



Al Mukhtasir Fi Uloom-u-Din

A Concise Introduction to Religious Sciences

Hadrat Sheikh Abdul Qadir Jilani R.A

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Compendium

Al Sheikh Mohi-ud-Din Abi Muhammad Abdul Qadir Jilani

Al-Hassani Al-Hussaini Qudsullah Sirra ul-Aziz

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by Hadrat Sheikh Abdul Qadir Jilani R.A

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Even after giving our best effort, there is a strong possibility of errors and omissions. We kindly request our esteemed readers to inform us of any mistakes so that we can rectify them in our next publication



*In the Name of Allah, Most
Gracious, Most Merciful*

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Pearl of Wisdom

Hadrat Ghauth al Azam Sheikh Abdul Qadir Jilani (R.A)

If you want to enhance your stature, depart from forbidden¹ and suspicious² matters. When you have accomplished this, it's very important to consider pulling out of jointly admissible³. After that, quit what is merely legitimate⁴ and embrace what is genuinely permissible (Halal). Truly permissible⁵ is something when there is consensus in the directive (by Allah) and (your) comprehension, and accord between its appearance and essence. Truly permissible is a thing that is not in the possession of a being, is given to you directly, and you were neither waiting nor putting any effort into it.

cited from the book Fatah Al Rabbani

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1. **Forbidden (Haram):** Anything that is clearly mentioned as prohibited in Islam.
 2. **Suspicious:** Not clear whether it is ruled out or permitted.
 3. **Jointly Admissible:** Harmony in command of Allah and your understanding.
 4. **Merely Legitimate (Mubah):** Anything not mandatory, recommended, reprehensible, or forbidden, and thus involves no judgment from Allah.
 5. **Truly Permissible:** Unanimity in the instruction by Allah and your knowledge and no effort from your side to get it.
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Pearl of Wisdom

Hadrat Ghauth al Azam Sheikh Abdul Qadir Jilani (R.A)

If you desire to be in His presence, you must embrace serenity, maintain silence, and become speechless. Those devoted to Allah stand humbly before Him. They refrain from even taking a step or moving their hearts without His explicit consent. Neither they partake nor clothe themselves in what is just permissible (Mubah) or enter into marriage until their hearts receive a clear confirmation through divine guidance. They remain steadfast in the presence of One who can turn hearts and judgments.

cited from the book Fatah Al Rabbani

Preface

A valuable amount of work on life, teachings, and books of Hadrat Syed ul Sheikh Abdul Qadir Jilani (R.A) is done in every era. My mentor, **Mian Ali Raza Qadri** -- custodian of the **Great Qadri Shrine** of **Mian Muhammad Abdullah Qadri (R.A)** -- has put several years of effort into this discipline, especially in the manuscripts that are not available to the general public, and published Urdu translations of the authentic content in a superior fashion. After publishing the original text of “**Fatooh-ul-Ghaib**” along with the Urdu transcript in the year 2018, Meeran Mohi-ud-Din Foundation published an Urdu translation of the verified writing of the “**Al-Tareek il-Allah**” in 2020. It was the first publication for Urdu speaking community. Right after this, the idea to publish an Urdu translation of the short book “**Al-Mukhtasir Fi Uloom-ud-Din**” of Hadrat Abdul Qadir Jilani (R.A) came into my mentor’s mind. **Al-Mukhtasir Fi Uloom-ud-Din** was referenced as a “**Kitab Fil Fiqh wa-Tasawuf**” in the very popular book “**Mu’jam Al-Muallifeen**” authored by respected **Umer Rida Kahhalah**. The manuscript of this rare creation is available in the renowned library of Turkey under the name of **Haji Mehmood Effendi** and catalog number 1789. This book alongside the first and last page of the manuscript was published by a renowned Turkish researcher **Al Syed Al-Shareef Muhammad Fazil** in the year 2010 through his organization named **Markaz al-Jaylani li al-Buhuts al-Ilmiyah**. Finally, a famed researcher of manuscripts and profound friend of my mentor, **Mr. Yaqoob Brahvi** gave the digital copy. And it made it possible for him to print this handwritten archive. Without his Mr. Yaqoob’s aid, publication of “**Al-Mukhtasir Fi Uloom-ud-Din**” might have been unthinkable.

While living in Germany, I started reading these Urdu translations and realized that people across the globe are more familiar with English than Arabic and Urdu. This led to an idea of translating “**Al-Mukhtasir Fi Uloom-ud-Din**”. It was already converted in English by Al-Baz Publishing. I tried hard to get a copy, but couldn’t find it. So I decided to continue transcribing this manuscript and make it available to humanity in digital format for free. An optical copy of the original is included in this publication. It will be extremely beneficial for the lovers of **Hadrat Syed ul Sheikh Abdul Qadir Jilani (R.A)** across the world.

This journal has two parts. The former part is about Shari’ah law and the latter one is regarding catharsis of the soul, spirituality, and conduct.

We haven’t translated the first part in view of the fact that it is related to Islamic academics. The scholars can take advantage of the original work included in the publication.

The second part is about the purification of the soul and way of behaving, it is translated for the benefit of the general public, and at the end, all the extracted hadiths to support the topic are copied from the manuscript of Hazarat Abdul Qadir Jilani (R.A).

In the end, I fervently implore before Allah, the Lord of Glory, to accept my humble endeavour in His Sovereign Court and bless me with the intercession of Hadrat Muhammad (PBUH). Ameen, O Lord of the Cosmos!

Usman Aslam (follower of Mian Ali Raza Qadri)

The Science of Methodology

The science of the (spiritual) methodology is like the brain and is greatly desired. The knowledge of Islamic law is like a shell, it safeguards what is greatly desired.

That's why Hadrat Ali (R.A) stated that “all the avenues of religion are void for the people other than the path guided by the teachings of Hadrat Muhammad (PBUH)”.

Hadrat Abu Sa'id Al-Kharraz (R.A) said, “Any esoteric realization that contradicts the established religious code of conduct is fabricated.”

Hadrat Junaid Baghdadi (R.A) asserted, “There are two disciplines: the Education of Servitude and Mastery of the Divine. The rest are earthly desires. The Education of Servitude is made public through Shariah law. Mastery of the Divine is hidden in methodology”.

In this book, the science of methodology is explained in seven chapters.

Chapter One

Renouncement

(Relinquishing the Earthly Concerns and Embracing the Hereafter)

This chapter is about renouncing temporal matters and choosing to take up the afterlife. Unquestionably the afterlife is everlasting; it's a dwelling of comforts and blessings. This world is a place of trials and troubles, it's a conflagration. Drawing near to the mortal world leads to annihilation and loss. The world is carrion, and its seekers are like dogs.

The interpretation of one saying [hadith] of our esteemed Prophet Muhammad (PBUH) that Allah (SWT) has not formed anything that He scorns more than this perishable world and has not looked upon His creation with admiration since its inception [1].

Another dictum [hadith] of our respected Prophet Muhammad (PBUH) signifies that this existence in comparison to the afterlife is like someone submerging his finger in a river and then noticing the volume of water around it [2].

Through these hadiths, we come to understand that the best outcome lies in abstaining and relinquishing worldly means. Those who aspire to sublime glory are heedless.

Most people are weak in earthly matters and do not keep an eye on the outcome, which means they do not consider any consequences.

That's why Allah (SWT) said in the Quran: "They only know the worldly affairs of this life, but are totally oblivious to the Hereafter." [Surah Ar-Rum, 30:7]

In one other verse in the Quran, Allah (SWT) stated: "Whoever seeks the harvest of the Hereafter, We will increase their harvest. And whoever desires only the harvest of this world, We will give them some of it, but they will have no share in the Hereafter." [Surah Ash-Shuraa 42:20]

Interpretation of a hadith of the Holy Prophet Muhammad (PBUH) is: "When Allah (SWT) intends to elevate a person, He instills in him indifference towards the world, a fervour for the Hereafter, and reveals to him the flaws of the self." [3]

The meaning of the Holy Prophet Muhammad's (PBUH) hadith is: "This world is forbidden for the folks of the afterlife, the afterlife is prohibited for those absorbed in the world, and this world and the afterlife is restricted for the people of Allah." [4]

That's why it is stated that it is a sign of being unfortunate if someone is deeply devoted to this world. For an insightful person, it is worthwhile to forsake the world and persistently seek the afterworld. A human being should embrace contentment, live within modest means, and spend the rest of the wealth in endeavours that will bring him benefit on the Day of Judgment. He should earn his livelihood without subjecting himself to embarrassment, as his everyday needs

will be met regardless. The Creator Himself bears responsibility for every living soul.

