MUNTAHKAB
AHADITH

A Selection of Ahadith Relating to the Six Qualities of Da‘wat and Tablígh

KALIMA TAYYIBAH
‘ILM AND DHIKR
IKHLAS

SALÁH
IKRAM-UL-MUSLIM
DA‘WAT AND TABLÍGH

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<table>
<thead>
<tr>
<th>Arabic Letters</th>
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<tbody>
<tr>
<td>a</td>
<td>a, i, u, at</td>
</tr>
<tr>
<td>b</td>
<td>As in English.</td>
</tr>
<tr>
<td>t</td>
<td>A soft dental, like the Italian t.</td>
</tr>
<tr>
<td>th</td>
<td>Very nearly the sound of th as in thing.</td>
</tr>
<tr>
<td>j</td>
<td>As in English.</td>
</tr>
<tr>
<td>h</td>
<td>A strong aspirate, as in hall.</td>
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<tr>
<td>kh</td>
<td>Guttural, like the Scotch ch in loch.</td>
</tr>
<tr>
<td>d</td>
<td>A soft dental.</td>
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<tr>
<td>dh</td>
<td>A sound between dh and z.</td>
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<td>r</td>
<td>Same as in English.</td>
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<tr>
<td>sh</td>
<td>Same as in English.</td>
</tr>
<tr>
<td>s̪</td>
<td>A strongly articulated sw.</td>
</tr>
<tr>
<td>d̪</td>
<td>A strongly articulated th.</td>
</tr>
<tr>
<td>t̪</td>
<td>A strongly articulated palatal t.</td>
</tr>
<tr>
<td>z̪</td>
<td>A strongly articulated z.</td>
</tr>
<tr>
<td>ꞌ</td>
<td>A guttural an, the pronunciation must be learnt by an Arabic teacher.</td>
</tr>
<tr>
<td>gh</td>
<td>A strong guttural gh.</td>
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<tr>
<td>f</td>
<td>A; in English.</td>
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PREFACE

All praises to the Sustainer of the worlds, and grace, honour and salutations on the Chief of Apostles and Seal of Prophets, Muhammad, his family, companions and those who followed him in an excellent fashion and invited mankind towards Allâh, till the Day of Resurrection.

This is a reality which can be stated without any ambiguity and exaggeration, that in the Islamic world of today the most powerful, useful and all-encompassing effort, is the struggle of the Tablíghi Jamaat whose center is situated at the Tablíghi Markaz Nizamuddin, Dehli (India)(1). The scope of this effort and its impact is not restricted to the Indian subcontinent, or Asia, but extends to many continents and to a host of Islamic and Non-Islamic states.

The history of such campaigns and revolutionary or reformative movements shows that, after passage of a period of time, or when the scope of the effort enlarges greatly (specially when, by means of it, the attainment of certain advantages and leadership becomes apparent) then such weaknesses, unwanted objectives and neglect of the original goals set in, which reduce or even totally wipe out the true influence of the work.

(1) In this assertion and testimony, there is no negation of the importance of all those useful efforts and movements which cater to the reality and needs of the present times, and which also create the ability to counter the prevailing trials and tribulations. Here, the objective is only to acknowledge and highlight the effectiveness and vastness of the efforts being made from the Tablíghi Da’wah and its Movement, in a positive manner.
However, the Tablīghi effort (as far as the knowledge and observations of the writer go) has, to a large extent been saved from these tribulations up to now.

It is quite evident that the nature of this movement is based on giving others priority over oneself (despite one’s dire needs), a passion for sacrifice, a quest for the pleasure of Allāh, a desire for reaping rewards in the Hereafter, respect and honour of Islām and Muslims, humility and submissiveness to Allāh, the proper fulfillment of religious obligations, with a desire for further advancement, a preoccupation with the remembrance of Allāh, refraining as far as humanly possible from unprofitable and unnecessary preoccupations and undertaking protracted journeys, while enduring all sorts of hardships for the pleasure of Allāh Subhānāwāt Ta’ālā have become a regular practice.

These special characteristics and distinctions of this work are attributable to the sincerity of its first preacher (Shīkh Muḥammad ʿIyās Raḥimatullahī ‘alaihi), his preoccupation with Allāh, his prayers, struggle, sacrifice and above all, the acceptance of this work by Allāh the Exalted. Beside this, it is also a consequence of those principles and preconditions which were declared essential by its first preacher from its very inception, and on which he always insisted and propagated. To think about the meanings and responsibilities inherent in the Kalimah, to acquire knowledge of the virtues of fulfilling all forms of obligatory worship, a consciousness of the virtues of knowledge and the remembrance of Allāh along with a preoccupation with the remembrance of Allāh, respect for Muslims with an appreciation and fulfillment of their rights, to correct the motives behind every action, so that it is done sincerely and solely for the pleasure of Allāh, to refrain from all that is irrelevant, and an enthusiasm and consciousness of the virtues of travelling in the path of Allāh. These are those elements and characteristics which have protected this movement from becoming a political, material organization, geared for obtaining material benefits, fame and authority, and it has remained a purely religious movement aimed at attaining the pleasure of Allāh.

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

There was thus a need that all the relevant Qurā’nic verses and ārāḍith (Prophetic practices and sayings) be compiled in a book. Praise be to Allāh, that the second preacher of this movement of inviting towards righteousness, ʿAbdul Muḥammad Yūṣuf (son of the first preacher, ʿAbdul ʿIyās Raḥimatullahī ‘alaihi) who had a very profound and comprehensive knowledge of books of Ḥadīth, has collected all the relevant principles, rules and precautions from their original sources in the form of a book. He has been so comprehensive and extensive that this book is not merely a compilation of these principles rules and instructions, but perhaps an encyclopedia, in which without being selective or brief, all of these have been mentioned with their relative importance. It is perhaps the will of Providence that the writer’s fortunate and worthy grandson ʿAbdul Saʿad, (May Allāh prolong his life and bless him with further works of this nature), has assumed the responsibility of publishing this book for general benefit. May Allāh Ta’ālā grant acceptance to this effort and service, and make it most beneficial. And this is not hard for Allāh. َوَمَا ذَلَّكَ عَلَى الْأَمْنِ ْنَا
INTRODUCTION

(O Muslims) You are the best of the peoples, you have been sent towards mankind, to enjoin good and forbid evil. Ale-’Imrân 3:110

This verse clearly implies that the Muslim Ummah is the deputy to the Prophet, in his ordained obligations of inviting towards righteousness, enjoining good, and forbidding evil. Hence, the obligations entrusted to Rasûlullâh ﷺ ‘alaihî wasallam - invitation through recitation of the Qur’ân, purifying people of undesirable qualities, and teaching the Book and Wisdom - became the prime responsibilities of Muslim Ummah as well.

Therefore, Rasûlullâh ﷺ ‘alaihî wasallam taught his Ummah to spend their life and wealth in inviting towards Allâh, learning and teaching Divine knowledge, Remembering and Worshipping Allâh. The Sahâbah gave preference to the above deeds over all worldly preoccupations. They were trained to practice these A’mâl (actions) under all circumstances with complete dedication, patience, and forbearance withstanding all forms of difficulties and hardships. And they were taught to benefit others by sacrificing physically and materially.

In compliance with the command:

وَجَهِّدُواْ فِي الْأَمْرِ لِلَّهِ وَلَا تُقَدِّضُواْ عَن نَّفْسِيْنَكُمْ حَمَاءً

And strive hard in Allâh’s cause, as you ought to strive

Al-Hajj 22: 78

The Sahâbah strove in the manner of prophets with piety, austerity, discipline, self-sacrifice, and giving preference to others. Thus, an environment was created in which emerged models of excellence, who became the elite of the Ummah. The era in which the deeds of Rasûlullâh ﷺ ‘alaihî wasallam were collectively practiced by the Ummah was declared to be the Khair-ul-Qurûn, (the best of all the times, or the best period of the Ummah).

Then in successive periods, the religious elite of the Ummah spent their full effort and energy in fulfilling these Prophetic
obligations. The luminance of these self-sacrificing efforts is still illuminating the world of Islam.

In these times, Allāh Subhānahū wa Ta’ālā placed in the heart of Sheik Muhammad Ilyās Raḥmatullāhī ‘alaihi a restlessness and anxiety over the erosion in Islam and a burning desire to correct this state of Ummah. In the view of the religious elite of his times he was unique in this respect. He used to remain restless and concerned for the revival of all that was revealed to Rasūlullāh Ṣallallāhu ‘alaihi wasallam by Allāh Subhānahū wa Ta’ālā in the whole world. He advocated, with resolute determination, that any effort for the revival of Deen can only be effective and acceptable when it’s done in the manner of Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

Therefore, such Da’ī (one who invites towards Islam) need to be developed, whose desires should be consistent in knowledge, action, thought, perception, passion, compassion, and the manner of invitation to Islam - with the aspirations of prophets, particularly Muhammad Ṣallallāhu ‘alaihi wasallam. Not only should they possess a strong Imān and virtuous deeds, but their inner inspirations should be like those of prophets. They should cherish a fervent love of Allāh and His fear, and a state of intimacy with Him.

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

They should have such a passionate desire for the revival of Deen in the world that it keeps driving them, away of their routines, in the path of Allāh; while their lives and wealth becoming mere instruments in attaining this objective. There should be no notion of personal authority, status, wealth, property, honour and fame; not even a desire for personal rest and comfort. Whether sitting, standing, speaking, or walking; every act or move should be geared in this direction.

To revive the ways of Rasūlullāh Ṣallallāhu ‘alaihi wasallam in this effort and bring all facets of life according to the commandments of Allāh Subhānahū wa Ta’ālā and the Sunnah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam, and to equip those struggling in this path with the above mentioned qualities the Six Points (of Tablígh) were prescribed. All the contemporary scholars and religious elite supported and commended these six qualities.

Sheikh Yūsuf Raḥmatullāhī ‘alaihi, son of Sheikh Ilyās Raḥmatullāhī ‘alaihi, dedicated his whole life striving relentlessly with a directed zeal to promote the work in this direction and raise a group of workers equipped with these qualities. These qualities have been derived from reputable books of Ḥadīth, biography, and history, he compiled a three-volume book, Hayāt-us-Sahābah (The Lives of the companions of the Prophet), which gives a representative glimpse of the life of Rasūlullāh Ṣallallāhu ‘alaihi wasallam and his companions. By the grace of Allāh, this book was published during his lifetime.

