Allah's messenger for he who fears Allah and the last day and remembers Allah abundantly" (al-Ahzaab 21)

By following the Sunnah in every aspect of our daily lives, everything we do will become worship, even going to the toilet, having a bath, dressing & undressing etc.

Annas (RA) reports Rasulullah (Sallallahu Alaihi Wasallam) advised, "Whoever cherishes my Sunnah, indeed he cherishes me & whoever loves me will be with me in Jannah." (Tirmidhi: 2678: Ibid)

So let us cherish & revive the Sunnah this Ramadan:

Rasulallah (Sallallahu Alaihi Wasallam) said: "Whoever revives an aspect of my Sunnah that is forgotten after my death, he will have a reward equivalent to that of the people who follow him, without it detracting in the least from their reward." (Tirmidhi)

The following free E book contains daily Sunnah's & dua's we can do from awakening in the morning up until going to sleep at night:

7. Nafil (Voluntary) prayers

What better way of drawing closer to Allah this Ramadan than by doing voluntary prayers:

Allah says in Hadith Qudsi:

....and My slave keeps on coming closer to Me through performing Nafil (voluntary deeds) until I love him, [Bukhari]

Want the company of Rasulullah (Sallallahu Alaihi Wasallam) in Jannah? Then increase in Nafil prayers:

Rabi'ah Ibn Malik al-Aslami reported that the Prophet Sallallahu alaihi Wasallam said: "Ask (anything)." Rabi'ah said: "I ask of you to be your companion in paradise." The Prophet (Sallallahu Alaihi Wasallam) said: "Or anything else?" Rabi'ah said: "That is it." The Prophet Sallallahu alaihi Wasallam said to him: "Then help me by making many prostrations (i.e., Nafil prayers)." (Muslim)

The reward for fard prayers outside of Ramadan is the greatest a Muslim can gain but in Ramadan we get the same reward for praying a Nafil prayer. Subhaanallah! What

other time of the year are Nafil prayers rewarded equal to that of a fard prayer?

Therefore, we should strive to pray as many Nafil as we can in order to get closer to Allah, gain the company of Rasulallah (Sallallahu Alaihi Wasallam) in Jannah & gain the rewards of a fard prayer! So we should set ourselves daily targets of praying as many Nafil as we can.

The following are Sunnah & Nafil prayers we can pray everyday in Ramadan & throughout our lives:

a. Pray 12 Raka'ahs of Sunnah daily: - 2 Sunnah of Fajr, 4 Sunnah & 2 Sunnah of Dhuhr and 2 Sunnah of Maghrib

Umm Habibah Ramlah bint Abu Sufyan (RA) narrated she heard the Prophet (Sallallahu Alaihi Wasallam) saying: "A house will be built in Paradise for every Muslim who offers twelve units of Prayers other than the obligatory ones in day and night, to seek pleasure of Allah." (Muslim)

b. Salaatul Duhaa (Can be prayed from 20 mins after sunrise up until 20 minutes before Dhuhr begins)

So we should remain seated after Fajr prayer & recite the Qur'an or do Dhikr up until 20 minutes after Sunrise and pray Salaatul Duhaa. If not then we can pray it anytime before midday.

'Salat al-Duhaa consists of 2 - 12 Rakaats and it is preferable to perform 8 Rakaats.' (Raddul Mukhtar vol.1 pg.505)

The Prophet (Sallallahu Alaihi Wasallam) is reported to have said: Whoever prayed twelve rakaats (before midday), then Allah will, as a reward, prepare a palace of gold for him in Paradise. (Mishkat, Tirmidhi, Ibn Majah)

c. 4 Sunnah, 2 Sunnah & 2 Nafil of Dhuhr

Umm Habibah (RA) narrated that the Prophet (Sallallahu Alaihi Wasallam) said: "Whoever sticks to the habit of offering four rak'ahs before Noon Prayer and four rak'ahs after it, Allah will shield him against the Hell-Fire." (Abu Dawud & At-Tirmidhi)

d. 4 Raka'ahs Sunnah of Asr

The Prophet (Sallallahu Alaihi wa sallam) said: "May Allaah have Mercy on the one who offers four (Raka'ahs) before 'Asr prayer." (Abu Dawud)

e. Two Raka'ahs Sunnah after entering Masjid

Abu Qatadah (RA) narrated the Prophet (Sallallahu Alaihi Wasallam) as saying: "If any one of you enters a mosque, he should pray two rak'ahs before sitting." (Al-Bukhari & Muslim)

f. Tahiyatul Wudu - 2 Raka'ahs Sunnah after doing Wudu (Ablution)

Abu Hurayrah (RA) reported the Prophet (Sallallahu Alaihi Wasallam) saying to Bilal (RA): "Tell me about the best of your deeds (i.e. one which you deem the most rewarding) since your embracing Islam because I heard your footsteps in front of me in Paradise." Bilal (RA) replied: "I do not consider any act of mine more rewarding than that whenever I make ablution at any time of night or day, I perform Prayer for as much as was destined for me to do." (Al-Bukhari & Muslim)"

g. The MOST REWARDING Nafil Prayer of all is Tahajjud

Allah Most High said: "Establish worship at the going down of the sun until the dark of the night, and (the recital of) the Qur'an at dawn. Lo! (the recital of) the Qur'an at dawn is ever witnessed. And some part of the night awake for its recital, as voluntary worship for you. It may be that your Lord will raise you to a praised estate." (Qur'an, 17: 78-79)

Imam Abu Sa'id al-Khadimi said,

"There is scholarly consensus (ijma`) that among the best of virtuous acts is the night vigil prayer." [al-Bariqa al-Mahmudiyya Sharh al-Tariqa al-Muhammadiyya]

The scholars derived the following in regards to Tahajjud from the Qur'an and prophetic Hadiths:

1. The minimal night vigil prayer is 2 Rakaats. [Hindiyya, quoting Fath al-Qadir]
2. Its optimal recommended amount is 8 Rakaats, because this was the general practice of the Messenger of Allah (Sallallahu Alaihi Wasallam) [Hindiyya, quoting Fath al-Qadir]
3. Lengthier recitation of Qur'an is superior to a larger number of Rakaats prayed. [Durr al-Mukhtaar, Radd al-Muhtar]

If one has not memorized much of the Qur'an then one should recite whatever they know or recite Surah Ikhlas 3 times after Surah Faathiha in each rakah to gain reward of reciting entire Qur'an.

4. It is recommended to start the night vigil with two short Rakaats, because of the Hadith of Abu Hurayrah (RA) that the Prophet (Sallallahu Alaihi Wasallam) said, "If you get up for night prayer, start with two short Rakaats." [Muslim, Ahmad, Abu Dawud]

During Ramadan we should aim to pray Tahajjud every night. We can do so by awakening a little earlier for Sehri, making Wudu & praying a minimum of 2 Raka'ahs, but best to pray 8 Raka'ahs.

Abu Hurayrah (RA), related that the Prophet (Sallallahu Alaihi Wasallam) said: When the last one-third of the night remains, our Lord, the Glorious One descends towards the heaven of the earth and proclaims: Who is that who supplicates for Me, and I grant his supplication? Who is that who begs Me for anything and I grant it to him? And who is that who seeks My forgiveness, and I

forgive him? (Bukhari, Muslim).

So the last third part of the night is the most blessed & dua's are readily accepted at this time. Therefore by praying Tahajjud it gives us the best opportunity to get closer to Allah & to make sincere dua, repenting for our sins past and present & to crying & asking of Allah for whatever we want.

If we cannot cry due to the hardness of our hearts then we should at least make the face as if we are crying. Just as a mother tends to her baby quicker & more promptly when it is crying in the same way Allah tends to his servants quicker when they are crying.

Ibn Mas`ud (Allah be pleased with him) was asked, "I cannot pray at night." He said, "Your sins have prevented you."

8. Doing excessive Dhikr (Remembrance) of Allah

Utter regret for each second wasted without remembering Allah:

Mu`adh Ibn Jabal (RA) said that the Prophet (Sallallahu Alaihi Wasallam) said: "The People of Paradise will not regret anything except one thing alone: the hour that passed them by in which they made no remembrance of Allah." Narrated Bayhaqi in Shu`ab al-iman (1:392 #512-513)

The highest rank in Jannah are for those who remembered Allah the most:

Abu Sa`id (RA) narrates the Prophet (Sallallahu Alaihi Wasallam) was asked, "Which of the servants of Allah is best in rank before Allah on the Day of resurrection?" He said: "The ones who remember him much." I said: "O Messenger of Allah, what about the fighter in the way of Allah?" He answered: "Even if he strikes the unbelievers and mushrikin with his sword until it broke, and becomes red with their blood, truly those who do Dhikr are better than him in rank." (Ahmad, Tirmidhi, & Bayhaqi)

Therefore, we should remember Allah as much as we can & glorify him night & day, not just in Ramadan but until our very last breath. What better time to start remembering Allah more than in this most blessed month.

So we should set ourselves daily targets of doing as much Dhikr as we can. We can remember & glorify Allah whatever we are doing throughout the day. At work, whilst cooking, shopping & even whilst relaxing. We should remember Allah in our heart's & not just by our tongues. We should also contemplate over his magnificence & his creations & imagine him in front of us as we glorify & remember him.

The following are 10 Dhikr, supported by Hadith that we can recite throughout the day & night in Ramadan until our last breath:

Note: We should try & aim to recite each of these 10 Dhikr a 100 times each which makes a total of 1000 a day minimum.

1. Allahumma innaka 'afuwun tuhibbul 'afwa fa'fu 'annee - Recite this abundantly

during the last ten nights of Ramadan.

2. Subhaanallah

3. Alhamdulillah

4. Allahu Akbar

5. Laa ilaaha illallah

6. LA HAWLA WA LA QUWWATA ILLA BILLAH-HIL ALIYYIL ADHEEM

7. Asthaghfirullah-halladhee Laa ilaaha illa-huwal Hayyul Qayyuumu Wa athoobu Ilay.

Or short version: Asthaghfirullah

8. SUB-HAAN'ALLAAHi WA BI-HAM'DIHI SUB-HAAN'ALLAH-IL ADHEEM

Or short version: SUB-HAAN'ALLAAHi WA BI-HAM'DIHI

9. Subhāna-llāhi, wa-l-hamdu li-llāhi, wa lā ilāha illā-llāhu, wa-llāhu akbar. Wa lā hawla wa lā quwwata illā bi-llāhi-l-aliyyi-l-azīm

10. Lā ilāha illā-llāhu waḥdahu lā sharīka lahu lahu-l-mulku wa lahu-l-ḥamdu yuhyi wa yumītu wa huwa ḥayyu-llā yamūtu abadan abada, dū-l-jalāli wa-l-ikrām, biyadihi-l-khayr, wa huwa alā kulli Shay-in qadīr

Or the shortened version:

Laa ilaaha illal-laahu wahdahu laa shareeka lahu, lahu-l-mulku wa lahu-l-hamdu wa huwa 'alaa kulli shay-in qadeer

We should also recite much of durood e Ibrahim which is the durood that is recited towards the end of Salaah.

Or the shortest durood is: Sallallahu Alayhi Wasallim

9. Dua & Repentance

Almighty Allah says in the Qur'an:

"When my servants ask you concerning me, (tell them) I am indeed close (to them). I listen to the prayer of every suppliant when he calls on me." [2:186]

The place of Dua is so high in front of Allah, that the Prophet (Sallallahu Alayhi Wasallim) has said: "Nothing is more honourable to Allah the Most High than Dua." [Sahih al-Jami` no.5268].

Allah loves repentance & loves those who turn to him in sincere repentance:

Truly Allah loves those who turn [to Him] in repentance... (Qur'an 2:222)

Many of us rush our Dua's & quite often our hearts are not present whilst we are making dua to Allah. That is why we lose out on much of the benefits & blessings of Dua. Therefore we should not let our minds wonder whilst in Dua & we should concentrate more, making sure our hearts are present whilst asking of Allah. Whilst we are in dua we should imagine Almighty Allah in front of us & so we should humble ourselves in front of him in a state of meekness & humility.

It may also help if we made a list of what we want to ask Allah during our dua's. We can then refer to this list as a reminder so that we can cover everything we need to ask him, which may help in making our Dua's longer & more sincere. This is because we will not always remember everything we want to ask Allah unless we note it down & refer back to it when we need to.

The times when Dua's are most accepted during Ramadan are:

1. The third portion of the night shortly before sehri ends.
2. Whilst fasting.
3. Between Asr & Maghrib.
4. Just before fast opens.
5. On Jumma before & after khutba.
6. Between Adhan & Iqamah.
7. Whilst raining.
8. After Qur'an recitation.
9. The Night of Qadr

Let us not be of those who pass by Ramadan without gaining any forgiveness:

Rasullullah (sallahu 'alaihi wasallam) said: ...the angel Jibra'il appeared before me and said: Destruction to him who found the blessed month of Ramadan and let it pass by without gaining forgiveness...' Upon that I said: 'Amin.' (Al-Bukhari, Al-Tabrani)

We should ask of Allah to accept all of our good deeds & efforts throughout Ramadan & be hopeful that Allah will accept it from us. We should also have FULL hope that Allah will accept our Dua's if not in this world then in the hereafter. We should accept his decree for he knows best in all matters.

10. Behaving in the best of ways

Rasulallah (Sallallahu Alahi Wasallam) used to say: "The best amongst you are those who have the best manners and character." (al-Bukhari)

Rasulallah (Sallallahu Alaihi Wasallam) had exemplary manners & was the best towards others. Surely he is the best example for us to follow & so we should also do our utmost to behave in the best of ways towards others and show exemplary manners like he did.

Rasulullah (Sallallahu Alaihi Wasallam) said: "There is none heavier in the scales of the Hereafter than good character (Tirmidhi & Abu Dawud).

Rasulallah (Sallallahu Alaihi Wasallam) also said: “The best loved by me and the nearest to me on the seats on the Day of Resurrection are those who have the best manners and conduct amongst you, who are intimate, are on good terms with others and are humble, and the most hated by me and who will be on the furthest seats from me are those who are talkative and arrogant.” (Tirmidhi)

So if good character & manners are the heaviest on the scales in normal times then can you imagine how much more heavier they will be if we behave with good character and manners during the blessed month of Ramadan?

So let us be the best towards our parents & family, towards our friends & those we know & don't know. Let us be the best towards all Muslims and non Muslims alike.

11. Controlling our tongues

Ramadan is a time where we must control our desires (nafs) as well as our tongues:

Rasulallah (Sallallahu Alaihi Wasallam) said: “Fasting is not (abstaining) from eating and drinking only, but also from vain speech and foul language. If one of you is being cursed or annoyed, he should say: ‘I am fasting, I am fasting.’” (Ibn Khuzaimah, Ibn Hibban)

Therefore, we must protect our tongues at all times from vain speech and foul language. Protecting the tongue is preventing it from lying, back-biting, slander, tale-carrying, false speech and other things that have been forbidden in the Qur'an & Sunnah.

Those who control their tongues are of the best of Muslims:

The Prophet (Sallallahu Alaihi Wasallam) was asked: “Which Muslim is best?” He responded, “One who the other Muslims are safe from his tongue and his hand.” (Tirmidhi, #2504)

So how can we begin to control our tongues? This can be done by “THINKING BEFORE SPEAKING”.

We must not talk without even thinking about what we are going to say. Therefore, before we saying anything we should always think whether or not what we are going to say is going to please or displease Allah.

If in doubt whether or not what were about to say will anger or displease Allah then we should just refrain from saying it altogether. If we have nothing good to say then surely it is better NOT to say anything at all.

Remember: We WILL be accountable for everything we said in our lives & so we MUST start taking responsibility for what comes out of our mouths NOW otherwise we will regret it later when it is too late.

Therefore, we must get into the habit of: “Thinking before speaking”.

REMEMBER: If we do not control our tongues then our fasts will be in vain:

Rasulallah (Sallallahu Alaihi Wasallam) said: "Allah does not need the fast of one who does not abandon false speech or acting according to his false speech." (Sahih Bukhari)

12. Worship the last 10 nights of Ramadan & I'thiqaaf

Increasing worship in the last ten days of Ramadan:

Allah's Messenger used to exert himself in devotion during the last ten nights to a greater extent than at any other time." (Muslim).

Aisha (RA) reported: With the start of the last ten days of Ramadan, the Prophet (Sallallahu Alaihi Wasallam) used to tighten his waist belt (i.e. work harder) and used to pray all the night, & used to keep his family awake for the prayers. (Bukhari)

13. The Night of Qadr

So valuable is the Night of Qadr that the Quran devotes a special surah to it: "Lailatul Qadr is better than a thousand months" [97:3]

This one night surpasses the value of 30,000 nights. The most authentic account of the occurrence of the Night indicates that it can occur on any one of the last ten, odd numbered nights of Ramadan (21, 23, 25, 27, 29). It may also occur on any of the even nights.

Therefore, we should strive to stay up on all of the last 10 nights of Ramadan. If we can't do that then at least on the odd numbered nights of the last ten days. If we still can't manage that then let us pray on whatever nights we can, at least on the 27th night.

If we pray on all of the last ten nights then we have a far better chance of catching this most powerful night & gain the rewards of over 83 YEARS OF WORSHIP! Subhaanallah! Most of us will not even live upto such an age!

Aisha (RA) said: I asked the Messenger of Allah (Sallallahu Alaihi Wasallam): 'O Messenger of Allah, if I know what night is the night of Qadr, what should I say during it?' He said Say:

'Allahumma innaka 'afuwun tuhibbul 'afwa fa'fu 'annee.'

'Trans: 'Say: O Allah, You are pardoning and You love to pardon, so pardon me.' (Ahmad, Ibn Majah, and Tirmidhi).

Therefore, we should increase our worship on the last ten days and nights of Ramadan & recite even more Qur'an, pray more Nafils, do more dhikr and make longer & more sincere dua's to Allah repenting remorsefully for our past & present sins, hopeful for mercy & forgiveness. We should also thank Allah abundantly.

14. Performing I'tikaf on the last 10 days of Ramadan

Aishah (RA) reported that the Prophet (Salla Allahu alaihi wa sallam): "Used to perform i'tikaf in the last ten days of Ramadan until Allah the Mighty and Majestic, took him." (Bukhari & Muslim)

Abu Said reported that the Prophet (Sallallahu Alaihi Wasallam) said: "Whoever makes I'tikaf with me is to make I'tikaf during the last ten [nights]." (Bukhari)

I'tikaf is worshipping Allah in seclusion in the Masjid or for women in her designated place at home. It is done with the intention of becoming closer to Allah. If we cannot manage all 10 days then we can do I'tikaf for however many days we can manage. The more the better.

Each time we are in the Masjid or for a women in her designated place at home, then we can make intention of Nafil I'thikaf and gain reward for the duration of our stay in the Masjid or for women in her designated place at home even if it is for a very short while. A woman can also do I'tikaf whilst she is on her menses by remaining at her designated place at home doing dhikr etc

15. Charity & Generosity

Ramadan is a time of generosity, giving & remembering those who have less than us. Rasulallah (Sallallahu Alaihi Wasallam) became even more generous in Ramadan than he already was:

Ibn 'Abbas (May Allah be pleased with them) reported: The Messenger of Allah (Sallallahu Alaihi Wasallam) was the most generous of the men; and he was the most generous during the month of Ramadan when Jibril visited him every night and recited the Qur'an to him. During this period, the generosity of Messenger of Allah (Sallallahu Alaihi Wasallam) waxed faster than the rain bearing wind. (Al-Bukhari & Muslim).

Ramadan is also time where we appreciate what Allah has given us so that we may be thankful to him. Ramadan is an Honorable and blessed month, & the rewards for generosity are multiplied in it.

The Prophet (Sallallahu Alaihi Wassallam) said, "The best charity is that given in Ramadan." (At-Tirmithi).

Prophet (Sallallahu Alaihi Wassallam) said, "He who feeds a fasting person will gain the same reward as he will, without decreasing from the fasting person's rewards." (Ahmad).

We should strive to feed as many fasting people as possible especially those less off than us & those in poorer countries.

Charity should be paid secretly: The Prophet (Sallallahu Alaihi Wasallam) said: "Righteous deeds protect a person from an evil end; a charity spent in secret extinguishes Allah's wrath; and maintaining good ties of kinship increases ones

lifespan.” (Tabaraani)

Removing harmful objects from people’s way is also a charity: The Prophet (Sallallahu Alaihi wasallam) said: “I saw a man enjoying himself in Paradise (simply) because he removed from a road a tree that used to harm people.” (Muslim)

Note: We should also give our Zakat in the month of Ramadan each year so that we can gain the huge rewards of giving Zakat in the most rewarding of months.

Therefore during Ramadan let us give as much as we can in the path of Allah & know that we will get SO much more in return in this world & the Hereafter. Surely in there hereafter we will regret that which we did not spend in the path of Allah.

15 Easy Things to Do in Ramadan

1. Sitting after Fajr remembering Allah until sunrise:

“Whoever prays fajr in congregation, then sits remembering Allah until sunrise, then prays 2 rakats of salat has a complete reward of (Nafil) Hajj and Umrah. (The Prophet (Sallallahu Alaihi Wasallam) repeated the word ‘complete’ 3 times for emphasis) [Tirmidhi]

2. A house in Jannah for praying 12 Sunnah each day:

“Allah will build house in Jannah for whoever is diligent in observing 12 sunnah rakat (as follows) 4 rakat before and 2 after Duhor, 2 after the Maghrib, 2 after Isha, and 2 before Fajr.” [Tirmidhi]

3. Attending lectures in the Masjid:

“Whoever goes to the mosque not desiring except to learn or teach what is good has the reward of a pilgrim who completed his Hajj” [Tabarani]...men only.

4. Visiting a sick Muslim:

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

5. Providing food for breaking the fast:

“Whoever provides food for breaking of the fast for a fasting person receives the reward of the fasting person, without the reward of the fasting person being reduced in any way.” [Tirmidhi & Ibn Majah]

6. Standing in prayer on Laylatul Qadr:

“Laylatul Qadr is better than a thousand months.” [Quran 97:3]

So it is, superior to approx 83 years of worship! Subhaanallah most do not even live for that long!

7. Millions of Good deeds remembering Allah whilst shopping:

“Whoever enters a market and says:

‘Laa ilaha illallah wahdahu la shareeka lah, la hul mulku wa la hul hamdu yuhyi wa yumeetu wa huwa hayyun laa yamoot, bi yadihil khair, wa huwa ‘ala kulli shayin qadeer’

‘There is nothing worthy of worship except Allah, 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/her a million good deeds and erase a million bad deeds and raise him a million levels.’ [Tirmidhi]

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

-Abu Huraira (RA) narrated that the Prophet (Sallallahu Alaihi Wasallam) said:”

Whoever says one hundred times in a day:

‘La ilaha illal-lah wahdahu la sharika lahu, lahu-l-mulk wa lahu-l-hamd wa huwa ‘ala kulli shai’in qadir.’

‘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]

9. Asking Allah to forgive ALL Muslims:

“Whoever seeks forgiveness for believing men and believing woman, Allah will write for him a good deed for each believing man and believing woman.” [Tabarani]

10. Forgiveness from Sins like the foam of the sea:

- Abu Hurayrah (RA) narrated that the Prophet (Sallallahu Alaihi Wasallam) said:

‘Whoever says:

‘Subhanallah wa bi hamdih.’ (Praise and glory be to Allah)

‘100 times, morning and evening, his sins will be erased even if they are like the foam on the sea.’ [Bukhari]

- Jaa’bir (RA) narrated that the Prophet (Sallallahu Alaihi Wasallam) 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]

11. Thousand Good deeds in 2 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]

12. Being pleased with Allah on the Day of Resurrection:

Allah has promised that anyone who says this three times every morning or evening will be pleased on the Day of Resurrection:

رَضِيْتُ بِاللَّهِ رَبًّا، وَبِالإِسْلَامِ دِينًا، وَبِمُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ نَبِيًّا.

'Radheetu billaahi Rabban, wa bil-'Islaami deenan, wa bi-Muhammadin (sallallahu 'alayhi wa sallama) Nabiyyan.'

'I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad (peace and blessings of Allah be upon him) as my Prophet.' [Fortress of the Muslim]

13. Reciting three phrases heavy on the scales:

- Juwairiyah bint Al-Harith reported: The Prophet (Sallallahu Alaihi Wasallam) 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 and said, "Are you still in the same position as I left you." I replied in the affirmative. Thereupon the Prophet (Sallallahu Alaihi Wasallam) 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 kalimatih.

'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]

14. A Rare treasure of Paradise:

- Abu Dharr (RA) narrated that Rasulallah (Sallallahu Alaihi Wasallam) said: "Should I not tell you of one treasure of the unlimited treasures of Paradise?" I replied spontaneously "Oh Rasulallah that would be an honour indeed!" Rasulallah (Sallallahu Alaihi wasallam) 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]

15. Beautiful Supplication for Forgiveness:

- Shaddad bin Aus (RA) narrates that the Prophet (Sallallahu Alaihi Wasallam) said: "The best supplication for seeking forgiveness (Syed-ul-Istighfar) is to say:

'Allahumma Anta Rabbi, la ilaha illa Anta, khalaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa 'dika mastata 'tu, a 'udhu bika min sharri ma sana 'tu, abu 'u laka bini matika 'alayya, wa abu 'u bidhanbi faghfir li, fa innahu la yaghfirudh-

dhunuba illa Anta.'

'O Allah! You are my Rubb. There is no true god except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favours that You have bestowed upon me, and I confess my sins. Pardon me, for none but You has the power to pardon.'

He who supplicates in these terms during the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Jannah; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Jannah. [Al-Bukhari].

Easy Actions For Which Rewards Are Multiplied

1. Preserving the ties of kinship:

"Whoever wishes that his provision be increased and his age lengthened, let him maintain the ties of kinship."

[Sahih al-Bukhari and Muslim]

2. Performing many prayers in the two noble Harams (in Makkah and Madinah):

"Prayer in this masjid of mine is superior to a thousand prayers elsewhere, except for Masjid al-Haram, and prayer in Masjid al-Haram is superior to one hundred thousand prayers elsewhere."

[Ahmad and ibn Majah]

3. Performing prayers in congregation:

"Prayer in congregation is superior to praying individually twenty-seven times."

[Sahih Al-Bukhari and Muslim]

4. Praying Isha and Fajr in congregation:

"He who prays Isha' in Jama'ah [congregation] is as if he has prayed for half the night. As to him who (also) prays Fajr in congregation, it is as if he has prayed all night."

[Narrated by Malik and the wording is that of Muslim who also reported it]

5. Performing voluntary prayers at home:

"Superiority of a man's prayer in his home over his prayer when people see him is like the superiority of an obligatory prayer over a voluntary one."

[al-Bayhaqi, classed as Sahih]

"The most superior prayer of a person is in his home, except for obligatory prayers."

[Sahih al-Bukhari and Muslim]

6. Observing some manners of the day of Jumu'ah:

"Whoever ghasala (washes his head, and it is said: has intercourse with his wife so that it be a means to lower the gaze from the haram that day) on the day of Jumu'ah, then comes in the earliest time and before the first khutbah, walks and doesn't ride, stays near the Imam, listens and does not speak - for each step [he makes] he has actions of one year, the reward of fasting and standing in prayer in it."
[Ahl as-Sunan]

7. Salat ul-Ishraq:

"Whoever prays al-ghada (i.e. al Fajr) in congregation, then sits remembering Allah until sunrise, then prays two units of prayer, has a complete reward of Hajj and Umrah" [The Prophet (salAllahu alayhi wasallam) repeated 'complete' three times for emphasizing]
[at-Tirmidhi, classed as Sahih]

8. Attending lectures in the Masjid:

"Whoever goes to the masjid, not desiring except to learn or teach what is good, has the reward of a pilgrim who completed his Hajj."
[At-Tabarani, classed as Sahih]

9. Performing Umrah in the month of Ramadan:

"Umrah in Ramadan is equal to a Hajj with me."
[Sahih al-Bukhari]

10. Performing obligatory prayers in the Masjid:

"Whoever leaves his home in a state of purity to perform obligatory prayer, his reward is like that of a pilgrim (while) in the state of ihram" [i.e. he receives reward similar to that of spending time in ihram during Hajj]
[Abu Dawud, classed as Sahih]
So one should be in a state of purity when leaving one's home, rather than the place for ablution within the mosque, except due to necessity.

11. Being from the people of the first row in congregational prayers:

Irbad bin Sariyah (radiAllahu anhu) said: "The Messenger of Allah (salAllahu alayhi wasallam) used to seek forgiveness for [the people of] the first row three times, and for [the people of the] second row once."
[An-Nasa'i and Ibn Majah].

"Allah and His Angels make salawat upon [the people of] the first row."
[Ahmad, with a good isnad]

12. Prayer in Masjid Quba' in Madinah:

"Whoever purifies himself in his house then comes to Masjid Quba' and prays in it

has the reward like that of Umrah."
[an-Nasa'i and Ibn Majah]

13. Saying what the caller to prayer says:

"Say as they say [i.e. callers to prayer], and when you finish, ask and you will be given."

[Abu Dawud and An-Nasa'i] That is, supplicate when you finish repeating after the caller to prayer.

14. Fasting Ramadan and following it with six days of Shawwal:

"Whoever fasts Ramadan, then follows it with six (days) of Shawwal, it is like fasting all the time."

[Muslim]

15. Fasting three days each month:

"Whoever fasts three days each month, it is like fasting all the time."

[At-Tirmidhi]

This is supported by the verse, "Whoever comes with a good deed for him is a tenfold [reward]." One day being equal to ten days.

16. Providing food for breaking of the fast:

"Whoever provides food for breaking of the fast of a fasting person receives the reward of the fasting person, without the reward of the fasting person being reduced in any way."

[At-Tirmidhi and Ibn Majah]

17. Standing in prayer on Laylatul-Qadr:

"Laylatul Qadr is better than a thousand months" [Qur'an 97:3], that is, superior to approximately 83 years of worship.

18. Struggle for the cause of Allah:

"Standing of a man in a row (saff) in the way of Allah is superior to 60 years of worship."

[al-Hakim, classed as Sahih]

19. Ribaat:

"Whoever takes a post (at borders of Muslim lands, where an enemy may be expected) for a day and night in the way of Allah has the reward of fasting and standing in prayer for a month, and whoever dies in such a state receives a continuous reward similar to it, and is [also] rewarded with provision and saved from al-Fattaan."

[Muslim]

@ Al-Fattaan is punishment of the grave.

20. Righteous actions in the first ten days of Dhul Hijjah:

"There are no days in which righteous deeds are dearer to Allah than these ten [days of Dhul Hijjah]." They said, "O Messenger, even jihad in the way of Allah?" He said, "Not even jihad in the way of Allah, except for the man who leaves with his wealth, and does not return with any of it (life or wealth)."
[Sahih al-Bukhari]

21. Frequent recitation of Qur'anic surahs:

"*Qul Huw Allahu Ahad*" is equal to a third of the Qur'an and "*Qul ya ayyuhal Kafirun*" is equal to a fourth of the Qur'an."
[At-Tabarani, classed as Sahih]

22. Al-Istighfaar:

"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, classed as Hasan]

23. Fulfilling people's needs:

"That I walk with my Muslim brother in [fulfilling his] need is dearer to me than being in i'tikaf in the masjid for a month."
[Ibn Abi Dunya, classed as Hasan]

LAILATUL-QADR

Its excellence is great, since in this night the Noble Qur'aan was sent down, which leads one who clings to it, to the path of honour and nobility, and raises him to the summit of distinction and everlasting life. The Muslims who adhere strictly to the Sunnah of Allaah's Messenger SAW do not raise flags on this night, nor suspend colourful decorations. Rather they vie in standing during it (Lailatul-Qadr) in Prayer out of sincere faith and hoping for reward. Here, O Muslim, are the Qur'aanic Aayaat and authentic prophetic ahaadeeth referring to this night:

*** Its excellence:**

As regards its excellence it is more than sufficient to mention that Lailatul-Qadr is better than a thousand months, He, the Mighty and Majestic, says:

" Verily! We have sent it (this Qur'aan) down in the Night of Decree (Lailatul-Qadr). And what will make you know what the Night of Decree is? The Night of Decree is better than a thousand months. Therein descend the angels and the Rooh (i.e. Gabriel)

by Allaah's Permission with all Decrees, Peace! until the appearance of dawn." (Al-Qadr 97: 1-5)

And in it every decreed matter for the year is conveyed, He, the Most High says:

" We sent it (this Qur'aan) down on a blessed Night. Verily, We are ever warning (mankind of Our Torment). Therein (that Night) is decreed every matter of ordainment. Amran (i.e. a command or this Qur'aan or His Decree of every matter) from Us. Verily, We are ever sending (the Messenger). (As) a Mercy from your Lord. Verily! He is the All-Hearer, the All-Knower." (Ad-Dukhaan 44: 3-6)

*** When is it?**

It is reported from the Prophet SAW that it is within the twenty-first, twenty-third, twenty-fifth, twenty-seventh, twenty-ninth or the last night of Ramadhan.

Imaam ash-Shaafi'ee, rahimahullaah, said: To me it is as the Prophet SAW used to answer according to the question posed, it would be said to him: "Shall I seek it in such and such night?" So he would reply: "Seek it in such and such night." And Allaah knows best. (Reported from him by al-Baghawee in Sharhus-Sunnah)

The most correct saying is that it occurs in the odd nights of the last ten nights of Ramadhan and this is shown by the hadeeth of 'Aa'ishah, RA, who said: "Allaah Messenger SAW used to practice I'tikaaf in the last ten nights and say: 'Seek out Lailatul-Qadr in the (odd nights) of the last ten days of Ramadhan.'" (Bukhari, Muslim)

However if the servant is too weak or unable, then he should at least not let the last seven days pass him by, due to what is reported from 'Ibn 'Umar, who said: Allaah's Messenger SAW said: "Seek it in the last ten, and if one of you is too weak or unable then let him not allow that to make him miss the final seven." (Bukhari, Muslim)

This explains his, SAW saying: "I see that your dreams are in agreement (that it is in the last seven) so he who wishes to seek it out then let him seek it in the last seven." (Bukhari)

It is also known from the Sunnah, that knowledge of the exact night upon which Lailatul-Qadr falls was taken up because the people argued, 'Ubaadah ibn as-Saamit, RA said: The Prophet SAW came out intending to tell us about Lailatul-Qadr, however two men were arguing and he said: "I came out to inform you about Lailatul-Qadr but so and so, and, so and so were arguing, so it was raised up, and perhaps that is better for you, so seek it on the (twenty) ninth and (twenty) seventh and the (twenty) fifth." (Bukhari)

Some ahaadeeth indicate that Lailatul-Qadr is in the last ten nights, while others indicate that it is in the odd nights of the last ten, so the first are general and the second more particular, and the particular has to be given priority over the general. Other ahaadeeth state that it is in the last seven - and these are restricted by mention of one who is too weak or unable. So there is no confusion, all the ahaadeeth agree and are not contradictory.

In conclusion: The Muslim should seek out Lailatul-Qadr in the odd nights of the last ten: the night of the twenty-first (the night before the twenty-first day), the twenty-third, the twenty-fifth, the twenty-seventh and the twenty-ninth. If he is too weak or unable to seek it out in all the odd nights, then let him seek it out in the odd nights of the last seven: the night of the twenty-fifth, the twenty-seventh and the twenty-ninth. And Allaah knows best.