Every single prophet did work to earn his living. Holy Prophet Muhammad (PBUH) motivated people to work. He (PBUH) stated in one hadith: “A hard-working person is a friend of Allah (SWT).” [5]

Work is not in conflict with trust in Allah, but it may go against wisdom. Holy Prophet Hadrat Muhammad (PBUH) advised Hadrat Ali (RA) that “live in this world as a traveller.” [6]

Be mindful that death is drawing near. We must get ready before dying. We have to adorn the grave before going in it and enrich ourselves before meeting our Creator. We must endeavour to save ourselves from hell before entering it. We beseech the blessings of Allah (SWT), praying for a deep yearning for the afterlife, and humbly seek His grace to admit us into heaven. [Aamin]

Chapter Two

Rectification

(In the explanation of heart rectification)

The interpretation of one saying [*hadith*] of our esteemed Prophet Muhammad (PBUH) is that there is a piece of flesh in the human body. When it is healthy, the entire body is healthy, but when it is corrupted, the whole body is corrupted. Be aware that this is the heart. [7]

It is evident by this hadith (saying) that the core of the human body is the heart. The heart is the ruler and the rest of the body is a subordinate. There are two constituents in the human body. One that can be seen by the physical eyes. Those are parts of the human body. The second constituent can catch sight through the eyes of conscience and those are the traits of the heart. When the heart is no longer uncivil, it cultivates good qualities, and good deeds manifest through the body.

When the heart is faulty due to bad manners (deeds) then the evil constituent becomes dominant and bad traits are evident in the heart. And when an evil constituent dominates the heart for a long time and the heart does not get any help to defeat this dominance then the whole body is in control of the devil. Eventually, the heart is badly ruined, sealed, and the person can never get guidance (we seek refuge with Allah in this matter). In the real human nature, there are four types of characteristics that remain dominant:

Sifaat-e-Behemia (Animal-like qualities)

Sifaat-e-Sabaiyya (Traits similar to beasts)

Sifaat-e-Shetaaniya (Characteristics resembling devil's traits)

Sifaat-e-Rabbania (Qualities akin to those of the Lord)

Sifaat-e-Behemia means animal-like qualities. When desires are so predominant that a person is constantly occupied with fulfilling his aspirations, it indicates that animal-like qualities dominate within him.

Sifaat-e-Sabaiyya denotes traits of beasts. When anger consistently governs an individual, causing him to be constantly enraged or seeking revenge against others, it is a sign that the traits of beasts are in control.

Sifaat-e-Shaitaniya signifies devilish traits when dishonesty, deception, deceit, or trickery are prevalent in a person's behaviour.

Sifaat-e-Rabbania means the Lord's command is dominant in a person as said by Allah (SWT) in the Holy Quran:

“Say (Hadrat Muhammad PBUH) the Spirit is the command of my Lord” [Surah Al-Isra, 17:85].

The Lord's command implies that the qualities giving divine and stature to a person are prevalent and he stops highlighting himself. That's why these traits are not dominant due to

relentless effort, ethical behaviour, or seeking help from Allah (SWT), but rather they result from being under the protection of Allah (SWT)

Allah (SWT) has said in the Quran: “Indeed, the one who purifies his (ill-commanding) self (from all vain and vicious desires and cultivates in it virtue and piety) succeeds. But the one who corrupts himself (in sins and suppresses virtue) is doomed indeed.” [Surah-ash-Shams 91:9-10]

The interpretation of one saying [hadith] of our esteemed Prophet Muhammad (PBUH) is that a person lacking good moral character will not enter heaven. [8]

The interpretation of the Holy Prophet Muhammad’s (PBUH) hadith is, on the Day of Judgment, my *ummah* will convene in different categories, some of them will have faces lustrous like the moon, some amongst them will have faces bright like the sun, and some with faces like dogs and snakes. [9]

The meaning of this hadith (saying) is that everyone will gather in accordance with their inner qualities on that day. We beseech Allah (SWT), Who is the Giver, to illuminate our hearts with the light of righteousness and admit us among those with illuminated countenances on the Day of Judgment.

Chapter Three

Intent

(In the explanation of sincerity of intent)

Sincerity is safeguarding any action from the desire to show off and seek praise from others.

Allah (SWT) has said in the Quran: “And they were not commanded except to worship Allah, [being] sincere to Him in religion, inclining to truth, and to establish prayer and to give *zakāh*. And that is the correct religion.” [Surah Al-Bayyinah 98:5]

The meaning of the saying of Holy Prophet Muhammad (PBUH) in a Qudsi hadith (saying) is that Sincerity is a secret among all of My secrets and this secret is revealed to the heart that has love. [10]

The interpretation of one saying [hadith] of our esteemed Prophet Muhammad (PBUH) is that the minor polytheism [*Shirk-e-Asghar*] worries me the most about you. Companions [Sahaba] of the Holy Prophet Muhammad (PBUH) asked, what is minor polytheism? Holy Prophet Muhammad (PBUH) said, hypocrisy [*false virtue*]. On the Day of Judgment when Allah will reward the people, He will say to the pretenders that go to the people for whom you pretended and see if they can reward you. [11]

Hadrat Ali (R.A) stated that salvation is unattainable without sincerity, and there is no sincerity without staying away from people. Therefore, it is imperative for everyone to undertake actions with a genuine intent, as an action cannot be righteous if the intent is flawed.

In the same way, Holy Prophet Muhammad (PBUH) said that deeds depend on intentions. [12]

Another dictum [*hadith*] of our respected Prophet Muhammad (PBUH) signifies that Allah (SWT) neither sees your faces nor your actions; rather, He sees your heart and sincerity. [13]

The connotation of the hadith (saying) of the Holy Prophet Muhammad (PBUH) is that every person will have what he intended. [14]

Hence, if a person maintains the right intention, his eating, sleeping, the allocation of time for other activities, and body language will be considered in the obedience of Allah (SWT). The intention is the key difference between humans and animals because animals never have intention and purpose in any situation.

Hadith of Holy Prophet Muhammad (PBUH) means that at the time of reckoning on the Day of Judgment, a record of conduct is given to a person and then he will see there are so many good deeds recorded in his account of actions. He will ask, O my Lord, this record of doings is not mine. Then he will be told that this is not a place of errors and forgetfulness, it is your record of actions because in your life you had intentions to perform these activities if you'll be given the

ability to do so. That's why these good deeds are accounted for because of your intention. [15]

Hadrat Ikrima (R.A) said that Allah (SWT) rewards individuals based on their intentions rather than their actions, as intentions are linked to the heart, and the heart is devoid of hypocrisy.

The meaning of the Holy Prophet Muhammad's (PBUH) dictum [hadith] is that intention is better than action. [16]

O servant, understand that intention means convincing the inner self [*nafs*] for some action and establishing the domination of this action rather than just informing the self about it and shifting your mind from one activity to another. For instance, when desire governs the self, it may contemplate marriage, intend to follow the way [*Sunnah*] of Holy Prophet Muhammad (PBUH), and after that aspire to have pious offspring. However, it's impossible that these details exist in the inner self because the inner self remains dominated by desire. Therefore, considering that this intention resides in the inner self is a mere supposition.

The elders from the recent past have provided some examples of intention opposite to this. They argue that the more resolute the action, the stronger the intention.

We implore Allah (SWT) to purify our hearts in His obedience to the extent that we neither incline towards anyone else nor commit sins, and mould us in such a way that the actions we undertake are solely for His sake.