The Sheikh had compiled another book of Ḥadīth, Muntakhab Ahadīth, in respect of these six qualities (six points). However, prior to the final compilation of this book, he left for his heavenly abode. تَسْلِيمًا وَلَيْسَ لَهُا رَجُلًا

Sheikh Muhammad Yūsuf Raḥmatullāhī ‘alaihi, spoke to numerous close friends and colleagues about this collection of Ahādīth. He used to thank Allāh, in gratitude and was well pleased with this collection. Allāh alone knows what aspirations were in his heart and how he wanted to present the collection, to make it illuminating and effective. This is how it was destined by Allāh.
belief in the unseen, and the heart should affirm every word, read or heard as the truth.

An etiquette of reciting or listening to the Qur’an is that one should imagine that Allāh Subhānahū wa Ta’ālā is addressing him, similarly when one sits to read or listen to hadith, one should think that Rasūlullāh Ṣallallāhu ‘alaihi wasallam is directly addressing him. While reading or listening, the effect of the words will be proportionate to the greatness and respect that one has for the addressee and how attentive one is.

Allāh Subhānahū wa Ta’ālā says: ...
When they listen to what has been sent down to the Messenger (Muhammad Ṣallallāhu ‘alaihi wasallam), you see their eyes overflowing with tears because of the truth they have recognised.

Al-Ma’dah 5: 83

Allāh Subhānahū wa Ta’ālā says (at another place): ....
(O Muḥammad) announce the good news to my slaves. Those who listen to the Word and follow the best thereof (i.e. worship Allāh alone and repent to Him and avoid Taghūt etc), those are (the one) whom Allāh has guided and those are the men of understanding.

(Az-Zumar 39: 17-18)

It is reported in Bukhārī

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

In another narration from Bukhārī

وَثَغَبَاهُ مِن رِيحَةِ الْعَبْرَى عَلَى النَّبيِّ رَحْمَةَ اللَّهِ عَلَيْهِمَا أَنَّ الْهَيْلَاءَ ذَلِكَ لِيَاخَفِّرُكُمْ عَلَى مَا تُقَدِّمُونَهُمْ

Anas Raḍiyallāhu 'anhu narrates that whenever Nabi Ṣallallāhu ‘alaihi wasallam would say something (important) he would repeat his words thrice, so that they are understood.

Therefore, it will be proper to read a ḥadīth three times. One should be engaged in this knowledge with discipline; suppressing ones personal desires. Practice to read and hear attentively, lovingly and respectfully. Conversations in between should be avoided. An attempt should be made to sit with wuḍū', in the position of tashahhūd, without reclining. The objective is that the Qur'ān and words of ḥadīth affect the heart. Such a fervent belief be built on the premises of Allāh and His Prophet that it creates an earnest longing for Deen – the force which makes us perform every action according to the Sunnah of Rasūllullāh Ṣallallāhu ‘alaihi wasallam, and to consult the scholars of Deen, for a systematic guidance in performing our deeds (actions) correctly.


Muḥammad Sa‘ad Kandhlawi
Madrassah Kāshiful Uloom
Bāstī Nizamuddīn Aulia
New Dehli, India
All praises be to Allāh Subhānahu wa Ta‘ālā, Who created man, so He may lavishly spend (on man) His bounties that do not exhaust with passage of time, which are from such treasures that never deplete by spending and that are beyond human comprehension. In human beings, Allāh has hidden such jewels of inherent capabilities that, if found and applied, will entitle him to benefit from the treasures of Ar-Rahmān (the Most Beneficent). And by means of which he can attain such success as to dwell eternally in Paradise.

Allāh’s salutations be upon Muḥammad Šallallāhu ‘alaihi wasallam, the Chief of all Prophets and Apostles, the one bestowed with the distinction of interceding for the sinful, and the one sent as a mercy and blessing to mankind. Allāh had chosen him, before the creation of the Pen and the Preserved Tablet, to lead all Prophets and Apostles. And selected him for conveying His message to mankind. He was selected to describe His bounties and boundless treasures that were beyond human comprehension.

Allāh endowed him with those branches of knowledge, relating to His Magnificent Self, which were never unfolded to mankind. Allāh revealed to him such of His glorious and illustrious attributes, which none knew before; neither a close angel nor an Apostle. His (The Prophet’s) chest was opened and he was empowered with the capability to comprehend all the hidden qualities placed in man – qualities by means of which man can achieve a proximity to Allāh, and seek guidance in the affairs of this world and the Hereafter.

Allāh Subhānahu wa Ta‘ālā taught Rasūlullāh Šallallāhu ‘alaihi wasallam the means of correcting the deeds of human beings, which are continually stemming from them with every passing moment. The correction of deeds forms the cornerstone of success in this world and the Hereafter, just as improper deeds result in deprivation and failure in both the worlds.

May Allāh Subhānahu wa Ta‘ālā be pleased with the Sahābah Ṭadiyallāhu ‘anhum. They acquired the knowledge – knowledge, which is more numerous than the leaves of trees and the drops of rain— that continually stemmed from Nabī Šallallāhu ‘alaihi wasallam. Then they committed it to their memory, and preserved it in the most befitting manner. They accompanied the Prophet on journey and at home, and participated in all his pre-occupations: Da‘wah (preaching), Jihād (striving in the cause), ‘Ibādah (worship), and social affairs. Then they learned to practice these deeds according to the Sunnah of Rasūlullāh Šallallāhu ‘alaihi wasallam in his presence.

Blessed are the Sahābah, who acquired knowledge and its application directly from Rasūlullāh Šallallāhu ‘alaihi wasallam, without any intermediaries. Furthermore, they did not restrict these branches of knowledge to themselves; rather they conveyed this knowledge and wisdom, which was preserved in their hearts and the deeds that they performed, to others. Thus, illuminating the universe with Divine knowledge and spiritual prophetic deeds. As a result of their endeavours, the whole world became a cradle of learning and scholarship. Men became fountains of light and guidance; and their lives became firmly grounded on worship and Khilāfat.
**KALIMAH TAYYIBAH**

لا إله إلا الله محمد رسول الله

**NONE IS WORTHY OF WORSHIP BUT ALLAH;**

**MUHAMMAD IS THE MESSENGER OF ALLAH.**

**İMĀN**

The literal meaning of İmān is to believe in someone’s words relying solely on his authority. In religious terms, it implies belief in the Unseen relying solely on the authority of the Messenger of Allāh Subḥānahu wa Ta’ālā.

**VERSES OF QUR’ĀN**

Allāh Subḥānahu wa Ta’ālā said to His Prophet:
And We sent no Messenger before you except that We revealed to him: There is none worthy of worship except Me, so worship Me.  

Al-Anbiya 21:25

Allāh Subḥānahu wa Ta’ālā says:

The believers are only those whose hearts tremble with fear whenever Allāh is mentioned. And when His verses are recited to them, these increase their faith; and in their Rabb (Sustainer) they vest their trust.

Al-Anfāl 8:2

Allāh Subḥānahu wa Ta’ālā says:
And so, as for those who believe in Allāh and hold fast to Him, He will cause them to enter into a Mercy from Him and (bestow on them) a Bounty; and He will guide them to Him along a straight path.

An-Nisā 4:175

Allāh Subḥānahu wa Ta’ālā says:
Indeed! We do help Our Messengers and those who believe in the life of this world and on the Day (of Resurrection) when the witnesses will stand up.

Al-Mu’min 40:51

Allāh Subḥānahu wa Ta’ālā says:
It is those who believe (in the Oneness of Allāh and worship none but Him Alone) and do not mix their belief with Zulm (by wronging themselves, that is, by worshipping others besides Allāh), for them (only) there is peaceful security and they are the rightly guided.

Al-An‘ām 6:82
AHĀDĪTH

1. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Îmān (faith) has more than seventy branches; the superiormost one is saying of Lā ilāha illallāh (There is none worthy of worship except Allāh); and the inferior most is the removal of an obstacle from the way; and Ḥayā is a branch of Îmān. (Muslim)

Note: The essence of Ḥayā is that it restrains a man from evil and prevents a man from neglecting the obligations that he owes to others. (Riyāḍ-us-Ṣāliḥīn)

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

3. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Renew your Îmān! It was asked: O Rasūlullāh! How do we renew our Îmān? He said: Say frequently Lā ilāha illallāh. (Musnad Ahmad, Tabârânî, Targhib)

4. Jābir ibn-‘Abdullāh Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The best Dhikr (remembrance of Allāh) is Lā ilāha illallāh, and the best Du‘ā (supplication) is Alhamdu’llāh (Praise be to Allāh). (Tirmidhī)

Note: This Kalimah is the basis of the entire Deen. Without the belief in Kalimah, neither Îmān (faith) nor Aa‘māl (deeds) are acceptable. Alhamdu’llāh (Praise be to Allāh) is said to be the best Du‘ā because praising Allāh, Who is the Most Generous, amounts to asking Him for His help or favours. (Maẓāhir Ḥaqq)
O Abu Dhar! (Bukhārī)

Note: Abu Dhar Rādiyallāhu ‘anhu was surprised that despite such major sins, how could a man enter Paradise while justice demanded that he should be subjected to punishment. Hence, Nābi Šallallāhu ‘alaihi wasallam said emphatically to remove his astonishment that despite the disapproval of Abu Dhar, the man will enter Paradise; implying that even though he may have done sins, but because of his Imān he will turn with repentance and get his sins forgiven; or Allāh will, out of His Infinite Mercy, forgive him and send him to Paradise without any punishment or after a punishment. In any case, He will send him to Paradise. (Mu‘āriful Ḥadīth)

7. Abu Dhar Rādiyallāhu ‘anhu narrates that Nābi Šallallāhu ‘alaihi wasallam said: Whenever a slave of Allāh said Lā ilāha illāllāh and died believing in it, he surely entered Paradise. I asked: Even if he had fornicated and even if he had stolen? He replied: Even if he had fornicated and even if he had stolen. I again asked: Even if he had fornicated and even if he had stolen? He repeated: Even if he had fornicated and even if he had stolen. I asked the third time: Even if he had fornicated and even if he had stolen? He emphasized: Even if he had fornicated and even if he had stolen, despite your disapproval
11. Talha ibne-'Ubaidullāh Raudiyallāhu 'anhu narrates that Rasūlullāh Šallallāhu 'alaihi wasallam said: Indeed, I know a Kalimah which if recited by a dying man, will be a means of solace for his departing soul and will be a light for him on the Day of Resurrection (this Kalimah is Lā ilāha illāllāh). (Abu Ya'ālā, Majma‘-uz-Zawā'id)

12. Anas Raudiyallāhu ‘anhu narrated (in a long narration) that Nabi Šallallāhu ‘alaihi wasallam said: Each and everyone will be liberated from Fire, who had said Lā ilāha illāllāh, and in his heart, there was goodness (Imān) equal to the weight of a grain of barley. After them, everyone will be liberated from the Fire who had said: Lā ilāha illāllāh, and in his heart, there was goodness (Imān) equal to the weight of a grain of wheat. After that, everyone will be liberated from the Fire who had said: Lā ilāha illāllāh, and in his heart, there was goodness (Imān) equal to the weight of a particle of dust. (Bukhārī)

13. Miqdād ibne-Aswad Raudiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: There shall not remain upon the earth a house made of mud or of camel’s hair in any city, village or desert, except that Allāh will make this Kalimah of Islām to enter into it, either with a big honour and love or with a submissive humiliation—either Allāh will honour them by making them from among the people of the Kalimah, or disgrace them by making them live as subjects of the Muslims. (Musnad Ahmad)

14. عن ابن شمسة المهربي: قال: حضرت عمر بن الناصيف وهو في ميقات الموت نبيًّ
your right hand so that I may pledge allegiance to you. He extended his right hand, but I withdrew my hand. At this, he asked: What is with you O 'Amr? I said: I want to make a condition. He said: Make a condition of what? I said: That I be forgiven! He said: Did you not know that (the acceptance of) Islam eradicates the sins committed before it and Hijrah (migration) eradicates the sins committed before it and that Hajj (pilgrimage) eradicates the sins committed before it.