*** How should a Muslim seek Lailatul-Qadr?**

One who misses this blessed night then he has missed much good for no one misses it except one from whom it is withheld. Therefore it is recommended that the Muslim who is eager to be obedient to Allaah should stand in Prayer during this night out of Eemaan and hoping for the great reward, since if he does this, Allaah will forgive his previous sins.

He SAW said: "Whoever stands in (Prayer) in Lailatul-Qadr out of Eemaan and seeking reward then his previous sins are forgiven." (Bukhari)

It is recommended to supplicate a great deal in it, it is reported from 'Aa'ishah, RA that she said: "O Messenger of Allaah! What if I knew which night Lailatul-Qadr was, then what should I say in it?" He said: "Say: Allaahumma innaka 'affuwwun tuhibbul 'afwa fa'fu 'annee." (O Allaah you are the one who pardons greatly, and loves to pardon, so pardon me.) (at-Tirmidhi, Ibn Majah)

O brother! You know the importance of this night, so stand in Prayer in the last ten nights, in worship, detaching oneself from the women, ordering your family with this, and increasing in actions of obedience and worship in it.

From 'Aa'ishah, RA who said: "The Prophet SAW used to tighten his waist-wrapper (izaar) - (meaning detached himself from his wives in order to worship, and exerted himself in seeking Lailatul-Qadr), spend the night in worship, and wake the family in the last ten nights." (Bukhari, Muslim)

From 'Aa'ishah, RA: "Allaah's Messenger SAW used to exert himself in the last ten nights more than he would at other times." (Muslim)

*** Its sign**

[Many people believe in all sorts of superstitions about Lailatul-Qadr, and false beliefs from them are that the trees prostrate, and buildings sleep! And these things are clearly futile and baseless.] Allaah's Messenger SAW described the morning after Lailatul-Qadr, so that the Muslim may know which day it is. From Ubayy, RA who said: that he SAW said: "On the morning following Lailatul-Qadr the sun rises not having any rays, as if it were a brass dish, until it rises up." (Muslim, Abu Dawood, at-Tarmidhi, Ibn Majah)

From Abu Hurairah, RA who said: "We were discussing Lailatul-Qadr in the presence of Allaah's Messenger SAW, so he said: 'Which of you remembers (the night) when the moon arose and was like half a plate?'" (Muslim) [Qaadi 'Iyaad said: "It contains

an indication that it was towards the end of the month - since the moon does not appear like that when it arises except towards the end of the month."]

From Ibn 'Abbaas, RA who said: Allaah's Messenger SAW said: "Lailatul-Qadr is calm and pleasant, neither hot nor cold, the sun arises on its morning being feeble and red." (at-Tayaalisee, Ibn Khuzaimah, al-Bazaar with hasan isnaad)

Let us seek abundance rewards from our Creator by performing extra actions in these last few days of the noble month of Ramadhan as it could be our last...

6 Days of Fasting in Swawal

It is recommended for the Muslim to fast six days of Shawwaal, and in this there is great virtue and an immense reward. Whoever fasts these six days will have recorded for him a reward as if he had fasted a whole year, as was reported in a saheeh hadeeth from the Prophet (SAW). Abu Ayyoob (RA) reported that the Messenger of Allâh (SAW) said: "Whoever fasts Ramadhân and follows it with six days of Shawwaal, it will be as if he fasted for a lifetime." (Muslim & Abu Dawood).

Another of the important benefits of fasting six days of Shawwaal is that it makes up for any shortfall in a person's obligatory Ramadhân fasts, because no one is free of shortcomings or sins that have a negative effect on his fasting. On the Day of Resurrection, some of his naafil deeds will be taken to make up the shortcomings in his obligatory deeds, as the Prophet (peace and blessings of Allâh be upon him) said: "The first thing for which people will be brought to account on the Day of Resurrection will be their salaah (prayer). Our Lord, may He be glorified and exalted, will say to His angels - although He knows best - 'Look at the salaah of My slave, whether it is complete or incomplete.' If it is perfect, it will be recorded as perfect, and if something is lacking, He will say, 'Look and see whether My slave did any voluntary (naafil) prayers.' If he did some voluntary prayers, [Allâh] will say, 'Complete the obligatory actions of My slave from his voluntary actions.' Then all his actions will be dealt with in a similar manner." (Abu Dawood).

Merits of the First 10 Days of Dhul Hijjah

Praise be to Allah Who has created Time and has made some times better than others, some months and days and nights better than others, in a sense that rewards are multiplied many times than the case in other periods of time. This reflects Allah's overflowing mercy towards His servants, and it encourages them to do more righteous deeds and makes them more eager to worship Him, so that the Muslim renews his efforts to gain a greater share of reward, prepare himself for death and supply himself in readiness for the Day of Judgment.

This season of worship brings many benefits, such as the opportunity to correct one's faults and make up for any shortcomings or anything that one might have missed. Everyone of these special occasions involves some kind of worship through which the servants may draw closer to Allah, and some kind of blessing through which Allah bestows His favour and mercy upon whomsoever He wills. Happiness and success are for the one who makes the most of these special months, days and hours and draws nearer to his Lord during these times through acts of worship and righteousness. The Muslim must understand the value of his life, increase his worship of Allah and persist in doing good deeds until the moment of death. Almighty Allah says, (**And worship your Lord until there comes unto you the certainty.**) (Al-Hijr 15: 99) The Scholars say: 'The certainty' means death.

Among the special seasons of worship are the first ten days of Dhul-Hijjah, which Allah has preferred over all the other days of the year. Ibn `Abbas (RA) reported that the Prophet (SAW) said: "**There are no days in which righteous deeds are more beloved to Allah than these ten days.**" The people asked, "Not even Jihad for the sake of Allah?" He said, "**Not even Jihad for the sake of Allah, except in the case of a man who went out to fight, giving himself and his wealth up for the cause, and came back with nothing.**" (Bukhari)

Ibn `Abbas (RA) also reported that the Prophet (SAW) said: "**There is no deed more precious in the sight of Allah, nor greater in reward, than a good deed done during the ten days of Sacrifice.**" He was asked, "Not even Jihad for the sake of Allah?" He said, "**Not even Jihad for the sake of Allah, except in the case of a man who went out to fight giving himself and his wealth up for the cause, and came back with nothing.**" (Ad-Darimi)

These texts and others indicate that these ten days are better than all the other days of the year, with no exceptions, not even the last ten days of Ramadan. But the last ten nights of Ramadan are better, because they include *Laylat al-Qadr*, which is better than a thousand months. Thus the various reports may be reconciled. (*Tafsir Ibn Kathir*, 5/412)

The virtue of these ten days is based on many things:

1- Allah swears an oath by them, and swearing an oath by something is indicative of its importance and great benefit. Almighty Allah says: "**By the dawn; by the ten nights.**" (Al-Fajr 89: 1-2) Ibn `Abbas, Ibn Az-Zubayr, Mujahid and others of the earlier and later generations are of the opinion that this refers to the first ten days of Dhul-Hijjah. Ibn Kathir said: "This is the correct opinion." (*Tafsir Ibn Kathir*, 8/413)

2- The Prophet (SAW) testified that these are the best days of this world, as stated in the above ahadith.

3- The Prophet (SAW) encouraged people to do righteous deeds because of the virtue of this season for people throughout the world, and also because of the virtue of the place - for the pilgrims to the Sacred House of Allah.

4- The Prophet (SAW) commanded us to recite during this time a lot of *Tasbih* (glorification of Allah), as well as *Tahmid* (praising Allah) and *Takbir* (saying 'Allah is Greatest').

`Abdullah ibn `Umar (RA) reported that the Prophet (SAW) said: "**There are no days greater in the sight of Allah and in which righteous deeds are more beloved to Him than these ten days, so during this time recite a great deal of *Tahlil* (saying: 'there is no god but Allah'), *Takbir* and *Tahmid*.**" (Ahmad)

5- These ten days include the Day of `Arafah, on which Allah perfected His Religion. Fasting on this day will expiate for the sins of two years. These days also include the

Day of Sacrifice, the greatest day of the entire year and the greatest day of Hajj, which combines acts of worship in a way unlike any other day.

6- These ten days include the days of Hajj.

The Month of Sha'ban

Aaishah said: "I never saw the Messenger of Allaah fast a complete month except for Ramadan, and I have never seen him fast more in a month than he did in Sha'baan." [Bukhaari, Muslim]

Usamah ibn Zaid inquired: "O Messenger of Allaah, I never find you fasting in any month like you do during the month of Sha'baan." The Prophet responded: "That is the month the people neglect. It comes between Rajab and Ramadaan. It is a month in which the deeds are raised to the Lord of the Worlds. I love that my deeds be raised while I am fasting." [An-Nasaa'i]

Narrated Abu Hurairah, Allaah's Messenger said: "When the month of Sha'baan is halfway, do not fast." [Agreed upon].

As-San'aanee says in Subul us-Salaam: "One can fast provided he has to observe a compensatory fasting (in lieu of the Fard - obligatory ones) or the other prescribed ones which may be categorised as Waajib (compulsory). However, the volitional fasting is prohibited lest one should be subjected to exhaustion and weakness that may in turn render the Ramadan obligatory fasting difficult for him."

Salamah ibn Suhail also used to say, "The month of Sha'ban is the month of those who recite (the Quran)." and 'Amr ibn Qais al-Mala'i used to close his store on the arrival of Sha'ban and devote his time to reading the generous Quran.

Abu Umaamah reported: "I came to the Messenger of Allaah(SAW) and said: "Order me to do a deed that will allow me to enter Paradise." He then said: 'Stick to fasting, as there is no equivalent to it.' Then I came to him again and he said: 'Stick to fasting.'" [Ahmad]

Abu Sa'eed al-Khudree reported that the Messenger of Allaah(SAW) said: "No servant fasts on a day in the path of Allaah except that Allaah removes the hellfire seventy years further away from his face." [Agreed upon]

A means of wiping out sins and multiplying rewards

All praise belongs to Allah, Sustainer of the worlds, and blessings and peace be upon Muhammad [SAW], the Crown of all Prophets.

This article is dedicated to every Muslim, who worships Allah without ascribing partners to Him, since the greatest aspiration of every Muslim is to leave this world

with all his sins forgiven and be admitted by Allah Ta'ala into the Gardens of Jannah, forever.

Allah says in the Qur'an that ***'Whosoever obeys Allah and His Rasul (Messenger) has indeed attained a great success'***. (33:71) In other words, real success of man in this life and the Aakhirah (Hereafter) lies only in the obedience to the orders of Allah and in practically emulating the Sunnah of Rasoolillah Muhammad r in every aspect of life. Every Muslim knows this, but the urge to practise our Deen will come within us only when we have developed proper yaqeen (conviction) in the promises of Allah and His Messenger (SAW). As Muslims, our first priority should therefore be to individually and collectively make every effort to increase our yaqeen to the required level.

The following are some of the virtuous deeds which would, according to authentic Ahaadeeth of Rasulullah [SAW], wipe out our sins and earn for us tremendous rewards in this world and the Aakhirah.

May Allah, the Living, the Eternal, besides whom there is none worthy of worship accept our deeds. For verily He is All-Hearing, All-Knowing.

TAUBAH (Repentance): Whoever makes taubah (repents to Allah) before the rising of the sun from the west, Allah will accept his repentance. (Sahih Muslim)

Surely Allah, the Mighty and the High accepts the repentance of His slave until he gurgles (when he is in the throes of death).

GOING OUT IN SEARCH OF KNOWLEDGE OF THE DEEN: Whoever sets out in search of (Deeni) knowledge, Allah will make easy for him the Way to Jannah. (Sahih Muslim)

DHIKR (Remembrance) OF ALLAH: Should I not inform you about the best of your deeds, and the purest in the sight of Your Master (i.e. Allah), and that which will elevate you to the highest of ranks, and that which is better for you than the spending of gold and silver in charity, and that which is better for you than if you were to meet your enemies and strike their necks and they strike yours? (The Sahaabah y replied, 'Yes, indeed'. Rasulullah [SAW] said,) The dhikr of Allah. (Tirmidhi)

DOING OF GOOD DEEDS AND LEADING OTHERS TOWARDS RIGHTEOUSNESS: Every good deed is sadaqah (an act of charity). (Bukhaari and Muslim)

And whoever guides others towards good is equal to the doer of good. (Tirmidhi)

INVITING TOWARDS ALLAH: Whoever invites towards (the path of) guidance shall receive a reward equal to the rewards of those who follow him without this decreasing anything from their rewards. (Sahih Muslim)

ENJOINING GOOD AND FORBIDDING EVIL: Whoever from amongst you sees an evil act (being committed) should prevent it with his hands. If he is unable to do so, he should (prevent it) with his tongue. Then if he is unable to do so, he should do

so (i.e. prevent it) with his heart. And this is the lowest form of Imaan (faith). (Sahih Muslim)

RECITATION OF THE QUR'AAN: Recite the Qur'aan for indeed it will appear on the Day of Qiyaamah as an Intercessor for its companions (reciters). (Sahih Muslim)

LEARNING AND TEACHING OF THE QUR'AAN: The best amongst you is the one who learns the Qur'aan and teaches it to (others). (Sahih Bukhaari)

GREETING (Salaam): You will not enter Jannah until you have Imaan (firm faith) and you will not attain (complete) Imaan until you love one another. Shall I not show you something by doing which there will be love between you? Make salaam common amongst yourselves. (Sahih Muslim)

LOVE FOR THE PLEASURE OF ALLAH: Allah will certainly declare on the Day of Qiyaamah, 'Where are those people that loved each other for the sake of My grandeur? Today I shall shelter them under My shade on the Day wherein there is no shade besides My shade.' (Sahih Muslim)

VISITING THE SICK: The Muslim who visits his sick Muslim brother in the morning, seventy thousand angels pray for his forgiveness until the evening, and if he visits him in the evening, then seventy thousand angels pray for his forgiveness until the morning. And he will be granted a mansion (for it) in Jannah.(Tirmidhi)

HELPING THOSE IN DEBT: Whoever provides ease for someone who is burdened with debt, Allah will provide ease for him in this world and the Akhirah. (Sahih Muslim)

CONCEALING THE FAULTS OF OTHERS: The Muslim who conceals the faults of another Muslim, Allah will conceal his faults on the Day of Qiyaamah. (Sahih Muslim)

MAINTAINING FAMILY TIES: Family ties are suspended from the Arsh (Throne of Allah). It proclaims: Whoever upholds me, may Allah keep good relations with him and whoever severs me, may Allah sever His relation (of mercy) from him.(Bukhaari and Muslim)

GOOD CHARACTER: Rasulullah [SAW] was asked about the deeds which lead most of the people into Jannah. He replied, 'The fear of Allah and good manners.' (Tirmidhi)

TRUTHFULNESS: I enjoin upon you truthfulness for indeed truthfulness guides towards virtue, and virtue certainly leads to Jannah. (Bukhaari and Muslim)

SUPPRESSING OF ANGER: He who suppresses his anger despite being able to express it, Allah will call him in front of the whole of mankind on the Day of Qiyaamah and allow him to choose whichever Hoor he desires. (Tirmidhi)

PATIENCE: No fatigue, nor disease, nor sorrow, nor sadness nor distress befalls a Muslim, even if it were the prick from a thorn but that Allah wipes out (some of) his sins for that. (Sahih Bukhaari)

KINDNESS TO PARENTS: (May he be disgraced! May he be disgraced! May he be disgraced!) ‘Who, O Messenger of Allah?’ asked the Sahaabah [radhiallaahu anhum]. Rasulullah [SAW] replied, ‘The person who finds one or both of his parents in old age, yet fails to enter Jannah (by not serving them).’ (Sahih Muslim)

TO FULFILL THE NEEDS OF WIDOWS AND THE POOR: He who fulfills the needs of widows and the poor is like one who strives in the path of Allah, like one who continuously spends the night in Ibaadah (worship) and like one who fasts without breaking it. (Sahih Bukhaari)

TAKING CARE OF ORPHANS: ‘I and the person who supports an orphan shall be as close in Jannah as these (index and middle) fingers are to each other’. (Sahih Bukhaari)

WUDHU: Whoever performs wudhu properly, his sins fall off from his body, even from beneath his fingernails. (Sahih Muslim)

DUA AFTER WUDHU: Whoever performs wudhu properly and then says (the following words), all the eight doors of Jannah are opened for him and he is allowed to enter from whichever one he desires: (Sahih Muslim)

DU’A AFTER AZAAN: Whoever listens to the Azaan and says (the following words), my intercession will become compulsory for him on the Day of Qiyaamah:

O Allah! Lord of this Perfect Call and of the regular salaah (prayer) which is going to be established! Kindly give Muhammad r the right of intercession and superiority and send him (on the Day of Judgement) to the best and highest place (in Jannah) which You have promised him.*Verily You do not go back on Your promise.* (Baihaqi)

(Sahih Bukhaari, Baihaqi)

BUILDING A MUSJID (MOSQUE): Whoever builds a masjid for the pleasure of Allah, Allah will build for him (a house) like it in Jannah. (Sahih Bukhaari)

THE MISWAAK (tooth stick): If I had not found it hard for my Ummah (followers), I would have ordered them to clean their teeth with miswaak for every salaah. (Bukhaari and Muslim)

GOING TO THE MUSJID (Mosque): The person going to the masjid during the day or night, Allah prepares for him a special form of hospitality (in Jannah) for each time he goes to the masjid during the day or night. (Bukhaari and Muslim)

FIVE TIMES SALAAH DAILY: Whenever it is time for the Fard salaah, and any Muslim carefully performs wudhu (ablution) for it and discharges it with proper concentration and a proper ruku’, then this becomes an atonement for his past sins as

long as he does not commit any major sins. And this is for all the times (of salaah). (Sahih Bukhaari)

FAJR AND ASR SALAAH: Whoever performs the two cool salaahs (Fajr and Asr) shall enter Jannah. (Sahih Bukhaari)

THE JUMU'AH (Friday) SALAAH: Whoever (after) performing wudhu properly proceeds for Jumu'ah salaah and listens attentively and silently (to the khutbah), will be forgiven for his sins committed between this Jumu'ah and the next, and for three additional days. (Sahih Muslim)

THE MOMENT OF ACCEPTANCE OF DU'A ON A FRIDAY: (On the day of Jumu'ah) there is a moment which, if a Muslim servant of Allah finds it while standing in salaah and begging something from Allah, He will surely grant it to him. (Bukhaari and Muslim)

THE SUNNAH SALAAH AFTER THE FARD SALAAH: Besides the Fard salaah, whoever performs twelve optional raka'at daily for the pleasure of Allah Ta'ala, Allah will build a home for him in Jannah. (Sahih Muslim)

TWO RAKA'AAT SALAATUT TAUBAH AFTER COMMITTING SIN: Whichever Muslim, after committing a sin, performs wudhu properly and thereafter stands up to perform two raka'at of Salaatut Taubah and then seeks Allah's forgiveness, Allah certainly forgives him. (Abu Daawood)

TAHAJJUD SALAAH: The most virtuous salaah after the Fard salaah is the Night salaah (Tahajjud). (Sahih Muslim)

DHUHAA (Chaasht) SALAAH: When anyone of you awakens in the morning, you must give sadaqah (charity) for every joint (of your body). So, every tasbeeh is sadaqah and every tahmeed is sadaqah and every tahleel is sadaqah and every takbeer is sadaqah and to enjoin a good action is sadaqah and forbidding an evil action is sadaqah. And equal to all of this collectively is (the reward) a person gains from performing two raka'at at the time of Duhaa (Chaasht). (Sahih Muslim)

VIRTUE OF SALAWAAT 'ALAN Rasoolillah (Durood Shareef): Whoever sends salutations to me once, Allah will send upon him ten mercies. (Sahih Muslim)

FASTING (SAUM): Whoever keeps fast for one day while out in the path of Allah, Allah will (certainly) keep him from the fire of Jahannam a distance of seventy years in place of that one day. (Bukhaari and Muslim)

FASTING FOR THREE DAYS IN EVERY MONTH: Fasting for three days in every month is (like) fasting the whole year. (Bukhaari and Muslim)

THE FAST OF RAMADAAN: Whoever fasts during the month of Ramadaan out of Imaan (sincere faith) and hoping to attain reward (from Allah), all his past sins will be forgiven. (Bukhaari and Muslim)

THE SIX (6) FASTS OF SHAWWAAL: Whoever fasts in Ramadaan and then follows it with six fasts of Shawwaal is as if he has fasted the whole year. (Sahih Muslim)

FASTING ON THE DAY OF ARAFAH (9th Zul Hijjah): Fasting on the Day of Arafah wipes out the sins of the past and remaining year. (Sahih Muslim)

THE FAST OF THE DAY OF AASHURA (10th Muharram): And the fast of the Day of Aashura, I have sincere hope in Allah that it will atone for the previous year's sins. (Sahih Muslim)

FEEDING A FASTING PERSON: Whoever feeds a fasting person (at Iftaar) earns the reward equal to his, without the reward of the fasting one diminishing in the least. (Tirmidhi)

STAYING AWAKE IN IBAADAH ON LAYLATUL QADR (The Night of Power): Whoever stays awake on Laylatul Qadr out of sincere faith and seeking reward (from Allah) will be forgiven of his past sins. (Bukhaari and Muslim)

SADAQAH (Charity): Sadaqah (the giving of charity) wipes out sin just as water extinguishes fire. (Tirmidhi)

HAJ AND UMRAH: One Umrah after another expiates the sins committed between the two (Umrahs) and a mabroor (righteous) Haj has no reward except Jannah. (Sahih Muslim)

GOOD DEEDS DURING THE FIRST TEN DAYS OF ZUL HIJJAH: On no days are good deeds more beloved by Allah than these (i.e. the 1st ten days of Zul Hijjah). The Sahaabah [radhiallaahu anhu] asked, 'And not even Jihaad (striving) in the Path of Allah?' Rasulullah r replied, 'And not even Jihaad in the Path of Allah except (in the case of) a man who sets out (in Allah's Path) with his life and wealth but does not return with any of these. (Bukhaari and Muslim)

STRIVING IN THE PATH OF ALLAH: To stay on guard for one day in the path of Allah is better than this world and whatever is upon it, and a place in Jannah as small as that occupied by the whip of one of you is better than this world and whatever is upon it, and a morning's or an evening's journey which a person travels in the path of Allah is better than the world and whatever is upon it. (Sahih Bukhaari)

SPENDING IN THE PATH OF ALLAH: Whoever prepares a Ghaazi (person striving in Allah's path) gains a reward equal to that of the Ghaazi and whoever takes proper care of the family of a Ghaazi gains a reward similar to that of the Ghaazi. (Bukhaari and Muslim)

TO PERFORM THE JANAAZAH SALAAH AND ACCOMPANY THE FUNERAL PROCESSION: He who attends a funeral and performs the Janaazah salaah (funeral prayers) will receive one Qeeraat, and he who goes to a funeral and remains until the burial will receive two Qeeraat. The Sahaabah [radhiallaahu anhum] asked, 'And what are two Qeeraat?' Rasoolillah [SAW] replied, '(Reward equal to) two huge mountains.' (Bukhaari and Muslim)

SAFEGUARDING THE TONGUE AND PRIVATE PARTS: Whoever guarantees me the protection of the part between his two jaws (i.e. tongue) and that which is between his thighs (i.e. private parts), I guarantee for him Jannah. (Bukhaari and Muslim)

ATONEMENT FOR SINS IN A GATHERING: Whoever sits in a gathering wherein there is much idle talk and before rising from his place recites (the following dua), then he is forgiven of all that had taken place in that gathering: (Tirmidhi)

10 things which are often wasted

1. **Our Knowledge:** Wasted by not taking action with it more
2. **Our Actions:** Wasted by committing them without sincerity.
3. **Our Wealth:** Wasted by using on things that will not bring us ajr (reward from Allah). We waste our money, our status, our authority, on things which have no benefit in this life or in akhirah (hereafter).
4. **Our Hearts:** Wasted because they are empty from the love of Allah, and the feeling of longing to go to Him, and a feeling of peace and contentment. In it's place, our hearts are filled with something or someone else.
5. **Our Bodies:** Wasted because we don't use them in ibadah (worship) and service of Allah.
6. **Our Love:** Our emotional love is misdirected, not towards Allah, but towards something/someone else.
7. **Our Time:** Wasted, not used properly, to compensate for that which has passed, by doing what is righteous to make up for past deeds.
8. **Our Intellect:** Wasted on things that are not beneficial, that are detrimental to society and the individual, not in contemplation or reflection.
9. **Our Service:** Wasted in service of someone who will not bring us closer to Allah, or benefit in dunyaa.
10. **Our Dhikr** (Remembrance of Allah): Wasted, because it does not effect us or our heart.

Daily Dhikr

Try to do a 100 of each of the following everyday and imagine the abundant rewards!

1. Earn a thousand good deeds in Minutes

Prophet Muhammad (salAllahu alayhi wasallam) 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 (salAllahu alayhi wasallam) said: "Glorify Allah a hundred times by just saying **“Subhaanallah”** and a Good deeds will be written for you, or a thousand sins will be wiped away.” (Muslim 4:2073)

2. One of the Rare Treasures of Paradise

Hadhrat Abu Dharr (RA) narrated that Rasulallah Muhammad (salAllahu alayhi wasallam) 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 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)

3. Hadhrat Abu Dharr al-Ghifari (RA) narrates that "my beloved friend" (Prophet Muhammad (salAllahu alayhi wasallam)) has enjoined five things upon me. He has commanded me to love and be close to the poor and the downtrodden, and he has commanded me to look at those in the world who are of lower rank than me, and not at those who are of higher rank, and he has commanded me to be kind to the kinsman and to preserve and keep intact the bond of kinship, and he has commanded me not to ask for anything from anyone as a favour and he has commanded me to speak the truth at all times though it may be bitter for others, and he has commanded me to care nothing for the rebuke of those who revile and vilify in the path of Allah, and he has commanded me to recite much the **Kalimah of: ‘Laa Hawla wa laa Qawwata 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)

4. A Date Palm planted in Paradise for the one who recites this

Abu Hurairah (RA) reported: The Messenger of Allah (salAllahu alayhi wasallam) 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.”) (Bukhari and Muslim)

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

Narrated Abu Hurraira: Allah’s Apostle (salAllahu alayhi wasallam) said, “Whoever says, **“Subhaanallahi 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)

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

Narrated ‘Ubaadah that the Messenger of Allah (salAllahu alayhi wasallam)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.” (Tabarani)

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

Narrated Abu Hurraira (RA): Allah’s Apostle (salAllahu alayhi wasallam) 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)

8. 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 (RA) reported that the Prophet (salAllahu alayhi wasallam) 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 (salAllahu alayhi wasallam) said, “Are you still in the same position as I left you.” I replied in the affirmative. Thereupon the Prophet (salAllahu alayhi wasallam) 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 kalimatih”**

“(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)

9. A Phrase that Comes with Rewards in the MILLIONS:

On the authority of Abdullah Ibn ‘Umar (RA) that the Prophet (salAllahu alayhi wasallam) 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)

10. Reciting Tasbih, (Subhaanallah), Tahmeed (Alhamdulillah) and Takbir- Allaahu Akbar), and enjoining what is Good and forbidding what is evil, and praying Salaatul Dhuha.

It was narrated from Abu Dharr that the Prophet (salAllahu alayhi wasallam) said: “For every bone of the son of Adam a charity must be given each day. Every Tasbeehah (saying ‘Subhaanallah’ - Glory be to Allah) is a charity, every Tahmeedah (saying ‘Alhamdulillah’ - 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 (Dhuha) is sufficient.”(Muslim, 720)

11. The Virtues of Reciting Tasbih at-I-Fatima

A well-known Hadith of the Prophet has it that the Prophet's (salAllahu alayhi wasallam) beloved daughter Hadhrat 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 to provide her with a domestic servant upon which the Prophet observed, "I will tell you of something that will serve you better than a domestic servant. **Recite: Su'bhaanallah'- 33 times, 'Alhamdulillah'- 33 times, and 'Allaahu Akbar'- 34 times after each Salaah and on retiring to bed. This will be of greater value to you than a servant.**"

Another Hadith says, "Whoever will recite after each Salaah 33 times 'Subhaanallah', 33 times 'Alhamdulillah', and 34 times 'Allaahu Akbar', and, at the end of it, the Kalima of 'Laa ilaaha illal laahu wahdahu laa sharika 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."

12. How to Erase 1500 Sins in 5 minutes!

Abd-Allah Ibn 'Amr (RA) said: "The Messenger of Allah (salAllahu alayhi wasallam) 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 Subhaanallah) ten times immediately after each prayer, and praise Him (say Alhamdulillah) ten times and magnify Him (say Allaahu Akbar) ten times.'

I saw the Messenger of Allah (salAllahu alayhi wasallam) 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 (Good deeds) which will be added to the total of good deeds to be weighed in the balance or scales on the Day of Judgement].

13. 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)

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

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

15. Jannah becomes obligatory for the one who Recites the following Abu Sa'id said that Rasulallah (salAllahu alayhi wasallam) said, Whoever says: 'Radeetu billahi rabban, Wa bil-Islaami deenan, Wa bi-Muhammadin rasoolan'

'I am pleased with Allah as my Lord, with Islam as my religion and with Muhammad (salAllahu alayhi wasallam) as my Messenger' **Jannah becomes obligatory for him (to enter). (Abu-Dawud)**

16. The Virtues of Reciting the First Kalimah

The declaration of belief in the oneness of Allah or Kalimah Tayyaba: 'Laa ilaaha ill-Allah.' *'(There is no worthy of worship except Allah)'*

Hadhrat Zaid bin ‘Arqam (RA) narrated that the Messenger of Allah (salAllahu alayhi wasallam) said: “Whoever says ‘Laa ilaaha illallaah’...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.” (Tabarani in Awsat-ul-Kabeer)

“Do you not see how Allah puts forth the likeness of a good word (Kalimah Tayyaba)? 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)

17. Virtues of Reciting the Third Kalimah:

The word of glorification or the Kalima-e-Tamjeed:

‘Subhāna-llāhi, wa-l-hamdu li-llāhi, Wa lā ilāha illā-llāhu, wa-llāhu akbar. Wa lā hawla Wa lā quwwata illā bi-llāhi-l-‘aliyyi-l-‘azīm.’

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

Ibn Mas’ud (RA) narrated that the Messenger of Allah (salAllahu alayhi wasallam) said: “When I met Prophet Ibraheem (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)

18. Virtues of reading the Fourth Kalimah:

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

‘Lā ilāha illā-llāhu waḥdahu lā sharīka lahu lahu-l-mulku Wa lahu-l-hamdu yuḥyi Wa yumītu Wa huwa ḥayyu-llā yamūtu abadan abada, dū-l-jalāli wa-l-ikrām, biyadihi-l-khayr, wa huwa ‘alā kulli Shay’in qadīr.’

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

Abu Hurraira (RA) reports that the Messenger of Allah (salAllahu alayhi wasallam) said: A person who recites:

‘Laa ilaaha illal-laahu waḥdahu laa shareeka lahu, lahu-l-mulku wa lahu-l-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.”

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)

19. We will regret the Seconds we wasted without remembering Allah

Hadhrat Mu'az (RA) narrated Rasulallah (salAllahu alayhi wasallam) 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” (Tabarani)

20. Do Dhikr of Allah even if its on Comfortable beds Hadhrat Abu Saeed Khudri (RA) narrated that Rasulallah (salAllahu alayhi wasallam) 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 Hibbaan)

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.

]21. ‘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 deity except Allah, the One and Only, the Eternal, Who has not taken a partner nor a son. And there is none like unto Him’_Whoever says the words above ten times, then 40,000 (forty thousand) good deeds will be recorded for him.
[Ahmad]

22. ‘Astaghfirullah al-'Adheemal-ladhi la ilaha illa Huwal-Hayyul-Qayyum wa atubu ilai.’ ‘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.

[Abu Dawud 2/85, at-Tirmithi 5/569, Al-Hakim who declared it authentic and ath-Thahabi agreed with him 1/511]

23. ‘There are two blessings which many people lose: good health and free time.’