Chapter Four

Seclusion

(In the explanation of benefits of seclusion)

There are two benefits of solitude and seclusion.

The first benefit

To make oneself available for worship and to seek a deeper connection with Allah (SWT). It was for this reason that Holy Prophet Muhammad (PBUH) used to withdraw from everything and visit the Cave of Hira during the early days.

The respected Malik Bin Dinar (RA) remarked that those who engage in constant talk with fellow beings cannot become accustomed to the Creator. This leads to a depletion of his deeds. His heart loses its spiritual vision, and his life is wasted.

When asked why they embrace seclusion, some elders replied that it is not isolation; rather, it is sitting in the assembly of Allah (SWT). They said that if someone wishes to communicate privately with Allah (SWT), he should recite the Quran, and if somebody wants to share his personal matters with Allah, he should engage in prayer.

The second benefit

Salvation from such sins that are committed due to interacting with other people, such as lying, slander, backbiting, and adultery.

Due to the immoral behaviour of others, human nature tends to lean towards evil deeds because when human disposition inclines towards someone, it desires to follow and become like that person. While meeting someone, even if a stranger, a person's inner being is inclined towards them. Therefore, spending time with the greedy may lead to a desire for greediness, while sitting next to the devout may inspire thoughts of becoming more devoted.

Allah (SWT) said in the Holy Quran:

“Be gracious, enjoin what is right, and turn away from those who act ignorantly”. [Surah-Al-A'raf 7:199]

Interpretation of another verse of the Holy Quran is that “Be with the righteous”.

The dictum [hadith] of our respected Prophet Muhammad (PBUH) emphasizes that seclusion is preferable to the company of wicked individuals, while gathering with virtuous people is more beneficial than loneliness. [17]

Another saying of Prophet Muhammad (PBUH) emphasizes that every person follows the religion of his friend, so each of you should carefully consider his choice of friends. [18]

Some enlightened individuals said that companionship of people is like fire, avoid it, otherwise it will burn you.

Respected Fazeel Bin Ayaz stated that if someone does not have a friend or mentor to guide, he cannot be taught ever.

Therefore, for someone seeking to reach the final destination on the journey of seeking, it is imperative to find a mentor capable of guiding them along this path. They must then strive to rid themselves of four elements:

- Wealth
- Love of Dignity
- Discipleship
- Sins

When he succeeds in liberating himself from these elements, he is akin to someone who has performed ablution, enabling him to pray. After this, it becomes crucial for the mentor, using his spiritual guidance, to lead the devotee further along the path, with the devotee faithfully following his guide. During this phase, the devotee should be as passive as a lifeless body in the hands of the person performing the final ablution, unable to make any independent movements. Afterwards, the mentor must advise him on four specific matters:

- Silence
- Starve
- Sleepless at night
- Seclusion

As the successful completion of the seeking journey relies on mastering these four elements, the mentor should then offer guidance on any recital from the available recitals.

The devotee must not dissociate himself from the mentor, and in due course, the devotee will attain a position where he becomes the leader. Whether awake or asleep, he will witness realities that are inscribed in the Preserved Tablet [Lauh-e-Mahfooz]. And the Divine Light of truth will be unveiled to the disciple, who will derive benefit from it in a secret way. At this stage, various colours of the Divine Light may be revealed, which are not true. The devotee should refrain from being enticed by that and instead continue to seek elevation to a higher spiritual plane. Of course, there are ninety veils of the Divine Light in the journey of seeking. If someone stops at any of the veils, he is in deception.

Who has the thirst to meet his Beloved, he is flamed in the fire of love, and then raised with the sweet drink of love, and with the will of Allah (SWT), he meets Allah (SWT).

Chapter Five

Silence

(In the explanation of worthiness of silence)

O seeker, you must remember, your tongue (speech) keeps committing sins, minor and severe in nature, that's why getting rid of such menaces is possible with remaining silent.

The dictum [hadith] of our esteemed Prophet Muhammad (PBUH) indicates that those who maintain silence attain deliverance. [19]

Another saying of Prophet Muhammad (PBUH) highlights that crises often result from the use of the tongue. [20]

Similarly, in another hadith (saying), Prophet Muhammad (PBUH) said that let whosoever believes in Allah (SWT) and on the Last Day either speak good or be silent. [21]

The connotation of the hadith (saying) of the Holy Prophet Muhammad (PBUH) is that worship has ten components, nine components are in remaining silent and tenth is in staying away from people. [22]

The interpretation of one saying [*hadith*] of our esteemed Prophet Muhammad (PBUH) that it is a matter of happiness for a person who speaks less and spends his wealth (on others and poor). [23]

The hadith of Holy Prophet Muhammad (PBUH) implies that when you encounter an individual who embraces silence and has turned away from worldly pursuits, you should visit him because he is a person of wisdom. [24]

The dictum [hadith] of our esteemed Prophet Muhammad (PBUH) signifies that when Allah (SWT) created a human being, He fashioned the tongue as the best organ of his body, and a person's entry into heaven or hell is due to this organ. [25]

That's why one should avoid misusing the tongue (using bad language) because it leads you to hell.

Another saying of Prophet Muhammad (PBUH) explains that people will be cast face down into hell due to the deeds of their tongues (speech), and they do not say anything else (other than accusations and nonsense). [26]

Respected Moaz bin Jabal (R.A) said that I requested the Holy Prophet Muhammad (PBUH) to suggest something to me, then Prophet Muhammad (PBUH) expressed that pray in such a way that you are seeing Him (Allah SWT). And always remember your death. And why shouldn't I

tell you that everything depends on it. Then the Holy Prophet (PBUH) pointed towards his own tongue (means to control your speech). [27]

Esteemed Abu Bakar Siddiq (RA) used to place rocks in his mouth to inhibit speech and pointed towards his tongue, saying that troubles are averted because of it. Some people of wisdom stated that Allah (SWT) has given humans two ears and one tongue so that they should listen more and speak less. And it is said that those who have less intellect should listen more. The safety of a human being lies in watching his language (the way he speaks) and a person's stature is due to his tongue (speaking abilities). An individual excels who controls his tongue (what he expresses).

Chapter Six

Starvation

(In the explanation of value of starving)

The connotation of the hadith (saying) of the Holy Prophet Muhammad (PBUH) is that combat [jihad] against your self [*nafs*] with hunger and thirst, the way you battle with your enemies. Incontestably this confrontation is as rewarding as fighting in the way of Allah (SWT). To Allah, no act is dearer than remaining hungry and thirsty. [28]

Interpretation of the saying of Prophet Muhammad (PBUH) is that Allah (SWT) is proud in front of angels about the person who consumes less in this world and Allah (SWT) says that look at this follower of mine who has put himself to test in the matter of eating and drinking. He has stopped eating and drinking because of me. O my angles, bear witness that for the one who abstains from eating and drinking for My sake, I am his sole reward for this (act), and there are elevated ranks for him in paradise. [29]

Explanation of the saying of Prophet Muhammad (PBUH) is that Satan runs through every vein like blood and when the person is starving then Satan feels stressed. [30]

Dhul-Nun al-Misri (R.A) said that whoever eats to his full will only suffer from sin or be prone to sin. That is why starving is knocking heaven's door and making a home of blessings because fasting takes the person towards compliance and stops lust. Starvation melts the heart of the person and wisdom rains on the man. Hunger induces the body to quietude. Eating to a stomach full hardens a person's heart and leads to forgetfulness of his Lord. His body becomes sick. The urge for worldly desires emerges and the person has extensive aspirations.

Chapter Seven

Wakening and Dreams

(The virtues of being roused and knowledge of dreams)

O man, know that staying awake softens the heart, strengthens the intellect, brightens the face, and flourish age, while sleep works against them.