And (thereafter) no one was more revered to me than Rasūlullāh ﷺ. And I could not bear to fill my eyes (with the sight) of him out of reverence for him. And if I were asked to describe him, I would not be able to do so, as I never looked at him to my fill; and had I died in that state, I would have been hopefully amongst the people of Paradise. Afterwards, we were given responsibilities regarding which I know not how I have fared. (This was the third phase of my life) So when I die (see that) I am not accompanied by a wailing woman, or a fire. When you have buried me, mould the mud upon my grave (in the shape of) a mound, then remain standing around my grave for such time as it would take to slaughter a camel and distribute its meat, so that I may feel solace from you, while I see what reply I give to the messengers (angels) of my Rabb. (Muslim)

14. Ibn-e-Shimāsā Al Mahri Rahimahullāh narrates that we were present with 'Amr ibnul-'Āṣ Radīyallāhu 'anhum while he was in the throes of death. After weeping continuously, he turned his face towards the wall. At this, his son consoled him saying: O my father! Has Rasūlullāh ﷺ ala'i wasallam not given you the glad tidings of such and such? Has Rasūlullāh ﷺ ala'i wasallam not given you the glad tidings of such and such? He then faced us and said: Verily the most excellent thing that we prepare (for ourselves) is the testimony of Lā illāha illallāh wa anna Muḥammad ur Rasūlullāh (There is none worthy of worship except Allāh, and that Muḥammad is His Messenger). Indeed I have passed my life in three stages. I have seen myself when there was no one more bitter in hatred towards Rasūlullāh ﷺ ala'i wasallam than myself, and no one more desiring to seize an opportunity to kill him than myself! And had I died in that state, I certainly would have been of the people of the Fire. Then, Allāh placed Islām in my heart, I came to Rasūlullāh ﷺ ala'i wasallam and said: Give me
17. Anas Radıyallâhu ‘anhu narrates: I heard Nâbi Ṣallallâhu ‘alaihî wa sallam saying: When the Day of Resurrection will take place, I will be allowed intercession, so I will say: O my Rabb! Send to Paradise whoever had in their hearts a mustard seed of Îmân (Allâh Subhânâ wa Ta’âlà will accept my intercession), so they will enter Paradise. Then, I will say: Send to Paradise whoever had in his heart the smallest particle (of Îmân). (Bukhârî)

18. Abu Sa’îd Al Khudrî Radıyallâhu ‘anhu reports that Nâbi Ṣallallâhu ‘alaihî wa sallam was in a Hadith Qudsi narrated: When the people of Paradise will have entered Paradise, and the people of the Fire will have entered the Fire, Allâh Ta’âlá will say: Take out from it whosoever had in his heart Îmân equal to the weight of a mustard seed. Accordingly, they will be taken out from the Fire, blackened (by it). They will be cast into the River of Life from where they shall sprout afresh, as a seed sprouts on the bank of a torrential stream. Have you not seen how it comes out yellow and curved? (Bukhârî)

19. Abu Umâmah Radıyallâhu ‘anhu narrates that a man asked Rasûlullâh Ŝallallâhu ‘alaihî wa sallam: O Rasûlullâh! What is Îmân? He replied: When your good deed pleases you and your evil deed grieves you, then you are a Mu’min (believer). (Mustadrak Hâkim)

20. ‘Abdâb ibn-Abdul Muṭṭalib Radıyallâhu ‘anhu narrates: I heard Rasûlullâh Ŝallallâhu ‘alaihî wa sallam saying: He has indeed tasted the delightful flavour of Îmân; who is pleased with Allâh as Rabb, and with Îslâm as Deen (religion) and with Muhammad Ŝallallâhu ‘alaihî wa sallam as (Allâh’s) Messenger. (Muslim) Note: It means that whosoever worships Allâh Subhânâ wa Ta’âlà and leads a life according to Îslâm with complete obedience to Rasûlullâh Ŝallallâhu ‘alaihî wa sallam along with a profound love for Allâh Subhânâ wa Ta’âlà and Rasûlullâh Ŝallallâhu ‘alaihî wasallam has indeed tasted the sweetness of Îmân.

21. Anas Radıyallâhu ‘anhu narrates Nâbi Ṣallallâhu ‘alaihî wa sallam said: Whosoever possesses the following three qualities will have tasted the sweetness of Îmân: The one who loves Allâh and His Rasûl more than anything else; the one who loves a person only for the sake of Allâh; and the one who hates to return to Kufr (disbelief) as he hates to be thrown into the Fire. (Bukhârî)

22. Abu Umâmah Radıyallâhu ‘anhu narrates that Rasûlullâh Ŝallallâhu ‘alaihî wa sallam said: Anyone, who loves for the sake of Allâh alone and hates for the sake of Allâh alone; gives for the sake of Allâh alone and withholds for the sake of Allâh alone, has indeed perfected his Îmân. (Abu Dâwûd)
whereof there is no doubt, a guidance to those who are Al-Muttaqīn; pious and righteous persons — who believe in the unseen!” (Mustadrak Ḥākim)

26. Anas ibn-Mālik Radīyallāhu ‘anhu narrates that Rasūlullāh ʻalaihi wasallam said: I wish that I could meet my brothers. The Ṣaḥābah of Nabi Šallallāhu ‘alaihi wasallam asked: Are we not your brothers? He replied: You are my companions, but my brothers are those who will believe in me without having seen me. (Musnad Ahmad)

27. Abu ʻAbdūr Raḥmān Al Juḥanī Radīyallāhu ‘anhu narrated that we were sitting with Rasūlullāh Šallallāhu ‘alaihi wasallam, when two riders appeared. When he saw them, he said: These two men appear to be from the tribe of Kindah, Madhhij! When they reached him, it became evident that they were, in fact, from Madhhij. One of them came close to him to pledge allegiance. Upon taking the hand of Rasūlullāh Šallallāhu ‘alaihi wasallam, he said: O Rasūlullāh! What will be the reward for the one who has seen you and believes in you and verifies (that which) you (have been sent with) and follows you? Rasūlullāh Šallallāhu ‘alaihi wasallam replied: Good tidings for him. So he passed his hand over the Prophet’s hand and left, having made his pledge. Then the other came forward and took the Prophet’s hand to pledge allegiance. He said: O Rasūlullāh! The one who believes in you, and verifies you and follows you although
he had not seen you, what will he get? He replied: Good tidings to him, again good tidings to him, and again good tidings to him. So he passed his hand over the Prophet’s hand and left, having made his pledge. (Musnad Ahmad)

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

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

29. Awaṣāt Raḥimahullāh narrated that Abu Bakr Rādiyallāhu ‘anhu addressed us saying: A year ago Rasūlullāh Šallallāhu ‘alaihi wasallam stood at this very place where I am standing. And thereafter, Abu Bakr began to weep. Then Abu Bakr Rādiyallāhu ‘anhu said: Ask Allāh for ‘Afīyah (well being) as no one has been given anything better than ‘Afīyah after Yaqīn (certainty in faith). (Musnad Ahmad)

30. ‘Abdullāh ibn-‘Amr Rādiyallāhu ‘anhum narrates that indeed Nabi Šallallāhu ‘alaihi wasallam said: The beginning of the formation of this Ummah was due to firm belief and abstinence from worldly pleasures and the beginning of the decline of this Ummah will be due to miserliness and long hopes. (Bahāqī)

31. ‘Umar ibnul-Khaṭṭāb Rādiyallāhu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Indeed, if you put your faith completely in Allāh, as it ought to be, then surely you will be provided sustenance as birds are provided for. They leave in the morning with their empty stomachs and return in the evening duly filled. (Tirmidhī)

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


35. Abu Umāmah Raḍiyyallāhu ‘anhu narrates that one day the Ṣaḥābah of Rasūlullāh Ṣallallāhu ‘alaihi wasallam mentioned about (the luxuries of the) world in his presence. So, Rasūlullāh Ṣallallāhu ‘alaihi wasallam (drawing the attention of the Ṣaḥābah to emphasize strongly the importance of the topic) said: Behold! Will you not listen? Behold! Will you not listen? Verily, a simple, humble hardy life emanates from Imān. Verily, a simple, humble hardy life emanates from Imān. Meaning thereby, a hardy life with simple clothes and giving up luxuries of life to such an extent that a person’s skin becomes dry. (Abu Dāwūd)

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


37. Sufyān ibn-‘Abdullāh Aththaqafti Raḍiyyallāhu ‘anhu narrated that I asked: O Rasūlallāh! Tell me something most important about Islam, so that I will have no further need to ask about this from anyone after you. He said: Say, I believe in Allāh, and be steadfast therein. (Mustām)
38. `Abdullah ibn-`Amr ibn-l-Ash Ra'diyallahu 'anhu narrates that Rasullullah Sallallahu `alihi wasallam said: Verily, the Iman in your hearts becomes worn just as clothes become worn out and tattered. So, keep on asking Allah to renew the Iman in your hearts. (Mustadrak Hakim)