[Sahih al-Bukhari] **‘If someone implements ten verses of the Qur'an, He/She will not be considerate amongst the negligent on the Day of Judgment.’**

[Abu Dawud, Ibn Hibban - sahih] **‘If someone implements one hundred verses of the Qur'an, He/She will be considered among the obedient on the Day of Judgment.’**

[Abu Dawud, Ibn Hibban - sahih] **‘If someone implements one thousand verses of the Qur'an, He/She will be amongst the extremely rich on the Day of Judgement.’**

[Abu Dawud, Ibn Hibban - sahih]

Some of the Lessons Learnt from Qur'an that Apply to Our General Living

1. Respect and honour all human beings irrespective of their religion, colour, race, sex, language, status, property, birth, profession/job and so on [17/70]
2. Talk straight, to the point, without any ambiguity or deception [33/70]
3. Choose best words to speak and say them in the best possible way [17/53, 2/83]

4. Do not shout. Speak politely keeping your voice low. [31/19]
5. Always speak the truth. Shun words that are deceitful and ostentatious [22/30]
6. Do not confound truth with falsehood [2/42]
7. Say with your mouth what is your heart [3/167]
8. Speak in a civilized manner in a language that is recognized by the society and is commonly used [4/5]
9. When you voice an opinion, be just, even if it is against a relative [6/152]
10. Do not be a bragging boaster [31/18]
11. Do not talk, listen or do anything vain [23/3, 28/55]
12. Do not participate in any paltry. If you pass near a futile play, then pass by with dignity [25/72]
13. Do not verge upon any immodesty or lewdness whether surreptitious or overt [6/151]
14. If, unintentionally, any misconduct occurs by you, then correct yourself expeditiously [3/134]
15. Do not be contemptuous or arrogant with people [31/18]
16. Do not walk haughtily or with conceit [17/37, 31/18]
17. Be moderate in thy pace [31/19]
18. Walk with humility and sedateness [25/63]
19. Keep your gazes lowered devoid of any lecherous leers and salacious stares [24/30-31,40/ 19]
20. If you do not have complete knowledge about anything, better keep your mouth shut. You might think that speaking about something without full knowledge is a trivial matter. But it might have grave consequences [24/15-16]
21. When you hear something malicious about someone, keep a favourable view about him/her until you attain full knowledge about the matter. Consider others innocent until they are proven guilty with solid and truthful evidence [24/12-13]
22. Ascertain the truth of any news, lest you smite someone in ignorance and afterwards repent of what you did [49/6]
23. Do not follow blindly any information of which you have no direct knowledge. (Using your faculties of perception and conception) you must verify it for yourself. In the Court of your Lord, you will be held accountable for your hearing, sight, and the faculty of reasoning [17/36].
24. Never think that you have reached the final stage of knowledge and nobody knows more than yourself. Remember! Above everyone endowed with knowledge is another endowed with more knowledge [12/76]. Even the Prophet [p.b.u.h] was asked to keep praying, "O My sustainer! Advance me in knowledge." [20:114]
25. The believers are but a single Brotherhood. Live like members of one family, brothers and sisters unto one another [49/10].
26. Do not make mockery of others or ridicule others [49/11]
27. Do not defame others [49/11]
28. Do not insult others by nicknames [49/11]
29. Avoid suspicion and guesswork. Suspicion and guesswork might deplete your communal energy [49/12]
30. Spy not upon one another [49/12]
31. Do not backbite one another [49/12]
32. When you meet each other, offer good wishes and blessings for safety. One who conveys to you a message of safety and security and also when a courteous greeting is offered to you, Meet it with a greeting still more courteous or (at least) of equal courtesy [4/86]

- 33.** When you enter your own home or the home of somebody else, compliment the inmates [24/61]
- 34.** Do not enter houses other than your own until you have sought permission; and then greet the inmates and wish them a life of blessing, purity and pleasure [24/27]
- 35.** Treat kindly -
Your parents
"Relatives
The orphans
And, those who have been left alone in the society [4/36]
- 36.** Take care of -
The needy
The disabled
Those whose hard earned income is insufficient to meet their needs
And, those whose business have stalled
And those who have lost their jobs. [4/36]
- 37.** Treat kindly Your related neighbours and unrelated neighbours
" Companions by your side in public gathering, or public transportation. [4/36]
- 38.** Be generous to the needy wayfarer, the homeless son of the street, and the one who reaches you in a destitute condition [4/36]
- 39.** Be nice to people who work under your care. [4/36]
- 40.** Do not follow up what you have given to others to afflict them with reminders of your generosity [2/262].
- 41.** Do not expect a return for your good behaviour, not even thanks [76/9].
- 42.** Cooperate with one another in good deeds and do not cooperate with others in evil and bad matters [5/2]
- 43.** Do not try to impress people on account of self-proclaimed virtues [53/32]
- 44.** You should enjoin right conduct on others but mend your own ways first. Actions speak louder than words. You must first practice good deeds yourself, then preach [2/44]
- 45.** Correct yourself and your families first [before trying to correct others] [66/6]
- 46.** Pardon gracefully if anyone among you who commits a bad deed out of ignorance, and then repents and amends [6/54, 3/134]-
- 47.** Divert and sublimate your anger and potentially virulent emotions to creative energy, and become a source of tranquillity and comfort to people [3/134]
- 48.** Call people to the Way of your Lord with wisdom and beautiful exhortation. Reason with them most decently [16/125]
- 49.** Leave to themselves those who do not give any importance to the Divine code and have adopted and consider it as mere play and amusement [6/70]
- 50.** Sit not in the company of those who ridicule Divine Law unless they engage in some other Conversation [4/140]
- 51.** Do not be jealous of those who are blessed [4/54]
- 52.** In your collective life, make rooms for others [58/11]
- 53.** When invited to dine, go at the appointed time. Do not arrive too early to wait for the preparation of meal or linger after eating to engage in bootless babble. Such things may cause inconvenience to the host [33/53]
- 54.** Eat and drink [what is lawful] in moderation [7/31]
- 55.** Do not squander your wealth senselessly [17/26]
- 56.** Fulfil your promises and commitments [17/34]
- 57.** Keep yourself clean, pure [9/108, 4/43, 5/6]
- 58.** Dress-up in agreeable attire and adorn yourself with exquisite character from

inside out [7/26]

59. Seek your provision only by fair endeavour [29/17, 2/188]

60. Do not devour the wealth and property of others unjustly, nor bribe the officials or the judges to deprive others of their possessions [2/188]

Sunnahs of Prophet Muhammad [Sallallahu Alaihi Wasallam]: A Quick Refresher

Sunnahs of Eating:

- Spread out a cloth on the floor first before eating.
- Say 'Bismillah' before eating.
- Eat with the right hand.
- Eat from the side that is in front of you.
- If a morsel of food falls down, pick it up, clean it and eat it.
- Do not lean and eat.
- Do not find fault with the food.
- Clean the plate and other utensils thoroughly after eating. By doing this, the utensils make dua for one's forgiveness.
- Say 'Alhamdulillah' after eating.
- Whilst eating one should not remain completely silent.
- Eat with three fingers if possible.
- One should not eat very hot food.
- Do not blow on the food.
- After eating one should lick his fingers.

Sunnahs of Drinking:

- A Muslim should drink with the right hand. Shaytaan Drinks with the left hand.
- Recite "Bismillah" before drinking.
- After drinking say "Alhamdulillah".
- Drink in 3 breaths removing the utensil from the mouth after each sip.

Sunnahs of Sleeping:

- To sleep in the state of Ablution (Odhu).
- To make the bed yourself.
- Dust the bed thrice before retiring to bed.
- It is Sunnah to sleep immediately after Esha Salaah.
- To apply surmah in both the eyes.
- To brush the teeth with a miswaak.
- To sleep on the right hand side.
- To sleep with the right palm under the right cheek.
- To refrain from sleeping on ones stomach.
- To sleep on a bed or to sleep on the floor are both sunnah.
- To recite Surah Mulk, before sleeping.
- To recite Ayatul Qursi.
- To recite Surah Ikhlaas, Surah Falaq and Surah Naas before sleeping 3 times and thereafter blow over the entire body thrice.
- Recite Tasbeeh-e-Fathima before sleeping.(i.e. 33 X Subhan Allah 33 X Alhamdulillah and 34 X Allahu Akbar).
- To recite Special Dua before sleeping. Example:

"Bismik-Allahumma ahya wa amut." And, "Allahumma qini `adhabaka yauma tab`athu `ibadaka." And, "Allaahumma aslamtu nafsee ilayk, wawajjahtu wajhee ilayk, wafawwadtu amree ilayk, wa'alja'tu dhahree ilayk, raghbatan wa rahbatan ilayk, laa malja'a walaa manjaa minka illaa ilayk, aamantu bikitaabikal-ladhee anzalt, wabinabiyikal-ladhee arsalt." This is to be the very last dhikr that one recites before sleeping, while lying on one's right side.

- To wake up for Tahajjud Salaah.

Sunnahs on Awakening:

- On awakening rub the face and the eyes with the palms of the hands in order to remove the effects of sleep.
- When the eyes open in the morning say "Alhamdulillah" thrice and then recite Kalima Tayyibah.
- Thereafter recite the dua on awakening. Example:

"Alhamdu lillaahil-ladhee ahyanaa ba'da maa amaatanaa wa'ilyahin-nushoor." And, "Alhamdu lillaahil-ladhee radda `alayya roohee, wa `aafaanee fee jasadee, wa'adhina lee bidhikrih." And, "Laa 'illaha 'illallahu wahdahu la shareeka lahu, lahul-mulku wa lahul-hamdu, Wa Huwa 'alaa kulli shay'in Qadeer. Subhaanallahi, Walhamdu lillaahi, Wa laa 'ilaha 'illallahu, wallaahu 'akbar, Wa laa hawla wa laa Quwwata 'illaa billaahil-'Aliyyil-'Adheem, Rabbighfir lee."

- On awakening cleanse the mouth with a miswaak.

Sunnahs when Wearing Clothes:

- Rasulallah (Sallallahu alayhi wasallam) loved white Clothing and some other colours too.
- When putting on any garment Rasulallah (Sallallahu Alayhi wasallam) always began with the right limb.
- When removing any garment Rasulallah (Sallallahu alayhi wasallam) always removed the left limb first.
- Males must wear the pants above the ankles. Females should ensure that their lower garment covers their ankles.
- When wearing shoes, first wear the right shoe then the left.
- When removing them first remove the left and then the right.

Sunnahs of the Toilet:

- Recite the dua before entering the toilet: *“Bismillaahi Allaahumma 'innee 'a'oothu bika minal-khubthi walkhabaa'ith.”*
- Enter with the left foot.
- To sit and urinate.
- To leave the toilet with the right foot.
- To recite the dua after coming out of the toilet: *“Ghufraanaka.”*
- One should not face Qiblah or show his back towards the Qiblah.
- Do not speak in the toilet.
- Be very careful of the splashes of urine (being unmindful in this regard causes one to be punished in the grave).
- After relieving oneself, to cleanse oneself using water or other permitted object.

Sunnah of the Home:

- To recite the dua before entering the home.
- To greet those, who are in the house with "Assalaamu Alaykum".
- To announce ones arrival by coughing, greeting, etc. Even though it may be your own house.

Other Sunnahs of High Importance:

- Using a miswaak is a great Sunnah of Rasulallah (Sallallahu alayhi wasallam). One who makes miswaak when making wuzu and thereafter performs salaah will receive 70 times more reward. It will also enable one to easily recite the kalima at the time of death.
- To take a Ghusl bath on a Friday.
- To apply Atr (applies to men only).
- To show mercy to those that are younger than you.
- To respect your elders.
- It is Sunnah to ponder over Allah Ta'ala and His Creation.
- For men to leave the beard to grow.

- To visit a Muslim when he is sick.
- To be good towards ones neighbour.
- To meet a Muslim with a cheerful face smiling.
- To care for the poor and the needy.
- To keep good relations with all your relatives.
- To honour a guest even though he may not be of a very high position.
- To greet all Muslims by saying "Assalaamu alaykum wa rahmatullahi wa barakaatuhu".
- To keep the gaze on the ground whilst walking.
- To speak softly and politely.
- To command people to do Good.
- To forbid them from doing Evil.
- To carry ones shoes in the left hand.
- To make Ablution/Odhu at home before going to the Masjid.
- To enter the Masjid with the right foot.
- To leave the Masjid with the left foot.
- To recite some portion of the Qur'an daily.
- To be hospitable towards one's guest.
- To exchange gifts with one another.
- To make dua to Allah Ta'ala for the fulfilment of one's needs.
- To consult with people before doing any work when necessary.
- To respect and look after one's parents.

Signs of Weak Emaan

- 1) Committing sins and not feeling any guilt.
- 2) Having a hard heart and no desire to read the Qur'an.
- 3) Feeling too lazy to do good deeds, e.g. being late for salat
- 4) Neglecting the Sunnah.
- 5) Having mood swings, for instance being upset about petty things and bothered and irritated most of the time.
- 6) Not feeling anything when hearing verses from the Qur'an, for example when Allah warns us of punishments and His promise of glad tidings.
- 7) Finding difficulty in remembering Allah and making dhikr.
- 8) Not feeling bad when things are done against the Shariah.
- 9) Desiring status and wealth.
- 10) Being mean and miserly, i.e. not wanting to part with wealth.
- 11) Ordering others to do good deeds when not practising them ourselves.
- 12) Feeling pleased when things are not progressing for others.
- 13) Being concerned with whether something is haram or halal only; and not avoiding makroo (not recommended) things.
- 14) Making fun of people who do simple good deeds, like cleaning the mosque.
- 15) Not feeling concerned about the situation of Muslims.
- 16) Not feeling the responsibility to do something to promote Islam.
- 17) Being unable to deal with calamities, for instance crying and yelling in funerals.
- 18) Liking to argue just for the sake of arguing without any proof.
- 19) Becoming engrossed and very involved with dunya, worldly things, i.e. feeling

bad only when losing something in terms of material wealth.

20) Becoming engrossed and obsessive about ourselves.

Ways to Increase Our Emaan

- 1) Recite and ponder on the meanings of the Qur'an. Tranquillity then descends and our hearts become soft. To get optimum benefit, remind yourself that Allah is speaking to you. People are described in different categories in the Qur'an; think of which one you find yourself in.
- 2) Realize the greatness of Allah. Everything is under His control. There are signs in everything we see that points us to His greatness. Everything happens according to His permission. Allah keeps track and looks after everything, even a black ant on a black rock on a black moonless night.
- 3) Make an effort to gain knowledge, for at least the basic things in daily life e.g. how to make wudu properly. Know the meanings behind Allah's names and attributes. People who have taqwa are those who have knowledge.
- 4) Attend gatherings where Allah is remembered. In such gatherings we are surrounded by angels.
- 5) We have to increase our good deeds. One good deed leads to another good deed. Allah will make the way easy for someone who gives charity and also make it easy for him or her to do good deeds. Good deeds must be done continuously, not in spurts.
- 6) We must fear the miserable end to our lives; the remembrance of death is the destroyer of pleasures.
- 7) Remember the different levels of akhirah, for instance when we are put in our graves, when we are judged, whether we will be in paradise or hell.
- 8) Make dua, realize that we need Allah. Be humble. Don't covet material things in this life.
- 9) Our love for Subhana Wa Ta'Ala must be shown in actions. We must hope Allah will accept our prayers, and be in constant fear that we do wrong. At night before going to sleep, we must think about what good we did during that day.
- 10) Realize the effects of sins and disobedience- one's imaan is increased with good deeds and our imaan is decreased by bad deeds. Everything that happens is because Allah wanted it. When calamity befalls us- it is also from Allah. It is a direct result of our disobedience to Allah.

10 Causes That Remove Punishment for a Sin

Shaykh ul Islam Ibn Taymiyyah, may Allah have mercy on him, said:

The punishment for a sin committed by a believer is removed in ten ways:

- He repents to Allah (taubah), so Allah accepts his repentance, for the one who repents from sin is like the one who has no sin.
- He seeks forgiveness from Allah (istighfar), so Allah forgives him.
- He does good deeds that erase his sin for good deeds erase bad ones.
- His believing brethren pray for him or seek forgiveness for his sins during his life or death.
- Or they [ask Allah] to bestow on him as gift from the reward for their deeds, with which Allah benefits him.
His Prophet Muhammad, sallallahu `alayhi wa sallam, intercedes for him.
- Allah tests him with trials in this world which expiate his sin.
- Allah tests him in al-Barzakh (the intermediate life in the grave, between the death and the Day of Judgment) which expiates his sin.
- Allah tests him in the various stages of the Day of Judgment which expiates his sins.
- Or the Most Merciful of those who have mercy has mercy on him.

Whoever, then, is missed by these ten cannot blame anyone but himself.

Imam Ibn Taymiyyah
Majmoo' al-Fatawa 1:45, 7:487

Best Times to make Dua (Supplication)

There are certain times dua (supplication) is more likely to be accepted by Allah (SWT) as mentioned by Prophet (SAW). These times are as follows:

There are certain times dua (supplication) is more likely to be accepted by Allah (Subhanahu wa Ta'ala) as mentioned by Prophet (salAllahu alayhi wasallam). These times are as follows:

1. The Last Third Of The Night

Abu Hurairah (radiAllahu anhu) narrated that Allah's Messenger (salAllahu alayhi wasallam) said: 'In the last third of every night our Rabb (Cherisher and Sustainer) (Allah (Subhanahu wa Ta'ala)) descends to the lowermost heaven and says; "Who is calling Me, so that I may answer him? Who is asking Me so that may I grant him? Who is seeking forgiveness from Me so that I may forgive him?." [Sahih al-Bukhari,

Hadith Qudsi]Amr ibn Absah narrated that the Prophet said: 'The closest any worshipper can be to His Lord is during the last part of the night, so if you can be amongst those who remember Allah at that time, then do so.' [at-Tirmidhi, an-Nasa'i, al-Hakim - Sahih]

2. Late At Night

When people are sleeping and busy with worldly pleasures Allah (Subhanahu wa Ta'ala) gives the believers an opportunity, or an answer hour if they can fight sleep and invoke Allah (Subhanahu wa Ta'ala) for whatever they need.

The Prophet (salAllahu alayhi wasallam) said: 'There is at night an hour, no Muslim happens to be asking Allah any matter of this world or the Hereafter, except that he will be given it, and this (occurs) every night.' [Muslim #757]

3. Between Adhan and Iqamah

Anas (radiAllahu anhu) narrated that Allah's Messenger (salAllahu alayhi wasallam) said: 'A supplication made between the Adhan and Iqama is not rejected.' [Ahmad, abu Dawud #521, at-Tirmidhi #212, Sahih al-Jami #3408, an-Nasai and Ibn Hibban graded it sahih (sound)]

4. An Hour On Friday

Narrated Abu Hurairah (radiAllahu anhu): Allah's Messenger (salAllahu alayhi wasallam) talked about Friday and said: 'There is an hour on Friday and if a Muslim gets it while offering Salat (prayer) and asks something from Allah (Subhanahu wa Ta'ala), then Allah (Subhanahu wa Ta'ala) will definitely meet his demand.' And he (the Prophet (salAllahu alayhi wasalam) pointed out the shortness of that particular time with his hands.[Sahih al-Bukhari]Some have said that this hour is from the time the Imam (prayer's leader) enters the mosque on Friday's prayer until the prayer is over (ie between the two khutbahs), whereas others have said that it is the last hour of the day (ie after the Asr prayer until the Maghrib prayer). (Note: when we say an hour here we do not mean the hour everyone knows (60 minutes) but an unspecified period of time because the time counters which we use today came after the Prophet (salAllahu alayhi wasalam) had died.

5. While Drinking Zamzam Water

Jaber (radiAllahu anhu) narrated that Allah's Messenger (salAllahu alayhi wasallam) said: 'Zamzam water is for what it is drunk for.' [Ahmad 3: 357 and Ibn Majah #3062] This means that when you drink Zamzam water you may ask Allah (Subhanahu wa Ta'ala) for anything you like to gain or benefit from this water such as healing from illness.... etc.

6. While Prostrating

Abu Hurairah (radiAllahu anhu) narrated that Allah's Messenger (salAllahu alayhi wasallam), said: 'The nearest a slave can be to his Lord is when he is prostrating, so invoke (supplicate) Allah (Subhanahu wa Ta'ala) much in it. [Muslim, abu Dawud, an-Nasa'i and others, Sahih al-Jami #1175]

When a Muslim is in his Salat (prayer) he is facing Allah (Subhanahu wa Ta'ala) and when he prostrates he is the nearest he can be to Allah (Subhanahu wa Ta'ala) so it is best to invoke Allah (Subhanahu wa Ta'ala) at this time. It is said that while in prostration, one should not ask for worldly needs (ie a nice car, a new job, etc), but for the Hereafter.

7. When Waking Up At Night

Narrated Ubada Bin As-Samit that Allah's Messenger (salAllahu alayhi wasallam) said: 'Whomsoever wakes up at night and says La ilaha illallahu wahdahu la shrika lahu la hulmulku, wa la hul hamdu, wa huwa ala kulli shai'in qadir. Alhamdu lillahi, wa subhanallahi wa la ilaha illallahu, wallah akbar, wa la hawla wala quwata illa billah (none has the right to be worshipped but Allah (Subhanahu wa Ta'ala) He is the only one who has no partners. His is the kingdom and all the praises are for Allah (Subhanahu wa Ta'ala) All the glories are for Allah (Subhanahu wa Ta'ala) And none has the right to be worshipped but Allah (Subhanahu wa Ta'ala) and Allah (Subhanahu wa Ta'ala) is the most Great and there is neither might nor power except with Allah (Subhanahu wa Ta'ala) and then says, Allahumma ighfir li (O Allah! Forgive me) or invokes Allah (Subhanahu wa Ta'ala), he will be responded to and if he makes ablution and performs Salat (prayer), his Salat (prayer) will be accepted. [Sahih al-Bukhari]

8. At The End Of The Obligatory Salat

Narrated Abu Omamah (radiAllahu anhu): that Allah's Messenger (salAllahu alayhi wasallam) was asked, O Messenger of Allah, which supplication is heard (by Allah (Subhanahu wa Ta'ala), he said the end of the night and at the end of the obligatory Salat (prayer) [at-Tirmidhi] This time is after saying 'At-tahyat' , and before making Tasleem (finishing prayer)

9. The Night Of 'Qadr' (Decree)

This night is the greatest night of the year.. This is the night which the almighty Allah (Subhanahu wa Ta'ala) said about it, "The night of Al-Qadar (Decree) is better than a thousand months." [Surah al-Qadr, 97: 3] The Night of Decree is one of the odd nights of the last ten nights of the blessed month of Ramadan. The angels descend down to the earth, and the earth is overwhelmed with peace and serenity until the break of dawn and when the doors of Paradise are opened, the worshipper is encouraged to turn to Allah to ask for his needs for this world and the Hereafter.

10. During The Rain

Narrated Sahel Ibn Sa'ad (radiAllahu anhu): that the Messenger of Allah (salAllahu alayhi wasallam) said: 'Two will not be rejected, Supplication when the Adhan (call of prayer) is being called, and at the time of the rain'. [Al-Hakim 2: 114, and Abu Dawud #2540, ibn Majah] 'Seek the response to your du'as when the armies meet, and the prayer is called, and when rain falls'[reported by Imam al-Shafi' in al-Umm, al-Sahihah #1469] The time of the rain is a time of mercy from Allah (Subhanahu wa Ta'ala) so, one should take advantage of this time when Allah (Subhanahu wa Ta'ala) is having mercy on His slaves.

11. At The Adhan

'Seek the response to your du'as when the armies meet, and the prayer is called, and when rain falls'[reported by Imam al-Shafi' in al-Umm, al-Sahihah #1469] In another hadith; 'When the prayer is called, the doors of the skies are opened, and the du'a is answered'[al- Tayalisi in his Musnad #2106, al-Sahihah #1413]

12. The One Who Is Suffering Injustice And Opression

The Messenger of Allah (salAllahu alayhi wasallam) said to Mua'ad Ibn Jabal (radiAllahu anhu), 'Beware of the supplication of the unjustly treated, because there is no shelter or veil between it (the supplication of the one who is suffering injustice) and Allah (Subhanahu wa Ta'ala)' [Sahih Al-Bukhari and Muslim] The prophet (salAllahu alayhi wasallam) declared,'Three men whose dua is never rejected (by Allah) are: the fasting person until he breaks his fast (in another narration, when he breaks fast), the just ruler and the one who is oppressed.'[Ahmad, at-Tirmidhi - Hasan] In another hadith; The Prophet (salAllahu alayhi wasallam) declared:'Three du'as are surely answered: The du'a of the oppressed, the du'a of the traveler, and the du'a of the father/mother (upon their child)'The One who is suffering injustice is heard by Allah (Subhanahu wa Ta'ala) when he invokes Allah (Subhanahu wa Ta'ala) to retain his rights from the unjust one or oppressor. Allah (Subhanahu wa Ta'ala) has sworn to help the one who is suffering from injustice sooner or later as the Messenger of Allah (salAllahu alayhi wasallam) said.

13. The Traveler

The Messenger of Allah (salAllahu alayhi wasallam) said; Three supplications will not be rejected (by Allah (Subhanahu wa Ta'ala)), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [al-Bayhaqi, at-Tirmidhi - Sahih] During travel supplication is heard by Allah (Subhanahu wa Ta'ala) if the trip is for a good reason, but if the trip is for a bad intention or to perform illegal things (making sins) this will not apply to it.

14. The Parent's Supplication For Their Child

The Messenger of Allah (salAllahu alayhi wasallam) said; Three supplications will not be rejected (by Allah (Subhanahu wa Ta'ala)), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [al-Bayhaqi, at-Tirmidhi - Sahih]

15. Dua After Praising Allah And Giving Salat On The Prophet (salAllahu alayhi wasallam) in the tashahhud at the end of salat

Narrated Faddalah ibn Ubayd (radiAllahu anhu): that the Messenger of Allah (salAllahu alayhi wasallam) said: 'When anyone of you makes du'a, let him start by glorifying his Lord and praising Him, then let him send blessings upon the Prophet (salAllahu alayhi wasallam), then let him pray for whatever he wants'[abu Dawud #1481, at-Tirmidhi #3477]In another hadith; Baqiy ibn Mukhallid (radiAllahu anhu) narrated that that the Messenger of Allah (salAllahu alayhi wasalam) said: 'Every du'a

is not responded to until one sends blessings upon the Prophet (salAllahu alayhi wasallam)[al- Bayhaqi]In another hadith; Umar (radiAllahu anhu) narrated that the Prophet (salAllahu alayhi wasallam) said:'Du'a is detained between the heavens and the earth and no part of it is taken up until you send blessings upon your Prophet (salAllahu alayhi wasallam)'[at- Tirmidhi #486] After a person has finished his tashahhud and before saying the 'salam', supplication at this time is one likely to be responded to.Ibn Mas'ud narrates: I was once praying, and the Prophet (salAllahu alayhi wasallam), Abu Bakr and Umar (were all present). When I sat down (in the final tashahhud), I praised Allah, then sent salams on the Prophet, then started praying for myself. At this, the Prophet (salAllahu alayhi wasallam) said:'Ask, and you shall be given it! Ask, and you shall be given it!'[at-Tirmidhi #593 - hasan, Mishkat al-Misbah #931]

16. The dua of a Muslim for his absent brother or sister Muslim stemming from the heart

The prophet (salAllahu alayhi wasallam) said:'There is no believing servant who supplicates for his brother in his absence where the angels do not say, 'the same be for you'[Muslim]

17. Dua on the Day of Arafat

The Messenger of Allah (salAllahu alayhi wasallam) said: 'The best supplication is the supplication on the day of Arafat'. [at-Tirmidhi and Malik] The day of Arafat is the essence and pinnacle of Hajj. On this great and momentous day, millions of worshippers gather together on one plain, from every corner of the world, with only one purpose in mind - to respond to the call of their Creator. During this auspicious day, Allah does not refuse the requests of His worshippers.

18. Dua during the month of Ramadan

Ramadan is month full of many blessings, thus the du'a of Ramadan is a blessed one. This can be inferred from the Prophet (salAllahu alayhi wasallam) saying:'When Ramadan comes, the Doors of Mercy (another narration says Paradise) are opened, and the doors of Hell are closed, and the Sahitans are locked up'Thus, it is clear that du'a during Ramadan has a greater chance of being accepted, as the Gates of Paradise and Mercy are opened.[Sahih al-Bukhari #1899, Muslim #1079 and others]

19. Dua when the Armies meet

When the Muslim is facing the enemy in battle, at this critical period, the du'a of a worshipper is accepted.Sahl ibn Sa'd (radiAllahu anhu) narrated the the Prophet (salAllahu alayhi wasallam) said:'Two duas are never rejected, or rarely rejected: the du'a during the call for prayer, and the du'a during the clamity when the two armies attack each other'[abu Dawud #2540, ibn Majah, al-Hakim]In another narration: 'Seek the response to your du'as when the armies meet, and the prayer is called, and when rain falls'[reported by Imam al-Shafi' in al-Umm, al-Sahihah #1469]

20. When Muslims gather for the purpose of invoking and remembering Allah (Dhikrullah)

The Prophet (salAllahu alayhi wasallam) said:If a group of people sit together remembering Allah, the angels will circle them, mercy will shroud them, peace will descend onto them and Allah will remember them among those with Him. [Muslim]

21. First Ten days of Dhul-Hijjah

The Prophet (salAllahu alayhi wasallam) said:'There are no days during which good deeds are more beloved to Allah than during these ten days'[Sahih al-Bukhai #969 and others]

22. Dua when the heart reaches out to Allah and is ready to be totally sincere.

23. At Midnight

Abu Umamah (radiAllahu anhu) said, the Prophet (salAllahu alayhi wasallam) was questioned; 'Which du'a is heard (by Allah)?' He answered,'At midnight and at the end of every obligatory prayer.'[at- Tirmidhi - Hasan]

25. Dua of people after the death of a person

In a long hadith, Umm Salamah (radiAllahu anha) narrated that the Prophet (salAllahu alayhi wasallam) said, when Abu Salamah had just passed away, and had closed his eyes,'Do not ask for yourselves anything but good, for the angels will say 'Ameen' to all that you ask for. O Allah, forgive Abu Salamah, and raise his ranks among those who are guided.'[Muslim, abu Dawud, Ahmad]

26. Dua of the one fasting until he breaks his fast

The Messenger of Allah (salAllahu alayhi wasallam) said; Three supplications will not be rejected (by Allah (Subhanahu wa Ta'ala)), the supplication of the parent for his child, the supplication of the one who is fasting, and the supplication of the traveler. [al-Bayhaqi, at-Tirmidhi - Sahih]

27. Dua of the one fasting at the time of breaking fast

The prophet (salAllahu alayhi wasallam) declared,'Three men whose dua is never rejected (by Allah) are: when a fasting person breaks fast (in another narration, the fasting person until he breaks his fast), the just ruler and the one who is oppressed.'[Ahmad, at-Tirmidhi - Hasan]

29. Dua of a just Ruler

The prophet (salAllahu alayhi wasallam) declared,'Three men whose dua is never rejected (by Allah) are: the fasting person until he breaks his fast (in another narration, when he breaks fast), the just ruler and the one who is oppressed.'[Ahmad, at-Tirmidhi - Hasan]

Immersed as we are in this materialistic world, many of us forget that material causes do not produce the desired effects independently of the Will of Allah. We forget to achieve total reliance on Allah and we often neglect to implement the moral causes for achieving our goals. One such moral cause that has become forgotten today is Du'a, the humble supplication of a believer to Allah. Even when it is remembered, it is not performed in the correct way and comes out weak. We can strengthen our Du'a by fulfilling the conditions for its acceptance and observing the manners of its performance.

Many virtues of Du'a have been mentioned in the Qur'an and the Sunnah:

- “And when My servants ask you concerning Me, (tell them) I am indeed near. I respond to the invocation of the supplicant when he calls” (Qur'an 21:187).
- “And your Lord said, invoke Me and I will respond to your invocation” (Qur'an 40:60).
- “Invoke your Lord with humility and in secrecy” (Qur'an 7:55).
- “So invoke Allah making your worship pure for Him” (Qur'an 40:14)
- Nu'man bin Bashir relates that Allah's Messenger (SAW) said, “Du'a is Ibadah (worship)” [Tirmidhi].
- Abu Hurairah's narration of the Prophet (SAW): “Anyone who does not invoke Allah, will cause Allah to be angry with him.” (Ahmad)

Acceptance of Du'a

For one's Du'a to be accepted, one must:

- Direct it solely to Allah; “Invoke Him only, making your religion sincere to Him” (Qur'an 7:29). Also, the Prophet (SAW) said in a hadith narrated by Ibn Abbas(RA); “If you ask, ask Allah and if you seek help, seek help from Allah.” (Ahmad, Tirmithi)
- Perform the Du'a in conformity with the Shari'ah: The Prophet (SAW) said: “Whoever innovates in this matter of ours, something which is not part of it, it will be rejected.” If a person is sincere but is not following the Sunnah, his worship is rejected. Similarly, if a person is following the Sunnah but his work is not sincerely done for the sake of Allah, his worship is still rejected.
- Trust in Allah and certainty of reply: One must be certain that Allah does whatever He wishes, whenever He wishes. Allah tells us in the Qur'an: “And there is nothing, but with Us are the stores thereof. And We do not send it down except with a known measure” (Qur'an 15:21). In a Hadith Qudsi narrated by Abu Dharr, Allah revealed through the Prophet (SAW), “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 from Me, and were I to give everyone what they requested, that would not decrease what I have anymore than a needle decreases the sea if put into it” (Muslim)
- Presence of the heart: Always make sure that your heart is mindful when you are supplicating because Allah does not answer a Du'a from an inattentive heart. Abu Hurairah narrated that Allah's Messenger (SAW) said, “Invoke

Allah while you are certain to be answered and know that Allah does not answer a Du'a from a heart which is inattentive and unmindful" (Tirmidhi).

- Determination and perseverance: It is a requirement when supplicating, to appeal to Allah with determination. We must not make any exceptions by saying "O Allah forgive me if You wish". Abu Hurairah narrated that Allah's Messenger (SAW) said: "None of you should say 'O Allah forgive me if You wish,' 'O Allah Be Merciful to me if You Wish'; but he must appeal to Allah with determination, for nobody can force Allah to do something against His Will." (Tirmidhi).

Rejection

Reasons that may cause our Du'a to be rejected include the following:

- Haraam: Haraam eating, drinking and clothing are all strictly prohibited and are major reasons for the rejection of Du'a. The Messenger of Allah (SAW) said, "Allah the Almighty is good and accepts only that which is good. Allah has commanded the faithful to do that which He commanded the Messengers. He (SAW) then mentioned the case of a man who, having journeyed far, is dishevelled and dusty and who spreads out his hands to the sky saying: "O Lord, O Lord" while his food is unlawful, his drink is unlawful, his clothing is unlawful and he is nourished unlawfully, so how can he be answered? (Muslim). Abu Bakr said that he heard the Messenger of Allah (SAW) saying 'Every body which is nourished with that which is unlawful, will be first in the fire'
- Hastiness and abandonment: One must be patient for ones Du'a to be accepted, as hastiness is one of the causes for its rejection or disapproval. Abu Hurairah narrated that Prophet (SAW) said, "The invocation of any one of you is granted (by Allah) as long as he does not show impatience by saying 'I have invoked Allah but my request has not been answered'" (Bukhari). In another narration by Abu Hurairah, the Prophet (SAW) said, "A servant is granted his request as long as he does not invoke Allah for a sin, or to break kinship ties, and he does not make haste."
- Committing sins: Allah said, "Verily, Allah will not change the condition of a people until they change what is in themselves" (Qur'an 13:11). That is to say, if a people's condition is good, Allah will maintain it as long as they are grateful and do not disobey Him. Similarly, if the condition of a people is bad, Allah will maintain it for them as long as they remain ungrateful and insist on disobeying him.
- Abandonment of obligatory deeds: Just as doing good deeds is a reason for the acceptance of Du'a, similarly, abandoning good deeds is a reason for the rejection of Du'a. Hudaiyah (RA), narrated that the Prophet (SAW) said, "By Him, in whose hand is my soul, you should enjoin good and forbid evil or else it is likely that Allah will send a punishment upon you and then you will invoke Him and you will not be answered" (Tirmidhi). So, for example, how could those who have constantly neglected and abandoned Fajr prayers in the Masjid expect that their Du'a will be answered?

- Insha Allah: Some people, when supplicating, have a habit of saying “May Allah forgive you Insha Allah,” “May Allah help you Insha Allah.” The use of the word Insha Allah must be avoided in Du’a.
- Asking for a sin, or to break the bondage of kinship: The Prophet (SAW) said, “Any Muslim who supplicates to Allah in a Du’a which contains no sin or breaking of kinship, Allah will give him one of three things: either his Du’a will be immediately answered or, it will be saved for him in the hereafter, or it will turn away an equivalent amount of evil (from him)”. The companions said “...so we will ask for more.” He replied, “Allah is more (generous).” [Ahmad]

Etiquette of Du’a

The correct manner of invoking Allah is:

- Hamd and Salawat: To begin with exalting Allah and sending blessings upon the Prophet (SAW). Abdullah bin Mas’ood narrated, “I was praying while the Prophet, Abu Bakr and Omar were together. After I sat (in the last Tashahhud), I began with praising Allah then I said blessings upon the Prophet and then I prayed for myself. The Prophet, said, “Ask (and) you will be given. Ask (and) you will be given.” (Tirmithi)
- Du’a at times of trouble and of pleasure: One must not make it a habit to remember Allah only at the time of trouble but he must constantly remember Allah in all circumstances. Abu Hurairah narrated that the Prophet (SAW) said, “(Anyone who is pleased) that Allah responds to him at the time of trouble and distress, (should) increase Du’a at the time of calmness.” (Tirmithi).
- Avoid Du’a against ones family, wealth and children: Jabir narrated a hadith about a man who cursed his animal. The Prophet (SAW) said, “Who is this who cursed his animal?” The man replied, “It is me O Messenger of Allah.” The Prophet (SAW) said, “Get down from it for a cursed one must not escort us. Do not pray against yourselves, do not pray against your children and do not pray against your wealth. It might coincide with a time when Allah answers what you asked for.” (Muslim)
- Lower ones voice: Invoke Allah in a low tone as it is closer to sincerity: “Invoke your Lord with humility and in secret. He does not like the aggressors” (Qur’an 7:55). And He also tells us: “And remember your Lord by your tongue and within yourself, humbly and with fear without loudness in words, in the morning and in the afternoon and be not of those who are neglectful.” (Qur’an 7:205).
- Perseverance: We must attend to our Du’a with perseverance, repetition and persistence. Ibn Rajab suggests that we invoke Allah with His names and attributes as this is among the greatest means of having our Du’a accepted.
- Repetition: It is preferable to repeat you Du’a three times as it is more likely to be answered. Prophet (SAW) cursed a few members of the Quraish thrice when they placed the abdominal contents of a camel on his back whilst in sajdah.