Hadrat Ibrahim Adham says that he was in the company of Rijal al-Ghayb in the mountains of Lebanon, who bequeathed him four things:

- (1) Excessive eating robs one of the joy in worship.
- (2) Excessive sleep leads to the loss of blessings in old age.
- (3) Seeking the pleasure of others results in the loss of the pleasure of the Lord.
- (4) Senseless and frequent talk denies one peace and invites trouble in both worlds.

Therefore, the Holy Prophet [PBUH]'s hadith means that Allah does not like those who overeat and oversleep. [34]

In the Holy Qur'an, Allah Almighty said:

Translation: "Alway Remember the Name of your Lord in the morning and evening. And prostrate before Him during part of the night, and glorify Him long at night." [Surah Al-Dhar: 25-26]

The meaning of the holy hadith of the Holy Prophet (peace and blessings of Allah be upon him) is that it is necessary to stay awake at night, even if it is only as long as the time of milking the sheep. [35]

In an assembly with the Holy Prophet (PBUH), a man mentioned that he had slept through the entire night until morning. Upon hearing this, the Prophet (PBUH) remarked that Satan had urinated in his ear. [36]

When sleep overtakes someone, he should not rush to end it, for cutting it short may cause him to miss the Tahajjud prayer. Instead, after performing ablution, go to sleep with the intention of worship and fulfilling your soul's right. Sleep with a present heart, keeping your focus on your Lord, and feeling a sense of awe in His presence. Extend both your feet and hands, as if you have passed away and your soul has returned to Allah.

Then think about this order of Allah Almighty:

Translation: Stay the night but a little. [Surat al-Muzamal: 2]

And then read this prayer:

اللَّهُمَّ بِكَ آمَنْتُ وَ عَلَيْكَ تَوَكَّلْتُ وَ بِاسْمِكَ وَضَعْتُ جَنْبِي وَ بِاسْمِكَ أَرْفَعُهُ وَ أَسْأَلُكَ بِاسْمِكَ الْعَظِيمِ أَنْ تَوْفِّقَنِي فِي أَحَبِّ الْأَوْقَاتِ إِلَيْكَ وَ تَشْغَلْنِي فِيهِ بِطَاعَتِكَ. [73]

Then when you wake up from sleep, it is appropriate to stand up and recite this dua:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ اَحْيَانِيْ بَعْدَ مَا مَاتَآ نَتْنِيْ وَ اِلَيْهِ الْبَعْثُ وَالنَّشُوْرُ [83]

When the veil of religious preoccupation and the darkness of emotional muddiness disappear from the heart, then he sees the matters based on the facts that are imprinted on the Preserved Tablet [Lauh-e-Mahfooz], and as long as veils of darkness are not removed, he sees the Safe Book [Lauh-e-Mahfooz] in sleep. It is because the veil of darkness hinders the activities of the senses but does not hinder movements of the thoughts. Therefore, whatever happens to the heart from the Preserved Slate [Lauh-e-Mahfooz], the thought becomes a hindrance, and the thought makes something else similar to the affairs of the Safe Book [Lauh-e-Mahfooz] on its own. Because this idea is like a story, that is, this idea has some meaning.

It should be known that there are five types of dreams:

Selfish dreams: Dreams that keep changing.

Universal dreams: Dreams that do not change.

Sensual dreams: such dreams in which dreams occur during sleep.

Irregular dreams: Dreams that come due to illness and grief and have no credibility.

Mixture: Dreams in which one of the mixes is dominant

According to scholars, there are four combinations in the human body.

Blood

Phlegm [*mucus*]

Bile [*anger, irritability*]

Melancholy [*sadness, depression*]

It is appropriate not to explain dreams to anyone, especially unwanted dreams, except to a person who has knowledge of dream interpretation.

The meaning of the holy hadith of the Holy Prophet (PBUH) is that: Dreams occur on the feet of birds. [39]

And it has been said that the most true dreams come at the time of pre-dawn [*Suhoor*] or during the daylight [*time of the middle hour between sunrise and noon*] or from sleeping after ablution.

The Holy Prophet's (PBUH) hadith implies that whoever among you is the more truthful in his speech, the more likely his dreams will come true.

The hadith of the Holy Prophet (PBUH) means that whoever sees me in a dream sees me indeed because Satan cannot assume my form. [41]

It should be known that dream interpretation should be done after understanding the dream. The circumstances of the dreamer should be looked at and the status of the dreamer should also be seen.

There are three levels of dream interpretation:

Nonentity/Ordinary person/people.

Honorable person or Dignitary.

Honorable among dignitaries.

For instance, one who dreams that he is in the sea and is driving a boat, then if the dreamer is among the ordinary people, then the sea means the world. And boat refers to his body, and boating refers to his age or his adherence to Islamic Law [*Shariah*].

If a dreamer is one of the dignitaries, then the sea means knowledge. And boating refers to the way of behaviour.

If a dreamer is one of the honorable among dignitaries, then the sea means love and sailing a boat means a journey towards reality.

The guiding principle in interpreting dreams involves identifying whether the dreamer has seen a human being, an animal, or something else entirely, and then determining which dominant attributes are associated with the observed entity and how they align with the context of the dream.

If the dreamer sees a donkey, its private part is dominated by the lust, and according to its strength and visibility, it will be considered to be dominant or subdued by lust.

If the dreamer sees a goat, he is dominated by the lust of the stomach.

If the dreamer sees a black dog or a bear or a spark of a burning fire that is not bright, then he is dominated by a state of anger.

If the dreamer sees a frog or a lizard, he is dominated by a state of hatred or dislike.

If the dreamer sees a red wasp, he is dominated by evil threats.

If the dreamer sees a fox, he is dominated by malicious deception and lies.

If the dreamer sees a monkey or a dark-coloured dog, he is dominated by evil.

If the dreamer sees a snake, the state of enmity prevails over him.

If the dreamer sees a scorpion, he will hurt people with the tongue.

If the dreamer sees a camel in a state in which he is afraid of the camel, then he is dominated by a state of hatred. And if the camel has carried a burden and is submissive, then if the dreamer is walking on the path of piety, then he is dominated by restraint and humility and has surrendered himself to his mentor. If the dreamer calls out to the camel and the camel is familiar with him, then he is dominated by a state of ecstasy and passion.

If the dreamer sees a wolf, he is dominated by jealousy.

If the dreamer sees a leopard, he is dominated by intense anger.

If the dreamer sees a leopard (small leopard), he is dominated by arrogance.

If the dreamer sees a lion, it is a sign of his elevation.

If the dreamer sees a bull or sees himself eating a lot of food, it is a sign that he prefers only himself.

If the dreamer sees a rabbit, it is a sign of negligence.

If the dreamer sees an ant, it is a sign of greed. If he sees that someone has trampled the ant or blocked its path, it is a sign that he has got rid of evil.

If the dreamer sees a mouse, it is a sign of miserliness. If it is observed that the rat is hurting or the rat is small, large, weak, or dead, then its condition will be considered as dominant or dominated.

If a common man sees a woman weak or ugly in a dream or sees a woman in a very old condition or sees a woman serving, then he is dominated by the world. In the same way, when a worldly seeker sees in a dream a woman who, in the form of a lover, is deceptively calling him towards her and is obedient to her, then he is also dominated by the world.

If a seeker sees impurity on his hand or clothes in a dream, he should know that it is the wealth of this world.

If a common person sees in a dream that he has entered heaven, then it means the acquisition of knowledge, and if a seeker sees this dream, then it means that he has entered the world of the heart, and if an ascetic sees this dream, then it means that he has entered the place of 'Farq Bad Al-Jama' [Separation after Union: Experiencing separation or difference from the divine or spiritual reality after having experienced a state of union or closeness with it].

If one sees in a dream that he is entering hell, it is an indication that he is subject to the desires of the self.

If one sees that he is entering the market, it is proof that he is acting according to the demands of his nature.

If one sees in a dream that he is feeling distressed and frightened at the time of death [the start of the process of death], it is proof that his heart has been cleansed. And if in a state of anxiety he sees suffering from severe punishment, then this is proof that he is suffering from some grief.