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

40. Abu Hurairah Radhiyallahu `anhu narrates that some of the Sahabah Radhiyallahu `anhum came to Nabii Sallallahu `alihi and asked him: We find that, in our hearts, arise such thoughts that we would be ashamed to talk of them. He said: Well, do you indeed feel like that? We said: Yes. He replied: That is pure Iman. (Muslim)

Note: This means that when these thoughts instigate you, and far from believing in them, you do not even want to utter them. Then indeed this is the sign of perfect Iman. (Nawawis)

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

42. Uthman ibn-Affan Radhiyallahu `anhu narrates that Rasullullah Sallallahu `alihi wasallam said: He, who died knowing (and believing) that there is none worthy of worship except Allah, will enter Paradise. (Muslim)

43. Uthman ibn-Affan Radhiyallahu `anhu narrates that Rasullullah Sallallahu `alihi wasallam said: He, who died knowing that Allah is True and He exists, will enter Paradise. (Musnad Abu Ya’lai)

44. Ali Radhiyallahu `anhu narrates that Nabii Sallallahu `alihi wasallam said in a Hadith Qudsi that Allah Ta’ala says: Indeed I am Allah, there is none worthy of worship except Me; he who acknowledges My Oneness enters My fortress, and he who enters My fortress is safe from My Punishment. (Shirazi, Jama-‘us-Saghir)
45. Makhul Rahimahullah narrated that a very old man, with eyebrows drooping over his eyes, came and said: O Rasulullah! A man who had betrayed, fornicated, and not left any wish or a slightest desire (whether permitted or forbidden) but fulfilled it; if his sins were distributed amongst the entire population of the world, they would be destroyed thereby. Can his turning with repentance be accepted? Rasulullah Shallallahu `alaikh wasallam asked: Have you embraced Islam? He replied: As for me, I bear witness that there is none worthy of worship except Allah, Alone, without partner, and that Muhammad is His slave and Messenger.

Nabi Shallallahu `alaikh wasallam said: Then, indeed Allah will keep forgiving you and replacing your evil deeds with righteous ones as long as you are faithful to the words of this Kalimah. At this, the old man exclaimed: O Rasulullah! And my betrayals and my fornication! Nabi Shallallahu `alaikh wasallam replied: And your betrayals and your fornication. The old man then turned and left saying (out of sheer joy): Allahu Akbar, La ilaha illallah. (Tafsir ibn Kathir)

46. ‘Abdullah ibn-‘Amr ibn ‘As Radiyallahu ‘anhu narrates: I heard Rasulullah Shallallahu `alaikh wasallam saying: Indeed Allah will summon a man from my Unmeh in the presence of the entire creation on the Day of Resurrection and ninety-nine scrolls (of evil deeds) will be unrolled in front of him, while each scroll (length) being as far as the eye can see. He (Allah) will ask: Do you deny anything (written) here? Have My scribes done any injustice to you? He will say: No, my Rabb. Allah will say: Have you got any excuse for it? He will reply: No, my Rabb. Allah will say: We have with us a good deed of yours, and verily, today no injustice will be done to you. Then a paper of scroll will be brought forth written therein will be these words:

أشهد أن لا إله إلا الله و أن محمداً رسول الله

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

Then Allah will say: Go and have it weighed. He will say: O my Rabb, what is (the weight of) this paper as compared to all of these scrolls? Allah will say: Indeed there will be no injustice to you. The scrolls will then be placed in one pan (of the scale) and the piece of paper in the other pan. Thereupon, compared to the weight of the piece of paper, the pan of scrolls will begin to fly. And nothing can outweigh the name of Allah. (Tirmidhi)

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

Note: Commentators in the light of this and similar ahadith state that such a person will enter into Paradise either his sins being forgiven by the Mercy of Allah or after he has withstood punishment. (Mu’ariful Hadih)
48. ‘Ibān ibne-Mālik Rādiyyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: Anyone who bears witness that there is none worthy of worship except Allāh and that I am His Messenger can never enter Hell or be burnt by its fire. (Muslim)

49. Abu Qatādah Rādiyyallāhu ‘anhu narrates from his father that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: He who bears witness that there is none worthy of worship except Allāh, and that Muhammad is the Messenger of Allāh, and his tongue frequently recites it while his heart is contented with it, the Fire shall not burn him. (Bāḥaq)
53. Rifâ‘ah al-Juhaani Râdiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: I testify before Allâh that any slave of Allâh who dies, bearing witness truthfully from his heart that there is none worthy of worship except Allâh, and that I am the Messenger of Allâh, and maintains righteouse deeds, will certainly enter Paradise. (Mustadârak Idrâkim)

54. ‘Umar ibnul-Khaṭâb Râdiyallâhu ‘anhu said: I heard Rasûlullâh Šallallâhu ‘alaihi wasallam saying: Verily I know a Kalimah, which no slave of Allâh says truthfully from his heart, and then dies in that state, except that Allâh will surely forbid him from the Fire; that Kalimah is Lâ ilâha illallâh. (Mustadârak Idrâkim)

55. Iyâd al-Anšârî Râdiyallâhu ‘anhu ascribes to Rasûlullâh Šallallâhu ‘alaihi wasallam that he said: Verily Lâ ilâha illallâh is a Kalimah regarded precious by Allâh. It has with Allâh a high status. And it is a Kalimah that he who says it truthfully, Allâh will send him to Paradise, and he who says it ininsincerely, it will save his blood (life) and protect his wealth (in this world) but when he will meet Allâh on the Day of Judgement, He will take him into account. (Bazzâr, Majma‘-uz-Zawâ‘id)

Note: The Kalimah becomes a source of protection for one’s life and property even if it is said insincerely. This is because he is apparently a Muslim and as such he will neither be killed nor his property confiscated as is done with a fighting unbeliever.

56. Abu Bakr Siddîq Râdiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: He who bears witness to Lâ ilâha illallâh—there is none worthy of worship except Allâh, with his heart verifying his tongue, shall enter Paradise from any of its doors he wishes. (Abu Ya‘âl)

57. Abu Mûsâ Râdiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: Take good news, and give good news to others, that he, who bears witness to Lâ ilâha illallâh--there is none worthy of worship except Allâh and is truthful in his testimony thereof, will enter Paradise. (Mustadârak Idrâkim)

58. Abu Darda Râdiyallâhu ‘anhu narrates that Nabî Šallallâhu ‘alaihi wasallam said: He will enter Paradise who sincerely bears witness that there is none worthy of worship except Allâh, and that Muhammad is His slave and Messenger. (Majma‘-ul-Bahrîn)

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

60. 'Itbān ibn-Mālik Al Ansārī Radīyallāhu ‘anhu narrates that Nabi ّalletahu 'alaikum wasāllam said: Not shall a slave (of Allāh) appear on the Day of Resurrection having said Lā ilāha illāllāh seeking only the pleasure of Allāh, except that Allāh will forbid the Fire upon him. (Bukhārī)

61. Anas ibn-Mālik Radīyallāhu ‘anhu narrates that Nabi ّalletahu 'alaikum wasāllam said: He who departs from the world with sincere belief in Allāh alone Who has no partners, and having established Ṣalāt and paid Zakāt, departs in such a state that Allāh is pleased with him. (Mustadrak Ḥākim)

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

62. Abu Dhar Radīyallāhu ‘anhu narrates that Rasūlullah ّalletahu alaihisūrah wasāllam said: Indeed, he is successful who has sincerely dedicated his heart to Imām and purified his heart (from polytheism and hypocrisy) and kept his tongue truthful, and made his Nafs, the inner self, satisfied (by the remembrance of Allāh), and kept his manners upright, and lent his ears to listening attentively (to the truth) and his eyes observing (with the light of Imām). (Musnad Ahmad)

63. Jābir ibn-'Abdullāh Radīyallāhu ‘anhu huma said: I heard Rasūlullah ّalletahu alaihisūrah saying: He, who meets Allāh, not ascribing any partner to Him, enters Paradise. And he, who meets Allāh ascribing a partner to Him, enters the Fire. (Muslim)

64. Ubādah ibn-Sāmit Radīyallāhu ‘anhu said: I heard Rasūlullah ّalletahu alaihisūrah saying: He who dies not ascribing any partner to Allāh, Allāh indeed forbids the Fire upon him. (‘Amalul Yaumī wal Lailah lii Nasīf)

65. Nuwwās ibn-Samān Radīyallāhu ‘anhu narrates that he heard Nabi ّalletahu 'alaikum wasāllam saying: He who dies, not ascribing any partner to Allāh, indeed, forgiveness becomes incumbent for him. (Tabarānī, Majma-‘uz-Zawāid)

66. Mu‘ādh Radīyallāhu ‘anhu narrates that Nabi ّalletahu alaihisūrah wasāllam asked: O Mu‘ādh! Did you hear a sound last night? I replied: No. Nabi ّalletahu alaihisūrah wasāllam then said: Verily, an angel came to me from my Rabb, and gave me the good tidings that whoever from my Ummah dies, not ascribing any partner to Allāh, will enter Paradise. I said: O Rasūlullah! Should I not go out to the people and give them these good tidings? Nabi ّalletahu alaihisūrah
Belief in Allāh Ta‘ālā and in the Unseen Truths, and believing in all that Rasūlullāh Ṣallallāhu ‘alaihi wasallam has presented as a certainty, and rejecting material experiences, human perceptions and mortal pleasures, if they are contrary to what has been revealed to Rasūlullāh Ṣallallāhu ‘alaihi wasallam.

Belief in Allāh Ta‘ālā and His Attributes, His Messenger, and in Predestination.

VERSES OF QUR‘ĀN

(When the Jews and Christians said as our Qiblah and that of the Muslims is the same, how can we be punished? Answering these thoughts) Allāh Subhānāhu wa Ta‘ālā said:

It is not righteousness that you turn your faces towards the East or towards the West but the righteousness is this that they believe in Allāh and the Last Day,
and in the angels, and the Books, and the Prophets; and given their wealth, for love of Him to relatives, the orphans, the needy and the traveller and to those who ask, and to set slaves free and establish Salāt and give Zakāt. And those who fulfill their oaths (treaty) when they make one, and those who are patient in extreme poverty and illness, and at the time of stress during battle. Such are the truthful and such are the pious.

Al-Baqarah 2:177

Allāh Subhānahū wa Ta’ālā says:

O mankind! Remember Allāh’s favours to you! Is there any Creator other than Allāh Who provides for you sustenance from the sky and the earth? None is worthy of worship but He. How then are you turning away (from Him).