- Confession: Confess your sins with sincere regret for your mistakes although Allah is aware of all your actions. It is also worthwhile to acknowledge all of Allah's mercy bestowed upon you. The Prophet (SAW) taught his ummah the Sayyid-ul-Istighfar which acknowledges the favour of Allah upon oneself.
- Face the Qiblah: One of the good manners when making Du'a is to face the Qiblah however, this is not compulsory. Abdullah bin Zaid narrated that Rasulullah (SAW) came to this place of worship to pray Istisqaa for rain so he invoked Allah and prayed for rain. Then he faced the Qiblah and overturned his gown (Bukhari).
- Raise ones hands: It is a recommended practice to raise one's hands in making Du'a as it was done by the Prophet (SAW) at different occasions. Abu Musa al-Ash'ari narrated, "The Prophet invoked and raised his hands and I saw the whiteness of his armpits." (Bukhari)
- Make wudhu: Although it is not compulsory, one is recommended to supplicate Allah while he is in a state of wudhu (ablution). When Rasulullah (SAW) invoked Allah on behalf of Abi 'Amir he first performed wudhu. (Muslim)
- Cry with the fear of Allah: Abdullah bin 'Umar narrated that Rasulullah (SAW) recited the verse in which Ibrahim alayhis-salaam is invoking Allah: "O my Lord, they [the idols] have indeed led astray many among mankind. But whoever follows me, he verily is of me. And whoever disobeys me, still you are indeed Most Forgiving, Most Merciful" (Ibrahim, 36). In another verse, Isa alayhis-salaam is invoking Allah: "If you punish them, they are Your slaves, and if You forgive them, verily You-only You are the Almighty, the All-wise" (Al-Ma'idah, 118). And Rasulullah (SAW) then raised his hands and said, "Allahumma Ummati, Ummati (O Allah, my nation, my nation)" and then he cried.
- Make Du'a for oneself before making Du'a for others: It is Sunnah in Du'a to start with yourself prior to mentioning others as was collected by Tirmidhi in the narration of Ubay bin Ka'ab that if someone was mentioned to the Prophet, he would invoke Allah for him but would begin with himself. However, it was also narrated of Allah's Messenger that, on certain occasions, he would not begin with himself.
- Do not transgress in Du'a: When appealing to Allah in Du'a, we should not get into much detail by asking for the different rewards of Jannah. 'Abdullah bin Mughaffal heard his son saying: "O Allah, I ask you for the white palace on the right of the Paradise if I were to enter it". So he said, "Dear son, ask Allah for Paradise and seek refuge from the [Hell) fire for I have heard the Messenger of Allah saying, 'there will come in this nation people who will transgress (or exceed) in ablution and Du'a.'" (Abu Dawood).
- Make Du'a for ones parents: It is good to mention one's Muslim parents (dead or alive) in invocation for the great favour they owe us, a favour which can never be compensated. Allah said, "And lower unto them the wing of submission and humility through mercy and say, 'My Rab, bestow on them Your mercy as they did raise me when I was young'" (Qur'an 17:24)
- Make Du'a for the believers: One is recommended to remember the Muslims and the Mu'mins around the globe in his invocation. Allah said "Ask forgiveness for your sin and also for the believing men and women" (Qur'an 47:19)

Ask Allah alone: Instead of complaining to people when struck by calamity, one must make it a habit to ask Allah alone for refuge. However, there is no harm to mention your problem to people and share their opinion. In the hadith narrated by Ibn 'Abbas, Rasulullah (SAW) said to him while he was riding behind him on the same mount, "Be mindful of Allah and Allah will protect you. Be mindful of Allah and you will find Him in front of you. If you ask, ask only Allah and if you seek help, seek help only from Allah. And know that if all the nations were to gather together to benefit you, they would benefit you only with something that Allah had already prescribed for you, and if they gather together to harm you, they would harm you only with something that Allah had already prescribed for you. The pens have been lifted and the pages are dry." (Tirmidhi).

Benefits of Duaa

Numan bin Basheer رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Duaa is ibadat." Then He صلى الله عليه وسلم read this ayat وقال ربكم ادعوني استجب لكم. (Tirmizi, Abu Dawod, and Ibn-e-Majah)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "In the court of Allah, there is no greater thing than duaa" (Ibn-e-Majah)

Abdullah bin Umar رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Among whatever has been descended and whatever has not been descended Duaa is beneficial of all. Oh people of Allah! Assume Duaa a must for yourselves. (Tirmizi)

Abdullah bin Umar رضي الله عنه from Rasool-Allah صلى الله عليه وسلم, "For whoever the door of duaa opened, for him the doors of mercy are opened. Whatever duaa is asked from Allah the best duaa is for well-being and safety among them." (Tirmizi)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Allah is extremely displeased with the person who doesn't do duaa to Allah". (Tirmizi)

Salman رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Your Rab is modest and kind. A person raise his hands in HIS court and HE leave them empty, Allah shies from it." (Tirmizi and Abu Dawood)

Jabir رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Whoever does duaa to Allah, Allah fulfills his seeking or in exchange averts misfortune until the duaa is not related to sin or breaking some relation." (Tirmizi)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Do duaa to Allah with this confidence that HE will accept it and know this well that Allah doesn't accept the duaa done with a negligent and careless heart. (Tirmizi)

Salman Farsi رضي الله عنه narrates from Rasool-Allah صلى الله عليه وسلم, "Duaa turns away destiny and good deeds lengthen age. (Tirmizi)

Umar رضي الله عنه narrates that, "Whenever Rasool-Allah صلى الله عليه raised his hands for dua He صلى الله عليه did not put them down until HE صلى الله عليه took both hands over his face." (Tirmizi)

Aisha (Radi Allahu Anha) narrates that, "Rasool-Allah صلى الله عليه liked duas that were inclusive and he left the rest." (Abu Dawood)

Abdullah bin Umar رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "Dua for a person not present is accepted quickly by Allah." (Tirmizi and Abu Dawood)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "Three duas are such in which there is no doubt of their acceptance: 1) Father's dua 2) Traveler's dua 3) Dua of the oppressed". (Timizi, Ibne Majah)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "Three types of people's duas are not rejected: 1) At the time of iftar the person who has fasted 2) Adil ruler's dua 3) The dua of the oppressed. Allah raises the dua of the oppressed on the clouds and the doors of heaven are opened for it and Allah says, "Oath of MY Majesty and Honour! I will help and aid you. Even though if the help is after few days." (Tirmizi)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "When anyone of you does dua then don't say "Oh Allah! Forgive me if you want", "Have mercy on me if you want", "Give me subsistence if you wish" rather believe completely that HE will do whatever HE wishes. Nobody can force HIM." (Bukhari)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "Allah excepts the dua of a person till the dua is not related to sin or breaking of some relation and until he does not haste in that dua. The people (May Allah be happy with them) asked, "Oh Rasool-Allah! صلى الله عليه What is meant by haste?" He صلى الله عليه replied, "That the person say "I did dua again and again but my dua wasn't accepted and afterwards he becomes hopeless and leaves the dua. This is called haste." (Muslim)

Jabir رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "Don't do Bad-dua [against] yourself, your wealth, or for your children. May it be the moment of acceptance in the court of Allah and your Bad-dua be accepted. (Muslim)

Boraidah رضي الله عنه narrates that Rasool-Allah صلى الله عليه heard a man performing dua like so *1, so He صلى الله عليه said, "He [the man] has performed dua with the Ism-e-Azam and when Allah is asked through the Ism-e-Azam, Allah grants and when dua is performed with it HE accepts it." (Tirmizi and Abu Dawood)

Asma binte Yazeed (Radi Allahu Anha) narrates from Rasool-Allah صلى الله عليه, "Ism-e-Azam is in these two ayahs وَالْهَيْكُمُ إِلَهٌ وَاحِدٌ لَّا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ and in the beginning of Ale-Imran أَلَمْ نَلِكْ لَّا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ." (Tirmizi and Abu Dawood)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "Saying سُبْحَانَ اللَّهِ. الْحَمْدُ لِلَّهِ. لَّا إِلَهَ إِلَّا اللَّهُ اللَّهُ أَكْبَرُ is dearer to me than this world and all that is in it." (Mislim)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "Whoever said سُبْحَانَ اللَّهِ وَبِحَمْدِهِ hundred times in one day his sins are erased even if they are equal to the foam of the sea." (Muslim and Bukhari)

Abu Hurairah رضي الله عنه narrates from Rasool-Allah صلى الله عليه, "Every Prophet had a special duaa which is accepted in the court of Allah. All Prophets were in quick in their duaas. On the day of Judgment, for the intercession of my Ummah, I have saved my duaa. My duaa will reach to every person in my ummah, who did not make any partners with Allah. (Muslim)

The Seven Under the Shade of Allah

The Prophet (Sallallahu Alaihi Wasallam said): **“There are seven whom Allah will shade in His Shade on the Day when there is no shade except His Shade: a just ruler; a youth who grew up in the worship of Allah, the Mighty and Majestic; a man whose heart is attached to the mosques; two men who love each other for Allah’s sake, meeting for that and parting upon that; a man who is called by a woman of beauty and position [for illegal intercourse] , but he says: ‘I fear Allah’, a man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity; and a man who remembered Allah in private and so his eyes shed tears.”** Narrated by Abu Hurairah & collected in Saheeh al-Bukhari (English trans.) vol.1, p.356, no.629 & Saheeh Muslim (English trans.) vol.2, p.493, no.2248

In this beautiful Hadeeth, the Prophet spoke about small acts of worship which result in such a huge reward: shade on the Day when there will be no shade except His Shade. This may not seem like much at first but then reflect upon the following Hadeeth: **“On the Day of Resurrection, the sun would draw so close to the people that there would be left a distance of only one mile. The people will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist and some would have the bridle of perspiration and, while saying this, the Messenger of Allah put his hand towards his mouth.”** Narrated by al Miqdaad ibn Aswad and collected in Saheeh Muslim (eng. trans) vol.4, p.1487-8, no. 6852}.

And in another Hadeeth, some will be submerged in sweat **“seventy arm-lengths in the earth.”** Narrated by Abu Hurairah and collected in Saheeh al-Bukhari (eng. trans.) vol.8, p.353, no.539) and Muslim (eng. trans.) vol.4, p.1487, no.6851

So who would want more than, on this Day, than to be under the Shade and protection of Allah Azza wa Jal

Let us examine now the characteristics and virtues of these seven categories of people who will be worthy of such an exalted position on the Day of Gathering.

1. “A Just Ruler...” The concept of Justice in Islam is very important and it is something which the Muslim - Ruler and the ruled - must apply in all matters without exception. Justice means to give each the right he deserves: Muslim or non-Muslim, relative or stranger, friend or enemy. Allah says: “**...And do not let hatred cause you to act unjustly, that is nearer to piety!**” [Soorah al-Maa'idah (5):8].

Unfortunately, even if we admit this in theory, we quickly forget it in practice. So we find that when we speak about our friends and loved ones, we praise them beyond reason and when we speak about those whom we hold difference with, we can find no good in them and we just capitalize on their bad points. This is far removed from the justice which Allah loves and gives great reward for, as mentioned in the following Hadeeth: “**The doers of justice will be on thrones of light at Allah’s Right Hand - and both of Allah’s Hands are Right Hands**” - those who were just in their Ruling, with their families and in all that over which they were given authority.

The Prophet assigning to Abdullah ibn Mas'ud the open spaces in Medina between the dwellings and palm gardens of the Ansar, and when the Banu Abd ibn Zuhrah said, "Remove from us the son of Umm Abd (Ibn Mas'ud)," replying, "Why then did Allah send me. Allah does not bless a people among whom a weak man is not given his right." [Baghawi transmitted it in Sharh as-Sunnah. Sunan at-Tirmidhi no.3003]

The concept of justice is most important for the Ruler, since he is in charge of his people and the primary disposer of justice in the land. For this reason, the Ruler is given special mention as one of the seven who will be honoured with Allah’s Shade.

2. “A youth who grew up in the worship of Allah...” The great scholar, Ayyoob as-Sakhtiyaanee (d.131H) said, “From the success of a youth is that Allah guides him to a scholar of the Sunnah.” Hasan - Reported in Sharh Usoolis-Sunnah of al-Laalikaa’ee (no.30).

Indeed, it is a great blessing from Allah for a youth to be guided towards worship and be befriended by the righteous, since it is in youth that a person is most vulnerable to the temptations of life and liable to drift away from the Islaamic Path. This becomes apparent when we look at society around us and we see that most of the worldly distractions, such as music, games, clubs, fashion etc. are all specifically targeted at the young. “**You’re only young once!**” they are told, which is why many Muslims nowadays waste their youth thinking that they will pray, wear hijab and go on Hajj, etc. when they are old, as if they have a guarantee of longevity from Allah! How well we would do to heed the Prophet’s advice when he said: “**Take benefit of five before five: your youth before your old age, your health before your sickness, your wealth before your poverty, your free time before you are preoccupied and your life before your death.**” Saheeh - Narrated by Ibn Abbaas & collected in al-Haakim & others. Authenticated by Shaykh ‘Alee ibn ‘Abdul Hameed in Forty Hadeeth of the Call and the Caller. AHYA Dawah Series, Booklet no.8

3. “A man whose heart is attached to the mosques...” There is great encouragement in the Sunnah for men to pray in the mosques and the reward associated with it is tremendous. Not only does it make the person eligible for Allah’s Shade on the day of Judgement, but, “he does not take a step [towards the mosque except that because of it, he is raised by one rank and one sin is removed from him. Then when he prays, the Angels do not cease supplicating for him [for] as long as he remains at his place of Prayer [sayings]: **O Allah send blessings upon him, O Allah have mercy upon him...**” [Narrated by Abu Hurairah & collected in Saheeh al-Bukhari (eng. trans.) vol. 1 p.352 no.620)]

It must be emphasized here however, that all the Hadeeth encouraging the men to be attached to the mosques are not intended to lead one to the conclusion that Islam is a Religion which should be confined to the mosques, as many people imagine. Nonetheless, the mosque should be at the heart of the Muslim community, and the role of those in authority of the mosques is vital here. They are the ones mainly responsible for making the mosque a welcome refuge for the Muslims, rather than an arena for politics and power struggles as many seem to have become these days. And we seek Allah’s refuge from this!

4. “Two men who love each other for Allah’s sake, meeting for that and parting upon that....” Having mutual love for the sake of Allah is one of the great doors leading to the good of the Hereafter and a cause of tasting the sweetness of Eemaan in this world. Loving one another for Allah’s sake means that the Muslim does not love another except for the correctness of his Deen. So it does not matter what the person looks like, what he wears, how rich or poor he is, where he comes from, or what the colour of his skin is - perhaps you dislike everything about him, but you love him for his Eemaan: this is loving for Allah’s sake.

“Allah, the Mighty and Magnificent says: “Those who have mutual love for the sake of My Glory will have pillars of light and will be envied the Prophets and martyrs.” [Saheeh - Collected in Sunan at-Tirmidhee & Musnad Ahmad (5/336-7)]

SubhanAllah! Imagine being envied by Allah’s chosen Messengers and those who were slain in His Path! Such is the reward of those who love one another for Allah’s sake.

5. “A man who is called by a woman of beauty and position but he says: ‘I fear Allah...’ This world is full of temptations which lead to burning in the Fire and amongst them is that which comes from women. Many a man has led his soul into destruction on account of the lure of a woman which is why the Prophet warned his Ummah specifically about this. He said, **“The world is sweet and green and verily Allah is going to install you as successors upon it in order to see how you act. So avoid the allurements of women: verily the first trial for the Children of Israa’eel was caused by women.”** Narrated by Aboo Sa’eed al-Khudree & collected in Saheeh Muslim (eng. trans.) vol.4, p.1432, no.6606

The most important provision which we need to protect ourselves from this and all other temptations in life is the fear (khawf) of Allah. This fact is alluded to in the following Qur’aanic Aayah: **“And as for him who feared standing before his Lord**

and restrained himself from impure evil desires, verily Paradise will be his abode.” [Soorah an- Naazi’aat (79):40 1].

6. “A man who gives in charity and hides it, such that his left hand does not know what his right hand gives in charity...” This describes the type of person who goes to great lengths to protect himself from ar-Riyaa. Ar-Riyaa means to do deeds in order to earn the praise and recognition of people. This sin destroys all the benefits that lie in righteous deeds and brings on a serious punishment for the one who commits it. It is particularly dangerous because it is in man’s nature to desire and enjoy the praise of others. Thus, great care has to be taken to ensure that one’s intentions begin and remain pure whenever good actions (such as charity) are being done. Not like what we see today where we have mosque notice boards announcing who gave what to whom, why and when! Allah warns: **“O you who believe! Do not render vain your charity by reminders of your generosity or by injury, like him who spends his wealth to be seen of men and he does not believe in Allah nor in the Last Day.”** [al-Baqarah (2):264] May Allah preserve us from this!

7. “...A man who remembered Allah in private and so his eyes shed tears.” Our noble Prophet informed us: **“If you knew what I knew, you would laugh little and weep much.”** Narrated by Aboo Hurairah and Anas & collected in Saheeh al-Bukhari (eng. trans.) vol.8, p.326-327, nos.492 and 493

Crying is not a ‘sissy’ thing to do. The Prophet, who was the best of all creation, would weep as would all of his Companions. Tears are a genuine expression of fear of Allah’s Punishment and of our sincere love and awe of Him. But how often do we remember Allah in seclusion and are then moved to tears? How much do we laugh and how little do we weep? The Prophet said, “There is nothing more beloved to Allah than two drops and two marks: A tear shed due to fear of Allah, and a drop of blood spilled in the path of Allah. And as for the two marks, then a mark caused in the path of Allah, and a mark caused by fulfilling one of the duties made obligatory by Allah..” [Hasan - collected by at-Tirmidhee and al-Mishkaat (3837)]

Alhamdulillah, through these seven types of people mentioned in the Hadeeth, we have been given clear signposts of the way to attain Allah’s pleasure and satisfaction. So dear brothers and sisters in Eemaan, devote yourself to being one amongst those seven, for indeed fortunate will be those who are granted Allah’s Shade on the Day when there will be no shade but His.

Three Unfortunate People in Judgement Day

In a Hadeeth on the authority of Abu Tharr, may Allaah be pleased with him, the Prophet, sallallaahu ‘alayhi wa sallam, said: “Allaah will not talk to three types of people on the Day of Judgment: the one who gives people things in order to remind them of his favors upon them, the one who sells goods by making false oaths, and the one who allows his lower garment to hang low [below his ankles].

In a Hadeeth on the authority of Ibn ‘Umar, may Allaah be pleased with him, the Prophet, sallallaahu ‘alayhi wa sallam, said: “Allaah will not look at three types of people on the Day of Judgment: the one who is undutiful to his parents, the woman who imitates men and the Dayyooth [the man who approves of the indecency of his womenfolk and who is void of jealousy]. Moreover, three types of people will not enter Paradise: the one who is undutiful to his parents, the one who is addicted to alcohol and the one who reminds others of his favors for them.” [An-Nasaa’I, Al-Albaani - Saheeh]

Muslims Must give Dawaah or May Face Destruction/Humiliation/Replacement

Question-1: Why Muslims have to give Dawah

Allah says in the Holy Qur’an: Chapter 16, Surah An-Nahl Ayat 125:

Invite to the Way of your Lord with wisdom and excellent admonition and argue with people in the best manner. Your Lord knows best who has gone astray from His Way and who is rightly guided.

Allah says in the Holy Qur’an Chapter 3 Surah Ale Imran verse 110:

You (Muslims) are the best community which has been raised for the guidance of mankind. You enjoin what is right, forbid what is evil, and you all believe in Allah Alone.

Whatever one believes to be good, or right, or profitable for oneself, it is only natural and an extension of one’s love that one will invite one’s loved ones to that good; similarly whatever one believes to be evil or harmful, it is only natural that one will warn one’s loved ones to stay away from that evil.

Thus it is nothing but a natural extension of the belief of a true believers’ that he will strive to invite his loved ones and all those who are willing to listen to good caution to the eternal and everlasting Gardens of Paradise and warn them regarding the insurmountable evil of Hell Fire.

If one genuinely believes in the concept of the Hereafter, Paradise and Hell, it is not conceivable that he/she will keep this secret to himself; and if one keeps this secret to himself, either his claim to love his fellow brothers/sisters is hollow or he should re-check and re-examine the truth of his status of belief in the Hereafter!

Allah Says in the Holy Qur’an Chapter 103 Surah Al-Asr verses 2-3:

2 Verily (every single) man is in loss!

3 Except such as have faith and do righteous deeds, **and (join together) in the mutual teaching of the Truth**, and of patience and constancy.

Such is the importance and significance the Lord Most High has laid on inviting their fellow brethren to the Truth of Al-Islam, that He has declared propagation of His Truth to mankind amongst the four criteria for eternal success and salvation!

1. Belief
2. Righteous deeds
3. To join or invite others to the Truth
4. To enjoin patience and constancy.

Question-2: How should one give Dawah

Although there are several ways one may invite or propagate the Truth to their brethren, the absolutely best and most effective way is by example: that is, first and foremost to strive to implement the ‘deen’ of Allah on oneself and thus raise oneself to that high moral character that would do justice to one’s claim of being a ‘Muslim’.

One may choose to verbally invite one’s brethren to the Truth, or if one is not proficient of speech, one may present their brethren with a copy of the Glorious Qur’an, or good Islamic literature, or in this day and age a good cassette which explains the dictates of the Qur’an and Sunnah, or even to guide them towards good web-sites, etc. When one sincerely strives on the path of ‘dawah’, one will discover innumerable ways to best present the Message of the Lord to his fellow brethren.

When inviting their brethren to the Truth, one should be careful and abstain from forcing others to believe....for the duty laid upon the believers is simply to present the ‘deen’ of Allah to their brethren in the best possible manner. To accept or reject the invitation or believe or disbelieve in the Truth is and should always be left to the sole discretion of the one being invited.

Allah Says in the Holy Qur’an Chapter 2 Surah Baqarah verse 256: Let there be no compulsion in the deen. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the Most Trustworthy Hand-hold that never breaks! And Allah Hears and Knows all things.

On the Day of Judgment, the Lord Most High will never question or hold the believers accountable for how many people they converted to His Way; but without an iota of a doubt, the Majestic Lord will indeed account whether or not the one who professed belief invited others to His Straight Path.

Question-3: To whom should one give Dawah

Allah says in the Holy Qur’an Chapter 66 Surah Tahreem verse 6: O you who have believed, **save yourselves and your families** from a Fire whose fuel shall be men and stones; over which shall be appointed fierce and stern angels, who never disobey Allah’s Command, and they only do as they are commanded!

First and foremost one should strive and save oneself and those within his immediate care; then with one’s extended family, one’s loved ones, friends, colleagues, and almost anyone who is willing to listen to good caution.

Question-4: what are the losses if one won’t give Dawah

The absolute biggest loss of not propagating the Truth to others would be to imply that one himself does not truly believe in the Promises of their Lord Creator and the inevitable concept of the Hereafter, Paradise and Hell; for if one indeed truly believed, it is neither possible, nor conceivable, nor natural that one would keep this as a secret to himself and not warn others of the impending trial and tribunal of the Lord Most Majestic!

Allah Says in the Holy Qur'an Chapter 7 Surah Aaraaf verse 164: When some of them said: "why do ye preach to a people whom Allah will destroy or visit with a terrible punishment?" Said the preachers: "**to discharge our duty to our Lord** and perchance they may fear Him."

The second major loss would be that one would have to account and present a reasonable excuse in the Majestic Presence and Court of his Lord on that Tumultuous Day of Judgment for his in-action in fulfilling this obligatory duty that the Lord Most High had laid upon him!

Whatever written of Truth and benefit is only due to Allah's Assistance and Guidance, and whatever of error is of me alone. Allah Alone Knows Best and He is the Only Source of Strength.

Enjoining good & Forbidding Evil

Part 1 - The Obligation

Almighty Allah says: 'You are the best of peoples ever raised up for mankind, you enjoin Al-Ma'ruf (whole Deen) and forbid what is Al-Munkar (all that is evil), and you believe in Allah' [Ale-Imran v.110]

Remember

- We are only the best Ummah ever sent to humanity if we enjoin good, forbid evil and believe in Almighty Allah
- The Prophet (S) said: 'Whoever amongst you sees an evil, let him change it with his hand; if he cannot than with his tongue; and if he cannot then with his heart, and this is the weakest of Imaan' [Bukhari]
- Good, evil, right and wrong is defined exclusively by Almighty Allah and His Messenger (S) and not man
- Enjoining the good and forbidding the evil is a noble obligation
- All scholars of Islam have consensus that Al-Munkar (evil) must be rejected at least by the heart
- The characteristics of those enjoining good and forbidding evil should include:
 - Sincerity (must not show off)
 - Knowledge (must know halal & haram and have etiquettes)
 - Kindness and Wisdom (must be kind and gentle as without it people will not accept it)
 - Patience (must bear patiently the hardship and harm)
 - Lead by Example (must do what one orders others to do and refrain from what one orders others to refrain from)

Don't

- Don't look for the hidden Munkar as this is considered as spying
- Don't forbid a hidden Munkar publicly (advise the person privately)
- Don't attempt to forbid a Munkar that will only lead to a greater Munkar

- Don't forbid what is not agreed upon as a Munkar (i.e. a legitimate difference of the Scholars in ruling or Ijtihad)

Part 2 – The Consequences

Almighty Allah says: 'Those among the Bani Israil who disbelieved were cursed by the tongue of David and Jesus, son of Mary. That was because they disobeyed and were ever transgressing beyond bounds. They used not to forbid one another from the Munkar (evil), which they committed. Wicked indeed was what they used to do' [Al-Maidah v.78]

The Prophet (S) said: 'Indeed, by Allah, you either enjoin good and forbid evil and catch hold of the oppressor and persuade him to act justly and stick to the truth, or, Allah will involve the hearts of some of you with the hearts of others and will curse you as he had cursed them' [At-Tirmidhi]

Remember

- The Muslim's have been struck with numerous diseases in their hearts (nationalism, pride, arrogance, abandoning prayer, love of Dunya, fear of death, disrespecting parents, stinginess, backbiting, useless talk, listening to foul music, partisanship, groupism and so on). The result is Allah's anger and punishment
- Our supplications are not being answered – a direct consequence of abandoning the duty of enjoining good and forbidding evil
- When the righteous in a society do not forbid the evil the punishment of Allah will fall upon them all
- We should be cautious, at all times, not to fall into evil
- We are on a 'ship' called society - unless we forbid the evil doers from sinking the ship we shall all drown as a corrupt society

Don't:

- Don't overlook the importance of enjoining the good and forbidding the evil
- Don't be like those whom Allah described as hypocrites in the Qur'an for failing to address the good and evil in society
- Don't live in a corrupt environment which is infested with Munkar
- Don't fail in your duty to safeguard yourself and your families from all societal poisons.

Which Group is the Right Group

Seems like these days the Muslims now come in "All Flavors." There are so many different names of so many groups in the world today. But which are the "true Muslims?"

The groups carry names like: Sunnies, Salafies, Shi'ites, Ahmadiyah, Kadianis Sufis, Nation of Islam, Hanafi, Shafi, Wahabi, Moorish Science, Five Percenters, Aghakhanis, Ansar Allah, Modernists, Reformed Muslims - etc.

So many sects and groups - all claim to be the "saved sect of Islam"

- But which one is the real Islam?

- How do we know for sure?

Good Questions!

NOTE: With all respect to those who ascribe themselves to various groups in Islam, this article is dedicated to solving serious issues effecting Muslims world wide. The conclusion is that anyone who can say, "I believe there is only one God, Allah and Muhammad is His messenger and servant" is in fact, a Muslim. It is only when they insist on adding an adjective to describe their particular "type" of Islam that the problems begin to surface. Please read on with this thought in mind - Allah says; ""It is He (Allah) who has named you MUSLIMS." [22:78]

Each of the "faith groups" mentioned have been labeled by different people as sects or deviant groups in degrees from border line to completely out of Islam.

Before we begin trying to gain an understanding of who is right or wrong on this issue it is quite advantageous to spend a moment in reviewing the meanings of the actual words which will be using in our discussion.

We begin by looking to the meanings of key words from the Arabic language as this will assist us in making the right conclusions and avoid more confusion. The first of all the words to understand has to be "Islam" and then immediately following that, the word "Muslim." These words are not English and have to be understood in the Arabic. They do not translate into one word.

First word - **"ISLAM."** We should have been asking all along, **"What does the term ISLAM actually mean, anyway?"**

ISLAM comes from the root "slm" or "salama". The word **ISLAM** in reference to the faith is understood in Arabic as the:

<u>ISLAM means =</u>	
<u>Surrender</u>	<u>"Give up evil and lusts - give in to the Creator"</u>
<u>Submission</u>	<u>"Agree to the terms and conditions of being a servant of Almighty God"</u>
<u>Obedience</u>	<u>"Comply with His Commandments to the best of your ability"</u>
<u>Sincerity</u>	<u>"Do it all whether or not anyone else notices or cares."</u>
<u>Peace</u>	<u>"Accept what Almighty God gives you in this life in serenity."</u>

All of which come about only by giving up the Free Will of the nafs (self or ego) in favor of the Will of the Creator and Sustainer of All That Exists (ALLAH).

This would be similar to the teaching in the Lord's Prayer for the Christians, when Jesus, peace be upon him, taught his followers a prayer asking for "God's Will to be done on earth as it is in Heaven." (Matt. 6)

ISLAM is mention in the Quran as a "*deen*" or way of life of an individual. A complete way of living in balance with everything else in the creation of Almighty Allah. ISLAM provides inclusive instructions for everything including eating, sleeping, dealing in relationships, economics, politics, health, worship and even death. The entire universe is "IN ISLAM" because it is all a part of what has been created and is being sustained by Almighty Allah.

Now let us consider the next logical question; "What does the term "*Muslim*" actually mean?"

Again, we must keep in mind that it is an Arabic word and is of course subject to the rules of the Arabic language. Actually, it is derived from the word ISLAM. Whereas, you might think of ISLAM as the verb or action and MUSLIM as the noun, or the one performing the action. In English whenever we have a noun performing a verb, we add the two suffix letters; ER. But in the Arabic language many times you will find that the prefix letters of MU are used for the same purpose.

A few examples may help to better understand. We will compare the verb of each language to the one who is reforming the verb:

MU - prefix for the verb			
<u>Preforming the verbs in ENGLISH</u>		<u>Preforming the verbs in ARABIC</u>	
<u>Travel =</u>	<u>TravelER</u>	<u>Safar =</u>	<u>MUsafar</u>
<u>Call =</u>	<u>CallER</u>	<u>Adhan =</u>	<u>MUadhan</u>
<u>Pray =</u>	<u>PrayER</u>	<u>Salah =</u>	<u>MUsalah</u>
<u>Submit =</u>	<u>Submit ER</u>	<u>Islam =</u>	<u>MUslim</u>
<u>A "MUSLIM" is one who follows or practices the action of "ISLAM"</u>			

In English, when we understand the "ISLAM" is an action, we might say that anyone who "Islams" is an "Islam-ER." Right? We see in the chart above, in Arabic the "mu" preceding a verb indicates the same thing. Therefore, we would understand that the one who is actively doing the verb of "Islam" [submission to God] is a "Mu"-Islam or "Muslim."

Make sense?

Now, we should ask, "How does a person become a MUSLIM?"

Only when a person is willing to submit to the Commandments of the Higher Authority from Above, meaning to obey Allah on His terms as much as possible does he/she become a " MUSLIM."

Allah Says in Quran, all of creation is in submission to Him (MUSLIM).

What if the sun asked the moon, "Hey moon! What kind of Muslim are you? A Shia or a Sunni?" - Such an idea just does not make any sense.

And fortunately there are several clear evidences for us to determine the correct solution to this problem.

The first evidence to mention in Islam is the actual teachings of the faith are preserved in their original language and texts. Allah sent down the Quran (Recitation) to the Prophet Muhammad, peace be upon him, in the Arabic language, through the angel Gabriel, who memorized it and taught it to his companions who also memorized it and then passed on this tradition from generation to generation, to us today. **The Quran is the same in every single Masjid on earth and no one has ever changed a single word of it in 1,400 years.**

Certainly one of the most important beauties of Islam is the preservation of scripture, The Quran [which is still being memorized and recited in the exact form and language {Arabic} as it was over 1400 years ago)

The second evidence is the authenticity of references known as Hadeeth [verified teachings of Muhammad, peace be upon him] the teachings of Muhammad, peace be upon him, are also available to us today and have been preserved by his followers and passed on along with the chain of narrators to insure the reliability and authenticity of each one.

The third point, Islam provides a totally complete and balanced way of life for all of the creation of the Almighty. Islam comes as more than just another faith or religion. **Islam offers a path to the unity of all people and provides for them instructions from the Almighty Above in how to solve all of their problems and differences.**

Let us now look to the actual teachings of these two Holy Sources [i.e.; Quran and Hadeeth] to learn what Islam teaches about the subject of dividing up into various groups or sects. As we have already established, **Islam is based on two evidences: 1.) The Quran; and 2.) Sunnah (The Prophet Muhammad, peace be upon him).**

Let us begin first with the Quran. Allah talks about those who divide up Islam into sects or groups in the Quran:

"And how would you disbelieve, while unto you are recited the Verses of Allah, and among you is His Messenger (Muhammad SAW)? And whoever holds firmly to Allah, (i.e. follows Islam Allah's Religion, and obeys all that Allah has ordered, practically), then he is indeed guided to a Right Path.

O you who believe! Fear Allah (by doing all that He has ordered and by abstaining from all that He has forbidden) as He should be feared. [Obey Him, be thankful to Him, and remember Him always], and die not except in a state of Islam (as Muslims) with complete submission to Allah.

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and be not divided among yourselves, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc..) clear to you, that you may be guided.

Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and

forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful.