If one sees in a dream the house where he was born and brought up, it is an indication that his nature is dominated by old circumstances. And if he sees the house decorated, it is proof of his good condition. If he does not see the house in a rotten and bad condition, it is proof that he is not trying to improve it, and if he sees water in the house, it is proof that he is practising knowledge.

If one dreams that he has entered a garden and sees fruit trees there, it is an indication that his heart has been reformed. If he sees ripe, beautiful fruit trees, it means that his heart has begun to reform. If he sees a tree without fruits, it means that his nature is dominated by laziness and

indolence and he practises leave all the time.

If someone is travelling to Hijaz (Makkah and Madinah) in a dream, it is proof that his attention is towards Allah (SWT).

If one dreams that he is travelling to Bait-ul-Maqdis (Al-Aqsa Mosque), it is proof that his situation has been improved and he has come out of the present state of self.

If one sees a village in a dream, it is a state of community.

If one sees a mountain in a dream, it is a state of contentment.

If one sees a sky full of stars in a dream, it is a state of enlightenment of the heart.

If one sees in a dream that he has fallen down from a height, it means a state of disbelief and delusion, and on the contrary, if he has gone from a low place to a height, it means a state of faith and guidance.

If one sees the sun in a dream, it means the soul.

If one sees the moon in a dream, it means the heart. If the moon is bright, it means that the heart is purified, and if the moon is not bright, it means that the heart has not been purified yet.

If one sees a prophet in a dream, it is proof that he was born with a good nature.

If you see Hadrat Adam (peace be upon him) in your dream, it is a sign of greatness.

If you see Hadrat Ayub in your dream, then this is the condition of his patience.

If you see Hadrat Yahya (peace be upon him) in your dream, it means the state of celibacy.

If you see Hadrat Isa (peace be upon him) in your dream, it means his spiritual form.

If you see the Holy Prophet Muhammad (PBUH), then it means the Shariah and according to the scale of his image, you will be considered to be following the Shariah.

If one sees a book in a dream, it will be interpreted according to its subject.

If someone has seen a book of scriptures or hadith, it means the state of his religion.

If you have seen the book of jurisprudence, it means the form of Shariah.

If one sees a book of inheritance, it means inheritance.

If one sees a book of prayers [as practiced by the Holy Prophet (SAW)] in a dream, it means good.

If one sees a pen in a dream, it means his language.

If one sees light in a dream, it means knowledge.

If one sees paper in a dream, it means his heart.

If one sees a scholar in a dream, it also means knowledge.

If one sees a Leader or a Judge in a dream, it means his intellectual power.

If one sees a slave or his neighbour in a dream, it means his strength in service or it means the world.

If one sees his wife or mother and his deceased relatives in a dream, it means strength of sensual appetite.

If one sees his father or his deceased relatives in a dream or a woman sees her husband in a dream, it means that they will be favoured in the matter of means of subsistence.

If one sees his father in a dream, it means that he has seen his Mentor (Sheikh).

If one sees a handsome teenager [young boy], it means that he has seen his own soul.

If one gives birth to a newborn child in a dream, it means that he has seen his heart or his true nature.

If one sees a slave girl or something very beautiful in a state of purity in a dream, it means that he has seen an angel.

If one sees the testicles without lust in a dream, it means that he is dominated by spirituality.

If one sees salt in a dream, it is a sign that his condition will be corrected.

If someone sees food in a dream, every food item means spiritual food that strengthens the heart, then it will be considered according to the quality and defect of the food items. Among the good things are bread, milk, honey and cooked meat. Cooked meat means that it is dominated by anthropomorphism. If you see milk, it means that it is in its original nature. If you look at honey, it means knowledge. Similarly, if one sees a fruit, it means some kind of piety.

If someone sees pure and clean clothes in a dream, it is a proof of the cleanliness of his heart and soul, and if he sees dirt and dirty clothes, it means the opposite. And clothing also means piety.

If a seeker sees himself naked in his dream, it means a state of abstraction. And if he is not pious, then this dream refers to his lack of faith and the difference between these two states will be made according to his outward state.

If one sees someone barefooted in a dream, i.e. he is not wearing shoes, it means that he is dominated by the condition of madness.

If one sees in a dream that he is in mud, it is a proof of irregularity in his situation.

If someone sees a garment in a dream and realizes that it has been lost or stolen, it is appropriate for him to correct his condition.

If one has seen a sick person in a dream, then he should know that it is his heart and the disease is due to his bad qualities which dominate him.

If someone dreams that he is dead or that he has died under something, it signifies that his soul has been defeated. Conversely, if he dreams of someone else's death, it suggests that the attribute or quality he had control over himself has diminished or lost its dominion.

(Regarding seeing the attribute of composition/mixture in a dream) You should know that if someone is at the age of childhood or in the spring season, if he sees red things in his dream or he sees the wind or he flies himself in the wind. If you see the wind, it means that the person is dominated by the mixture of blood and this dream is a sign of it.

Anyone who is old or in summer, if one dreams of things becoming smaller and seeing things brighter or seeing clear air, then he is dominated by bile and this dream is a sign of it.

Anyone who has reached middle age or is in the autumn season, when he sees black things in his dream or he sees that he is afraid or he sees death or he is traveling around the world, then it is a bargain for him. There is dominance of melancholy and this dream is a symbol of that.

Anyone who is travelling or in winter, when he sees white objects or little water or feels cold in his dream, he is dominated by phlegm [*mucus*] and this dream is a sign of it.

Therefore, anyone on whom the light of remembrance is embedded is dominated by these elements, then due to the conflict of these elements, he sees in a dream that he is flying in the air or entering a fire or something, roaming around or travelling the world or swimming in the sea. Therefore, the seeker should take advantage of these precious things and if Allah wills, He will give him immense blessings because of following these things. We seek help from Allah (SWT) to keep us firm on these matters. The seeker should entrust his affairs to Allah (SWT) because Allah alone is sufficient to convey his thoughts to Him. And Allah knows best how determined the seeker is to approach Him with humility, devotion, and obedience.

Allah is the guide to the straight path, to Him is the return, and to Him is the abode of man.

References

Sayings of the Prophet Muhammad (PBUH)

[1]

This hadith has been narrated by Imam Bayhaqi in al-Sha'ab and he has said that this hadith is transmitted. [7/338, # 10500]

This hadith has been rejected by Allama Hafidh al-'Iraqi in Ikhbar al-Ahya' bi Akhbar al-Ihya. [3 of 129]

Because of the eloquence of this hadith, Imam Ibn Abi al-Duniya rejected it.

[2]

This hadith has been narrated in Sahih Muslim (The Book of Paradise, its Description, its Bounties and its Inhabitants, Chapter: The Passing Away of This World, And the Gathering on the Day of Resurrection) with different words. [<https://sunnah.com/muslim:2858>, 4/2193, # 2858]

This hadith is narrated in Sahih Ibn Hibban. [10/173, # 4330]

This hadith is narrated in Jami' at-Tirmidhi (Chapters on Zuhd). [<https://sunnah.com/tirmidhi:2323>, 4/165 # 2323]

[3]

This hadith has been narrated by Abu Mansoor Al-Dailami in Nimsand al-Firdoos without the words (Wirgbah fi al-Akhira) and with the addition of the words (Fiqha fi al-Din). [1/224, # 935]

[4]

This hadith has been narrated by Abu Mansoor Al-Dailami in Musnad al-Firdoos. [2/230, # 3110]

[5]

This hadith has been explained by Imam Al-Lusi in his Tafsir Ruh al-Ma'ani in the explanation of Al-Qasas, chapter 28 of Quran.

[6]

This hadith has been narrated in Sahih Bukhari Chapter Al-Laham with these words.