Fātir 35: 3

Allāh Subhānahū wa Ta’ālā says:

The Originator of the heavens and the earth! How can He have a child when He has no wife, and He created all things and is the Knower of all things?

Al-An‘ām 6:101

Allāh Subhānahū wa Ta’ālā says:

Have you seen the semen that you emit (in the womb of the women)?

Do you create it (transform this semen into a perfect human being), or are We the Creator?

Al-Wāqi‘ah 56:58-59

Allāh Subhānahū wa Ta’ālā says:

Have you seen that which you cultivate (sow into the ground)? Is it you who cause it to grow, or are We the Growner?

Al-Wāqi‘ah 56:63-64

Allāh Subhānahū wa Ta’ālā says:

Have you observed the water which you drink? Is it you who cause it to come down from the rain-clouds, or are We the Causer?

If We willed We could turn it bitter. Why then do you not give thanks?

Have you observed the fire that you kindle? Is it you who have grown the tree that serves as its fuel, or were We the Growner?

Al-Wāqi‘ah 56:68-72

Allāh Subhānahū wa Ta’ālā says:

Indeed, Allāh is the One Who splits the seed and the pit (of fruits etc. for sprouting). He brings forth the living from the dead, and the dead from the living. Such is Allāh. How then are you turning away?
Belief in the Unseen

Allāh Subhānahw wa Ta‘ālā says:

So praise be to Allāh, Sustainer of the heavens, and Sustainer of the earth. And He is the Mighty, the Wise.

Allāh Subhānahw wa Ta‘ālā says:

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

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

Al-An‘ām 6:59-60

Allāh Subhānahū wa Ta‘ālā said to His Prophet:
Say: Shall I choose for a protecting friend other than Allāh, the Originator of the heavens and the earth, Who feeds and is never fed?

Al-An‘ām 6:14

Allāh Subhānahū wa Ta‘ālā says:
And nothing exists, except that We have treasures of it. And We do not send it down except in an appointed measure.

Al-Hijr 15:21

Allāh Subhānahū wa Ta‘ālā says:
Do these hypocrites seek honour, and power at the hands of disbelievers? Verily, then to Allāh belongs all honour and power.

An-Nisā‘ 4:139
Allāh Subhānahū wa Ta'ālā says:
And of His signs are the ships, like (floating) mountains in the sea;
If He wills, He calms the wind so that they keep still upon its surface.
Indeed, herein are signs for every patient and grateful heart.
Or (if He wills), He causes them to perish, on account of that which they have earned and He forgives much.

Al-Qurān 42: 32-34

Allāh Subhānahū wa Ta’ālā says:
And indeed We had given Dāwūd grace from Us (by saying): O hills Glorify Allāh with him! And (O) birds you also. And We made the iron soft for him.

Al-Sabā 34:10

Allāh Subhānahū wa Ta’ālā says:
(Because of the mischief of Qarīm) We made him sink into the earth with his dwelling. Then he had no group and party to help him other than Allāh, nor was he of those who could save himself.

Al-Qāsās 28:81

Allāh Subhānahū wa Ta’ālā says:
Then We revealed to Mūsā (saying)! Strike the sea with your staff. And (as he did this) it parted, (causing many through ways) and each part was like a huge mountain.

Al-Shūrā 26:63

Allāh Subhānahū wa Ta’ālā says:
And Our ordaining (a thing and its coming into being) is but one act like the twinkling of an eye.

Al-Qamar 54:50

Allāh Subhānahū wa Ta’ālā says:
Indeed He (Allāh) is the One Alone Who creates and He is the One Alone Whose Orders prevail.

Al-A’rāf 7:54

Allāh Subhānahū wa Ta’ālā says:
(Every messenger gave the same message to his people; worship Allāh) You have none worthy of worship but Him.

Al-A’rāf 7:59

Allāh Subhānahū wa Ta’ālā says:
And if all the trees on the earth were pens, and the seas, with seven more seas, to help it (were made ink), even then the words of Allāh (describing His wonders, grandeur and majesty) would not be exhausted. Indeed, Allāh is Mighty, Wise.

Luqman 31:27

Allāh Subhānahū wa Ta’ālā said to His Prophet:
Say! Nothing befalls us save that...
which Allāh has decreed for us. He is our Protector, Lord and Helper; (so there is some good in whatever befalls us), and in Allāh let the believers put their trust.

At-Tawbah 9:51

Allāh Subhānahā wa Ta’ālā says:

If Allāh inflicts you with hurt, there is none who can remove it but Him; and if He desires good for you, there is none who can repel His Bounty. He causes it to reach whomsoever He wills of His bondsmen; He is Forgiving, the Merciful.

Yūnus 10:107

**AHADITH**

71. Abu Hurairah Ṭābi‘ī narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Īmān is that you believe in Allāh, and His angels, and something in the Hereafter, and His Messengers, and that you believe in the Resurrection. (Bukhārī)

72. Ṣa‘īd ibn Zayd narrates that Burdah narrates that he heard Nabi Ṣallallāhu ‘alaihi wasallam saying: He who dies believing in Allāh, and the Last Day, it will be said to him: Enter from any of the eight doors of Paradise that you wish. (Musnad Ahmad)

73. Ṣa‘īd ibn Abī ‘Amr narrates that Nabi Ṣallallāhu ‘alaihi wasallam said: Verily in the heart of a man, a thought is stirred by Shaitān, and a thought is stirred by an angel. As for the thought stirred by Shaitān, it instigates towards the doing of evil, and falsifying the Truth. And as for the thought stirred by the angel, it urges towards the good, and confirmation of the Truth. So he, who finds in his heart the thought of doing good and affirming the Truth, should know that it is (guidance) from Allāh and should praise (and thank) Allāh, and he who finds in his heart the other thought (from Shaitān) should seek refuge in Allāh from Shaitān, the accursed; and then Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited this verse from the Qur’ān, “Shaitān makes you fear poverty and bids you to commit evil deeds” (Sūrah Baqarah 2:268) (Tirmidhī)
My slaves! You will not be able to harm Me, and succeed in such a purpose; and neither will you be able to benefit Me and succeed in such a purpose. O My slaves! Even if the first and last of you, men and jinn, were as pious as the one with the most pious heart amongst you, that would not cause any increase in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were as wicked as the one with the most wicked heart amongst you, that would not cause any decrease in My Kingdom. O My slaves! Even if the first and last of you, men and jinn were to stand in one plain and ask of Me, and I were to give every one what he asked, that would not decrease of what I possess even to the extent of the water which a needle when dipped into the sea can take out from it. O My slaves! They are only your deeds which I put to your account and then pay you in full for them, so he who finds (therein) good, should praise Allah, and he who finds otherwise should undoubtedly blame no one but himself, alone. (Muslim)

76. Abu Musa Al Ash’ari narrates that Rasûlullah ﷺ wasallam stood amongst us and made five statements: 1. Verily Allah Subhânahû wa Ta’âlâ does not sleep, nor He seeks to sleep. 2. He lowers the scale (of sustenance) and raises it. 3. The deeds of the night are lifted up to Him before the deeds of the day. 4. And the deeds of the day before the deeds of the night. 5. His veil is light (between Him and His creation). If He were to raise it, the sublime splendour of His Face would set ablaze all His creation where His glance reaches. (Muslim)

Note: The verses and aḥādîth in which the faces, eyes, hands or other physical traits of Allah are mentioned, are allegorical. Their meaning is beyond human comprehension.

77. Abu Dhar Radyallâhu ‘anhu, narrates from Nabî ﷺ that Allâh Tabârâka wa Ta’âlâ has said: O My slaves! I have indeed made oppression unlawful upon Myself and have made it unlawful for you, so do not oppress one another. O My slaves! All of you are astray, except whom I have guided, so seek guidance from Me, I will guide you. O My slaves! All of you are hungry except whom I have fed, so seek food from Me, I will feed you. O My slaves! All of you are naked, except whom I have clothed, so seek clothing from Me, I will clothe you. O My slaves! Verily you commit errors day and night, and I forgive all sins, so seek forgiveness from Me, I will forgive you. O
77. Ibne-‘Abbās Ṛadiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily Allāh Ta’ālā has created ‘Isrāfīl ‘Alaïihis Salām. From the day he was created he has been keeping both his feet in line, not raising his eyes. There are seventy (veils of light) between him and the Sustainer, Blessed and Exalted. If he were to come near any of those (veils of light), he would be set ablaze. (Maṣâbīḥ-ḥus-Sunnah)

80. Abu Hurairah Ṛadiyallāhu ‘anhu reports that Nabi Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi narrated: Allāh shall seize the earth on the Day of Resurrection, and fold the sky. In his right hand, then He will say: I am the King. Where are the kings of the earth? (Bukhārī)

**Note:** The attribute of seizing the earth, folding the sky, the Hand of Allāh, and the like are all Truth, the reality of which is beyond our grasp as it does not have any resemblance with the attributes of creation. Allāh has no resemblance to His creation; neither in His Entity, nor in His Attributes, but in words alone. Allāh and His Attributes are far above the comprehension of any of His creation.