And be not as those who divided and differed among themselves after the clear proofs had come to them. It is they for whom there is an awful torment." [Quran 3:100 - 3:105]

"As for those who Divide their Religion and Break up into Sects, thou hast no part in them in the least: their affair is with Allah. He will in the end tell them the Truth of all that they did." [Quran 6:159]

Let us examine some important facts. Think for a moment and then ask yourself this question:

"Do the words; '**Islam**' and '**Muslim**' appear in the scripture of Islam [Quran]?"
Answer: **YES!**

We as Muslims, have been instructed in the Quran itself to resolve any of our differences according to these two sources or otherwise to be considered as non-believers, by our Lord. As He has mentioned in the Quran:

"But no, by your Lord, they can have no faith until they make you [Muhammad] as a judge between them in all their disputes, and find in themselves no resistance against your decisions, and accept with full submission [Islam]." [An Nisaa' 4:65]

It is not for a believer, man or woman, when Allah and His Messenger have decreed a matter that they should have any option in their decision. And whoever disobeys Allah and His Messenger, he has indeed strayed in plain error." [Al Ahzab 33:36]

Now let us return to what Allah said in His Holy Book, The Quran, Allah has called those who follow His Straight Path (Al Mustaqeem) of Islam: "Muslims". He also says that we should not die except as "Muslims" followed by the statement ordering the believers not to divide up into groups:

"Truly the only acceptable Way of worship to Allah is *submission, obedience in peace to His Commandments (ISLAM)*." [Al Imran 3:19]

"And whoever seeks *a way of life and worship to Allah (DEEN)* other than *being in submission and obedience to His commandments (ISLAM)*, it will never be accepted of them." [Al Imran 3:85]

"O you who believe! Fear Allah as He should be feared. and do not die except as *being in submission to the Will of God and obeying His Commandments (MUSLIMS)*." [Al Imran 3:102]

And hold fast, all of you together, to the Rope of Allah (i.e. this Qur'an), and **be not divided among yourselves**, and remember Allah's Favor on you, for you were enemies one to another but He joined your hearts together, so that, by His Grace, you became brethren (in Islamic Faith), and you were on the brink of a pit of Fire, and He

saved you from it. Thus Allah makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc..) clear to you, that you may be guided." [Al Imran 3:103]

"And whoever Allah wills to guide, He opens his breast to *the way of submission and obedience to Allah's Guidance (ISLAM)*; and whoever Allah wills to misguide, He makes his breast constricted as though he is climbing up in the sky. Thus Allah puts the wrath on those who believe not." [An Aam 6:125]

"Is he whose breast Allah has opened to *the way of submission and obedience to Allah's Guidance (ISLAM)*, so that he is in the light from His Lord (like the one who does not believe)? So woe to those whose hearts are hardened against the remembrance of Allah! They are in plain error!" [Az-Zumar 39:22]

"And who does more wrong than the one who invents a lie against Allah, when he is being called to *the way of submission and obedience to Allah's Guidance (ISLAM)*?" [As Saff 61:7]

"Verily, my Salat, my sacrifice, my living and my dying are for Allah, the Lord of the Alamin." [An Aam 6:162]

"He has no partner. And of this I have been commanded, and I am the first of those who are *being in submission to the Will of God and obeying His Commandments (MUSLIMS)*." [An Aam 6:163]

"And the foremost to embrace *the way of submission and obedience to Allah's Guidance (ISLAM)* of those who migrated (from Makkah to Madinah) and the Ansar (helpers from Madinah) and also those who followed them exactly (in faith). Allah is well pleased with them and they are well pleased with Him. He has prepared for them Gardens under which rivers flow to dwell therein forever. That is the supreme success." [At Taubah 9:100]

"And I am commanded in order that I may be the foremost of those who submit themselves to Allah as *being in submission to the Will of God and obeying His Commandments (MUSLIMS)*." [Az Zumar 39:12]

"And strive hard in Allah's Cause as you ought to strive. He has chosen you and has not laid upon you in *a way of life and worship to Allah (DEEN)* any hardship: it is the *a way of life and worship to Allah (DEEN)* of your father Ibrahim. It is He Who has named you *being in submission to the Will of God and obeying His Commandments (MUSLIMS)* both before and in this (Quran), that the Messenger (Muhammad, peace be upon him) may be a witness over you and you be witnesses over mankind! [Al Hajj 22:78]

"Certainly, the Muslim men and Muslim women, believing men and believing women, obedient men and obedient women, truthful men and truthful women, patient men and patient women, charitable men and charitable women, fasting men and fasting women, chaste men and chaste women, pious men and pious women (remembering Allah with their hearts and tongues), for them Allah has prepared forgiveness and a great reward." [33:35]

Let us now look to the sayings and teachings of the Prophet Muhammad, peace be upon him, who told us:

"Remember, one day you will appear before Allah and answer for your deeds. So beware, do not stray from the path of righteousness after I am gone. People, no prophet or apostle will come after me and no new faith will be born. Reason well therefore, O people, and understand words which I convey to you. I leave behind me two things, the Quran and the Sunnah (Hadith), and if you follow these you will never go astray."

In Khutbatul Wada' (also known as The last Sermon of Prophet Muhammad may peace and blessing of Allah be upon him) stated:

"Muslims will divide into 73 groups. All will be in Hell, except one. The one me and my companions are on today."

That is the universal group of Islam leading life based on Quran and Sunnah. Prophet may peace and blessing of Allah be upon him never said that he was a salafi or sunnie or shiite and we are suppose to do what our prophet (saw) did which is Call us Muslims and Muslims only.

Muhammad, peace be upon him, said in one hadith :

'Both legal and illegal things are evident but in between them there are doubtful (suspicious) things and most of the people have no knowledge about them. So whoever saves himself from these suspicious things saves his religion and his honor. And whoever indulges in these suspicious things is like a shepherd who grazes (his animals) near the *Hima* (private pasture) of someone else and at any moment he is liable to get in it.

(O people!) Beware! Every king has a Hima and the Hima of Allah on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed) the whole body becomes good but if it gets spoilt the whole body gets spoilt and that is the heart.

(Sahih Al Bukhari Vol.1, Hadith No.49)

Prophet Muhammad, peace be upon him, told us in a hadeeth (teachings and sayings); He had prayed and asked Allah for three things, but he was only granted two of them.

He tells us:

"I asked Allah that my nation (the Muslims) would not be destroyed by being outnumbered. And Allah granted that prayer.

I then asked Allah that my nation (Muslims) would not be destroyed from poverty. And Allah granted that prayer.

I asked Allah that my nation (Muslims) would not be destroyed by being divided and fighting amongst themselves. Allah did not grant that prayer."

Additionally, the prophet, peace be upon him, said:

"Muslims will divide into 73 groups. All will be in Hell, except one. The one me and my companions are on today."

Notice, he said the "saved sect" would be those who remained on what he and his companions were on, meaning, "Quran and Sunnah." We see clearly from the above that Allah Subhanahu wa Ta'ala has named us as "Muslims" alone.

Additionally, when we consider that the deviant groups always have to have a name of some kind in order to distinguish themselves from the others, we begin to see the pattern. If someone feels that it is necessary to describe himself as a certain kind of "Muslim" then this is his or her problem.

Now of course one could say that: "I am a tall Muslim." or "He is a small Muslim." and then this type of description is for the purpose of identifying physical characteristics.

Additionally, a person might use someone's country or nationality to describe a Muslim for the purpose of determining their heritage such as a "Pakistani Muslim" or an "Arab Muslim." These types of descriptions do not put a person out of the fold of Islam.

Where the problem comes in is when the adjective related to the word "Muslim" or the word "Islam" has to do with **FAITH** or **BELIEF**.

We must understand that Allah Subhannah wa Ta'ala has made it perfectly clear both in the Quran and in the sayings of the Holy Prophet, peace be upon him, that the religion of Islam was perfected and completed during the lifetime of the Prophet, peace be upon him, and that no new religion would come until the Last Day and that those who followed Islam were called by Allah, MUSLIMS.

In one hadeeth of the prophet, peace be upon him, drew a straight line in the dirt with a stick. He said, "This is the straight path to Allah [meaning the Way of Islam]." Then he drew angles right and left off of the straight line and said, "These are the deviant groups (or sects of Islam) and each one has a devil calling to it."

He mentioned that there would always be a main body of Muslims who would be on the straight path until the Last Day.

So, now let us consider that same concept and apply it to the various groups, all of them come along claiming to be the "saved sect." If it was not revealed during the time of the prophet, peace be upon him, and it was not something done by his companions, may Allah be pleased with them all, then why would we want to incorporate it into our deen [way of life in Islam]? While Allah has already made it clear in His Book:

{Inna deenah innda lahi, Islam}

"Certainly, the only way [deen] acceptable to Allah is the submission to Him in Islam."(3:19)

And again in Chapter Mayadah (5:3), when Allah Subhannah wa Ta'ala says:

{Al yawmal akmal tu lakum deenakum wa atmumtu alaykum ni'mati wa raditu lakum al Islam adeena}

"On this day have I perfected your way of life (sometimes translated as [religion]) for you, completed My Favor upon you and have chosen for you ISLAM as your way of life."

Sheikh Mohammad Jibaly, a learned teacher of Islam, mentioned a hadeeth of the prophet, peace be upon him, to me some time back, wherein the prophet, peace be upon him tells us it is forbidden for us until the Last Day to call ourselves by any names except "Abdullah, Abdur Rahman and Muslim."

These words should have a profound impact on the believers today as much or more that those who heard them one thousand four hundred years ago. Today more than ever before we have seen what these names and groups have produced in the way of division, hatred and violence.

There is a famous story I like to use to help give a clear picture of what petty things can do to separate and divide the Muslims that might be appropriate to use here in helping to establish a better understanding. The story goes something like this:

= "What Color Was The Dog?" =

Once there was a community of Muslims who were small in number yet large in belief and strong in action. So much so that, the non-believers could not defeat them in battle even though they had the Muslims outnumbered.

One day a young man from the enemies pretended to enter into Islam and he went to the big teacher [learned man] in one part of the city and listened to his teaching of the Quran. The subject happened to be on the chapter of the Quran called Al Kahaf [The Cave, - #18].

When the teacher completed his talk he offered a chance for the brothers present to ask some questions. When it came the turn of the non-believer, he asked the teacher the question:

"Sir, in the story of the 'sleepers' in the cave, there is mention of a dog. And I was wondering if I might inquire as to what color the dog might have been? I hope you don't mind my asking, especially if it is something that maybe you don't know the answer to."

Immediately the teacher says to the young man, "That's no problem at all, everyone should know that the dog was YELLOW."

The young man said, "Are you sure? I mean, could it have been another color?"

"No." replied the old teacher, "It was definitely YELLOW." Once again the young man thanked him and went on his way.

The next night the young enemy acting as though we was still seeking knowledge went to the other side of town and sat in another gathering of knowledge and they too were discussing different things about verses in the Quran.

So when it came time for the teacher to give each person attending, the opportunity to ask a question, the imposter posing as a Muslim raised his hand and then asked the question, "In the chapter about the "Cave", the sleepers are mentioned in different numbers but each time there is a reference to their dog as being counted along with them. Now I was wondering whether or not anyone of knowledge has ever made any reference to what the color the dog might have been?"

The teacher immediately said, "Yes! The dog in this story in the Quran was BLACK."

The young non-believer man was pleased and continued, "Sir, are you quite certain that the color of the dog mentioned in the story was BLACK?"

"Young man," he quickly replied, "I'll stake my reputation on that as a fact."

"Thank you, sir." said the non-believer.

The next night the non-believer still posing as a Muslim went back to the first teacher and then when it came time for the questions and answers he raised his hand and asked, "Teacher, you have so much knowledge and I am only a small beginner, I was just wondering, could you maybe remind me about the answer to the question the other night about the color of the dog in the cave in Surah Al-Kahaf?" (Quran: Chapter 18).

The teacher said, "There is no doubt whatsoever amongst the great scholars of Islam on this question. The dog was YELLOW. And anyone who says other than this has no knowledge."

With that the young man spoke up again and said, "Sir, what would you say if someone else said that he would stake his reputation of being a scholar in Islam on the fact that the dog is not yellow, but rather that the dog is most certainly BLACK?"

The teacher quickly replied, "Then his reputation is not that of a scholar but one of a fool."

Now the next time the enemy went to the teacher who believed the dog was BLACK, he told the teacher that the teacher on the other side of town was calling him names and saying that he had no knowledge of Islam and that for sure that the dog was YELLOW.

The teacher became angry and shouted, "You tell him, that I said he is the one without knowledge. I am the one who graduated from the greatest of schools of Islam, while he is but a fool."

The plan was working. Before long the community was divided into two groups. Each group was claiming that their teacher was the one with the correct answer. Fighting broke out in the streets and the Muslims began attacking each other all over the city.

Everyone became involved to the extent that there was not a single person who was excluded from this terrible situation. Screaming, shouting, hitting and fighting were everywhere.

And then it happened. The kafr went back out to his people and told them, **“Let us go to fight them now. You will now find them most easy to defeat.”**

And that is exactly what they did.

Abandoning prayer - A Major Sin

Allah Most High says: "Then there has succeeded them a generation which has given up prayers and have followed lusts. So they will be thrown into Hell. Except those who repent and believe in the Oneness of Allah and His Messenger and act righteously". [Maryam, 19:59-60]

And He (SWT) said : "Woe unto those performers of prayers who are unmindful of their prayers (i.e., delay their prayer from its stated fixed time)". [Al-Maa'oon, 107:4-5]

And He (SWT) said : "O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that, then they are the losers". [Al-Munaafiqoon, 63:9]

The commentators of the Qur'an say: "The 'remembrance of Allah' mentioned in these Aayaat means the five daily prayers. If anyone is so busy in buying and selling, or with his daily work of earning a livelihood, or with his children, that he cannot perform prayers on time, he will be among the losers."

The first thing which will be judged among a man's deeds on the Day of Resurrection is the Prayer. If this is in good order then he will succeed and prosper but if it is defective then he will fail and will be a loser. [Tirmidhee]

Informing us about the inhabitants of Hell, Allah Most High says : "(The people in Hell will be asked:) What has caused you to enter Hell? They will say: We were not among those who used to pray. Nor did we feed the poor. And we used to talk falsehood (all that which Allaah hated) with vain-talkers. And we used to belie the Day of Recompense. Until there came to us that which is certain (i.e., death). So no Intercession of intercessors will benefit them". [Al-Muddaththir, 74:42-48]

The Prophet(SAW) said : The covenant between us and them is prayer, so if anyone abandons it he has become a disbeliever. [Ahmad]

And he also said : What lies between a man and disbelief is the abandonment of prayer. [Muslim]

And he said : If anyone abandons prayer deliberately then he has no claim upon Allah. [Ibn Maajah]

And he said : I have been ordered to fight against the people until they testify that there is no one worthy of worship but Allah and that Muhammad is the Messenger of Allah and until they perform the Prayers and pay the Zakaah, and if they do so they will have gained protection from me for their lives and property, unless [they do acts that are punishable] in accordance with Islam, and their reckoning will be with Allah Most High. [Bukhaari & Muslim]

And he, mentioning the prayer, said : If anyone keeps to it, it will be light, evidence and salvation for him on the Day of Resurrection. But if anyone does not keep to it, it will not be light, evidence and salvation for him on the Day of Resurrection, and on that Day he will be associated with Qaroon, Pharaoh, Hamaan and Ubayy bin Khalaf (an enemy of Islam from among the Quraysh). [Ahmad]

Ibn Al-Qayyim explained: The person who abandons prayer will be raised with such a foursome because his neglect of prayer may be due to his involvement with his property, his country, his administrative work or his trade. Therefore, if he was involved with his property he will be resurrected with Qaroon; if with his country, then with Pharaoh; if with his administrative work, then with Hamaan; and if with his trade then with Ubayy bin Khalaf, the trader among the disbelievers of Makkah.

`Abdullaah bin Shaqeeq Al-`Aqeelee (rh) said: "The Companions of the Prophet did not consider the abandonment of any good deed to be disbelief except the abandonment of the Prayer." [Tirmidhee, Haakim]

When `Alee (RA) was asked about a woman who did not pray, he said: "The one who does not pray is a disbeliever." [Tirmidhee]

Ibn Mas`ood (RA) said: "The one who abandons the prayer has no religion." [Muhammad bin Nasr Al Mirwazee]

Ibn `Abbaas (RA) said: "The one who leaves off a single prayer deliberately will find, when he meets Allah Most High, that He (SWT) is angry with him." [Ibn Abdul-Barr]

Ibn Hazm said: "There is no greater sin after polytheism than delaying a prayer until its time has passed and killing a believer without a just cause."

Ibraheem Al-Nakha`ee said: "The one who has abandoned the prayer has become a disbeliever."

Ibn Hazm writes conclusively: "It has come from `Umar, `Abdur-Rahmaan bin `Awf, Mu`aadh bin Jabal, Aboo Hurayrah and other companions that anyone who skips one obligatory prayer until its time has finished becomes an apostate. We find no difference of opinion among them on this point." (At-targheeb wa at-tarheeb)

Al-Mundhiree goes on to comment: A group of Companions and those who came after them believed that an intentional decision to skip one prayer until its time is completely finished makes one an unbeliever. The people of this opinion include `Umar bin Al-Khattaab, `Abdullaah bin Mas`ood, `Abdullaah bin `Abbaas, Mu`aadh bin Jabal, Jaabir bin `Abdullaah and Aboo Ad-Dardaa'. Among the non-companions who shared this view were: Ibn Hanbal, Ishaq bin Rahwayh, `Abdullaah bin Mubaarak, An-Nakha`ee, Al-Hakam bin `Utaibah, Aboo Ayyoob As-Sakhtiyaanee, Aboo Dawood At-Tiyaalisee, Aboo Bakr bin Aboo Shaybah, Zuhayr in Harb, and others.

The best of deeds - To offer Prayer at its appointed time

It is narrated on the authority of 'Abdullah b. Mas'ud (Radi Allah Anhu) that he observed. I asked the Messenger of Allah (sal-allahu-alleihi-wasallam) which deed was the best. He (the Holy Prophet) replied: Prayer at its appointed hour. I (again) said: Then what? He (the Holy Prophet) replied: Kindness to the parents. I (again) said: Then what? He replied: Earnest endeavour (Jihad) in the cause of Allah. And I would have not ceased asking more questions but out of regard (for his feelings). [Sahih Muslim: Book 1 Kitab Al-Iman, Number 151]

It is reported on the authority of 'Abdullah (Radi Allah Anhu) that the Apostle of Allah (sal-allahu-alleihi-wasallam) observed: "The best of the deeds or deed is the (observance of) prayer at its proper time and kindness to the parents." [Sahih Muslim: Book 1 Kitab Al-Iman, Number 155]

It is narrated on the authority of Jabir (Radi Allah Anhu) that he heard the Apostle (may peace and blessings be upon him) saying "Verily between man and between polytheism and unbelief is the negligence of prayer." [Sahih Muslim: Book 1 Kitab Al-Iman, Number 146]

It is narrated on the authority of Abu Zubair (Radi Allah Anhu) that he heard Jabir b. 'Abdullah (Radi Allah Anhu) saying. I heard the Messenger of Allah (sal-allahu-alleihi-wasallam) observing this: "Between man and polytheism and unbelief is the abandonment of salat." [Sahih Muslim: Book 1 Kitab Al-Iman, Number 147]

It is narrated on the authority of Abu Huraira (Radi Allah Anhu) that: "When, the son of Adam recites the Ayat of Sajdah (prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says: Alas, and in the narration of Abu Kuraib the words are: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell." [Sahih Muslim: Book 1 Kitab Al-Iman, Number 144]

What is Khushuu and how to develop it

Khushuu' during Salaat is misunderstood by some people as crying and weeping. Rather, it is the presence of the heart during an act of 'ibadah. When a person's heart is fully occupied of what he says or hears, he is in a true state of khushuu'. The concept of Khushuu' in Salaat is very essential.

1. It is a vital factor in making a person successful in this life and in later life. ***"Indeed, the believers, who have khushuu' in their Salaat, are the winners."***
2. It is a contributing factor for the acceptance of Salaat.
3. It is a way to gain more rewards from the Almighty Allah; the more the khushuu' a person has, the more rewards he gets.
4. Without Khushuu' the heart cannot easily be purified.

Ways to Gain Khushuu'

A. Pre-Salaat

1. A Muslim should know his Lord very well. Knowing whom one worships makes a person a better worshipper. Having clear and authentic knowledge about Allah increases His love in our hearts. Consequently, faith also increases.
2. Avoiding major and minor sins is very helpful in gaining Khushuu', as the heart becomes more receptive to the words of Allah during and after Salaat.
3. Reciting the Qur'an frequently and consistently softens the hearts and prepares it for Khushuu'. Hard hearts do not gain Khushuu'.
4. Minimize attachment to worldly matters. Gearing one's intentions towards the Afterlife helps against the temptations of life.
5. Avoid excessive laughter and useless arguments as they harden the heart and lead to heedlessness.
6. Stop working as soon as you hear the Azaan. When you listen attentively to the call of Salaat repeat after the mu'z-zin then offer the relevant supplication. This prepares you for a smooth transition from the business with worldly matters to the business with Salaat.
7. Performing wudu immediately after hearing the Azaan prepares you for the pending Salaat. Wudu also works as a buffer zone before engaging in Salaat.
8. Going to the mosque early for praying and continuing mention of Allah drives Satan away and help gain concentration.
9. The waiting time for the congregational Salaat helps create a buffer zone between the state of mind before Salaat and the state of during Salaat.

B. During Salaat

1. The Iqaamah itself is a final signal to the mind to be well prepared for performing the actual Salaat. Remember what the messenger of Allah said to Bilal (ra) "Let us enjoy the comfort of the Salaat."
2. When you stand facing the Qiblah remember the following
 - a. It might be the last Salaat in your life. There is no guarantee to live longer to catch the next Salaat.
 - b. You are standing between the hands of Allah, the Lord of the worlds. How can you be busy with something else?
 - c. The angel of death is chasing you.
3. Do not forget to make isti'azah. It wards off Satan's whispers.
4. Keep your eyes focused on the place of sujud. This helps you gain more concentration.
5. When reciting the Fatiha, try to recall the response of Allah to you after every ayah you say. (When you say: "al-hamdu lillahi rab-bil 'alamin) Allah responds: "My servant praised me." etc. This feeling of speaking to Allah puts you in the right mood of khushuu'.
6. Beautifying the recitation of the Qur'an has a positive impact on the heart.

7. Recite the Qur'an slowly and reflect upon its meaning deeply.
8. It is recommended to change the suras that you recite from time to time to avoid the mechanic-like state of repetition.
9. Alternate between the various authentic sunan such as proclaiming a different opening supplication in every Salaat.
10. Undoubtedly, understanding Arabic helps you focus on the intended meaning.
11. Interact with the recited aayahs;
 - a. if you hear an ayah about Allah, glorify Him by saying "Subhaana Allah";
 - b. If you hear an ayah about Hellfire, say "a'uuthu billaahi mina-n-naar".
 - c. If you hear a command to make istighfaar, do it.
 - d. If you hear an ayah that requests tasbiih, make tasbiih.
12. These forms of interactions are very helpful in keeping you focused.
13. When you prostrate, remember that this position brings you closer to Allah. Seize the opportunity to make sincere du'aa. Invest these moments in making sincere supplications.

C- Post-Salaat

1. When you make tasliim, make istighfaar to Allah as you might have made during Salaat.
2. When you praise Allah, thank Him from the bottom of your heart that you have experienced the beauty of Salaat in your heart. Getting used to this habit prepares you for the next Salaat, as you will always be eager to focus in your prayer.
3. One perfection leads to another perfection. If some one perfects his Salaat once, he would be self-motivated to continue on the same level.

18 Sources of Barakah

If we were to look for an Islamic definition of Productivity, it'll probably be summarised in the word "barakah" or Blessing. Being able to achieve more with little resources, doing much in little time, and generate a lot with little effort surely is a blessing from Allah (SWT). Yet Barakah has somehow become a lost treasure these days; everyone's looking for it, but no one seems to find it! You always hear people complaining that there's no barakah in their time, no barakah in their sleep, no barakah in their money..etc. In this post, we'll solve this mystery inshaAllah, we'll find out what Barakah is and where you can find it!

What is Barakah?

A Well-known daee explains it as follows: "Barakah is the attachment of Divine goodness to a thing, so if it occurs in something little, it increases it. And if it occurs in something much it benefits. And the greatest fruits of Barakah in all things is to use that barakah in the obedience of Allah (SWT)".

Sources of Barakah

I'm a firm believer that Barakah is not a lost treasure, it's right in front of our eyes! This treasure is only available and ready to be handed over to the one who works for it. Below I list some of the sources of Barakah. It's not an exhaustive list, therefore, I do hope you can contribute to it with your comments below inshaAllah so we can all share and extend our understanding of this great treasure!

1. Good Intentions

If you want something to have barakah attached to it, have good intentions for it. More specifically, make sure that deed is intended for the sake of Allah (SWT). Looking at the definition of Barakah again, you may guess that without us intending what we have or do to be for the sake of Allah, the "Divine goodness" won't be attached to it.

2. Piety and Belief in Allah

Allah says in the Quran: "If the people of the towns had but believed and feared Allah, We should indeed have opened out to them (All kinds of) blessings from heaven and earth..." (Surat Al-A'raf, verse 96). And He says in the Quran: "And for those who fear Allah, He (ever) prepares a way out. And He provides for him from (sources) he never could imagine" (Surat Al-Talaq, verses 2-3).

3. Putting your trust in Allah

Allay says in the Quran: "And if any one puts his trust in Allah, sufficient is ((Allah)) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion" (Surat Al-Talaq, verses 3) Prophet Muhammad (Peace be upon him) said: "If only you relied on Allaah a true reliance, He would provide sustenance for you just as He does the birds: They fly out in the morning empty and return in the afternoon with full stomachs."

4. Reading Quran

This is the fountain of the Barakah! But subhanaAllah, we rarely drink from it! Allah says in the Quran: "And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it..." (Surat Al-An'am, verse 92). So read the Quran, and note the blessings and barakah of Allah coming to your life. The further we are from this book, the less barakah we'll have in our lives, trust me.

5. Saying Bismillah

When you say bismillah before anything you do, you're invoking the name of Allah

on that activity, not only will that activity be blessed but shaytaan cannot take part in it! So always say Bismillah before anything you do! SubhanaAllah, it's easy for us to forget to say Bismillah or be conscious of saying it. Sometimes we're so used to saying it that we can't remember if we said it or not! Try to be conscious of saying Bismillah and understand what you're saying.

6. Eating with People

Anyone who had the experience of inviting guests to his/her house will know this one. No matter how little you think the food you're presenting to your guest is, it's always enough! (note: this is not an excuse to be miserly when you invite guests over, in fact we should follow the sunnah of our Prophet Ibrahim (Peace be upon him) who when the angels visited his house and he didn't know they were angels he went and prepared a large meal for them). What I'm referring here is the blessing that occurs with eating together, this is confirmed in the hadeeth of Prophet Muhammad (Peace be upon him) who said: "Eat together, for blessing is in Jamma'a (congregation or being together)..." and in another hadeeth "Whoever has food enough for two persons, should take a third one, and whoever has food enough for four persons, should take a fifth or a sixth (or said something similar)."

7. Honesty in Trade

This is for all of the business people out there (include ebayers!), don't think that lying and deceiving people would make your trade profitable, on the contrary, it'll remove the blessing from your trade. Prophet Muhammad (Peace be upon him) said: "The buyer and the seller have the option of canceling or confirming the bargain unless they separate, and if they spoke the truth and made clear the defects of the goods, then they would be blessed in their bargain, and if they told lies and hid some facts, their bargain would be deprived of Allah's blessings."

Yes, it's difficult to be honest when you're trying to sell something, but trust me it's worth it.

8. Dua

Ask Allah for barakah! If you listen to some of the Duas from the Prophet Muhammad (Peace be upon him) you'll notice how the Prophet used to make dua for barakah. We always say "May Allah bless you!" well, guess what? That's a source of barakah! Also, when you're invited to someone's house, Prophet Muhammad advised us to make the following dua for the host: "O Allaah, bless for them, that which You have provided them, forgive them and have mercy upon them."

9. Halal income/money

Prophet Muhammad (Peace be upon him) said: "O people, Allah is good and He therefore, accepts only that which is good" Scholars refer this to Halal income and the importance of Halal income. A scholar also said that the one who eats Haram his limbs will disobey Allah whether he likes it or not, and the one who eats Halal and seeks Halal income his limbs will also do good and would be given the permission to seek goodness.

This concept of your limbs being “blessed” and enabled to do good, is truly a blessing and a barakah we should all seek. Reminds me of a story of the old man, who jumped a large distance that young people couldn’t do. So when the young men asked the old man how he did it, he replied: “These are limbs, we’ve protected it from doing sins when we were young, so Allah preserved them from us when we got old”

10. Following the Sunnah of Prophet Muhammad in all things

I’ve said it once and I’ll say it again, the most Productive Man in the history of humanity is Prophet Muhammad (Peace be upon him), therefore, by just following his lifestyle and the sunnahs we so often hear about, is a great source of Barakah!

Some of these sunnahs include: Eating Suhoor, eating with the right hand from the side of the plate, going out for Eid Salat, licking your fingers after finishing eating, sleeping on your right hand side, using the siwaak, and many more. Look out for these sunnahs and follow them, for imitating the life of the most blessed man on earth, is surely a source of blessing!

11. Praying Istikhara

Praying istikhara in all matters and handing over the matters to Allah and accepting his decree is a great source of barakah. And Prophet Muhammad have taught us this beautiful dua which helps us make decisions and not regret the choices we make with the permission of Allah in the following hadeeth:

On the authority of Jaabir Ibn ‘Abdullah he said: The Prophet (S) would instruct us to pray for guidance in all of our concerns, just as he would teach us a chapter from the Qur’an. He (S) would say ‘if any of you intends to undertake a matter then let him pray two supererogatory units (two rak’ah naafilah) of prayer and after which he should supplicate:

‘O Allaah, I seek Your counsel by Your knowledge and by Your power I seek strength and I ask You from Your immense favour, for verily You are able while I am not and verily You know while I do not and You are the Knower of the unseen. O Allaah, if You know this affair -and here he mentions his need- to be good for me in relation to my religion, my life, and end, then decree and facilitate it for me, and bless me with it, and if You know this affair to be ill for me towards my religion, my life, and end, then remove it from me and remove me from it, and decree for me what is good wherever it be and make me satisfied with such.’

One who seeks guidance from his Creator and consults his fellow believers and then remains firm in his resolve does not regret for Allaah has said:

‘...and consult them in the affair. Then when you have taken a decision, put your trust in Allaah...’

12. Giving thanks to Allah in abundance

Allah says in the Quran: “If ye are grateful, I will add more (favours) unto you” A scholar once told me if you look into this verse, the Arabic word that is used to confirm that Allah will favours unto the person who thanks Allah is actually in the form of an Oath “La azidannakum” so Allah is promising the person who thanks Him that He’ll increase him, and Allah never breaks his promises.

13. Charity

In the Hadeeth Qudusi, Allah says: “O son of Adam, spend (in charity), and I’ll spend

on you!” Whenever you are broke, or you feel barakah is zapped out of our life and urgently need it back, the quickest of way of getting barakah in your life is giving charity. Not only because of the above hadeeth, but let’s say barakah has been removed from your life because of a sin you’ve committed, charity cleanses your sins and adds good deeds and is truly a source of barakah. I cannot describe the instantaneous gratification of giving charity and the barakah that follows it! Try it NOW!

14. Tying your ties of kinship

Narrated Abu Huraira: The Prophet said, “Allah created His creation, and when He had finished it, the womb, got up and caught hold of Allah whereupon Allah said, “What is the matter?’ On that, it said, ‘I seek refuge with you from those who sever the ties of Kith and kin.’ On that Allah said, ‘Will you be satisfied if I bestow My favors on him who keeps your ties, and withhold My favors from him who severs your ties?’ On that it said, ‘Yes, O my Lord!’ Then Allah said, ‘That is for you.’ ” Abu Huraira added: If you wish, you can recite: “Would you then if you were given the authority. do mischief in the land and sever your ties of kinship.”

15. Waking up early

Prophet Muhammad (Peace be upon him) said: “Allah made the early hours blessed for my Ummah.”

This hadeeth was the reason for me to start Such gems of productivity are actually sources of blessings that we should seek to make our life productive. Waking up early is such an important part of being blessed and feeling blessed throughout your day. Try to wake up for tahajjud, pray, and then work during the hours before fajr salaah and tahajjud. If you can’t, then at least wake up for fajr and stay up till sunrise before you go back to sleep. Those hours are so blessed. If you’re able to go to work in those hours, do so, you’ll get much more work done than the whole day put together!

16. Marriage

Allah says in the Quran: “Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.”

Speaking of marriage, I highly recommend the following training course to anyone seriously thinking of getting married:

17 Salaah

Allah says in the Quran: “Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness”. To illustrate the point of Salaah further, just imagine your life without salaah, where would barakah come from? For those of you who are still wavering in their Salaah, please get back on track, this is your lifeline in this life and hereafter, and the daily food for your soul.

18. Asking Allah for forgiveness

The Prophet (Peace be upon him) said: “If anyone continually asks forgiveness from

Allah, Allah will appoint for him a way out of every distress, and a relief from every anxiety, and will provide for him from where he did not reckon.”

Free mixing in Islam

When we consider all of the laws governing the relationship between men and women in Islam, it is clear that Islam forbids any mixing between the sexes that might provide even the remotest possibility of temptation. Scholars of Islam throughout history have fully appreciated this fact. We can see it evidenced in the writings of the great jurists:

Imam Al-Sarakhsî writes: “The judge should try women separately from men since people tend to crowd together in the courtroom. It is quite obvious that the mixing together of men and women under such crowded conditions is conducive to temptation and other distasteful consequences.” [al-Mabsût (16/80)]

Imam Al-Nawawî also writes: “Ibn al-Mundhir and others maintain that it is a matter of unanimous agreement that women are not obligated to attend the Jumu`ah prayers. However, his argument that this is because it brings about the mixing of women and men is not correct. The attendance of women at the Jumu`ah prayers does not necessarily bring about such mixing since the women stay behind the men.” [al-Majmû` (4/350)]

Al-Nawawî further explains: “One of the vilest innovations, that some ignorant people today are involved in, is the habit of lighting candles on Mount `Arafah on the ninth night. This behavior is gravely misguided and is full of improper goings-on such as the mixing of men and women.” [al-Majmû`: (8/140)]

In the law book entitled al-Fawâkih al-Dawâni, there is a discussion of when it is permissible to refuse an invitation to a wedding party. It says: “An invitation may be refused if there is any clear wrongdoing at the party, like the mixing of men and women.”

When scholars warn against the free mixing of men and women, they are not talking about the mere presence of men and women together in the same place. This is something that is definitely not prohibited by Islamic Law. Men and women gathered in the same place at the time of the Prophet (SAW) in the mosque and in the marketplace. They walked down the same roads and public thoroughfares.

The mere presence of men and women in the same area is not a great cause for temptation. It would be wrong to treat this as unlawful mixing, since the reason for prohibiting free mixing does not exist in such circumstances. If someone were to prohibit men and women from frequenting the same public places under the pretext of preventing temptation, this would be taking matters to an extreme and imposing a restriction that is unduly severe. Such a policy is, moreover, unnatural and would impose great hardships on people’s lives.

At the same time, some circumstances are indisputably cases of unlawful mixing. This would include situations where women and men are crowded together so that there is a danger of their making physical contact. Equally unlawful would be any occasion where unrelated women and men are seated next to one another. Under these circumstances, desires are kindled and temptations are greater and regrettable things happen, as is seen time and again in co-ed schools and mixed social events.

The same can be said for any repeated acquaintance between men and women. Repeated meetings break down the barriers between men and women and allow a relationship to develop between them.

We cannot compare situations like these to the general presence of men and women at shops and other open public places, especially when women are accompanied by their family. In such cases, there is no intimacy, no crowding, and no reason for suspicion. Preventing women from public places frequented by men in order to prevent temptation would be taking things to an extreme.

A woman is commanded in Islam not to come too close to men. She is not, however, prohibited from going to places where men are present as long as she does not approach them or place herself in a position where she is alone with them.

There can be no doubt that preventative legislation is an important part of Islamic Law. There are numerous rulings in Islam that are preventative in nature. However, this does not mean that we can legislate against every remote possibility of wrongdoing that we can think of. Doing so would be a violation of Islam's tolerance and magnanimity and its ease of application. It would place too great a burden upon the believers.

People might differ as to the degree of mixing that is prohibited. We can, nonetheless, get a good approximation of proper limits by reviewing the laws of Islam that govern the relationship between men and women. The sacred texts provides ample evidence about how and when men and women can meet, how women should dress and conduct themselves when they go outside, and many other pertinent matters. It is impossible for free mixing between men and women to occur if Islamic Law is properly observed.