Hadrat Abdullah bin Umar (RA) said that the Holy Prophet (PBUH) held my shoulder and said: Live in this world like a traveler or a stranger. Hadrat Abdullah bin Umar used to say that if it is evening, do not wait for morning. Take your health before illness and your life before death. [<https://sunnah.com/bukhari:6416>, 5/2358, #6416]

This hadith has been narrated in Sahih Ibn Hibban (Chapter Zikr al-Khubaran al-Ufas al-Dhi Yajab in Yakun fi al-Murrafi this world) [2/471, #698]

This hadith has been narrated in Jami' at-Tirmidhi with the words (Fi Sunnah Fi Al-Zhud Jamia'an Abdullah bin Umar). [4/567, #2333]

[7]

This Hadith is agreed upon. In Sahih al-Bukhari (in chapter Al-Iman) it is stated with these words. It was narrated from Hadrat Nu'man bin Bashir, may Allah be pleased with him, that the Holy Prophet (peace and blessings of Allah be upon him) said: "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 honour. 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 spoiled the whole body gets spoiled and that is the heart". [<https://sunnah.com/bukhari:52>, Vol 1, Book 2, # 52]

This hadith is narrated in Sahih Muslim (The Book of Musaqah). [<https://sunnah.com/muslim:1599a>, #1599a]

[8]

This hadith is narrated in the Musnad of Imam Ahmad with these words.

It is narrated from Hadrat Abu Huraira (RA) that the Holy Prophet (SAW) was asked about the thing due to which most of the people will enter Hell, and he (SAW) said: The two things related to the stomach, namely the mouth and the private parts. He was asked about the reason for which people will enter Paradise, and he said that it is good manners. [2/291, #7894]

[9]

This hadith is narrated in Sahih Muslim, The Book of Paradise, its Description, its Bounties and its Inhabitants with these words.

Muhammad reported that some (persons) stated with a sense of pride and some discussed whether there would be more men in Paradise or more women. It was upon this that Abu Huraira reported that Abu'l Qasim (the Holy Prophet) PBUH said: The (members) of the first group to get into Paradise would have their faces as bright as full moon during the night, and the next to this group would have their faces as bright as the shining stars in the sky, and every person would have two wives and the marrow of their shanks would glimmer beneath the flesh and there would be none without a wife in Paradise. [<https://sunnah.com/muslim:2834a>, 5/243, # 1855]

This hadith is narrated in Musnad al-Shamin. [4/87, # 2805]

This hadith is stated in Kitab al-Azmah. [3/607, #1114]

[10]

This hadith has been described by Allama al-Iraqi in al-Ahiya, he says that this hadith is good and authentic. When people asked him about the sincerity of the narrator, he replied that this hadith is from Ahmad bin Atta. On the authority of Abdul Wahid bin Zayd and on the authority of Hadrat Hudhayfah (may Allah be pleased with him) on the authority of the Holy Prophet (peace and blessings of Allah be upon him) and on the authority of Hadrat Gabriel (peace be upon him) and on the authority of Allah Almighty. You say that Ahmad bin Atta and Abdul Wahid bin Zayd Both are obsolete and apostate narrators. [4/313]

[11]

This hadith is narrated in the Musnad of Imam Ahmad. [<https://www.dawateislami.net/gallery/11808>, 5/428, #23680]

This hadith has been described by Imam al-Hishmi in Majma al-Zawaid (Bab Maja fi al-Riyaa). He says that the narrator of this hadith is Abdullah bin Shabib bin Khalid Thaqa. [10 222]

This hadith is described in Al-Tabarani Fi-ul-Kabeer with these words. "The Holy Prophet

(PBUH) said that the thing that I fear the most about you is *shirk-e-asghar*. So the Companions (may Allah be pleased with them) asked, “O Messenger of Allah, what is the minor polytheism?” He (peace be upon him) said: Hypocrisy. Those who commit hypocrisy, when they will be present with their deeds on the Day of Resurrection, they will be asked to ask for their reward from those for whom you used to do these deeds.” [4/253, #4301]

This hadith has been narrated by Imam Bayhaqi in al-Shaab. [5/333 #6031]

[12]

This hadith is agreed upon. This hadith has been narrated in Sahih Bukhari (Book: Revelation, Chapter: How the Divine Revelation started being revealed to Allah’s Messenger) and the narrator of this hadith is Hadrat Umar bin Khattab (RA). [[https://sunnah.com/bukhari:1, 1/1, #1](https://sunnah.com/bukhari:1/1, #1)]

This hadith is stated in Sahih Muslim (in Al-Imarat, Chapter Qula, peace and blessings of Allah be upon him). [<https://sunnah.com/muslim:1907, 33/222, #1907>]

[13]

This hadith has been narrated in many books with different words.

This hadith is narrated in Sahih Muslim [Book: Virtue, Enjoining Good Manners, and Joining of the Ties of Kinship, Chapter: The superiority of that person who leaves all doubtful (unclear) things for the sake of his religion] with these words.

It is narrated from Hadrat Abu Huraira that the Holy Prophet (peace and blessings of Allah be upon him) said that Allah does not look at your bodies and faces, but He looks at your hearts. Then he pointed to his blessed chest with his finger. [<https://sunnah.com/muslim:2564b, 45/41, #2564>]

This hadith is narrated in Sahih Ibn Hibban. [2/119, #394]

This hadith is narrated in Musnad Ahmad. [2/284, #781]

[14]

This hadith is agreed upon. This hadith has been narrated in Sahih Bukhari (Book: Revelation, Chapter: How the Divine Revelation started being revealed to Allah’s Messenger) and the narrator of this hadith is Hadrat Umar bin Khattab (RA). [[https://sunnah.com/bukhari:1, 1/1, #1](https://sunnah.com/bukhari:1/1, #1)]

This hadith is stated in Sahih Muslim (Book: Government, Chapter: The words of the prophets saws: “Deeds are but with intentions” which includes fighting and other deeds). [<https://sunnah.com/muslim:1907, 33/222, #1907>]

[15]

The meaning of this hadith of Sahih Muslim (Book: Faith, Chapter: If a person thinks of doing a good deed it will be recorded for him, and if he thinks of doing a bad deed it will not be recorded for him). On the authority of Hadrat Abu Huraira, may Allah be pleased with him, the Holy Prophet (peace and blessings of Allah be upon him) said, “Allah, the Great and Glorious, said: Whenever my bondsman intends to do good, but does not do it, I write one good act for him, but if he puts it into practice I wrote from ten to seven hundred good deeds in favour of him. When he intends to commit an evil, but does not actually do it, I do not record it. But if he does it, I write only one evil.” [<https://sunnah.com/muslim:128b, 1/242, # 128b>]

This hadith is narrated in Sahih Ibn Hibban. [2/107, # 384]

This hadith is narrated in Sunan al-Nasa’i. [4/396, #7670]

[16]

This hadith has been narrated by Allama al-Iraqi in al-Ahayyim Takhrej-e-Hadith. [4/300]

This hadith is stated in Al-Tabarani Fi-ul-Kabeer. The two narrators of this hadith are Sahl bin Saad and Al-Nawas bin Simaan. [6/18, #5942]

This hadith is described in Kashf al-Khafa. [2/430, #2836]

[17]

This hadith is stated in al-Hakam fi al-Mustadrik. [387, #5466]

This hadith has been narrated by Imam al-Bayhaqi in al-Shaab. [4/256, #4993]

This hadith has been narrated by Imam Al-Ajlawani in Kashf al-Khafa. [2/445, #2893]

Imam al-Hakim, Abu al-Sheikh and Al-Askari say that the narrator of this hadith is Hadrat Abu Zarradi Allahu anhu.

Imam al-Dailami says that the narrator of this hadith is Hadrat Abu Huraira (may Allah be pleased with him).

This hadith is narrated in Sahih Bukhari with these words.

The Holy Prophet (peace be upon him) has said that he who knows this, has made seclusion, but he who has not taken seclusion cannot know this.

[18]

This hadith is stated in al-Hakam fi al-Mustadrik (Kitab al-Bar wal-Sala). [4/188, #7319]

This hadith is narrated in Musnad Ahmad. [2/303, #8015]

This hadith is narrated in Musnad al-Shihab. [1/141, #187]

This hadith is narrated in Musnad al-Tayalisi. [1/335, #2573]

All these gentlemen have said that the narrator of this hadith is Hadrat Abu Huraira (RA).