81. Abu Dhar Ṛadiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily I see what you do not see, and I hear what you do not hear. The sky creaks (with the Greatness and Magnificence of Allāh), and it is its right to creak! There is not, therein, the space of four fingers, but that an angel is lowering its forehead in prostration to Allāh. By Allāh! If you knew what I know, you would have laughed little and wept much, and you would not have taken pleasure from your wives in beds, and you would have gone out to the tops of the lofty heights, supplicating fervently to Allāh. Indeed, I wish that I were (but) a plant to be plucked (from the earth)! (Ṭirmīzhī)

82. Ibne-‘Abbās Ṛadiyallāhu ‘anhum narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily it is not upon the Kāmilūn ‘Ilmūn that the believers shall be judged. A believer is not judged upon his knowledge, nor is his work measured by his knowledge. Therefore, do not seek to be learned. (Bukhārī)
<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Ghaffār</td>
<td>The Continually Forgiving</td>
</tr>
<tr>
<td>Al-Qahhār</td>
<td>The Most Dominant</td>
</tr>
<tr>
<td>Al-Walī</td>
<td>The Most Generous Bestower</td>
</tr>
<tr>
<td>Al-Razzāq</td>
<td>The Provider</td>
</tr>
<tr>
<td>Al-Fattāḥ</td>
<td>The Opener to the way to victory</td>
</tr>
<tr>
<td>Al-‘Alim</td>
<td>And mercy</td>
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<tr>
<td>Al-Qāḥid</td>
<td>The All Knowing</td>
</tr>
<tr>
<td>Al-Bāṣit</td>
<td>The Withholder of sustenance and life</td>
</tr>
<tr>
<td>Al-Khāṣid</td>
<td>The Plentiful Giver</td>
</tr>
<tr>
<td>Al-Ra‘īs</td>
<td>The Abaser</td>
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<tr>
<td>Al-Mu‘tasim</td>
<td>The Exalter</td>
</tr>
<tr>
<td>Al-Mudhilib</td>
<td>The Giver of honour and dignity</td>
</tr>
<tr>
<td>Al-Samī‘</td>
<td>The Giver of disgrace</td>
</tr>
<tr>
<td>Al-Bāṣir</td>
<td>The All Hearing</td>
</tr>
<tr>
<td>Al-Ḥakam</td>
<td>The All Seeing</td>
</tr>
<tr>
<td>Al-‘Adil</td>
<td>The Indisputable Judge</td>
</tr>
<tr>
<td>Al-Latīf</td>
<td>The Just</td>
</tr>
<tr>
<td>Al-Khabīr</td>
<td>The Most Gracious</td>
</tr>
<tr>
<td>Al-Ḥalīm</td>
<td>The All Aware</td>
</tr>
<tr>
<td>Al-‘Azm</td>
<td>The Clement</td>
</tr>
<tr>
<td>Al-Ghafir</td>
<td>The Incomparably Great</td>
</tr>
<tr>
<td>Ash-Shakūr</td>
<td>The All Forgiving</td>
</tr>
<tr>
<td>The Grateful Rewarer and Recompasser</td>
<td></td>
</tr>
<tr>
<td>Al-‘Alīyyu</td>
<td>The Most High</td>
</tr>
<tr>
<td>Al-Kabīr</td>
<td>The Most Great</td>
</tr>
<tr>
<td>Al-Hafīz</td>
<td>The Protector</td>
</tr>
<tr>
<td>Al-Muqti</td>
<td>The Sustainer and Controller of all Things</td>
</tr>
<tr>
<td>Al-Ḥabīb</td>
<td>The Reckoner</td>
</tr>
<tr>
<td>Al-Jalīf</td>
<td>The Majestic</td>
</tr>
<tr>
<td>Al-Kārim</td>
<td>The Generous and Benevolent</td>
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<tr>
<td>Ar-Raqib</td>
<td>The Watcher of all things</td>
</tr>
<tr>
<td>Al-Mujib</td>
<td>The Answerer and Responder</td>
</tr>
<tr>
<td>Al-Wāṣi‘</td>
<td>The Vast in His Knowledge and Goodness</td>
</tr>
<tr>
<td>Al-Ḥakīm</td>
<td>The Most Wise</td>
</tr>
</tbody>
</table>

82. Abu Hurairah Raḍiyyallāhu ‘anhu narrates that Rasūlullāh ﷺ Ṣallallāhu ‘alaihi wasallam said: Verily there are ninety-nine names of Allāh; one hundred less one, he who memorizes them enters Paradise. He is Allāh besides Whom there is none worthy of worship, He is: 

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ar-Rahmān</td>
<td>The Compassionate</td>
</tr>
<tr>
<td>Ar-Rahīm</td>
<td>The Most Merciful</td>
</tr>
<tr>
<td>Al-Malik</td>
<td>The King</td>
</tr>
<tr>
<td>Al-Qaddūs</td>
<td>The Most Holy</td>
</tr>
<tr>
<td>As-Salām</td>
<td>The Granter of peace and Free of all Blemishes</td>
</tr>
<tr>
<td>Al-Mu‘min</td>
<td>The Granter of safety and security</td>
</tr>
<tr>
<td>Al-Muḥaimin</td>
<td>The Guardian of all things</td>
</tr>
<tr>
<td>Al-‘Azīz</td>
<td>The Mighty</td>
</tr>
<tr>
<td>Al-Jabbar</td>
<td>The Overpowering</td>
</tr>
<tr>
<td>Al-Mutakabbir</td>
<td>The Greatest in Majesty</td>
</tr>
<tr>
<td>Al-Khaliq</td>
<td>The Creator</td>
</tr>
<tr>
<td>Al-Bārī</td>
<td>The One Who brings creation into being</td>
</tr>
<tr>
<td>Al-Muṣawwīr</td>
<td>The One Who designs and gives shape to the creation</td>
</tr>
</tbody>
</table>

رواه الترمذي وقال: حدثتني غريب باب حديث في اسم الله ﷺ رقم 350.
<table>
<thead>
<tr>
<th>Name (Arabic)</th>
<th>Name (English)</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Al-Wadūd</td>
<td>The Most Loving</td>
<td></td>
</tr>
<tr>
<td>Al-Majīd</td>
<td>The Glorious and Exalted</td>
<td></td>
</tr>
<tr>
<td>Al-Bāʾīth</td>
<td>The Resurrector of the dead</td>
<td></td>
</tr>
<tr>
<td>Ash-Shāhid</td>
<td>The Witness</td>
<td></td>
</tr>
<tr>
<td>Al-Ḥaq</td>
<td>The Absolute True in His Being and Attributes</td>
<td></td>
</tr>
<tr>
<td>Al-Wakīl</td>
<td>The Trustee</td>
<td></td>
</tr>
<tr>
<td>Al-Qawār</td>
<td>The Most Powerful</td>
<td></td>
</tr>
<tr>
<td>Al-Maṭīn</td>
<td>The Most Firm</td>
<td></td>
</tr>
<tr>
<td>Al-Walī</td>
<td>The Loving Patron and Supporter</td>
<td></td>
</tr>
<tr>
<td>Al-Ḥamīd</td>
<td>The Praiseworthy</td>
<td></td>
</tr>
<tr>
<td>Al-Muḥṣī</td>
<td>The All-Knowing</td>
<td></td>
</tr>
<tr>
<td>Al-Mubdīʿu</td>
<td>The Originator of Creation</td>
<td></td>
</tr>
<tr>
<td>Al-Muʿīd</td>
<td>The Recreator of Creation</td>
<td></td>
</tr>
<tr>
<td>Al-Muḥyī</td>
<td>The Giver of Life</td>
<td></td>
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<tr>
<td>Al-Mumān</td>
<td>The Giver of Death</td>
<td></td>
</tr>
<tr>
<td>Al-Ḥayy</td>
<td>The ever Living</td>
<td></td>
</tr>
<tr>
<td>Al-Qayyām</td>
<td>The Eternal Sustainer</td>
<td></td>
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<tr>
<td>Al-Wājīd</td>
<td>The Self-Sufficient</td>
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</tr>
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<td>Al-Maʿjīd</td>
<td>The Grand</td>
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<tr>
<td>Al-Wāḥīd</td>
<td>The One</td>
<td></td>
</tr>
<tr>
<td>Al-Aḥad</td>
<td>The Single</td>
<td></td>
</tr>
<tr>
<td>Aṣ-Ṣamād</td>
<td>The One Who Depends on none and all others depend on Him</td>
<td></td>
</tr>
<tr>
<td>Al-Qādir</td>
<td>The Most Powerfully Able</td>
<td></td>
</tr>
<tr>
<td>Al-Muwṭadīr</td>
<td>The Prevailing</td>
<td></td>
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<tr>
<td>Al-Muqaddīm</td>
<td>The Advancer</td>
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<tr>
<td>Al-Muṣṭakkīl</td>
<td>The Delayer</td>
<td></td>
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<tr>
<td>Al-Awwal</td>
<td>The First</td>
<td></td>
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<tr>
<td>Al-ʾĀkhir</td>
<td>The Last</td>
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<tr>
<td>Az-Zāhir</td>
<td>The Manifest</td>
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<tr>
<td>Al-Bāṭīn</td>
<td>The Hidden</td>
<td></td>
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<tr>
<td>Al-Wāʾlī</td>
<td>The Governor</td>
<td></td>
</tr>
<tr>
<td>Al-Mutaʿālī</td>
<td>The Sublime</td>
<td></td>
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<tr>
<td>Al-Barr</td>
<td>The Amply Beneficent</td>
<td></td>
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<tr>
<td>Al-Tawwāb</td>
<td>The Acceptor of Repentance</td>
<td></td>
</tr>
<tr>
<td>Al-Muntaqīm</td>
<td>The Avenger</td>
<td></td>
</tr>
<tr>
<td>Al-ʾAfwu</td>
<td>The Pardoner</td>
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</tr>
</tbody>
</table>

Note: Allāh Subhānahū wa Taʿālā has many names as mentioned in the Qurʿān and Aḥādīth. Of them, ninety nine are in this Ḥadīth. (Maẓāhir-e- Ṭaḥqīq)

83. Ubayy ibn-e-Kʿab Ṭadīyyālāhū ‘anhū narrates that once the Mushrikīn (polytheists) said to Nābi Ṣallallāhū wa aṣlāḥī wasallām: O Muḥammād! What is the lineage of your Rabb? Thereupon Allāh Subhānahū wa Taʿālā, sent down (Sūrah Īkhlās): “Say (O Muḥammād)! He is Allāh, The One. Allāh, the Self-Sufficient upon Whom all depend. He does not give birth, nor was He born, and there is none comparable to Him”. (Musnad Ahmad)

Belief in the Unseen

86. Abu Hurairah Radyallahu 'anhu reports that Nabi Sallallahu 'alaihi wasallam in a Ḥadīth Qudsi narrates that Allāh Subḥānāhu wa Ta'ālā has said: The son of Ādam hurts Me by abusing Time (era), whereas I am Time (era). Authority of all affairs is in My Hand and I alternate the night and the day. (Bukhārī)

87. Abu Mūsā Al Ash'arī Radyallahu 'anhu narrates that Nabi Sallallahu ‘alaihi wasallam said: No one is more patient over injurious words which he hears than Allāh! Men (the Mushrikīn) attribute a son to Him, yet He keeps them in a state of well being and provides for them! (Bukhārī)

88. Abu Hurairah Radyallahu 'anhu reported that Nabi Sallallahu 'alaihi wasallam in a Ḥadīth Qudsi said: When Allāh had created the creation, He wrote in His Book which is with Him above the Throne: Indeed My Mercy prevails over My Anger. (Muslim)

89. Abu Hurairah Radyallahu 'anhu narrates that Rasūlullah Sallallahu ‘alaihi wasallam said: Verily if the believer were to know what punishments Allāh has (for the transgressors), none would have any hope left for His Paradise, and if the disbeliever were to know of the Mercy of Allāh, none would have despaired of His Paradise. (Muslim)
Belief in the Unseen