The body of evidence showing that women and men should not mix freely with one another is quite large. We will briefly mention some of it:

1. Allah says: *“And when you ask the ladies for anything, ask them from before a screen. That makes for greater purity for your hearts and for theirs.”* [Sûrah al-Ahzâb: 53] For women to go about uncovered in the company of men is inarguably a gross violation of the command given in this verse.

2. It is prohibited for men to join women in one place in the absence of at least one of the women's close male relatives. The Prophet (SAW) forbade men and women from being alone together. He said: “Never is a man alone with a woman except that Satan is the third party with them.”

The Prophet (SAW) also said: “Do not enter into the company of women.” A man then asked him: “What about her male in-laws?” The Prophet (SAW) replied: “The in-law is the most dangerous”.

This hadîth emphasizes the importance of being wary of in-laws since they are likely to have more opportunities to be alone with the woman and to see her as others do not get the opportunity to see her.

The private meeting between a man and an unchaperoned woman is one of the serious forms of mixing that can take place between the sexes. Temptations are worse when the people know that they are shielded from the sight of others.

Ibn Daqîq al-Îd makes the following important observation: “We must take into consideration whether or not the man’s arrival at a place brings about a situation where he is alone with the woman. If it does not do so, it is not unlawful for him to go there.” (2/181)

This point was made clear by the Prophet (SAW) when he said: “No man should enter into the presence of a woman after this day unless he is accompanied by one or two other men.” [Sahîh Muslim]

3. There are numerous evidences that the woman may not shake hands with men who are not among her closest relatives.

The Prophet (SAW) never shook hands with an unrelated woman. Umaymah b. Raqîqah said: “I came to the Prophet (SAW) with a group of the women of Madinah to swear fealty for Islam. The women informed Allah’s Messenger (SAW) that they wished to swear fealty to him. The Prophet (SAW) said: ‘I do not shake hands with women. The way I accept the pledge from one woman is the same as with one hundred women.’ [al-Muwatta’, Sunan al-Tirmidhî, Sunan al-Nasa’î and Sunan Ibn Majah].

The Prophet (SAW) also said: “It is better for one of you to be pierced by a steel pin in his head than to touch the hand of a strange woman.”

4. The Qur’ân clearly forbids women from being soft of speech while talking to men. Allah says: “Be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire: but speak with a speech (that is) proper.” [Sûrah al-Ahzâb: 32].

5. There is evidence that women may not sit with strange men while wearing perfume. The Prophet (SAW) said: “Any woman who puts on perfume then goes and passes by some men to let them find her scent is a type of adulteress.” [Musnad Ahmad, Tirmidhi]

6. The Prophet (SAW) said: “The best of rows in prayer for the man is the first row and the worst for him is the last, and the best of rows for the women is the last row and the worst for her is the first.” [Sahîh Muslim].

If this advice is being given for men and women when they are in their purest frame of mind and engaged in prayer, then how should they be expected to conduct themselves in other situations?

Ibn `Abbâs(RA) relates that he prayed one of the `Îd prayers with the Prophet (SAW). He informs us that the Prophet (SAW) prayed and offered a sermon, then he went to the women and offered to them a separate sermon, admonishing them and encouraging them to give charity. [Sahîh al-Bukhârî]

Ibn Hajr offers the following observations about this hadîth: “The fact that he went to the women separately shows that the women were assembled separately from the men and were not mixed in with them.” [Fath al-Bârî (2/466)]

7. Once the Prophet (SAW) saw men and women mixing together on the road upon their departure from the mosque. He said to the women: “Hold back a bit. You do not have to walk in the middle of the road. You may keep to the sides.” The narrator of the hadîth commented that after that time, women would come so close to the buildings that their dresses would sometime cling to the walls.” [Abu Dâwûd]

Ibn `Umar related that the Prophet (SAW) said about one of the mosque’s doors: “We should leave this door exclusively for women to use.” Ibn `Umar, until he died, never again entered through that door. [Abu Dâwûd]

Umm Salamah said: “When the Prophet (SAW) completed the prayer, the women would get up to leave. He would then wait awhile before standing.” Ibn Shahâb said: “I believe that he waited for a while to give the women an opportunity to depart before the men.” [Sahîh al-Bukhârî]

Ibn Hajr comments: “In the hadîth, we see that it is disliked for men and women to mix on the road. How much more, then, should such mixing be avoided inside of houses.” [Fath al-Bârî (2/336)]

8. It was related in al-Bukhârî that women at the time of the Prophet (SAW) did not circumambulate the Ka`bah along with the men. `Â`ishah used to go around the Ka`bah at a good distance from the men and avoided mixing with them. Once another woman bade to her to go forward with her so they could touch the corner of the Ka`bah. `Â`ishah refused to do so. [Sahîh al-Bukhârî]

One of `Â`ishah’s handmaidens came to her and said: “O Mother of believers, I went around the Ka`bah seven times and touched the corner twice or thrice”.

`Â`ishah replied: “May Allah not reward you for pushing your way through men. It would have been sufficient for you to you to say “Allah Akbar” as you passed by”. [Musnad al-Shâfi`î]

There are two things that this shows us. First, `Â`ishah did not hesitate to circumambulate the Ka`bah when there were men around, nor did she forbid other women from doing so. She only refrained from crowding into men and mixing with them and this is what she prohibited others from doing. This shows us in the clearest

of terms that the mere presence of men and women in the same place is not prohibited.

Second, the mixing and contact between men and women circumambulating the Ka`bah that unavoidably occurs during Hajj under today's crowded conditions cannot be used as proof that such mixing is generally allowed. Firstly, the practice of the people does not constitute any sort of evidence in Islamic Law. Secondly, what is happening today during Hajj is unavoidable. It is permitted out of necessity and cannot be made into a general rule for all times and circumstances. It would be fruitless for us to try and demand that women avoid contact with men while circumambulating the Ka`bah during Hajj. It would be equally impossible to ask them to delay their circumambulations until the crowds depart, especially since the women on Hajj are always accompanied by the others who came with them who cannot be forced to wait around.

It is pure sophistry for anyone to use these exceptional circumstances to argue that men and women are allowed to mingle under circumstances where no necessity exists. It is just as baseless as taking the other extreme and declaring the mere presence of men and women in the same place to be unlawful mixing.

We will conclude by mentioning a few verses of the Qur`ân. Allah says: “**Nor come nigh to adultery**”. In this verse, Allah does not say “Do not commit adultery” but tells us not even to come close to it. This means that everything that may seduce a person to fall into adultery is unlawful.

Moreover, Allah says: “*Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them.*” and says: “*And say to the believing women that they should lower their gaze and guard their modesty.*” [Sûrah al-Nûr: 30-31] This shows us how men and women are to conduct themselves.

Rejection of Taghoot (Al kufr bil Taghout)

What is Taghout?

Allah (SWT) said: *"There is no compulsion in the deen, the right path has become distinct from the wrong path, whoever rejects taghout, and believes in Allah, he has got a firm hold of the most trustworthy handhold that will never break, and Allah is the All hearing, all knowing."* [2: 256]

Ibn Kathir in his Tafsir (interpretation of the Qur'an) said regarding this Ayah: “Whoever rejects the rivals of Allah, the idols, and those that Shaytan calls to be worshipped besides Allah. Whoever believes in Allah's Oneness, worships Him alone and testified that there is no deity worth of worship except Him, then he has got a firm hold of the most trustworthy handhold. Thus, this person will have acquired firmness (in religion) and proceeded on the correct way and straight path.”

Also the right path being distinct is the Prophet (SAW) coming and the most trustworthy handhold is Imaan [Tafseer of: ibn Mas'oud, ibn Abbas and Ali (RAA)]

This Ayah dictates to us the importance of rejecting Taghout. Only by rejecting Taghout we can gain the most trustworthy handhold which is Imaan. Therefore it is essential that one understands what Taghout means in order to avoid it and have faith. Taghout is- "Anything that has been worshipped or obeyed or followed or submitted to instead of Allah (SWT)"

Taghout could be:

- A person male or female etc e.g. a king or a holy person who are obeyed instead of Allah(SWT)
- Jinn
- Shaytaan
- Rocks/Stones
- Idols
- Law and order/Ideas
- Animal
- Doctor
- Anything else that is worshipped instead of Allah (SWT)

THE HEADS OF TAGHOUT

1- SHAYTAAN WHO CALLS YOU TO OBEY, WORSHIP OR FOLLOW DIFFERENT FROM ALLAH

(Can be Iblees, Jinn or Man); Allah (SWT) said: *"Did I not command you O children of Adam? That you should not worship shaitan, verily he is a plain enemy to you. And that you should worship me alone, that is the straight path. And indeed he did lead astray a great multitude of you, did you not, then understand?"* [Ya sin (36): 60- 62]

2- THE RULER WHO REPLACES THE SHARI'AH WITH ANYTHING ELSE

Allah (SWT) said: *"Have you seen those who claim to believe in what was sent to you and sent down before you? And they wish to go to judgement in their disputes (At Tahakum) to the Taghout while they have been ordered to reject them, but Shaytan wishes to lead them far astray."* [Nisaa (4): 60]

3- WHOSOEVER JUDGES DIFFERENT FROM WHAT ALLAH REVEALED

Allah (SWT) said: *"Whosoever Judges by other than what Allah revealed is from the disbelievers"* [Ma'idah (5): 44]

The meaning here is the judge or the ruler or any similar.

4- ANYONE WHO CLAIMS THAT HE KNOWS THE GHAIB INSTEAD OF WHAT ALLAH (SWT) HAS INFORMED US

Allah (SWT) said: *"And with him (Allah (SWT))are the keys of the Ghaib. None knows it but he, and he knows whatever is in land and the sea; not a leaf falls but he knows it, there is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear record."* [An'am (6): 59]

5- THE ONE WHO HAS BEEN WORSHIPPED INSTEAD OF ALLAH AND HE CONSENTS TO BE WORSHIPPED

Allah (SWT) said: *"And the one who claims "I am god" we will reward him with hellfire this is how we reward the oppressors."* [Anbiyah: 29]

CONDITIONS OF KUFUR BIL TAGHOUT - Conditions of Rejecting Taghout

1) YOU MUST BELIEVE THAT THE TAGHOUT IS FALSEHOOD

Allah (SWT) said: *"That is because Allah - he is the truth, and what they invoke besides him, it is Batil. And verily, Allah - he is the most high, the most great."* [Hajj (22); 62]

We are not allowed to obey anyone except Allah (SWT), we obey the Messenger of Allah, only because of his messengership. We do not obey him because he is an arab, or from banu Quraish, rather because he is the Messenger of Allah. In the same way,

if we obey our parents, we do not do so just because they are our parents, we do so because Allah said to obey them, and we do so only IF they obey Allah, in this way we are still obeying Allah (SWT).

2) TO KEEP AWAY FROM IT (Ijtinaab Al Taghout)

We cannot say that we reject taghout, reject Shaytan, but we work for him as minister, we must keep distance from it. Allah (SWT) said:

"... So shun the abomination of idols (Taghout), and shun lying speech." [Hajj: 30]

3) TO DECLARE ANIMOSITY TOWARDS IT

Al 'Adaawa lil Taghout

4) TO HATE TAGHOUT (Al baghda)

The Prophet (SAW) said: "The strongest knot of Imaan, is to love for the sake of Allah and hate for the sake of Allah."

Allah (SWT) said: *"He said: "Do you see now that which you worship, you and your fathers before you? For they are enemies to me except the Lord of the Worlds" [Quran 26: 75-77]*

The hatred is inside, it is not necessary nor a condition to show the hatred, so if your parents are kafir, you are not obliged to show them that you hate them.

5) DECLARE TAKFEER ON TAGHOUT (Takfeer Al Taghout)

It is impossible for someone to insist that any Taghout is Muslim, we cannot disbelieve in Shaytan, distancing ourselves from him, hating him, declaring animosity on him, and then insist that he is Muslim, rather we must recognise him as a kafir beyond any doubt.

Conclusion

Now that we have studied and understood the terms of Taghout as being the number one enemy to one's Imaan, we can now contemplate and refrain from the evil ideologies and actions and avoid any Taghout from entering our lives, our homes and our minds.

Repentance

Narrated Anas(RA) Messenger of Allah (SAW) said: " All the sons of Adam are sinners (wrongdoers) but the best of sinners are those who repent often." (Related by Tirmidhi and Ibn Maajah)

The scholars have said: It is necessary to Repent from every sin. If the offence involves the Right of Allah, not a human, then there are three conditions to be met in order that repentance be accepted by Allah:

- 1- To desist (i.e, to stop first) from committing it.
- 2- To feel sorry (i.e, have sincere remorse) for committing it.
- 3- To decide not to recommit it again.

Any repentance failing to meet any of these three conditions, would not be sound. But if the sin involves a human's right, it requires a fourth condition i.e., to absolve oneself from such right. If it is a property, he should return it to its rightful owner. If it is slandering or backbiting, one should ask the pardon of the offended.

One should also repent from all sins. If he repents from some, his repentance would still be sound according to the people of sound knowledge. He should, however, repent from the rest. Indeed Allah(SWT) commands us to repentance:

" And turn unto Allah together, O believers, that ye may prosper". (Quran 24:31)

" Seek forgiveness of your Rubb (i.e, Lord), and turn to Him in Repentance". (Quran 11:3)

" O ye who believe! Turn unto Allah with sincere Repentance!". (Quran 66:8)

Abu Hurairah (RA) reported: I heard Messenger of Allah (SAW) saying: " By Allah, I seek Allah's forgiveness and repent to Him more than seventy times a day" [Related by Al-Bukhari]

It is an inducement for seeking pardon and forgiveness. The Prophet (SAW), whose past and future sins were forgiven, asked Allah's forgiveness - then how about us, who commit sins on regular basis, not to seek pardon and forgiveness from Allah? Sincere and ceaseless prayer for pardon is essential so that sins committed by us unintentionally are also forgiven. The above Hadith lays great emphasis on seeking pardon.

Al-Agharr ibn Yasar Al-Muzani (RA) narrated that: The Messenger of Allah (SAW) said: "Turn ye people in repentance to Allah and beg pardon of Him. I turn unto Him in repentance a hundred times a day". [Related by Muslim]

Anas ibn Malik Al-Ansari (RA) narrated, Messenger of Allah (SAW) said: "Verily, Allah is more delighted with the repentance of His servant than a person who lost his camel in a desert land and then finds it (unexpectedly)". [Related by Bukhari and Muslim]

In another version by Muslim, he (SAW) said: "Verily, Allah is more pleased with the repentance of His servant than a person who has his camel in a waterless desert carrying his provision of food and drink and it is lost. He, having lost all hopes (to get that back), lies down in shade and is disappointed about his camel; when all of a sudden he finds that camel standing before him. He takes hold of its reins and then out of boundless joy blurts out, 'O Allah, You are my servant and I am your Lord'. He commits this mistake (of calling to Allah, I am your Lord) out of extreme joy." (See Riyadh Saleheen, #15)

This Hadith also deals with the inducement and merit of repentance and pardon for sins. Allah is highly pleased with repentance. One will not have to account for a mistake made without any purpose and intention.

Abu Musa Al-Ash`ari (RA) reported: The Prophet (SAW) said: "Allah, Most High, will continue to stretch out His Hand in the night so that the sinners of the day may repent, and continue to stretch His Hand in the daytime so that the sinners of the night may repent, until the sun rises from the west." [Related by Muslim; See Riyadh Saleheen, #16]

This Hadith confirms an essential Attribute of Allah, i.e., the Hand which He stretches out anytime He wishes (Note: there is no drawing similarity to it, nor interpretation). Sun rises from the west is deduced from the Sign of the Day of Judgment, on that Day the Sun instead of rising from the usual eastern direction, it will rise, as confirmed by the above Hadith, from the west. May Allah accept our repentance before this happens, Ameen!

Abu Hurairah (RA) narrated: Messenger of Allah (SAW) said: " He who repents before the sun rises from the west, Allah will forgive him". [Related by Muslim; See Riyadh Saleheen,#17]

Abdullah ibn Umar ibn Khattab (RA) reported: The Prophet (SAW) said: " Allah accepts a servant's repentance as long as the latter is not in a Ghargharah. (i.e, before the soul of the dying person reaches the throat)." [Related by At-Tirmidhi]

The word Ghargharah means the stage when soul is about to leave the body and reaches the throat. In other words, the time when one suffers the agony of death. The fact of this matter is that nobody is sure when his death is going to happen. It could be even the next minute, or next day. Thus, one must not wait for the moment of death to repent.

Abu Saeed Al-Khudri (RA) reported: the Prophet of Allah (SAW) said: " There was a man from among a nation before you who killed ninety-nine people and then made an inquiry about the most learned person on the earth. He was directed to a monk. He came to him and told him that he had killed ninety-nine people and asked him if there was any chance for his repentance to be accepted. He replied in the negative and the man killed him also completing one hundred. The killer then asked, "who is the most learned man on earth?." He was directed to a scholar. He told him that he had killed one hundred people and asked him if there was any chance for his repentance to be accepted. He replied in the affirmative and asked, 'Who stands between you and repentance? Go to such and such land; there (you will find) people devoted to prayer and worship of Allah, join them in worship, and do not come back to your land because it is an evil place.' So he went away and hardly had he covered half the distance when death overtook him; and there was a dispute between the angels of mercy and the angels of torment. The angels of mercy pleaded, 'This man has come with a repenting heart to Allah,' and the angels of punishment argued, 'He never did a virtuous deed in his life.' Then there appeared another angel in the form of a human being and the contending angels agreed to make him arbiter between them. He said, 'Measure the distance between the two lands. He will be considered belonging to the land to which he is nearer.' They measured and found him closer to the land (land of piety) where he intended to go, and so the angels of mercy collected his soul". [Related by Al-Bukhari and Muslim]

In another version: " He was found to be nearer to the locality of the pious by a cubit and was thus included among them ". Another version says: "Allah commanded (the land which he wanted to leave) to move away and commanded the other land (his destination) to draw nearer and then He said: 'Now measure the distance between them'. It was found that he was nearer to his goal by a hand's span and was thus forgiven." It is also narrated that he drew closer by a slight movement on his chest. (Riyadh Saleheen, #20)

Imran Ibn Husain (RA) reported: A woman belonging to the Juhainah tribe, became pregnant as a result of adultery. She came to the Holy Prophet (SAW) and admitted her guilt, and requested for being punished in accordance with the Quranic injunction. The Holy Prophet (SAW) sent for her guardian and asked him to treat her well and to bring her back to him after delivery. The guardian did carry out the orders and brought her back to the Holy Prophet (SAW), who adjudicated and asked for her execution (according to the Sharii'a). Her clothes were tied round her body and she was stoned to death. Thereafter, the Holy Prophet (SAW) led her funeral prayer. Umar Farooq (Ibn Khattab, RA) then remarked: "O Prophet of Allah! she is an adulterous and you are leading her funeral prayers." The Holy Prophet (SAW) said: " Yes, she had repented in such a way that if this repentance is distributed among 70 persons of Medina, it would have covered them all. There can not be a better and higher degree of repentance than this, for which she chose to speak the truth (i.e,

admitted her guilt) at the cost of her life simply for the sake of Allah's pleasure." (Related by Muslim; See Riyadh Saleheen, #22)

One comes to know from the last two ahadith that the gate of Taubah is open even for the worst of the sinners; and Allah forgives everyone provided he repents sincerely, the conditions for such repentance have already been discussed. It is the duty of each person not to prejudge people for Allah is their only Lord and Judge. Thus, a good advice and kind heartedness show the way into their conscience and lead them to repent.

Taubah, i.e, Repentance, means returning to Allah from sins. When a person commits a sin, he goes away from Allah. When he repents, he returns to Allah and desires for being pardoned by Him, and getting near Him. This returning towards Him is Taubah. When it is said that Allah turns towards him, it means that Allah accepts his Repentance. Besides who is better than Allah as everyone's best friend and as the one everyone turns to for wrongs, problems, excuses, even weaknesses. Today's people pay fortunes just to confess to an atheist doctor or a psychologist, when they are having guilt problems. But Allah is the Best there is, and He loves to hear His servants' confessions, excuses, and weaknesses. Allah is the Only One Who can actually give Forgiveness. And Allah is the Only One Who can instill Peace and Security in the servant's heart. Aren't we lucky to have this option available to us humans from our Most Gracious Creator? Alhamdu Lillah, we are, so let's use that opportunity to let out that guilt complex that can destroy our being, our families, and our community, which can lead to more problems.

In conclusion, our Lord is Tawwaab ur Rahmaan , i.e, The One and Only Acceptor of Repentance, and The One and Only Most Gracious, The One Who forgives and guides, and The One everyone must turn to for everything. You see, the old pagan and Greek cultures had this Myth of God as an angry, thirsting for revenge God, but Islam has proven in clear detail how Allah in relation to His servants is also Al-Haliim, i.e, The Ever Forebearing, also Al-Afuw and Al-Ghafuur (i.e, i.e, The Forgiver of sins), and of course He is Al-Waduud, i.e, The full of Loving. Now, with that in mind, let's all ask with sincere heart our full Taubah,i.e, Penitence to none other than the Only One deserving our worship and our humility, our Allah At-Tawwaab:

It is contained as a part of hadith of Ibn Mas'ud (RA) taught: " A Mu'min, the believer sees his sins as if he were sitting under a mountain which he is afraid may fall on him; whereas a Faajir, the wicked evil-doer considers his sins as flies passing over his nose and he just drives them away like this: (Sub-narrator moved his hand over his nose in illustration)." (Related by Bukhari in Kitaab 'Da'wat', Vol. 8, #6308)

One should never lose hope in the forgiveness and mercy of The Almighty, and should believe repentance is accepted by Allah, while at the same time never losing sight to fear the punishment of Allah, The Lord of Retribution. This is called 'Baynal Khawf wal Raja', i.e, striking the balance between fear of Allah and hope for His Mercy.

One should feel happy, i.e, pleasure, in keeping away from sins. He should acknowledge the gravity of his wrong deeds. One should never think of becoming fearless of condemnation for his sins. The ignorant sinner is not remorseful and is arrogant in insisting on sinning.

Do you know the best Du'a, invocation, on how to ask for forgiveness? Shaddad Ibn 'Aus (RA) narrated, the Prophet (SAW) said: " The most superior way of asking help (forgiveness) from Allah is to say:

' Allahumma Anta Rabbii la ilaha illa Anta, Khalaqtanii wa ana 'abduka, wa ana alaa 'ahdika wa wa'dika mastata'tu, a'udhu Bika min sharri ma sana'tu, abuu'u Laka

Bini'matika 'alayya, wa abuu'u bidhanbii, faghfirlilii fa'innahu la yaghfiru Adh-dhanbu illa Anta.'

(meaning: O Allah, Thou are my Lord! There is no god but Thee, It is Thee Who created me, and I am Thy servant, I am faithful to my covenant and my promise to Thee to my best ability, I seek refuge with Thee from all the evil I have done, I acknowledge before Thee all the blessings Thou have bestowed upon me, and I confess to Thee to forgive my sins, for nobody can forgive sins but Thee).

The Prophet (SAW) then added: " If somebody recites it during the day with firm faith in it, and dies on the same day before the evening, he will be from the people of Paradise; and if somebody recites it at night with firm faith in it, and dies before the morning, he will be from the people of the Paradise." " (Related by Bukhari, Kitaab 'Da'wat', Vol. 8, #6306)

The Principle of Taubah, i.e, Repentance: It means to confess, to repent, and to atone, with the fear of Allah in one's heart at all times. It means to not take any sin whether major or minor lightly again. It means to seek knowledge of what is described a sin against Allah, to seek knowledge of what is described a sin against others, and to seek knowledge of what is described a sin against oneself. It means to act upon the acknowledgments and covenants to Allah, i.e, by staying away from what Allah has forbidden in leading life of a Mu'min, a believer of Islam, to our best ability.

Repentance is one major principle of the beauty of our Perfect Deen of Islam, which our Ummah, i.e, humanity at large, have forgotten or not clearly understood of what is sin, how to repent, or even how to apply the Commands of Allah. The consequences of sin were discussed in so many texts, in the Scriptures, even in atheist manuscripts. Both unanimously agree with the side effects of sin and its effects to the well being of the individual, to the family, even to the community. There is also the fact that we are humans and we err regularly, nobody is perfect except Allah, Al Qudduus, The Pure One, The One Who loves to help those who purify themselves.

Fact, Islam does not differentiate the sins (major or minor) against Muslims or non-muslims. Fact, a knowledgeable Muslim is far superior than to an ignorant Muslim about knowing what is categorized a sin, what is good manners to family, friends, neighbours, and to humanity. Please study the texts on how Islam describes sins in categories and how they relate to the rights of others, and how there are Laws to be implemented also. Therefore, in short, let us go back to the blessed teachings of Our Perfect Diin of Islam with The Absolute Truth Commands of Allah and The Sunnah of our beloved Prophet Muhammad (SAW), and try our best as the Du'a says to apply the principle of Repentance in our day to day routine.

"Allah accepts the Repentance of those who do evil in ignorance and repent soon afterwards; to them will Allah turn in Mercy: For Allah is All Knowing, full of Wisdom." (Quran Nisaa 4: 17)

Glad Tidings for the Strangers

Allaah says in the Qur'aan

"And most of mankind will not believe even if you desire it eagerly". (Yusuf, 103)

Allaah also says,

"But most of mankind refuses [the truth and accepts nothing] but disbelief"
(al-Isra, 89)

In yet another verse, Allaah states,

"Indeed, We have brought the Truth to you but most of them have a hatred for the Truth" (al-Zukhruf, 78)

In these verses and, in fact, in numerous other places in the Qur'aan, Allaah has told us that the majority of mankind refuses to follow the truth [see also Ghafir 61, Yusuf 106, al-Nahl 83, al-Shuara 8, 67, 103, 121, and 223]. Indeed, a hadith in Sahih Muslim described that of all of mankind, nine hundred and ninety nine out of every one thousand will be in the Hellfire.

This means that the true believers will always be in the minority. As they look around themselves, they will see the majority of mankind turning their backs on the teachings and guidance of Allaah. They prefer disbelief and disobedience to faith and obedience to Allaah.

The believer will look like a stranger in their midst. His beliefs, actions and way of life will be completely different from theirs. The disbelievers may even do their best to make him feel like a stranger, someone who does not belong and someone with strange ideas and practices. They may be ridiculed. Psychological pressures may be put upon them. The media may attack them and so forth.

For many Muslims, al-Hamdulillaah, this kind of strangeness is easy to withstand. This is because the believer will feel "proud" to be different from the disbelievers. That is, he will know and realise that he wants to be different from the disbelievers who have turned their back on their Lord. He will feel happy that Allaah has guided him to the straight path and He has allowed all those others to stray. He will feel the dignity of Islaam. He will feel the honour of being a Muslim. He will feel honoured to be among the strangers in the midst of the disbelievers. This kind of strangeness he can withstand when he recognises the truth of Islaam and the importance of following the way of the believers. Indeed, he will even seek to distance himself further from the disbelievers and their ungodly ways. He will not want to have anything to do with their kufr and jaahiliyyah.

Yet there is another form of "strangeness". This strangeness is much more dangerous and threatening to the faith and beliefs of a Muslim. This is the strangeness that occurs while the person is among themselves - among those people who claim to be believing in Allaah and following His Path. This kind of strangeness can be much more harmful because it can confuse the Muslim. This strangeness occurs among those people who are supposed to be his brothers and sisters in Islaam. It might even lead him to ask himself, "Aren't we all Muslims? Why is my practice so much different than theirs? Why do they consider me as a stranger or outsider?" Shaytan then might convince him to abandon the path he was following and to fall in with the masses and their actions.

This very important "strangeness" is the strangeness described by the Prophet (saw) in a number of his hadith.

The Prophet (saw) said *"Islam began as something strange and it will revert to how it began as something strange. So glad tidings of Paradise (1) to the strangers"*

The people asked, *"Who are they, O Messenger of Allaah?" He answered, "Those who are pious and righteous when the people have become evil."* (Ahmad, ibn Hibban and others, sahih due to supporting evidences, see Badr al-Badr's footnotes to Abu Bakr al-Ajari, Kitaab al-Ghurabaa (Kuwait: Dar al-Khulata li-Kitaab al-Islaami, 1983) pp.16-18)

In another narration, after the Prophet (saw) gave the good tidings to the strangers and he was asked who they were, he answered,

"A small group of pious people among a large group of evil people. Those who disobey them [disobey the pious people] are more than those who obey them". [Ahmad, at-Tabarani, and others. After a lengthy discussion al-Awdah concludes that this hadith is hasan see Salman al-Awdah, Al-Ghuraba al-Awaloon, al-Damam: Dar ibn al-Jawzi, 1989, pp.37-39)

There is no question that Islaam has become something strange today. Those who are truly sticking to the Qur'aan, the Sunnah of the Prophet (saw) and the practices of the best generations are few indeed in comparison to the vast number of Muslims that exist.

It must be realised by all that there is only one Islaam. That is the Islaam of the Qur'aan and Sunnah. That is the Islaam that was practised and preached by the Prophet Muhammad (saw) and passed on to his Companions and their Followers. This is one true Islaam. Allaah says,

"And verily this is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path" (al-Anaam, 153)

Its validity and correctness will last until the Day of Judgement.

Yet how many people today are following that true Islaam?

There is a phenomena occurring in this country and elsewhere throughout the world. Some speakers and Islaamic groups are presenting what they claim to be the true Islaam. Among the many things they are saying is that there is no Jihaad in Islaam, the Christians and Jews are our brothers and are true believers, Interest in permissible, women do not have to wear hijaab or the hijaab that they must wear is simply something to cover their hair, mixing between men and women is not only permissible but was the sunnah of the Prophet (saw). There are some who claim that it is not actually necessary to follow the commands and guidance of the Qur'aan and Sunnah literally. Islaam is something merely spiritual and has nothing to do with the mundane and political world.

These and many others things are being presented as the true Islaam by many people throughout the world. Perhaps all of you have come across such people. If anyone opposes such ideas and concepts they are immediately labelled "extremists", "fundamentalists", "backwards", and so forth. The one who truly follows the Qur'aan and Sunnah amidst such people will find himself to be an outcast. They will treat him as if he does not know Islaam. They will treat him as if he is the strangest person on earth. They will treat him as if he were a "stranger"!

Islaam has indeed become something strange, as the Prophet (saw) told us it would. Those who live their lives according to the Qur'aan and Sunnah and not according to the whims of the time, specific speakers or groups - are definitely in the minority today.

What can be done in such a situation for the person who wishes to follow the Qur'aan and Sunnah, yet he is surrounded by such evil, ignorance and rejection of the clear right path?

One must always remember the great tidings that the Prophet (saw) gave to those who would be in that situation:

"Fa-tooba lil-ghurabaa"

The Prophet (saw) has given the glad tidings of a tree in Paradise for those who have to live as strangers because the people are deviating from the teachings of the Qur'aan and Sunnah. What is the characteristic of this tree in Paradise? The Prophet (saw) explained that also when he said,

"Tuba is a tree in Paradise. The time it takes to transverse it is one hundred years. The clothing of the inhabitants of Paradise are taken from its sheaths." (Ahmad, Ibn Jareer at-Tabari in his Tafsir and Ibn Hibban, hasan according to al-Albaani see Silsilah al-Ahadith al-Sahihah, vol.4, p.639)

This glad tidings of the tree of Tuba for the strangers should make us all wish, strive and aspire to be from among the strangers in this time in which Islaam has truly become strange again.

Therefore we must ask: Who are those strangers, what are their characteristics, and how do we become one of them? From the hadith of the Prophet (saw) it is clear that these praiseworthy "strangers" have two glaring characteristics:

First, they are those people who stick to the Shariah and the way of the Prophet (saw) in the midst of the Muslims. That is, if someone wants to know if he is truly from among the strangers, the first sign is for him to look to see if he is applying the shariah and if he is following in the footsteps of the Prophet (saw). If he finds that he is actually not following the footsteps of the Prophet (saw), if he finds that he is straying from the Shariah and the Sunnah for whatever reason and for whatever excuse that he has heard or that he dreams up himself, he must realise that he is not from the praiseworthy strangers. He must realise that he is not one of the people whom the Prophet (saw) had given the glad tidings of Tuba, the tree in Paradise.

Second, the praiseworthy strangers are those who are calling for a return to the true Islaam, the Islaam of the Qur'aan and the Sunnah. They are those who are trying to make things right and proper while people are straying from the straight path.

If we can combine these two qualities in ourselves today - when Islaam has become something strange - then, Allaah willing, we will be from among the strangers whom the Prophet (saw) gave glad tidings to. I pray that Allaah makes us all to be among those praiseworthy strangers.

Dear brothers and sisters, we must realise now before it is too late that if we are not from among those strangers who have received those glad tidings from the Prophet (saw) then we are from among a different group of strangers. This is a blameworthy group of strangers. These are those people who are strangers to the truth. These are those people who are strangers to the way of the Qur'aan and Sunnah. These are those people who, when they see people applying the Qur'aan and Sunnah in their midst, they turn away from them and flee from the truth. When they see the true Islaam, they say that it is unacceptable. In many cases, Shaytaan has made them completely blind and strange to the truth.

In reality, these people are also a type of stranger. These people are even strangers to their own souls! It is part of their own nature or fitra to worship Allaah and to recognise Allaah as their Lord. Instead they turn their backs to what is in their own souls and follow a way of life that is alien to themselves. Since they are strangers to their own souls, they will never achieve true happiness in either this life or the Hereafter.

If we are not from the praiseworthy set of strangers, then, in fact, we are from the blameworthy set of strangers. This blameworthy group of strangers may be large in number. They may even have lots of influence and pull. But the reality is that they are strangers to the truth. They are strangers to their own souls. We ask Allaah to save us from falling into their ranks.

We must face facts and be realistic, though. Sometimes it is very difficult to be strong and to remain among the praiseworthy strangers. There are many pressures coming from all around you that try to make you deviate from what you know to be true Islaam to accept the many practices and teachings that are being spread today. The Prophet (saw) also described this situation. He said

"After you there are going to be days of patience. The patience during that time is like the one clutching on to a hot coal" (Abu Dawud, at-Tirmidhi, Ibn Majah and numerous others. It is hasan due to its supporting evidences. See Salman al-Awdah, Sifaat al-Ghuraba, p. 198, fn. 3)

Indeed you may actually feel like that when you are striving to be among the strangers.

You will face difficulties from your own family - those people closest to you, who you grew up with and who may be the last people in the world that you wish to hurt. Your family may not be from the praiseworthy strangers and they will put pressure

upon you not to be from among them also. They will tell you not to mix or practice like those "extremists" but to be just like them - taken Islaam in a way that is not the way of the Prophet (saw). If you and your wife do not mix freely with them, they will question you and pester you until you are almost forced to give in. If you do not party with them or participate in their wrong actions - that they claim are permissible or simply harmless - they may treat you as an outcast and may even stop talking to you. Yes, this kind of pressure might even come from your own family.

Your friends will also put pressure on you. They will make excuses for their behaviour and expect you to go along with them. They might argue that there is nothing wrong with alcohol or drugs, having girlfriends and so forth because everyone today is doing it and Allaah is Most-Forgiving and Most Merciful. You might find all of your Muslim colleagues buying houses on interest and encouraging you to do the same. You might even have to come to a point where you will have to choose between keeping your friends and following what you can clearly see is the truth. Then if you do make the decision to disassociate yourselves from them due to their evil, they will begin to backbite you and spread evil lies about you. This is all part of the plot of Satan, who uses his followers to keep people from the straight path and from being praiseworthy strangers.