[19]

This hadith is stated in Jami' at-Tirmidhi (Book: Chapters on the description of the Day of Judgement, Ar-Riqaq, and Al-Wara', Chapter: The Hadith: "Whoever Believes in Allah Then Let Him Honour His Guest"). [<https://sunnah.com/tirmidhi:2501>, 4/660, #2501]

This hadith has been narrated by Imam al-Darmi in his Sunan (Chapter: Al-Samat). [<https://sunnah.com/urn/6126300>, 2/387 #2713]

This hadith has been narrated by Imam Tabarani in Al-Awsat. [2/264 #1933]

This hadith is narrated in Musnad Ahmad. [2/159, #6481/6654]

This hadith has been narrated by Imam Al-Ajlawani in Kashf al-Khafa. [2/338, #2521]

[20]

This hadith is narrated in Musnad al-Shahab. [1/161, #227]

This hadith is narrated in Faiz al-Qadeer. [3/223]

This hadith al-Taisr is described in the Sharh of Jami al-Sagher. [1/440]

[21]

This Hadith is agreed upon. It has been stated in Sahih Bukhari (Book: Good Manners and Form (Al-Adab), Chapter: To honour guest and to serve him). [<https://sunnah.com/bukhari:6136>, 78/63 #6136]

This hadith is narrated in Sahih Muslim (Book: Faith, Chapter: Encouragement to honor one's neighbour and guest, and the obligation to remain silent unless one has something good to say, and the fact that all of that is part of faith). [<https://sunnah.com/muslim:48>, 1/83, #48]

[22]

This hadith has been narrated by Imam Ghazali in Ihya Uloom.

This hadith is narrated in Musnad al-Firdoos with these words.

It is narrated from Hadrat Anas (RA) that the Prophet (PBUH) said that there are ten parts of worship. Nine parts are in silence and one tenth is a halal livelihood earned by hand. [3/79, #2422]

This hadith has been narrated by Imam al-Asbhani in his book Jaz al-Asbhani with similar words. [1/144, #172]

This hadith is narrated in Faiz al-Qadir. [4/370]

This hadith is narrated in al-Mughni an Hamal al-Isfar. [1/437, #1659]

[23]

Allama al-Iraqi says that this hadith has been narrated by Imam Baghwi and Ibn Qanee in Majma'i al-Sahaba.

This hadith has been narrated in Sunan Bayhaqi with the words of Ruk al-Masurika.

Hadrat Ibn Abdul Bar says that this hadith is good.

Imam Baghwi says that I do not know whether or not this hadith was heard from the Holy Prophet (peace and blessings of Allah be upon him).

Hadrat Ibn Munzah says that this hadith is unknown. I do not know its authenticity.

Imam al-Bazar has narrated this hadith in the hadith of Hadrat Anas (may Allah be pleased with him).

This hadith is narrated in al-Mughni an Hamal al-Isfar. [2/774, # 2845]

[24]

This hadith has been narrated by Hadrat Abu Naeem in Haliyat al-Awliya. [10/405]

This hadith has been narrated by Imam Al-Dailami in Musnad al-Firdoos Bumathur al-Khattab. [1/260, #1012]

In addition, this hadith is described in numerous traditions with different words.

[25]

This hadith has been narrated by Imam Ahmad bin Hanbal in his book Al-Zuhd with these words.

On the authority of Hadrat Abul Darda, may Allah be pleased with him, the Prophet (peace and blessings of Allah be upon him) said that the tongue is the most favourite part of a believer's body in the sight of Allah, because of which he will enter Paradise, and the most disliked part of a disbeliever's body in the sight of Allah, because of which he will enter hell. [1/139]

[26]

This hadith is described in Jami' at-Tirmidhi (Book: Faith, Chapter: What Has Been Related about the Sacredness of Salat) with these words.

It was narrated from Hadrat Muadh bin Jabal (RA) that I was on a journey with the Holy Prophet (PBUH). It was early morning and we were walking. He took it and kept it away from hell, then the Prophet (PBUH) said, "You have asked a great thing, and surely this action is easy for a person for whom Allah makes it easy." That you worship Allah and do not associate anyone with Him. Offer your prayers. Pay Zakat. Fast Ramadan and perform Hajj to the House of Allah. Then he said, "Should I not tell you the gates of goodness?" Fasting is a shield. Charity wipes out sins like water extinguishes fire and a man's prayer at midnight. Then he recited this verse of the Holy Qur'an:

Translation: They abandon their beds, invoking their Lord with hope and fear, and donate

from what We have provided for them. No soul can imagine what delights are kept in store for them as a reward for what they used to do. Is the one who is a believer equal before Allah to the one who is rebellious? They are not equal! As for those who believe and do good, they will have the Gardens of 'Eternal' Residence -- as an accommodation for what they used to do. (<https://quran.com/en/as-sajdah/16>, Surah As-Sajdah, Chapter 32: 16-19)

Then he said: Shall I not tell you the foundation of religion, its pillar and its peak? I said why not, then he said that the foundation of religion is Islam and its pillar is prayer. Its peak is Jihad. Then the Prophet (PBUH) said, "Shouldn't I tell you what these things are based on?" I said yes, then he (PBUH) took hold of his tongue and said, control it. People will be thrown into hell because of the nonsense of their tongues. [<https://sunnah.com/tirmidhi:2616>, 40/11 #2616], [<https://sunnah.com/nawawi40:29>, Forty Hadith of an-Nawawi, #29]

Imam Abu Isa says that this hadith is authentic and good.

This hadith is narrated in Sunan al-Nasa'i. [6/428, #394 11]

This hadith is stated in Sunan Ibn Majah (Chapter: Kaf al-Lsan Fi Fitnah) [2/1314, #3973]

[27]

This hadith is narrated in Musnad al-Shashi with similar words [3/294, #1400]

This hadith is also stated in Kinz al-Amal. [3/11, #5251]

This hadith is narrated by Ibn Abi Shaiba. [7/78, # 34325]

[28]

This hadith is described in Al-Tabarani Fyal Kabir (Chapter: Fayman Aqshaarman Khashiyallah) with these words.

It is narrated from Hadrat Ibn Abbas, may Allah be pleased with him, that the Holy Prophet, peace and blessings be upon him, said that you should adopt a state of grief, because grief is the key to the heart. By keeping you hungry and thirsty. [11/267, #11694]

Imam al-Hishmi said that this hadith of al-Tabarani is a good chain of transmission.

[29]

Allama al-Iraqi says that Hadrat Ibn Adi narrated this hadith in al-Kamal and al-Mughni in Hamal al-Isfar. [2 / 750]

This hadith has been described by Imam Ghazali in Ihya Uloom with these words.

It is narrated from Hadrat Aisha (R.A.) after the Holy Prophet, peace and blessings be upon him, that the first alteration (in teachings of Islam) is to eat on a full stomach. [3/86]

[30]

This Hadith is agreed upon (<https://sunnah.com/mishkat:68>, Book: Faith, Chapter: Evil Promptings -- Section 1) and (<https://sunnah.com/abudawud:4719>, Book: Model Behavior of the Prophet (Kitab Al-Sunnah), Chapter: The Offspring of Polytheists).

This hadith is stated in Sahih Muslim (Book: Greetings, Chapter: It Is Recommended for the One Who is Seen Alone With a Woman Who is His Wife or Mahram, To Say; "This is So-And-So," To Ward off Suspicion). However, hunger and thirst are not mentioned in this tradition. [<https://sunnah.com/muslim:2174>, 29/32, #2174]

This hadith has been narrated by Imam Al-Ajlawani in Kashf al-Khafa. [1/259, #671]

[31]

This hadith has been narrated by Imam Al-Dailami in Musnad al-Firdoos Bama Thaor al-Khattab with these words.

Hadrat Abu Hurairah (R.A) narrates that the Prophet, peace and blessings be upon him,

said, “Wear cloth and eat and drink in moderation, then you will enter the kingdom of heaven.” [1/102, # 338]

[32]

This hadith has been narrated by Imam Al-Dailami in Musnad al-Firdoos Bama Thaor al-Khattab with these words.