90. Abu HurairahRadiyallahu 'anhu narrates that Nabi Šallallahu 'alaihiswasalam said: Verily Allah has one hundred Mercies. He has sent down from these one Mercy among the jinn, men, animals, and creeping insects. By it, they all show kindness to one another, and by it, they show mercy to one another, and by it, a beast shows kindness to its young; and Allah has withheld ninety-nine Mercies which He will grant to His slaves on the Day of Resurrection. (Muslim)

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

91. ‘Umar ibn-KhaṭṭābRadiyallahu 'anhu narrates that some prisoners (of war) were brought before Rasūllullah Šallallahu 'alaihiswasalam, and a woman from amongst the prisoners was searching (for her child). Upon finding the infant among the prisoners, she took him, placed him with her body and began nursing him. Rasūllullah Šallallahu 'alaihiswasalam said to us: Do you think this woman can cast her son into the fire? We replied: No, by Allah, so long as she is in a position not to cast him. Rasūllullah Šallallahu 'alaihiswasalam said: Indeed, Allah is more Merciful to His slaves than this woman is to her son! (Muslim)

92. Abu HurairahRadiyallahu 'anhu narrates that Rasūllullah Šallallahu 'alaihiswasalam stood up for Salāt, and we, too, stood up with him. A villager, while he was engaged in Salāt, supplicated loudly: O Allah! Bestow Mercy on me and Muḥammad and do not bestow Mercy on anyone besides us! When Nabi Šallallahu 'alaihiswasalam (completed Salāt and) offered Salām, he said to the villager: Undoubtedly you have confined a very vast thing, meaning Allah’s Mercy. (Bukhārī)

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

94. Jābir ibn-'AbdullāhRadiyallahu 'anhu narrates that some angels came to Nabi Šallallahu 'alaihiswasalam while he was...
sleeping. Some of them said: Verily he is sleeping. And others said: Verily, his eyes are sleeping but his heart is awake. Then they said: Undoubtedly, there is an example for this companion of yours. One of them said: Then set forth an example for him. Some of them said: He is sleeping. The others said: His eyes are sleeping, but his heart is awake. Then they said: His example is that of a man who has built a house and offered therein a feast and sent an invitor. So, whoever accepted the invitation, entered the house, and ate of the feast. And whoever did not accept the invitation did not enter the house, nor did he eat of the feast. Then the angels said: Interpret this (example) to him so that he may understand it. Some of them said: He is sleeping, the others said: Verily, his eyes are sleeping, but his heart is awake! Then they said: The house stands for Paradise, the invitor is Muḥammad Šallallāhū ‘alaihi wasallam; whoever obeys Muḥammad Šallallāhū ‘alaihi wasallam, obeys Allāh and whoever disobeys Muḥammad Šallallāhū ‘alaihi wasallam, disobeys Allāh. And Muḥammad Šallallāhū ‘alaihi wasallam has distinguished the people (that is, through his message the good is distinguished from bad and the believers from the unbelievers). (Bukhārī)

**Note:** The sleeping of the prophets ‘Alaihimus Salām is different from that of common people. A man during sleep becomes unaware of his surroundings and happenings; whereas this is not the case with prophets. Their sleep relates only to their eyes, whereas their hearts continue to be devoted to Allāh Šubhānāhu wa Ta’ālā. (Bazlul Majhūd)

95. Abu Mūsā Rađiyallāhū ‘anhu narrates that Nābi Šallallāhū ‘alaihi wasallam said: Indeed my example and the example of what Allāh has sent with me, is that of a man who came to some people and said: O my people! Verily I have seen the (enemy’s) army with my own eyes, and indeed I am a sincere Warner, so protect yourself! So, a group of his people obeyed him; and left at night proceeding

out stealthily till they were safe. While another group of them disobeyed him and stayed at their place till the morning. So, the army attacked them at dawn, destroying and annihilating them. Hence, this is the example of the one who obeys me and follows what I have come with (Qur’ān and Sunnāh), and the example of the one, who disobeys me and disbelieves in the Truth which I have come with. (Bukhārī)

96. ‘Abdullāh ibn-Ṭahābit Rađiyallāhū ‘anhu narrates that ‘Umar ibn-Nil-Ṭaḥtāb came to Nābi Šallallāhū ‘alaihi wasallam and said: O Raṣūlallāh! Indeed, I passed by a brother of mine from the tribe of Quraizah; so he wrote me some comprehensive (passages) from the Tūrāh. Should I not show them to you? (‘Abdullāh) said: Thereupon, the face of Raṣūlullāh Šallallāhū ‘alaihi wasallam changed colour. ‘Abdullāh ibn-Ṭahābit then said: So I said to ‘Umar: Do you not see the expression (of anger) on the face of Raṣūlullāh Šallallāhū ‘alaihi wasallam? ‘Umar Rađiyallāhū ‘anhu (realizing his mistake hastily) said:

\[
\text{‘Rūṣānī bi-Ṭahābiti Rađiyallāhū ‘anhu as our Religion and with Muḥammad Šallallāhū ‘alaihi wasallam as His Messenger.}
\]

We are pleased with Allāh Ta’ālā as our Rabb and with Islām as our Religion and with Muḥammad Šallallāhū ‘alaihi wasallam as His Messenger.

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

97. Abu Hurairah Ra'diyallahu 'anhu narrates that Rasûlullâh Šallallahu 'alaihi wasallam said: All of my Ummah will enter into Paradise, except he who refused. The Šâhîbâh said: O Rasûlullâh! And who would refuse? He replied: He who obeyed me entered Paradise, and who disobeyed me, refused! (Bukhârî)

98. 'Abdullâh ibne-'Amr Râdiyallahu 'anhum narrates that Rasûlullâh Šallallahu 'alaihi wasallam said: None of you would attain perfection in Îmân, until his desires are made subject to that (Deen) which I have brought. (Sharîh Sunnah ilî Baghwîrî, Jâmi'ul-'Ulûm wal ʻHukum)

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

100. Aras ibne-Mâlik Ra'diyallahu 'anhu narrates that a group of three (men) came to the houses of the wives of Rasûlullâh Šallallahu 'alaihi wasallam asking about the worship of Allâh by Nabi Šallallahu 'alaihi wasallam. So when they were informed, it seemed less (than their expectation). They said: Where are we, compared to Rasûlullâh Šallallahu 'alaihi wasallam when Allâh has forgiven his past and future sins. So one of them said: As for me, I will offer Šalât throughout the night forever, and another said: I will fast forever and I will not break my fast. And another said: I will forsake women, never to marry. Then Rasûlullâh Šallallahu 'alaihi wasallam came to them and said: Are you the ones who have said such and such?, Behold. By Allâh! Indeed I am the one who fears Allâh most amongst you, and the most pious amongst you. Yet (in spite of that) I fast, and break fast, and offer Šalât and I sleep (at night) and I marry women, so whoever turns away from my Sunnah is not from me!
(Bukhârî)

101. Abu Hurairah Ra'diyallahu 'anhu narrates that Nabi Šallallahu 'alaihi wasallam said: He who holds fast to my Sunnah during the time of corruption in my Ummah, for him is the reward of a Martyr. (Tabârânî, Târîghib)

102. Mâlik ibne-Anas Rahimallah reports that a saying of
Rasûlullâh ﷺ ‘alaihi wasallam had reached him in which he said: I have left with you two things; and you shall never go astray as along as you hold fast to them: the Book of Allâh, and the Sunnah of His Prophet. (Muâţţa Imâm Mâlik)

**Note:** It is forbidden for men to wear golden ornaments.

105. Zainab Râdiyallâhu ‘anha narrates: I called upon Umme Habîbâ Râdiyallâhu ‘anha, the wife of Nabi Ñallâh ﷺ ‘alaihi wasallam, when her father Abu Sufyân ibne-Îbîb had passed away. Umme Habîbâ asked for a perfume, containing some yellow substance Khâliq or something else. She applied some of it on a maid, then, rubbed the two sides of her own face (with it) and then said: By Allâh! I have no need for fragrance but that I heard Rasûlullâh Ñallâh ﷺ ‘alaihi wasallam saying: It is not permissible for a woman who believes in Allâh and the Last Day to mourn over a deceased for more than three days, except over a husband, which is for four months and ten days. (Bukhârî)

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

106. Anas ibne-Mâlik Râdiyallâhu ‘anhu narrates that indeed a man asked Nabi Ñallâh ﷺ ‘alaihi wasallam: When would be the Last Hour O Rasûlullâh? Rasûlullâh Ñallâh ﷺ ‘alaihi wasallam replied: What have you prepared for it? He replied: I have not prepared for it with much of Ñalât, nor Saum, nor Šâdaqât; but I love Allâh and His Messenger. He said: (On the day of Resurrection) You will be with those whom you loved (in this world). (Bukhârî)
come after me. Each one of them would desire, that he could see me, even in exchange for (sacrificing) his family and wealth! (Muslim)

109. Abu Hurairah Radıyallâhu 'anhu narrates that indeed Rasûlullâh ﷺ 'alaihi wasallam said: I have been given superiority over the rest of the prophets in six respects: I have been given words which are concise but comprehensive in meaning; I have been helped by fear (in the hearts of enemies); and captured enemy assets have been made lawful to me; the earth has been made for me a place of worship and ceremonially pure; I have been sent to the entire mankind; and the line of prophets ended on me. (Muslim)

110. ʿIrbaḍ ibn-Sâriya Râdiyallâhu 'anhu, the companion of Rasûlullâh ﷺ 'alaihi wasallam narrates: I heard Rasûlullâh ﷺ 'alaihi wasallam saying: Verily I am the slave of Allâh and the seal of the prophets. (Mustadrak Hàkim)

He who obeys Allâh and His Messenger, they are (will be) among those upon whom Allâh has bestowed a special bountiful favour (reward); as they will be in the company of the Prophets, the Siddiqin, the Martyrs, and the Righteous.

(Tabârânî, Majmaʿ-uz-Zawâid)

Note: Siddiq means the one who has a surpassing degree of strength of Îmân and Yaqîn.