What is even worse is that there are some speakers and "scholars" who are presenting a "Islaam" that is foreign to the Islaam of the Prophet (saw) and his Companions. How can you deal and discuss with others when they answer, "So and so shaikh, Imaam or scholar said it is Ok. Do you have more knowledge than him?" This way they trick you into either saying you do have more knowledge - thus being arrogant - or accepting what the scholar says although you know it is clearly wrong according to the teachings of the shariah.

Many Muslims who stick to the Qur'aan and Sunnah today begin to get the feeling that they are the only ones who think in the manner that they do. They even begin to ask themselves, "Am I weird? Is there something wrong with me? Am I not understanding Islaam correctly? Perhaps Islaam is meant to be easy and I should just go with the flow". They feel isolated. They feel that there is no one who thinks in the same way they do. They begin to think that there must be something wrong with them. No there is nothing wrong with them! But they are strangers and they know that they cannot just go with the masses.

When you know for certain that you are applying the Qur'aan and Sunnah correctly, and that the others are actually not applying them, and you begin to ask yourselves these questions, you should rejoice. You have now become one of the strangers, Allaah willing. Know and remember that it is good to be stranger in times when Islaam has become something strange. Keep in mind the tidings from the Prophet (saw)

"The tree in Paradise is for the strangers".

When many people around you are following false paths and putting pressure on you to do likewise, remember that you are responsible only for your own soul and those that stray will not be able to harm you if you stick to the straight path. Allaah says in the Qur'aan,

"O you who believe, take care of your own selves. No hurt can come to you from those who are in error if you follow the right guidance." (al-Maidah, 105)

Remember, also, that those who stray also will not be able to help you in the Hereafter if you decide to stray with them.

Remember also the reward for being patient during such times. I mentioned a portion of a hadith of the Prophet (saw) earlier. Here it is in its entirety:

"After you, there are going to be days of patience. The patience during that time is like the one clutching on to a hot coal. The one who works and does good deeds during that time will receive the reward of fifty men who do deeds similar to him".

They asked, "O Messenger of Allaah, fifty people of them [at that time]?" He answered,

"The reward of fifty from among you [the Companions]" (2)

Allaah willing, by sticking and adhering to the Qur'aan and Sunnah in these days - when Islaam has become strange, when people are following their own opinions or the opinions of others in preference to the Qur'aan and Sunnah, when people are chasing after this world and forgetting about the Hereafter - those people who try to oppose you will not be able to harm you in any way. You will be from among those Muslims whom the Prophet (saw) described in the following hadith:

"A group of my nation will always remain triumphant on the right path and continue to be triumphant (against their opponents). He who deserts them shall not be able to do them any harm. They will remain in this position until Allaah's Command (the day of Judgement) is executed". (Muslim)

Your loneliness and being a stranger in this life will be replaced by being with the best companions in the Hereafter. In the Hereafter, Allaah willing, you will be united with the Prophets, the martyrs, the sincere and the righteous - those upon whom Allaah has bestowed His grave. You suffered as a stranger in this world for the sake of Allaah and Allaah will replace your suffering with the best of companions in the Hereafter.

Do not despair! Do not be sad! Do not worry about those people who are the strangers to the truth. As long as you are certain that you are truly following the footsteps of the Prophet (saw) and his Companions, know that you are on the Straight Path. Those around you who have strayed are strangers to the truth and have no glad tidings to look forward to. You, on the other hand, have the glad tidings of the Prophet (saw):

"Tuba [the tree in Paradise] is for the Strangers"

Footnotes

(1) The Prophet (saw) in this hadith literally stated that tuba is for the strangers. Tuba is the name of a tree in Paradise. Hence the Prophet (saw) was giving the glad tidings of Paradise to the strangers.

(2) Abu Dawud, at-Tirmidhi, Ibn Majah and numerous others. It is hasan due to its supporting evidences. See Salman al-Awdah, Sifaat al-Ghuraba, p.198, fn.3. It is an authentic hadith. However, note that there is a difference between "reward" (ajr), and "merit" (fadhl). The "merit" of the Companions will not be reached by anyone of the later generations.

Ways to Enter Jannah, InshahAllah

Whoever meets Allah without ascribing anything to Him will enter Jannah.[Bukhari]
Whoever believes (has emaan) in Allah and His Messenger (sal Allahu alayhi wa sallam), and establishes the prayer and fasts the month of Ramadan, it is incumbent upon Allah that He enters him in Jannah.[Bukhari]

Whoever builds a masjid seeking by it the Pleasure of Allah, Allah will build for him a similar place in Jannah. [Bukhari]

Whoever prays the two cool prayers (Asr and Fajr) will enter Jannah. [Bukhari]

Whoever goes to the masjid (every) morning and in the afternoon (for the congregational prayer), Allah will prepare for him an honorable place in Jannah with good hospitality for (what he has done) every morning and afternoon goings. [Bukhari]

Whoever can guarantee (the chastity of) what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Jannah for him. [Bukhari]

Whoever prays 12 rakaat in the day and night, a house in Jannah will be built for him. [Muslim]

Whoever treads a path in search of knowledge, Allah will make easy for him the path to Jannah. [Bukhari]

Whoever repeats after the muadhdhin from his heart (i.e., sincerely) will enter Jannah. [Abu Dawud]

There is not one of you who perfects his wudu and prays two rakaat setting about them with his heart as well as his face except that Jannah would be mandatory for him [Abu Dawud]

Whoever says: "I am pleased with Allah as my Rabb, and with Islam as my Deen, and with Muhammad (sal Allahu alayhi wa sallam) as my Prophet, Jannah would be mandatory for him. [Abu Dawud]

Whosoever last words are: laa ilaaha il Allah, will enter Paradise. [Abu Dawud, Saheeh]

Whoever says "SubhanAllah al-Adheem wa biHamdihi, Glorified and Exalted is Allah, The Great, and with His Praise", a date-palm will be planted for him in Jannah.[Tirmidhi]

Whoever dies and is free from three: arrogance, grudges and debt will enter Jannah.[Tirmidhi]

Whoever raises two girls, he and I will enter Jannah. [Tirmidhi]

Whoever calls the adhan for 12 years, Jannah will become mandatory for him[ibn Maajah]

Whoever asks Allah for Jannah three times, Jannah will say: "O Allah, enter him into Jannah." [Tirmidhi]

Whoever visits an ailing person or a brother of his to seek the Pleasure of Allah, an announcer (angel) calls out: May you be happy, may your walking be blessed, and may you be awarded a dignified position in Jannah.[Tirmidhi]

Indeed, truthfulness leads to righteousness and indeed righteousness leads to Jannah. [Bukhari]

Allah guarantees him who strives in His Cause and whose motivation for going out is nothing but Jihad in His Cause and belief in His Word, that He will admit him into Jannah. [Bukhari]

O people, spread the salaam (greetings), feed the hungry, and pray while the people are asleep, you will enter Jannah in peace. [Tirmidhi]

(The performance of) Umrah is an expiation for the sins committed between it and the previous Umrah; and the reward of Hajj Mabruur (i.e., one accepted) is nothing but Jannah. [Bukhari]

Allah has ninety-nine Names, one hundred minus one, and whoever believes in their meanings and acts accordingly, will enter Jannah. [Bukhari]

I saw a man going about in Jannah (and enjoying himself) as a reward for cutting from the middle of the road, a tree which was causing inconvenience to the Muslims [Muslim]

O Allah, You are my Lord, none has the right to be worshipped except You, You created me and I am Your servant and I abide to Your covenant and promise as best I can, I take refuge in You from the evil of which I committed. I acknowledge Your favor upon me and I acknowledge my sin, so forgive me, for verily none can forgive sin except You. "If somebody recites this invocation during the day, and if he should die then, he will be from the people of Jannah. And if he recites it in the night, and if he should die on the same day, he will be from the people of Jannah." [Bukhari]

40 Beneficial Hadith Filled With Wisdom

1. The Prophet of Allaah, sallallahu alayhee wa aalehee wasalam said: "Religion is sincerity." We said: "To whom, O the Prophet of Allaah?" He said: "To Allaah, His Book, His Messenger, to the leaders of the Muslims & their common folk." [Muslim, Iman (Faith), 95]

2. "Islam necessitates having good moral qualities." [Qanz Al-Ummal, 3/17, Hadith No: 5225]

3. "Whoever is not merciful (to the creation) will not be shown mercy by Allaah." [Muslim, Fada'il (Virtues), 66; Tirmidhee, Birr (Piety), 16]

4. "Facilitate things to people (concerning religious matters), & do not make it hard for them & give them good tidings & do not make them run away (from Islam)." [Bukharee, Ilm (Knowledge), 12; Muslim, Jihad (Holy Struggle), 6]

5. Another admonition man has learned from the prophets is the following maxim: "If you have no modesty, then do whatever you wish." [Bukharee, anbiyaa' (Prophets), 54; Aboo Dawood, adab (Good Manners), 6]

6. "Whoever opens a way to a charitable deed is like the one that has done this good deed (himself)."

[Tirmidhee, ilm (Knowledge), 14]

7. "A believer is not bitten twice from the same hole." (A believer is not mistaken twice with the same fault).

[Bukharee, adab (Manners), 83; Muslim, Dhuhd (Adherence to Devotions), 63]

8. "Fear Allaah wherever you are. Do good immediately after a sinful act to erase it, & always be well-mannered in your relationship with people."

[Tirmidhee, Birr (Piety), 55]

9. "Allaah is pleased with your doing your jobs, deeds & tasks well & soundly."

[Tabarane, Al-Mujamu Al-Awsah, 1/275; Bayhaqee, Shu'ab Al-Iman (Branches of Faith) 4/334]

10. "Faith is composed of 70 odd branches; of which the highest is belief in 'La Ilaha Illallah' [There is no God but Allaah] & the lowest is the removal of a hindrance from the road, & the sense of modesty is an important branch of Faith."

[Bukharee, Iman (Faith), 3; Muslim, Iman (Faith), 57-58]

11. "Whoever sees something evil should change it with his hands (unless by doing this it creates a bigger evil). If he cannot, then with his tongue; & if he cannot do even that, then in his heart, which is the weakest degree of faith."

[Muslim, Iman (Faith), 78; Aboo Dawood, Salah (Prayers), 248]

12. "The eyes of 2 people that will never witness the fire of Hell: the eyes of a soldier who keeps guard at frontiers & on battlefields, & of those whose awe of Allaah causes them to cry."

[Tirmidhee, Fadha'il Al-Jihad (Virtues of War), 12]

13. "There is no giving of harm to others nor retaliating harm with harm."

[Ibn Ma'jah, Ahqam (Decrees), 17; Muwattah, Aqdiyyah, 31]

14. "None of you will have true faith till he wishes for his (Muslim) brother what he likes for himself."

[Bukharee, Iman (Faith), 7; Muslim, Iman (Faith), 71]

15. "A Muslim is a brother of another Muslim, so he should not oppress him, nor should he hand him over to an oppressor. Whoever has fulfilled the needs of his brother, Allaah will fulfil his needs; whoever has brought his (Muslim) brother out of a discomfort, Allaah will bring him out of the discomforts of the Day of Resurrection, & whoever has screened a Muslim, Allaah will screen him (of his faults) on the Day of Resurrection."

[Bukharee, Mazalim (Injustices), 3; Muslim, Birr (Piety), 58]

16. "None of you will enter Paradise unless you have faith, & none of you truly have faith unless you love each other."

[Muslim, Iman (Faith), 93; Tirmidhee, Sifat Al-Qiyamah (Attributes of Doomsday) 56]

17. "A Muslim is one from whose tongue & hands the Muslims are safe & a believer

is one in whom people place their trust in regard to their life & wealth.”

[Tirmidhee, Iman (Faith), 12; Nasa’ee, Iman (Faith), 8]

18. “Do not shun each other; do not ignore one another; do not hate one another; & do not envy one another; & be brothers with one another, O slaves of Allaah. No Muslim is allowed to shun his (Muslim) brother for more than 3 days.”[Bukharee, Adab (Manners), 57-58]

19. “It is incumbent upon you to be always truthful, for truthfulness guides to absolute piety & piety leads to Paradise. A man who always tells the truth & pursues the truth is written with Allaah as a truthful one. Refrain from lying, for lying guides to sinfulness & sinfulness leads to Hellfire. A man continues to tell lies & pursues lies until he is written with Allaah as a liar.”

[Bukharee, Adab (Manners), 69; Muslim, Birr (Piety), 103, 104]

20. “Do not quarrel with your (Muslim) brothers. Do not make them such jokes as they will not like. Do not make promises to them that you will not keep.”

[Tirmidhee, Birr (Piety), 58]

21. “Your smiling in the face of your (Muslim) brother is charity; enjoining the good & forbidding the evil is charity; your guiding a man that has lost his way is charity; & your removing of stones, thorns, & bones from people’s paths is charity for you.”

[Tirmidhee, Birr (Piety), 36]

22. "Allaah does not look at your appearance or your possessions; but He looks at your heart & your deeds."

[Muslim, Birr (Piety), 33; Ibn Majah, Dhuhd (Observance of Devotions) 9; Ahmad bin Hanbal, 2/285, 539]

23. "Allaah’s Pleasure lies in the pleasure of one’s parents; while His Wrath too lies in the wrath of theirs.”

[Tirmidhee, Birr (Piety), 3]

24. “Three prayers are answered without doubt: A prayer by a person suffering injustice, & a prayer by a traveller, & a prayer by a father for his children.”

[Ibn Majah, Dua (Prayer), 11]

25. “No father can give his children a better gift than good manners.”

[Tirmidhee, Birr (Piety), 33]

26. “The best among you are those who give the best treatment to their wives.”

[Tirmidhee, Radah, 11; Ibn Majah, Niqah (Wedding), 50]

27. "Whoever does not show affection to the young & respect to the old is not one of us."

[Tirmidhee, Birr (Piety), 15; Aboo Dawood, Adab (Manners) 66]

28. “Making a motion of his index & middle fingers our Prophet said, ‘Whoever supports an orphan from among his own or any other family will be as close to me in Heaven as these fingers are close to each other.'”

[Bukharee, Talaq (Divorce), 25; Adab (Good Manners), 24; Muslim, Dhuhd (Observance of Devotions), 42]

29. "Avoid the 7 great destructive sins." The Muslims enquired, "O Allaah's Apostle! What are they?" He said, "To join others in worship along with Allaah (shirk), to practice sorcery (magic), to kill the life which Allaah has forbidden except for a just cause (according to Islaamic law) (murder), to eat up Ribah (usury) (interest), to eat up an orphan's wealth (usurp), to give back to the enemy & fleeing from the battlefield at the time of fighting (cowardice), & to accuse chaste women, who has never thought of anything touching her chastity & are good believers (false accusation)."

[Bukharee, Wasayah, 23; Tibb (Medicine), 48; Muslim, Iman (Faith), 144]

30. "Anybody who believes in Allaah & the Last Day should not harm his neighbour, & anybody who believes in Allaah & the Last Day should entertain his guest generously & anybody who believes in Allaah & the Last Day should talk what is good or keep quiet."

[Bukharee, Adab (Manners), 31, 85; Muslim, Iman (Faith), 74, 75]

31. "Jibra'eel kept on recommending me about treating the neighbours in a kind & polite manner, so much so that I thought that he would order (me) to make them (my) heirs."

[Bukharee, Adab (Manners), 28; Muslim, Birr (Piety), 140, 141]

32. "The one who helps widows & poor people is like a warrior fighting for Allaah's Cause or like a person who fasts during the day & prays all the night."

[Bukharee, Nafaqah (Alimony), 1; Muslim, Dhuhd (Observance of Devotions), 41; Tirmidhee, Birr (Piety), 4; Nasa'ee, Zaqah (Poor-due), 78] 33. "Everybody errs. The best of those who have erred are those that repent."

[Tirmidhee, Qiyamah (Doomsday), 49; Ibn Al-Majah, Dhuhd (Observance of Devotions), 30]

34. "The condition of the believer is worthy of envy & admiration, because every state they are in is a cause of benefit. Such a quality is unique to the believer: When they are delighted, they praise (Allaah) & this is a benefit; when they suffer harm, they show patience & this is also a benefit."

[Muslim, Dhuhd (Observance of Devotions), 64; Darim, Riqaq, 61]

35. "Those who cheat are not of us."

[Muslim, Iman (Faith), 164]

36. "Talebearers shall not be admitted to the Paradise (unless they have suffered their due penalty or are forgiven)."

[Muslim, Iman (Faith), 168; Tirmidhee, Birr (Piety), 79]

37. "Give workers their wages before their tears (on their foreheads) have dried."

[Ibn Majah, Ruhun, 4]

38. "What people, animals or birds eat of the fruit of those trees or crops planted or raised by a Muslim is a charity for him."

[Bukharee, Adab (Manners), 27; Muslim, Musaqah, 7, 10]

39. "In everybody there is a piece of flesh, if it is healthy, the whole body is healthy, and if it is sick, the whole body is sick. Beware! It is the heart!"
[Bukharee, Iman (Faith), 39; Muslim, Musaqah, 107]

40. "Do not rebel against your Lord; establish 5 daily prayers; fast in the Month of Ramadhaan, give the alms of your property; obey your superiors. (Thus) you will be admitted to the Paradise of your Lord."
[Tirmidhee, Jumiah, 80]

Innovation (Bid'ah)

"Whoever innovates something reprehensible in this matter of ours that does not belong to it is rejected." (Bukhari, Muslim)

"In this matter" i.e. religion - Islam. Defining "innovation," Qadi Iyad writes, "Whoever innovates an opinion in Islam that does not have any manifest (zahir) or obscure (khafi) or clear derived substantiation from the Qur'an and Sunna, then it is rejected."

Islam was preferred as a religion, and anyone who attempts to bring into it an unsubstantiated idea has undertaken a disliked practice - disliked because of the implication that Islam is incomplete or defective, and hence has need for some innovation. As for the words "that does not belong to it," they indicate that innovating something that is in accordance with the Qur'an and Sunna (i.e. "which belongs to it") cannot be considered reprehensible. Imam Shafi'i said, "Any innovation that violates the Qur'an or Sunna or a statement [of the Companion - athar] or the consensus (ijma') [of Muslim scholars] is a deviance. And whatever good that has been innovated and does not contravene any of the above is not reprehensible" (Mirqat al-mafatih 1:366, 368).

Thus, according to Islamic law, bid'a is any new way in worship that is done with the intention of attaining more reward, but not proven from the words or the actions - explicit or tacit - of the Messenger (**salAllahu alayhi wasallam**) or the four caliphs, Abu Bakr, 'Umar, 'Uthman, and 'Ali (radiallahu anhum), in spite of them having had the ability to do so (Shatibi, Al-I'tisam).

The Messenger of Allah (**salAllahu alayhi wasallam**) strongly warned his Umma against innovating something into Islam saying, *"When a people innovate something new into their religion, a sunna to that amount is lifted from them. Hence, holding fast to a sunna is superior to introducing a new innovation* (Ahmad).

This is why extreme caution is required in the issue of bid'a. When there is doubt about whether or not something is a reprehensible innovation, it is superior to leave the action. Ibn 'Abidin, the great Syrian jurist, writes, *"When there is confusion between the ruling of something being a sunna or bid'a, it is preferable that one*

abandon the [possible] sunna than enact the [possible] innovation" (Radd al-muthar 1:431)

New methods invented to fulfill human needs have nothing to do with bid'a, because they are not introduced as an act of worship or with the intention of earning reward. Hence, they are permissible as long as they do not violate any command of the Shari'a.

It also can be understood from the above explanation of bid'a that many things were not needed in the time of Allah's Messenger (**salAllahu alayhi wasallam**), but were established later to achieve a religious objective, cannot be included in the realm of bid'a (in the legal sense) either, [even though they may be considered bid'a in the literal sense, i.e., "an innovation" or "something new." Many times the later is intended when referencing a certain matter to be a good or bad bid'a, since every action legally considered a bid'a can only be reprehensible].

Some innovations that do not violate the Qur'an or the Sunna include the establishment of of madrasas with their organized curricula and classrooms and centers and institutions for spreading Islam (da'wa). Also included among these commendable innovations is the codification of sciences like Arabic grammar, syntax, etymology, rhetoric, and literature to better understand and interpret the Qur'an and hadith; the study of philosophy [or other relevant subjects] to repudiate heretical groups; and the use of certain modern weapons for the defense of Muslims.

Examples of [legally] reprehensible innovation include [unnecessary] decoration of masjids or the custom of shaking hands after the prayers. Mulla 'Ali al-Qari writes, *"Some of our scholars [i.e. the Hanafi scholars] have explicitly mentioned that it [shaking hands after prayer] is disliked, and for this reason it is from among the reprehensible innovations* (Mirqat al-mafatih 1:368, see also Radd al-muthar 5:244). [A] Conversely, one must also be cautious of ignorantly labeling something, which may be recommended or permissible, as a bid'a, since that is also detrimental to the faith.

Below is a partial discussion about 'Bid'ah in Eid-E-Miladunnabi' by Abdul-Azeez bin Abdullah bin Baz:

All praise be to Allah who completed the religion for us, perfected the blessing on us and chose Islam as our religion. May the blessings and peace be upon His servant and Apostle, who called upon people to obey his Lord and cautioned against extravagance, innovation and disobedience; And may Allah bless his posterity, his companions and those who follow his footsteps till the Day of Judgment.

I have reviewed with the article published in the first page of the weekly magazine "Idaarat" of the Kanpur, Industrial city of Utter Pradesh in India. The writer alleges that the creed of the Salaf (Early adherents to Islam) does not agree with the Sunnah. By this, the writer aims at creating division amongst Ahl-us-Sunnah¹ and encouraging innovations and superstitions. This attitude, no doubt, is most abominable and dangerous, and it aims at offending the Religion of Islam and spreading innovations and deviations from the truth. Furthermore, the article concentrates clearly on the subject of celebrating the Prophet's birthday as an excuse to discuss the creed of

others. Therefore, I consider it necessary to enlighten the People on this subject. So seeking help of Allah, I say [the following]:

[1 **Ahl-us-Sunnah and Jamaa'ah:** Those who adhere to the **Sunnah** – the narrations of the Prophet (salAllahu alayhi wasallam) - and the **Jamaa'ah** –the beliefs and methodology of the general body of Sahaabah.]

It is not permissible to celebrate the birthday of the Apostle (**salAllahu alayhi wasallam**), or anyone else. In fact, this act must be prevented, as it is an innovation in the religion. The Apostle of Allah (**salAllahu alayhi wasallam**) neither celebrated it, nor did he command others to do so, whether in his commemoration, in any of the previous Prophets, in his daughters, his wives, or his other relatives. The Khulafaa'ur-Raashidoon, the Sahaabah, and the Tabi'oon who rightly followed them did not celebrate this event, nor did any of the Muslim scholars in the centuries before. They knew the Sunnah of the Prophet best, they loved him more, and followed the Shari'a better than those who came after them. If celebrating his birthday was a good deed, they would have done it. We are commanded to follow and forbidden to innovate. This is because of the perfection of the Islamic religion and the Sufficiency of what Allah and His Messenger have given us and are accepted by Ahl-al-Sunnah wal-Jama'ah- The Muslim community of the companions and those who followed them in the best way. It is related to the prophet (**salAllahu alayhi wasallam**) that he said:

“He who innovates something in this matter of ours that is not of it, will have it rejected.” (Transmitted by Al-Bukhari and Muslim).

According to Muslim who reported:

“Whoever does an act which is not in agreement with our matter, will have it rejected.”

In another tradition the Prophet (**salAllahu alayhi wasallam**) said:

“You must keep to my Sunnah and of the Sunnah of the rightly-guided Caliphs, cling to it firmly... Beware of newly invented matters, for every new matter is an innovation and every innovation is misleading.”

He (**salAllahu alayhi wasallam**) used to say in every Friday sermon:

“The best discourse is the Book of Allah and the best guidance is the guidance of Muhammad the Apostle of Allah, and the worst matter is that of innovation and every innovation is misleading.”

Thus, these traditions contain a strong caution against innovations and a warning that such an act is a deviation from the right course. The Prophet warned the people of the gravity of these innovations and of their bad consequences. There are many traditions adduced in this connection. And the Almighty has said:

“...And whatsoever the messenger (Muhammad salAllahu alayhi wasallam) gives you, take it, and whatsoever he forbids you, abstain (from it)...” (59:7)

Allah, Most High said:

“And let those who oppose the Messenger’s (salAllahu alayhi wasallam) commandment (i.e. his Sunnah: legal way, orders, acts of worship, statements, etc.), (from among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them of a painful torment be inflicted on them.” (24:63)

Allah, the Almighty said:

“Indeed in the Messenger of Allah (Muhammad, salAllahu alayhi wasallam) you have a good example to follow for him who hopes in (the Meeting with) Allah and the Last Day and remembers Allah much.” (33:21)

And Allah the Almighty said:

“And the first to embrace Islam of the Muhajiroon (those who migrated from Makkah to al-Madinah) and the Ansar (the citizens of al-Madinah who helped and gave aid to the Muhajiroon) and also who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (9:100)

And Allah, the Almighty said:

“This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion.” (5:3)

This verse decisively indicates that the Almighty Allah has completed the religion for this Ummah, and has showered His blessings on them. His Prophet (salAllahu alayhi wasallam) passed away only after he had imparted the complete message of Allah to the Ummah as well as his legislations concerning sayings and deeds. He also stressed that all things invented by people and then attributed to the religion of Islam are innovations and to be rejected, even if their inventors did so in good faith. It is established that the Companions of the Prophet and the righteous successors after them warned the people against innovations as they add to Islam and legislate what is not permitted by Allah, in line with the enemies of Allah such as the Jews and the Christians who added to their religion and innovated what was not allowed by Allah. Moreover, to admit innovation is to say that Islam is incomplete and imperfect. Such a belief is not only an evil but contradicts the following verse: **“This day, I have perfected your religion for you...”** as well as the sayings of the Prophet (salAllahu alayhi wasallam) which warn us against innovations. To celebrate the birthday of Prophet (salAllahu alayhi wasallam) and others means that the Religion has not been perfected by Allah for this Ummah, and the Apostle (salAllahu alayhi wasallam) did not impart to the people what was necessary regarding their religious duties, till these late ones appeared and invented in the religion what is not permitted by Allah, thinking that this would bring them nearer to Allah. Undoubtedly, this is a great danger and is tantamount to criticizing Allah the Almighty and the Prophet (salAllahu alayhi wasallam): whereas Allah the Almighty has already completed the religion and perfected His grace, and the Prophet (salAllahu alayhi wasallam) has conveyed

the message openly and informed the Ummah of all such ways that will lead them to the Paradise and save them from Hellfire.

According to an authentic Hadith, on the authority of Abdullah bin Amr bin Al-As the Messenger of Allah (**salAllahu alayhi wasallam**) said:

“Allah Ta’ala (the Almighty) did not send a Prophet but obliged him to lead his people to the best way which is known to him, and warn them against the worst which is known to him.” (Transmitted by Muslim)

It is well-known that our Prophet (**salAllahu alayhi wasallam**) is the best of all the prophets, the last and the most perfect of them regarding the way he conveyed the message and advised his people. Had the celebration of the Milaad (birthday of the Prophet **salAllahu alayhi wasallam**) been an act of the Religion which Allah is pleased and has chosen for His servants, the Prophet (**salAllahu alayhi wasallam**) would have either explained it to his nation, he would have celebrated it during his life, or his Companions would have done it. As this did not happen, it becomes clear that Islam has no concern with Milaad. On the contrary, it is one of the innovations against which the Prophet has warned his people as mentioned earlier. A host of scholars have not only rejected the celebration of Milaad but have warned against it in view of the evidences given above.

According to the rule of the Islamic Shari‘a, all matters regarding legalization or prohibition and all disputes among the people, should be referred to the Book of Allah and the Sunnah of His Messenger (**salAllahu alayhi wasallam**) in accordance with the saying of Allah:

“O you who believe! Obey Allah and obey the Messenger (Muhammad salAllahu alayhi wasallam), and those of you (Muslims) who are in authority. And if you differ in anything amongst yourselves, refer it to Allah and His Messenger (salAllahu alayhi wasallam) if you believe in Allah and in the Last Day. That is better and more suitable for final determination.”(4:59)

And Allah The Almighty said:

“And in whatsoever you differ, the decision thereof is with Allah (He is the Ruling Judge).” (42:10)

Referring this issue back to the Book of Allah, we find it ordaining upon us to follow the Messenger of Allah (**salAllahu alayhi wasallam**) in his Commandments and warns us against what ever he prohibits. Furthermore it tells us that Allah has perfected the religion for the people. So, as long as Milaad is not among the teachings of the Prophet (**salAllahu alayhi wasallam**), it cannot be a part of the religion which Allah has perfected for us and asked us to adhere to by following the Prophet (**salAllahu alayhi wasallam**). Again when we refer this issue back to the Sunnah of the Messenger of Allah (**salAllahu alayhi wasallam**), we do not find either the Prophet (**salAllahu alayhi wasallam**) or the Companions doing it by themselves or asking others to do it. So it becomes evident that Milaad is not a part of religion, but rather that it is one of innovations and blind imitation of the people of the book, i.e. the Jews and the Christians in their festivals. With this argument in mind, it becomes

crystal clear for everyone having the least insight and inclination towards truth and justice, that celebrating any birthday has nothing to do with Islam. It is rather among the innovations which Allah and His Messenger (**salAllahu alayhi wasallam**) warned against emphatically.

A wise man must not be deceived by seeing a large number of people doing it throughout the world because the truth is known and recognized by the evidences of Shari‘a and not by the acts of a great number of people. Allah says regarding the Jews and the Christians:

“And they say, ‘None shall enter Paradise unless he be a Jew or a Christian.’ These are their own desires. Say (Muhammad salAllahu alayhi wasallam), Produce your proof if you are truthful.” (2:111)

And the Almighty also said:

“And if you obey most of those on earth, they will mislead you far away from Allah’s Path. They follow nothing but conjectures, and they do nothing but lie.”(6:116)

Most of these innovations, in addition to their innovatory nature, also do not usually escape from a number of other evils, such as mixed gatherings of men and women, songs accompanied by musical instruments. drinking intoxicants, narcotics and the like. They may also involve the worst thing i.e. the Greater Shirk, through showing exaggeration in the Messenger of Allah and other saints and through praying to him, invoking his help or believing that he knows what is hidden and all similar claims which render a believer as an infidel. It is authentically reported that the Messenger of Allah (**salAllahu alayhi wasallam**) has said:

“Beware of extravagance in the Religion; it has caused the people before you to perish.”

He (**salAllahu alayhi wasallam**) also said:

“Do not lavish praise on me as the Christians did with the son of Maryam. I am just a bondman. So Simply say: ‘The bondman of Allah and His Messenger.’” (Transmitted by Bukhari)

It is curious to note that a great many people participate most actively in these celebrations and defend them vehemently, while they sit back from attending the obligatory forms of worship such as daily and Friday prayers. They are not even ashamed of this, nor do they realize that they are committing a great evil. Undoubtedly, this shows the weakness of their faith, their short sightedness, and the deeply ingrained rust on their hearts because of sins and disobedience. We ask Allah’s protection for us and for all the Muslims. It is even more astonishing to note that some people believe that the Messenger of Allah (**salAllahu alayhi wasallam**) is present at Milaad. Consequently they stand to greet and Welcome him. That is not only a sheer lie but a worst form of ignorance, as the Prophet (**salAllahu alayhi wasallam**) shall neither come out of his grave before the Day of Resurrection, nor shall he meet the people or attend their meetings. Instead, he shall remain in his grave till the Day of

Resurrection while his soul rests at the highest of the high with his Lord in the most exalted and highest place. Allah says:

“After that, surely, you will die. Then (again), you will be resurrected on the Day of Resurrection.” (23:15-16)

The Prophet (**salAllahu alayhi wasallam**) said:

“I am the first one to rise from the grave on the Resurrection Day, I will be the first intercessor, and the first one whose intercession is to be accepted.”

The aforesaid evidences from the Qur`an and Hadith prove beyond doubt that the dead people will come out of their graves only on the Day of Resurrection. All the scholars of Islam agree upon this. A Muslim should be aware of these things and must not be easily misled by the innovations and the superstitions created by the ignorant people with no authority from Allah at all. As for offering the blessings and greetings (Salaat and Salam) to the Prophet (**salAllahu alayhi wasallam**), they are among the most preferred and virtuous deeds, in accordance with the saying of Allah:

“Indeed, Allah confers blessing upon the Prophet, and His angels [as well ask him to do so]. O you who have believed, ask [Allah to confer] blessing upon him and ask [Allah to grant him] peace. (33:56)

The Prophet (**salAllahu alayhi wasallam**) said:

“Whosoever sends blessings on me one time, Allah sends blessings on him ten times.”

It is prescribed on all times, particularly at the end of each prayer. It is held obligatory at last Tashshahud of each prayer by most of the scholars. It is strongly required at a number of occasions such as immediately after Adhaan, at the mention of the name of the Prophet (**salAllahu alayhi wasallam**), during the day of Friday and the night preceding it according to a host of Ahadith. This is what I wanted to emphasize regarding this issue. I hope it will

satisfy everyone whom Allah has shown the light. How sad it is to see some devoted Muslims, known for their strength of faith and love for the Prophet (**salAllahu alayhi wasallam**) organizing such innovatory celebrations. Let us ask such people: “Tell us, if you belong to Ahl-us-Sunnah and follow the Prophet (**salAllahu alayhi wasallam**), whether he himself or one of his Companions or their Successors did this or is it no more than a blind following of the enemies of Islam from among the Jews and the Christians and the like?” The love of the Prophet (**salAllahu alayhi wasallam**) is not reflected by the celebration on his birthday, but by obeying him, believing in his teachings, keeping away from what he prohibited and by worshipping Allah in the way he prescribed for us. It is also reflected through offering Salaat and Salam to him from time to time, particularly at the mention of his name and during prayers. The Wahhabiyyah, as the writer tends to put it, are not new in rejecting all such innovations. Their creed is to hold fast to the Book of Allah and the Sunnah of His Messenger (**salAllahu alayhi wasallam**): to follow his footsteps and those of his rightly guided successors: to believe and practice what was propounded by the virtuous predecessors and the Imams of learning and guidance who were capable to

issue religious injunction concerning the knowledge of Allah, and His attributes of perfection and dignity as shown in the Glorious Book and the authentic traditions of the Prophet (**salAllahu alayhi wasallam**) and as wholeheartedly accepted by his companions.

It is in no need of any addition after what Allah and His Prophet have ordained and what the Ahl-al-Sunnah wal-Jama‘ah, from among the Companions, the Successors and their followers have already received. To forbid celebrating the birthday of the Prophet (**salAllahu alayhi wasallam**) due to its innovative nature in addition to the signs of extravagance and Shirk normally associated with it, is not un-Islamic, nor is it or derogatory to the Prophet (**salAllahu alayhi wasallam**). Instead, it is an act of obedience as the Prophet (**salAllahu alayhi wasallam**) himself said:

“Beware of the extravagance in matters of religion. Those before you have perished because of extravagance in the matters of religion.”