On the authority of Hadrat Anas bin Malik, may Allah be pleased with him, the Prophet (peace and blessings of Allah be upon him) said, “Wear cloth and fill your stomach with justice, for this is one of the ingredients of the Prophethood.” [1/103, # 339]

[33]

This hadith has been described by Imam Bayhaqi in Sha’b al-Iman (Chapter: Dhimm Katsar al-Aql) with these words.

Hadrat Aoun bin Abi Juhaifa narrates from his father Abu Juhaifa, may Allah be pleased with him, who says that I ate thureed and roasted meat, then I came to the Holy Prophet (peace and blessings of Allah be upon him) and there were people with me, and the Holy Prophet (peace and blessings of Allah be upon him) said: Whoever among you eat his fill in this world will be hungry on the Day of Resurrection. [<https://sunnah.com/tirmidhi:2478>, 4/11, #2478]

This hadith has been narrated in Sunan Ibn Majah (Book: Book, Chapter: Being economical with food and the undesirability of eating one’s fill). [<https://sunnah.com/ibnmajah:3351>, 4/26, #3351]

[34]

This hadith is described in Al-Tabarani Fi Al Kabir (Chapter: Fayman Aqshaarman Khashiy Allah) with these words:

It is narrated from Hadrat Ibn Abbas, may Allah be pleased with him, that the Holy Prophet [PBUH] said: You are in a state of grief. Should be prepared because grief is the key to the heart. So the Companions asked how to overcome grief, so the Prophet [PBUH] said that by keeping oneself hungry and thirsty. [11/267, #11694]

Imam al-Hishmi said that this hadith of al-Tabarani is a good chain of transmission.

[35]

This hadith is described in al-Hakam fi al-Mustadrik (Kitab Salawat al-Twaaf) with these words.

There is a hadith on the authority of Hadrat Abdullah bin Abi Qays, may Allah be pleased with him. He says that Hadrat Aisha (may Allah be pleased with her) said to me: Do not arrange for the night stay, because the Prophet (peace and blessings of Allah be upon him) did not arrange for the night stay, and when he (peace be upon him) was ill. When he was sick or tired, he used to sit and pray. [1/452, #1157]

[36]

This hadith is agreed upon. This hadith has been narrated in Sahih Bukhari (Book: Prayer at Night (Tahajjud), Chapter: If one sleeps and does not offer the night prayer) with these words.

It is narrated on the authority of Hadrat Abdullah (may Allah be pleased with him) that he said that a man was mentioned before the Holy Prophet (peace and blessings of Allah be upon him) that he sleeps at night until dawn and does not offer the morning prayers. Upon hearing this, the Holy Prophet (PBUH) remarked that Satan urinates in that person’s ear.

[<https://sunnah.com/bukhari:1144>, 19/25, #1144]

This hadith is narrated in Sahih Muslim (Book: Prayers -- Travellers, Chapter:

Encouragement to pray at night even if it is little). [<https://sunnah.com/muslim:774>, 6/245, # 774]

[37]

This dua has been described in Sahih Ibn Hibban with these words.

It is narrated from Hadrat Ibn Abbas, may Allah be pleased with him, that when the Holy Prophet (peace and blessings of Allah be upon him) prayed the Tahajjud prayer, he used to recite this dua.

Praise be to Allah, You are the light of the heavens and the earth and those in them. Praise be to God, The King of the heavens and the earth, and those who are in them, and praise be to Him, and to You is the truth, and to You is the truth, and to You is the truth, and to You is the truth, and to You is the truth, and to You is the truth. The truth and the Prophets are true and Muhammad, peace and blessings be upon him, is true. [6 of 331, # 2597]

This dua is also described in Sahih Ibn Khuzimah. [2/184, # 1151]

[38]

This prayer is described in this hadith of Musnad Ahmad with these words:

It was narrated from Hadrat Huzaifa bin Yaman (R.A) that when the Holy Prophet (PBUH) would go to sleep at night, he would place his right hand under his right cheek and recite this *dua*.

اللَّهُمَّ بِاسْمِكَ أَحْيَاوَبِاسْمِكَ أَمُوتُ

In the Name of Allah I live and in the Name of Allah I die.

Then when he (peace be upon him) would wake up in the night, he would recite this dua. [5/387, #33334]

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانِي بَعْدَ مَا مَاتَنِي وَالْيَوْمَ النُّشُورُ

[39]

This hadith is narrated in Jami' at-Tirmidhi (Book: Chapters on Dreams, Chapter: What Has Been Related About Interpreting Dreams) with these words:

Waki' bin 'Udus reported that Abu Razin Al-'Uqaili, may Allah be pleased with him, narrated that the Messenger of Allah (SAW) said: "The believer's dreams are a portion of the forty portions of the Prophethood. And it is (as if it is) on the leg of a bird, as long as it is not spoken of. But when it is spoken of it drops." I think he said: "And it should not be discussed except with an intelligent one or a beloved one." [<https://sunnah.com/tirmidhi:2278>, 4/8, #2278]

This hadith is narrated in Sunan Abi Dawud (Chapter: Maja fi al-Rawiya). [4/305, #5020]

This hadith is also stated in Sunan Ibn Majah (Bab al-Rawiya Azaabrat Waqqat). [<https://sunnah.com/ibnmajah:3914>, 5/35, #3914]

This hadith is narrated in Al-Tabarani Fi-ul-Kabeer. [19/206, #464]

This hadith is narrated in the Musnad of Imam Ahmad. [4/10, #16227]

[40]

This hadith is narrated in Sahih Muslim (Book: Dreams) with these words:

On the authority of Hadrat Abu Hurairah, may Allah be pleased with him, the Holy Prophet [PBUH] said, "When the time draws near (when the Resurrection is near) a believer's dream can hardly be false. And the truest vision will be of one who is himself the most truthful in speech, for the vision of a Muslim is the forty-fifth part of Prophecy, and dreams are of three types: one good dream which is a sort of good tidings from Allah; the evil dream which causes pain is from

the Satan; and the third one is a suggestion of one's own mind; so if any one of you sees a dream which he does not like he should stand up and offer prayer and he should not relate it to people, and he said: I would love to see fetters (in the dream), but I dislike wearing of necklace, for the fetters is (an indication of) one's steadfastness in religion. The narrator said: I do not know whether this is a part of the hadith or the words of Ibn Sirin. [<https://sunnah.com/muslim:2263a,42/9,#2263a>]

This hadith is stated in Sahih Al-Bukhari (Book: Interpretation of Dreams, Chapter: (Seeing) oneself fettered in a dream). [<https://sunnah.com/bukhari:7017,91/34,#7017>]

This hadith is stated in al-Hakam fi al-Mustadrik (Kitab al-Rawiya). [4/432, # 8174]

This hadith is narrated in Sahih Ibn Hibban (Kitab al-Rawiya). [13 404, # 6040]

This hadith is narrated in Sunan Abi Dawood (Bab Maja fi al-Rawiya). [4/304, # 5019]

This hadith is stated in Sunan Ibn Majah (Bab Asadeq al-Nas Ruya.) [2/1289 Number: 3917]

[41]

This Hadith is agreed upon. This hadith is narrated in Sahih Al-Bukhari (Book: Knowledge, Chapter: The sin of a person who tells a lie against the Prophet PBUH) with these words.

“Name yourselves with my name (use my name) but do not name yourselves with my Kunya name (i.e. Abul Qasim). And whoever sees me in a dream then surely he has seen me for Satan cannot impersonate me. And whoever tells a lie against me (intentionally), then (surely) let him occupy his seat in Hell-fire.” [<https://sunnah.com/bukhari:110,3/52,#110>]

This hadith is stated in Sahih Muslim (Book: Dreams, Chapter: The Words of the Prophet (SAW): “Whoever sees me in a dream has indeed seen me.”). [<https://sunnah.com/muslim:2266b,3/52,#2266b>]