Again he (**salAllahu alayhi wasallam**) said:

“Do not lavish praise on me as the Christians did with the son of Maryam. I am but a bondman. So simply say: ‘Slave of Allah and His Messenger.’ ”

This is what I wanted to point out regarding the aforesaid article. May Allah help us and all the Muslims to understand His religion, to continually confirm us on it, stick to Sunnah and keep away from the innovation. Indeed He is Generous and Kind. And May Allah Shower His blessings and mercy upon our Prophet Muhammad (**salAllahu alayhi wasallam**), his family and his Companions.

Stop Cutting! - Lengthen Your Beard

The society we live in today has had a great impact not only on Muslims but on many other religious people too. This is to such an extent that people are often ready to criticise an injunction of their faith merely because it does not comply with ways, fads or modes of today’s society.

Is this what we call faith?

All religious scholars are unanimous that that all Prophets **عليهم السلام** kept beards. Furthermore, the Prophets have classified the beard as something (that is) part of nature (Fitrah). ‘Allamah Suyuti explains human nature is based on keeping a beard and does not need a special order to be part of a particular faith. Thus, the beard is part of human nature to which all humans (men) have to adhere.

The Prophet of Allah ﷺ mentions in a Hadeeth 10 points of nature. Out of these ten, he ﷺ mentions is the lengthening of the beard. Allah the Almighty narrates the incident when Sayyiduna Harun Alaihissalam calls out to his brother Sayyiduna Musa

عليه السلام, “O son of my mother! Do not seize (me) by my beard, and nor by my head.” (94:20)

This verse clearly shows that Prophet Harun عليه السلام had a lengthy beard.

The first nation ever to shave their beards was the nation to whom Allah the Almighty sent Sayyiduna Lut عليه السلام, the people of Sadoom (Sodom). Hadhrat Hasan Basri reports a Hadeeth that the nation of Lut was punished for 10 sins they committed; the Prophet ﷺ mentioned ‘trimming the beard’ from the 10 sins. These sins then resulted in severe punishments from Allah the Almighty as mentioned in the Holy Quran in numerous chapters. Gradually other nations also started to trim and shave their beards but were less in number. However in the 17th century, the King of Russia, Patrice propagated ‘shaving of the beard’ in Europe and was successful in his mission. In the 20th century, the Ottoman Empire collapsed and modern influences swamped nations. By the mid 20th century, these influences had penetrated the Muslim world, which has gradually resulted on corrupting Muslims. Today, this is the reason why we see that most Muslims unfortunately either trim their beard or shave it off.

We have to remember that cultures change day in day out, cultures are man made; hung on man’s ideologies, perceptions and ideas. On the other hand, the Shariah, the Islamic holy divine law is from Allah the creator of all, who is the best of all planners. The Shariah is such that it is compatible to every era till the day of judgement.

In the Shariah (Islamic law), it is Haram (unlawful) for men to shave the beard, this ruling is with the Ijma (consensus) of the scholars of all the Schools of Thought. Among the scholars who have attested to this consensus, include Allamah Mahmood Khattab 6, Allamah Anwar Shah Kashmiri Hanafi, Allamah Muhammad Ashraf Ali Thanwi, Allamah Hasfaki, Allamah Kamal Ibn Al-Humam Hanafi, Sheikh Ahmad Nafrawi Maliki, Allamah Abu Muhammad Ibn Hazm Zahiri, Allaamah Shaykh ul islaam Ibn Tayimyyah, and many other scholars.

Various present day scholars have misunderstood from what some Shafiee scholars have stated that to shave the beard is Makrooh (disliked). This has been mentioned by Imam Nawawi, Rafi’ee. Allamah Abbadi states, Allamah Ibn Rif’aaah refutes this, as Imam Shafiee has mentioned in his famous work Kitab Al-umm, which is thought to be one of his final works: “to shave the beard is Haram.”

This has also been mentioned by Allamah Haleemi, Allamah Qaffal Shashi, Allamah Azrai and many other Shafiee scholars.

There are many Ahadeeth, which clearly state the above. Primarily the famous Hadeeth narrated on the authority of ‘Abdullah Ibn ‘Umar and others that the Prophet ﷺ ordered us to lengthen our beards. This Hadeeth has been narrated with six different words, all of which refer to lengthening the beard and leaving it alone without interfering. This is why in the Shariah (Islamic law) if one was to shave the beard or trim it to less than a fist length then he will be sinful. Allamah Anwar Shah Kashmiri writes, “None of the scholars have permitted trimming the beard to less than a fist length.” Various other scholars such as Allamah Hasfaki, Allamah Ashraf Ali Thanwi and Mufti Rasheed Ahmad have mentioned similar to this.

The Prophet ﷺ's beard was dense, and would cover his chest. The Sahaba realised, by the movement of the Prophet's beard, that the prophet would recite from the Holy Quran in Zuhr and Asr; clearly indicating that the beard was lengthy. In the same manner Hadhrat Abu bakr and Umar possessed a dense beard. Hadhrat Uthman possessed a fine beard stretched out in length where as Hadhrat Ali's beard was spread in width covering the area between his shoulders. Therefore, when the Prophet ordered us to lengthen our beards we have to follow his and his Sahaba's Sunnah and their method of keeping a beard. The Prophet says, "Hold fast unto my ways and the ways of the guided caliphs after me."

Hadhrat Molana Hussein Ahmad Madni writes, "It is clearly narrated from Hadhrat Umar, Ammar Ibn Yasir, Abdullah Ibn Umar and Jabir that their beards were more than a fist length, and they would order the Muslims to do the same." Hadhrat Sheikh Moulana Muhammad Zakaria writes, "It has not been narrated from any of the Sahabah that they trimmed their beards to less than a fist". When Abdullah Ibn Umar would perform Hajj or Umrah, he would hold on to his beard with his fist and trim the remaining. In reality, we have explicitly been ordered to increase and lengthen our beards without any interference whatsoever, but as Abdullah Ibn Umar and other Sahaba would often trim their beards up to a fist length, the scholars have given permission to do this.

In the eighth year of Hijri, the Prophet sent a letter with Hadhrat Abdullah Ibn Huthafah to Feroz, the king of Persia. Feroz tore the letter apart and ordered Bazan, the king of Yemen to send two officers to the Prophet to kidnap him. They arrived in Madinah Munawwarah, on seeing the Prophet, started to shiver. However the Prophet asked them, "Who ordered you to leave your moustache and shave your beard?" They replied, "Our Lord" (referring to their King). The Prophet declared, "But my Lord orders me to trim the moustache and lengthen the beard". Those who shave their beards should decide for themselves whether their Lord is Allah or someone else! Just imagine how much pain the Prophet must be going through due to all of those people who shave, as these two men were fire worshippers, but never the less, the Prophet could not bear to look at their faces.

Some people have a misconception that lengthening the beard is unattractive. This view is seriously flawed as the Prophets especially Sayyiduna Muhammad possessed great beauty as Allah the almighty chooses those who are perfect in character and creation. It is reported in a narration, "Allah the Almighty sent each and every Prophet with a beautiful face and a melodious voice." Many Sahaba relate that the Prophet possessed the most beautiful face.

Allah the most wise has distinguished between men and women just as he has distinguished between the male and female animals; and the distinguishing feature in itself holds great beauty. Allah the almighty mentions some of his bounties he has bestowed upon Mankind, he says "He (Allah) fashioned you and perfected your shapes." (64:40) Some scholars narrate a weak narration "Glory to the one who

beautified the men with beards and the women with plaits”. Allamah IbnAl-Qayyim explains, “The beard has many benefits, such as beauty and dignity.”

In many Ahadeeth, the prophet ﷺ has cursed men who imitate women and those women who imitate men. There is no doubt that shaving the beard is a clear imitation of a woman’s face.

Many scholars have stated that shaving the beard is Tagyeeru Khalqillah (changing the creation of Allah). Allah mentions in the Holy Quran the promise of Satan, “Indeed I will order them (Mankind) to change the nature created by Allah” (4:119). In effect, the one who shaves his beard is obeying Satan. The great Caliph Umar Ibn Abdul Aziz would say, “Shaving the beard is Muthlah (mutilation). Verily the Prophet ﷺ has prohibited Muthlah”. A similar verdict has also been narrated from the great Imam of Madina Munawwarah, Imam Malik.

The sin of shaving the beard is not only a Kabirah (Major) sin, but it is also Bagawah (open offence). The prophet ﷺ says, “My nation will be forgiven except those who sin in the night and then boast about their sin the following day.” Although one may not boast about this sin verbally but indirectly, he will boast by showing his face to the people. Some sins are limited to the time of the act or omission, for example, Zina (adultery & fornication) is a grave sin; the sinner is sinning for the duration of that act. Whereas this sin’s time remains for as long as the beard remains shaven or trimmed to less than a fist’s length. The person will be regarded a sinner for every second his face is devoid of a proper beard, therefore sinning for that entire time span. this means it's severity aggregates and persists more than other sins.

In the aftermath of the Tsunami disaster, many Muslims attained the status of Shahadah (Martyrdom). Due to the excess amount of bodies it was difficult to identify each individual. Regarding Salat Ul-Janazah the problem arose that how will we be able to differentiate between a Muslim and non-Muslim? Finally, it was decided that the prayer would be lead upon those deceased who possessed beards. People in the world have hopes that people will benefit them after their death, by performing Salat Al-Janazah and carrying out other deeds. However, in a situation like this, would this be possible?

Similarly in the grave when the deceased is asked, one of the questions is, “What would you say about this person? (Referring to the Prophet ﷺ) Some scholars are to the opinion that the Prophet ﷺ will be present in front of the deceased! How do you think the Prophet ﷺ will react when he sees a person who has shaved his beard?

Furthermore, on the day of judgement when the Prophet ﷺ will intercede for the Ummah and quench the thirst of the Ummah at the Hawdh of Kauthar, the angels will stop some of the people. The Prophet ﷺ will say that these people are from my Ummah (nation); thus let them proceed. The angels will reply, “You do not know what innovations they invented after you”. The Prophet ﷺ will reply “Destruction for those who innovated after me”. A point to ponder upon is that the Prophet ﷺ will not recognise these innovators because they will possess beards and their outer Islamic appearance, so what about those who do not possess beards. The Prophet ﷺ will not

need to be informed that these were innovators, as he mentions in another Hadeeth that the deceased will be resurrected in the condition he died in. The Prophet ﷺ will not even look at these people just as this would hurt the Prophet ﷺ. The Prophet ﷺ says, “Whoever so hurts me, displeases Allah. And who ever displeases Allah, is likely to be punished.”

People claim to love the Prophet ﷺ but still do not keep a beard. What kind of love is this? There was once a poet in the city of Delhi , Mirza Qateel, famous for praising the Prophet ﷺ. An Iranian citizen decided to visit this poet assuming that he was a great pious scholar. On arriving in Delhi, he was informed that this poet has gone to the barbers. He proceeds towards the barbers and what does he see? The poet is having his beard shaved. He cries out “O’ the one who claims to love the Prophet ﷺ, you are shaving your beard!” The poet replies “yes, but I am not hurting anyone’s feelings”, they continued their debate. Finally, the Iranian exclaimed, “you claim that you are not hurting anyone’s feelings, I warn you that you are hurting the feelings of the one who is the leader in this world and the hereafter, the Prophet ﷺ”. On hearing this remark, he fainted, when he regained consciousness he accepted and admitted his mistake, repented to Allah, The most forgiving and thanked the Iranian for guiding him.

In reality when a person loves someone, he will fulfil every command of his. We cannot see the love a person possesses in his heart for someone except by his actions. We have been guided to judge people according to their apparent and visible actions. The Prophet ﷺ has repeatedly said, “I have not been ordered to cut open the hearts of people.” (to see their intention) When a disbeliever recites the Shahadah, he will be classified as a Muslim, despite of what his beliefs are in reality. Thus if a person shaves his beard it cannot be judged that he loves the Prophet ﷺ. Nowadays we see the love people possess for celebrities and football players, which is evident; people are ready to dress the way they dress, live the way they live; emulating them in every way possible, so why is it that people are not ready to accept the Sunnah of the Prophet ﷺ?

Unfortunately, many Muslims nowadays mock and joke about the beard. If someone has a beard, he is labelled a ‘beast’. To make a mockery of any minor order of the Shariah is KUFR without any doubt; the same applies to undermining a sin. The great Muhaddith Allamah Ahmad Ibn Muhammad Ibn Siddiq Al-Gimari says, “To mock the beard is KUFR with the consensus of all the Muslims”. The consequences of this would be that the Nikah (Marriage) would invalidate and renewing the Imaan (faith) will be necessary.

Rising of the Sun from the West

Islam is the only religion that prophesies that the sun will rise from the West, instead of from rising from the East, in the the End Times, before Day of Judgement. Both the Quran and the Hadith affirm that this phenomenon will take place. The occurrence of this phenomenon is considered in Islam as one of the major signs that indicate the Day of Judgement is close.

Allah says in the Qur'an:

ف يومئذ لا يدفعنفساإيمانهالمتكن آمنتمن قبل أو كسبت في إيمانهأخيرا

"The day when some signs of your Lord will come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his faith." (Surah Al-An'aam 6:158)

This verse is referring to the rising of the sun from the West, according to the opinion of the majority of Quran commentators such as Tabari and Ibn Kathir.

Imam Tabari, after mentioning the different opinions of the commentators writes, *"The most correct opinion in regards to the meaning of this verse is that what is apparent from the reports narrated from the Prophet (salAllahu alayhi wasallam) that he said, "Becoming a Believer will be of no benefit after the sun rises from the West." (Tabari)*

Abu Huraira reported that the Holy Prophet (salAllahu alayhi wasallam) said, *"Hasten to do good deeds before six (things happen): Rising of the sun from the West..." (Mishkat)*

Abdullah-bin-Umar said, "I memorized a Hadith of the Messenger of Allah (salAllahu alayhi wasallam) which I have not forgotten. I heard the Messenger of Allah (salAllahu alayhi wasallam) say, *"The first of the Signs that will come is the rising of the sun from the place of its setting and the emergence of the Daabba to people in Duha (later portion of the morning before noon). Whichever of these two (signs) occurs before the other, then the other one will occur immediately after it."* (Sahih Muslim)

Door of Tawba (Repentance) will be Closed:

Once the sun has risen from the West, the door of repentance for sins committed by Muslims will be closed by Allah and will remain closed until the Day of Judgement. The following Hadiths clearly specify that the deadline for repentance to be accepted by God ends when the sun rises from the West. Once the sun rises from the West, repentance will no longer be accepted.

Abu-Musa Al-Ashari narrated that the Messenger of Allah (salAllahu alayhi wasallam) said, *"Verily Allah extends his hand at night so that the sinners of the day may repent and verily extends his hand during the day so that the sinners of the night may repent, (He will keep on doing this) as long as the sun does not rise from the West." (Sahih Muslim)*

Safwan bin Assal narrated the Prophet (**salAllahu alayhi wasallam**) said, "Allah has built a door of repentance where the sun sets, its breadth requires 70 years journey for foot passenger or 40-70 years for a rider. It will not be closed as long as the Sun does not rise from the West." (Tirmizi)

Ibn Hajar Al-Asqalani has reported many Hadiths which prove that the door of repentance will remain closed till the Day of Judgement and thereafter writes, "These narrations give strength to one another, agreeing completely in that once the sun rises from the West, the door of repentance will be closed and will not be opened thereafter." (Ibn Hajar Al-Asqalani's book *Fat'h Al-Bari*)

Becoming a Believer after the Sun rises from the West will not be accepted by Allah

Abdullah bin Abu-Owfa reported: I heard the Messenger of Allah (**salAllahu alayhi wasallam**) say, "Verily a night equivalent to three of your nights will come upon people. When it comes, those who engage themselves in worship during the night will recognize it. A person will stand in prayer, read a section of the Quran and then go to sleep. Thereafter, he will wake up, stand in prayer and read a section of the Quran, then go to sleep. While this condition remains, the people will begin to shout, scream and call one another. They will say, "What is this?" With fear, they will run to the mosque. To their surprise, they will see that the sun has risen from the West. When it reaches the middle of the sky, it will return and set in the West." He said, "That is when becoming a believer (in Islam after witnessing this Sign) will no longer be of benefit (because after the sun rises from the West, Allah will no longer accept declarations of faith)." (Ibn Kathir's book *Al-Bidaya wa An-Nihaya*)

Narrated by Abu Huraira, "Allah's Messenger (**salAllahu alayhi wasallam**) said, 'The Hour (of Resurrection) will not come until the sun rises from the West. When the people witness this, everyone who will be living on the face of the Earth will develop faith (believe in Allah), but that is when believing will no longer be of benefit...'" (Sahih Bukhari)

ثلاث إذا خرجن لم يذفع { ن فسا إيمانها لم تكن آمنت من قبل } الآية الدجال ، والدابة ،
أو من مغربها - وطلوع الشمس من المغرب
المصدر: صحيح الترمذي - الراوي: أبو هريرة المحدث: الألباني

Abu Huraira said: "Three things that once they occur, the soul will not benefit from believing (in God) if it did not believe before ... (verse 6:158): the Dajjal (Anti-Christ), Daabba (Beast), and Sun rise from the West." (Tirmizi and Al-Albani)

قيل توبه العبد ما لم يغرغر [أي فإذا غرغر وبد لغت الروح الحديث] إن الله تعالى
الذنجرة وعارين الملك فلا توبه حديث

It was reported from Abu Sa'id al-Khudri that the Prophet (sallallahu alayhe wa sallam) explained, "The day that certain of the Signs of thy Lord do come, no good will it do to a soul to believe in them then", referring to the rising of the sun from the West. (Ahmad.)

Abu Hurairah said, "The Prophet (**sallallahu alayhe wa sallam**) said, 'The Hour will not come until the sun rises from the West. When the people see it, whoever is living on earth will believe, but that will be the time when - No good will it do to a soul to believe in them then, if it believed not before'" (Bukhari.)

It was also reported from Abu Hurairah that the Prophet (**sallallahu alayhe wa sallam**) said, "The Hour will not come until the sun rises from the West. When it rises and the people see it, they will all believe. But that will be the time when 'No good will it do to a soul to believe in them then'" (Bukhari.)

It was reported from Abu Hurairah that the Prophet (**sallallahu alayhe wa sallam**) said, "There are three things which, if they appear, 'No good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith' They are: the rising of the sun from the West, the Dajjal, and the Beast of the Earth." (Ahmad, Muslim, Tirmidhi.)

Abu Dharr said, "The Prophet (**sallallahu alayhe wa sallam**) asked me, 'Do you know where the sun goes when it sets? I said, 'I do not know'He said, 'It travels until it prostrates itself beneath the Throne, and asks for permission to rise again. But a time will come when it will be told, 'Go back whence you came.' That will be the time when 'No good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith'" (Bukhari.)

'Amr ibn Jarir said, "Three Muslims were sitting with Marwan in Madinah, and heard him say, whilst talking about the Signs of the Hour, that the first of them would be the appearance of the Dajjal. The three went to 'Abd Allah ibn 'Amr, and told him what they had heard Marwan say concerning the Signs. 'Abd Allah said, 'Marwan has not said much. I memorised a Hadith like that from the Prophet (**sallallahu alayhe wa sallam**) which I have not forgotten since. I heard the Prophet (**sallallahu alayhe wa sallam**) say: The first of the signs will be the rising of the sun from the West, and the emergence of the Beast in the forenoon. Whichever of the two comes first, the other will follow immediately"

"The 'Abd Allah, who was widely-read, said, 'I think that the first to happen will be the rising of the sun from the West. Every time it sets, it goes beneath the Throne, prostrates itself, and seeks permission to rise again. A time will come when three times it will seek permission and will receive no reply, until, when part of the night has passed and it realizes that even if it were given permission, it would not be able to rise on time, it will say: "O my Lord, how far the rising-point is from me! What can I do for the people now?" Then it will seek permission to go back, and it will be told: 'Rise from where you are now' - and it will rise from the West'" Then 'Abd Allah recited the Ayah: "No good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its faith." (Ahmad.)

Secrets and Blessings of Sunnah Foods

Fenugreek (hulbah): It is reported that Prophet Muhammad (s.a.w.) once said "If my people knew what there is in Fenugreek, they would have bought and paid its weight

in gold." Fenugreek seeds are also known for their anti-diabetic property. They are also considered excellent to treat arthritis and to reduce blood cholesterol. They also increase breast milk production in breastfeeding mothers. Fenugreek contains natural expectorant properties and is considered ideal for treating sinus and lung congestion. It also helps in loosening and removing excess mucus and phlegm. The mucilage content of the seeds help to cure external boils, burns and ulcers.

Coriander (habb al-suda): The most respected book of traditions state that the Prophet Muhammad (s.a.w.s) said, " Make yours the seed of coriander, for it is a cure of all diseases except swelling [cancer], and that is a fatal disease." It is also reported ALLAH informed the Prophet, "She has been given everything." And then ALLAH revealed that "she" is coriander. Coriander alleviates flatulence and resolves fevers. It is effective in the treatment of leukoderma, and it opens the subtlest networks of the veins. Excess moisture in the body is dried up by the coriander, and it increases milk flow, urine, and menses. It is particularly useful when a person has cold. The oil of coriander is a treatment for baldness and scalp problems, and prevents grey hair. The smoke of the burning seeds is an insect repellent.

Henna (hinna): One Hadith reports that nothing is dearer to ALLAH than Henna. The holy Prophet (s.a.w.s.) recommended it for many conditions: bruises, pain in the legs, infection of nails, burns, and to beautify the hair. Henna is noted for its great heat and its ability to excite the passion of love. The perfume made from Henna flowers is considered to be one of the finest in the world. The dyeing of hands, nails, and feet is a common practice in the East, especially for weddings and feasts.

Honey (asal): ALLAH has said, "There comes forth, from within [the bee], a beverage of many colors in which there is a healing for you." Mixed with warm water, and taken in several small doses, honey is considered the best remedy for diarrhea. The Prophet (s.a.w.s.) once said, "By HIM in whose hand is my soul, eat honey. For there is no house in which honey is kept for the angels will not ask for mercy. If a person eats honey, a thousand remedies enter his stomach and a million diseases will come out. If a man dies and honey is found within him, fire [burning of hell] will not touch his body." The prophet (s.a.w.s.) himself used to drink a glass of honey and water each morning on an empty stomach. Considered to be the best remedy for diarrhoea when mixed in hot water. It is the food of foods, drink of drinks & drug of drugs. It is used for creating appetite, strengthening the stomach, eliminating phlegm, as a meat preservative, hair conditioner, eye salve & mouthwash. It is extremely beneficial in the morning in warm water & is also a Sunnah.

Melon (battikh): Said the Prophet (s.a.w.s.) : "Whenever you eat fruit, eat melon, because it is the fruit of Paradise and contains a thousand blessings and a thousand mercies. The eating of it cures every disease. None of your women who are pregnant and eat of watermelon will fail to produce offspring who are good in countenance and good in character." The Prophet (s.a.w.s.) took melons with fresh dates.

Citron (utrujj): The Prophet (s.a.w.s.) is reported to have said, "The citron is like a true believer : good to taste and good to smell." Citron strengthens the heart, dispels sadness, removes freckles, satisfies hunger, and slows the flow of bile. The wife of the Prophet (s.a.w.s) used to treat blind persons with citron dipped in honey. Citron is best taken about ten minutes after conclusion of meals.

Pomegranate: Sweet pomegranate is preferred over the sour. The juice stems coughs. All kinds of pomegranate settle palpitations of the heart. Hazrat Ali (r.a.) said that the light of ALLAH is in the heart of whoever eats pomegranate. It is also reported that one who eats three pomegranates in the course of a year will be inoculated against

ophthalmia for that year. Said the Prophet (s.a.w.s.) : Pomegranate "cleanses you of Satan and from evil aspirations for forty days."

Vinegar: The Prophet (s.a.w.s.) was reported to have once remarked that vinegar was the seasoning of all the prophets who came before him. Vinegar is both cold and hot, nearly balancing between the two. Mixed it with rose water, it is an excellent remedy for toothache and headache. Vinegar dissolves phlegm. Another Hadith states that a house containing vinegar will never suffer from poverty.

Thyme: In the time of the Prophet (s.a.w.s.), it was customary to fumigate houses by burning frankincense and thyme. Thyme is cold and dry in the third degree. An excellent digestive aid to heavy foods, thyme beautifies the complexion, annuls intestinal gas, and benefits coldness of the stomach and liver. When drunk as an infusion, it is said to kill tapeworms

Quince: It is said that to eat Quince on an empty stomach is good for the soul. Cold and dry, Quince is astringent to the stomach, and it checks excessive menstrual flow. A few seeds placed in water will, after a few minutes, form amucilage which is an excellent remedy for cough and sore throat, especially in the young. Quince is also excellent for pregnant woman, gladdening their heart. The holy Prophet (s.a.w.s.) said, "Eat Quince, for it sweetens the heart. For ALLAH has sent no Prophet as HIS messenger without feeding him on the Quince of Paradise. For Quince increases the strength up to that of forty men."

Some other references about Blessed Sunnah Foods

Milk: The Prophet (SAW) said that milk wipes away heat from the heart just as the finger wipes away sweat from the brow. It strengthens the back, increases the brain, augments intelligence, renews vision & drives away forgetfulness.

Barley: The Prophet Muhammed (pbuh) recommended talbina (a meal made from powdered barley) for the sick and grieving. He is quoted as saying, "*At-talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief*" "*The Talbina*": is a meal made by mixing 2 spoons of barley and a cup of water, cooked for 5 min, after that a cup of yogurt and bee's honey is added, it is called Talbina which comes from the Arabic Word Laban meaning yogurt because of its resemblances to the yogurt, as it is soft and white. And aisha said that the prophet peace be upon him has advised us to use it as a medicine, as he said. Its a cure for sadness: "*At-talbina gives rest to the heart of the patient and makes it active and relieves some of his sorrow and grief*" (Bukhari 7:71#593).

It is narrated that the wife of the prophet peace be upon him "Aisha", if one of her relatives die, and after the funerals, used to gather the women in the family, and ask for a pot and cook the talbina, after that she would prepare some kind of a meal called: thrida", which is mainly peaces of bread emerged in a sauce. And she would pour the talbina on it. And tell the women: eat from it, as I heard the prophet peace be upon him saying.

Olive oil: Excellence treatment for skin and hair, delays old age, treats inflammation of the stomach.

Mushroom: The Prophet (SAW) said that mushroom is a good cure for the eyes, it also serves as a form of birth control and arrests paralysis. Grapes: The Prophet was very fond of grapes, it purifies the blood, provides vigour & health, strengthens the kidneys & clears the bowels.

Dates: The Prophet (SAW) said that a house without dates has no food, also to be eaten at the time of childbirth. Figs: It is a fruit from paradise and a cure for piles.

Water: The Prophet (SAW) said the best drink in this world & the next is Water. When you are thirsty drink it by sips and not gulps. Gulping produces sickness of the

liver. So praise be to our beloved Nabi (SAW) who produced us with knowledge which dazzles the wisest minds.

Prophetic medicine: Talbina

Aisha (may Allah be pleased with her) used to recommend Talbina for the sick and for those grieving over a dead person. Whenever one of her relatives died, women would assemble and then return back to their homes except for her relatives and close friends. She would then order for a pot of Talbina to be cooked. Then Tharid (a dish prepared from meat and bread) would be prepared and the Talbina would be poured on it. Aisha would say (to the women), “Eat, for I heard the Messenger (peace be upon him) saying, ‘The Talbina soothes the heart of the patient and relieves him from some of his sadness.’” (Al-Bukhari, no. 5690)

Hisham’s father said, “Aisha would recommend Talbina and used to say, ‘It is disliked (by the patient) although it is beneficial.’” (Al-Bukhari, no. 5690)

The Messenger (peace be upon him) said, “I encourage you to use (Talbina) which is disliked, but is beneficial. By the One in whose Hand Muhammad’s soul is, it cleans your stomach just as water cleans dirt from the face.” *(Mustadrak of Hakim, no. 7455, Adh-Dhahabi declared it Sahih)

Recipe for Talbina

Talbina is made by adding one or two tablespoon of barley flour (must be 100 percent wholegrain barley flour) to one-and-a-half cups of water. Place on low heat for 10-15 minutes (optional: add milk or yoghurt and sweeten with honey).

Drink at least one cup daily. This may also be added to soup or any dish for flavor and as a thickener. Alternatively you may use milk instead of water and sweeten it with honey.

Prophet Muhammad (Sallallahu Alaihi Wasallam)'s Last Sermon:

After praising, and thanking God, he (Sallallahu Alaihi Wasallam) said: "O People, listen well to my words, for I do not know whether, after this year, I shall ever be amongst you again. Therefore listen to what I am saying to you very carefully and

TAKE THESE WORDS TO THOSE WHO COULD NOT BE PRESENT HERE TODAY.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust. Return the goods entrusted to you to their rightful owners. Treat others justly so that no one would be unjust to you. Remember that you will indeed meet your LORD, and that HE will indeed reckon your deeds. God has forbidden you to take usury (*riba*), therefore all *riba* obligation shall henceforth be waived. Your capital, however, is yours to keep. You will neither inflict nor suffer inequity. God has judged that there shall be no *riba* and that all the *riba* due to `Abbas ibn `Abd al Muttalib shall henceforth be waived.

Every right arising out of homicide in pre-Islamic days is henceforth waived and the first such right that I waive is that arising from the murder of Rabi`ah ibn al Harith ibn `Abd al Muttalib.

O Men, the Unbelievers indulge in tampering with the calendar in order to make permissible that which God forbade, and to forbid that which God has made permissible. With God the months are twelve in number. Four of them are sacred, three of these are successive and one occurs singly between the months of Jumada and Sha`ban. Beware of the devil, for the safety of your religion. He has lost all hope that he will ever be able to lead you astray in big things, so beware of following him in small things.

O People, it is true that you have certain rights over your women, but they also have rights over you. Remember that you have taken them as your wives only under God's trust and with His permission. If they abide by your right then to them belongs the right to be fed and clothed in kindness. Treat your women well and be kind to them, for they are your partners and committed helpers. It is your right and they do not make friends with anyone of whom you do not approve, as well as never to be unchaste...

O People, listen to me in earnest, worship God (The One Creator of the Universe), perform your five daily prayers (*Salah*), fast during the month of Ramadan, and give your financial obligation (zakah) of your wealth. Perform Hajj if you can afford to.

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over a black nor a black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.

Remember, one day you will appear before God (The Creator) and you will answer for your deeds. So beware, do not stray from the path of righteousness after I am gone.

O People, NO PROPHET OR MESSENGER WILL COME AFTER ME AND NO NEW FAITH WILL BE BORN. Reason well, therefore, O People, and understand

words which I convey to you. I am leaving you with the Book of God (the QUR'AN*) and my SUNNAH (the life style and the behavioural mode of the Prophet), if you follow them you will never go astray.

All those who listen to me shall pass on my words to others and those to others again; and may the last ones understand my words better than those who listen to me directly. Be my witness O God, that I have conveyed your message to your people.

'Subhanaka Allahumma Bihamdik, Ashhadualah ilaha illa ant, Astaghfiruka watubu ilaik'

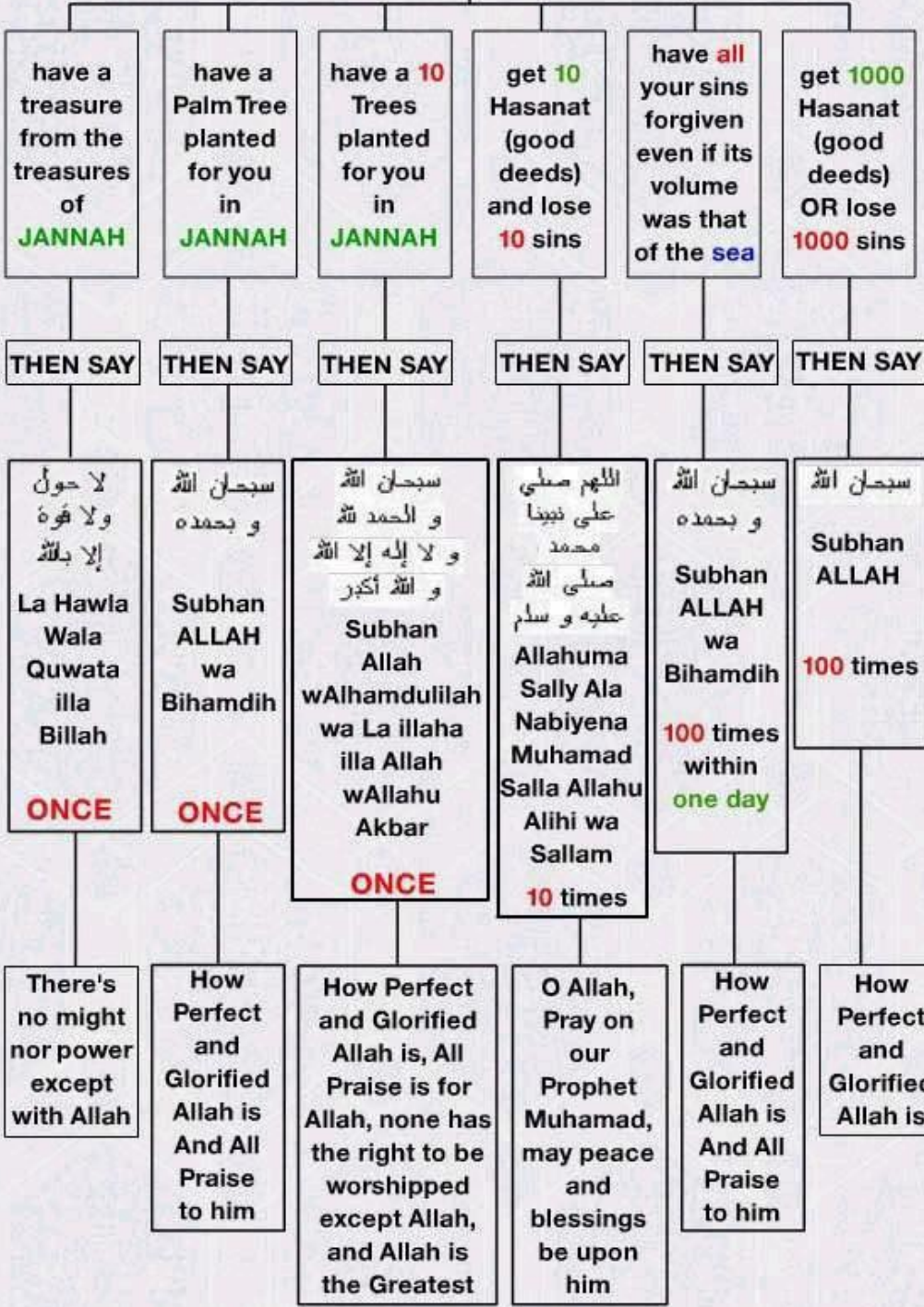
*Please pray for me, my family and for those whose works are shared here with.....**Jazakallah Khairan***

Guide to Reading Transliteration

t - h ط-ت t-h ط-ه
dh - hk ذ-ك hd-خ hg-ظ
z - j ج-ج
s - ht س-ث s-ك
d - q د-ق 'ء-ض
sh - ' ش-ع
Short Vowels: Long Vowels:
Fathah- a Fathah with madd (long vowel)- aa Dammah- u Dammah with madd (long vowel)- oo
Kasrah- i Kasrah with madd (long vowel)- ee



IF YOU WANT TO



MAY ALLAH REWARDS WHOEVER SPREADS THIS