108. Abu Hurairah Radıyallâhu ῃnḫu narrates that indeed Rasûlullâh ﷺ 'alaihi wasallam said: From amongst those people of my Ummâh who intensely love me will be some who will
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114 - عن أبي الدّارزاد رضي الله عنهما قال: "كان رسول الله ﷺ يقول: "كمنت خلف النبي ﷺ يومًا، فقال: يا علامة! إلى أصحابكم كلمات، الحديث الله بحفظه. الحفظ الله تجدة تجاهل، إذا سألت فأرسل الله. وإذا استعنتم فاستعمليا، واعظم أن الأمة لم تجتمع علي أن يتعوضون بي، لم يتعوضون إلا بشيء، فقد كنت والله لعلكم إن يتمتعون على أن يتعوضون بي، لم يتمتعون إلا بشيء، قد كنت الله علماً، رفعته الأفلاج ورفعته الصحف. رواه البعمد وقال: هذا حديث صحيح، باب حديث حديث.

115 - عن أبي الدّارزاد رضي الله عنهما قال: "كان رسول الله ﷺ يقول: "إن الله عزّ وجلّ قرر إلى كلّ عодерж من حضرة مسجده: من أجله وعمله وفضله وأمره ووقده."

116 - Abu Darda' Razziyallahu 'anhu narrates that Rasuullullah ﷺ 'alaihi wasallam said: "No person is a true believer until he believes that destiny, good and bad, is from Allâh." (Musnad Ahmad)

Note: One must believe that whatever befalls him is predestined from Allâh, and he does not know what good is hidden in it for him.
believes in the Resurrection after death, and 4. He believes in destiny. (Tirmidhi)

118 - "Un Amin! subcontract your services". Allah said: "Give double of what you were given. Allah believes that what you have done will be doubled for you. So be patient until the day of judgement. (Abu Dawud; Ibn Majah)

119. Anas ibn-Malik Radiyallahu 'anhu narrates that NabīṢallallahu 'alaihi wasallam said: Allah has put an angel in charge at the womb of the mother. So the angel proclaims: O my Rabb! It is now a drop of sperm (fertilized ovum); O my Rabb! It is now something that clings. O my Rabb! It is now pieces of flesh. When Allah wills to complete its creation; the angel asks: O my Rabb! What shall I write about it, male or female? Whether wretched (evil doer) or blessed (doer of good)? How much will be its provisions? Then, what will be its age? So, all that is written while it is still in the mother’s womb. (Bukhari)

120. Anas Radiyallahu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: Verily, the magnitude of the reward is proportionate to the magnitude of the affliction. And indeed when Allah loves people He afflicted them, and those who accept it gladly receive Allah’s pleasure, but those who are displeased receive Allah’s displeasure. (Tirmidhi; Ibn Majah)
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122. Anas Radîyyallâhu ‘anhu narrates: I served Rasûlullâh ﷺ for a period of ten years from the age of eight. During this period, he never scolded me for any loss that took place at my hands. And if anyone of his family scolded me, he would say: Leave him, for indeed, if a thing was destined, it had to happen. (Ma’sâbih-i-bus-Sunnah)

123-124. ‘Abdullâh ibn-‘Umar Radîyyallâhu ‘anhumaa narrates that Rasûlullâh ﷺ alaihi wasalam said: Everything is destined, even mental weakness and intelligence. (Muslim)

125. ‘Abdullâh ibn-Mas‘ûd Radîyyallâhu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasalam said: Behold! Indeed, the ‘Trusted Spirit’ Jibrîl ‘Alaîhis Salâm inspired in my heart that undoubtedly no one shall die until he has consumed in full his allotted sustenance. So fear Allâh, and in your quest for sustenance, be dignified and upright. The delay in your sustenance should not lead you into seeking it by forbidden means. For undoubtedly that which is with Allâh, can only be obtained by His obedience. (Shäh us Sunnah lil Bagawî)

126. ‘Awf ibn-Mâlik Radîyyallâhu ‘anhu narrates that Nabî ﷺ alaihi wasalam gave a decision between two men. And that the one against whom the decision had been given, turned away and said: ‘Allâh is sufficient for me, and what an excellent Disposer of affairs is He). Thereupon Rasûlullâh ﷺ alaihi wasalam remarked: Allâh Ta’âlâ condemns inadequate efforts. Therefore, carry out your affairs diligently and intelligently. However inspire this, if a matter overpowers you then say: ‘Allâh is sufficient for me and what an excellent Disposer of affairs is He). (Abu Dâwûd)
BELIEF IN THE HEREAFTER

VERSES OF QUR’ĀN

Allāh Subḥānahū wa Ta’ālā says:

O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing.

On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allāh is severe (because of which they will appear drunken).

\[\text{Al-Hājj 22: 1-2}\]

Allāh Subḥānahū wa Ta’ālā says:

(On the Day of Resurrection) And no close friend will ask a friend (about his condition). Though they shall be made to see one an another. The guilty man will long to be able to ransom himself from the Punishment of that Day at the price of his children, And his spouse, and his brother, And his kinsfolk whoever sheltered him

\[\text{Al-A’rāf 7: 8-9}\]

Allāh Subḥānahū wa Ta’ālā says:

And all that the earth contains; so that it might save him. But never!

\[\text{Al-Mā’ārj 70: 10-15}\]

Allāh Subḥānahū wa Ta’ālā says:

And think not that Allāh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror).

As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement).

\[\text{Ibrāhīm 14: 42-43}\]

Allāh Subḥānahū wa Ta’ālā says:

The weighing (in the Balance) on that Day is true. As for those whose scale is heavy, they are those who are the successful.

And as for those whose scale is light, they are those who will lose their own selves (by entering Hell) by denying our revelations.

\[\text{Al-A’rāf 8: 8-9}\]

Allāh Subḥānahū wa Ta’ālā says:

Gardens of Eden! They (who have done good deeds) will enter them wearing armlets of gold and pearls

\[\text{Kārimah 76: 19}\]
and their raiment (clothes) therein is silk.
And they say: Praise is to Allāh who has put away grief from us.
Indeed! Our Sustainer is Forgiving, Bountiful;
Who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us.  Fāṭir 35: 33-35

Allāh Subḥānahu wa Taʿālā says:

Indeed! Those who feared (Allāh) will be in a place secure.
Amid gardens and springs.
Attired in silk and silk embroidery, facing one another.

And so it will be. And We shall wed them to fair maidens with wide lovely eyes.
They call therein for every variety of fruit, in safety.

They taste not death therein, save the first death. And He has saved them from the doom of Hell.

A bounty from your Sustainer.
That is the supreme triumph.

Ad-Duḥān 44: 51-57

Allāh Subḥānahu wa Taʿālā says:

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called Kāfūr.
A spring from where the slaves of Allāh will drink, causing it to gush forth (wherever they wish) abundantly.
They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all).
And they feed, for the love for Him, the poor, the orphans, and the captives,
(Saying:) We feed you, seeking only Allāh's countenance. We wish from you no reward, nor thanks.

Verily we fear from our Sustainer a Day, hard and distressful.
So, Allāh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy. And their recompense shall be Paradise and silken attire.
They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold.
And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach.
And amongst them will be passed around goblets of silver and
beakers (as) of glass,

Crystal clear, but made of silver.
They will determine the measure thereof, according to their desire.
And they will be given to drink from a cup (of wine) mixed with Zanjabil (ginger flavoured),

From a spring called Salsabil.

And youths of everlasting youth will serve them; when you look at them you would think they were as scattered pearls;
And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion.
Their raiment will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver; and their Sustainer will slake their thirst by giving them a pure drink Himself.
(And it will be said to them):
Verily, this is a reward for you; and your endeavour has found acceptance. 

Al-Insan 76: 5-22

Allâh Subhânahú wa Ta‘álâ says:
And those on the right hand, what of those on the right hand? 
(They will be) Amongst thorn-less Lote trees.
And clustered plantains with fruits piled one above another.
In a shade long extended.

By water flowing constantly.
And fruits in abundance.
Neither out of reach, nor forbidden (perennial).
And on couches raised high.
Verily, We have created them (maidens) of a special creation.
And made them virgins.
Beloved of their husbands only, equal in age.
For those of the Right Hand.
A multitude of those (of the Right Hand) will be from the first generations (who embraced Islâm).
And a multitude (of those of the Right Hand) will be from later generations. 

Al-Wâqî‘ah 56:27-40

Note: According to another interpretation the previous generations means people from the previous Ummah; and later generations means people from this Ummah. (Bayânul Qur‘ân)

Allâh Subhânahú wa Ta‘álâ says:
Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for.
A gift of welcome, from (Allâh) the Oft-Forgiving, the Most Merciful.

Fusilat 41: 31-32

Allâh Subhânahú wa Ta‘álâ says:
And indeed for the transgressors, will be an evil journey’s end.
Hell, where they will burn, an evil resting place.
This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge; let them taste it.
And other (torments) of similar kind all together. Swād 38: 55-58

Allāh Subhānahū wa Ta‘ālā will say to the dwellers of Hell:
Depart you to that which you used to deny!
Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns.
Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire.
Verily! It (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts).
(Then these sparks when they will fall on the earth) they will become as if they were yellow camels.
Al-Mursalāt 77: 29-33

Allāh Subhānahū wa Ta‘ālā says:
They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me!
Az-Zumar 39: 16

Allāh Subhānahū wa Ta‘ālā says:
Verily, the tree of Zaqqūm,
Will be the food for sinners;
Like molten brass, it will boil in their bellies,
Like the seething of boiling water.
(It will be said to the angels): Seize him, and drag him into the midst of the blazing Fire,
Then pour over his head the torment of boiling water.
Taste (this)! Verily, you thought you were mighty and generous.
Verily! This is that which you used to doubt. Ad-Dukhān 44: 43-50

Allāh Subhānahū wa Ta‘ālā says:
In front of him (every rebellious transgressor) is Hell, and he will be made to drink boiling festering water.
Which he will sip, but will be unable to swallow it, and death will approach him from every side, yet he will not die; and in front of him will be a harsh torment (becoming ever severe, and he will continue to sob for an eternity).
Ibrahim 14: 16-17
AHĀDĪTH

127 - عن ابن عباس رضي الله عنما قال: قال أبو بكر رضي الله عنه: يارسول الله قد نبت قلبي هوى الأقبلة والمسلسلات وغم يبسم لون إذا التمس كثرت. رواه-translator

المرح وقل: هذا حدث عن م Wellington باب ورواية النافق. رقم 237.

127. Ibne-'Abbās Radayyilāhu ‘anhum narrates that Abu Bakr Radayyilāhu ‘anhu said: O RasulAllah! Indeed you have aged! He replied: (The Sūrah) Hūd, Al-Wāqī’ah, Al-Mursalāt, ‘Ammu Yata Sā’ilūn, and Idhash Shamsu Kuwīrāt have aged me. (Tirmidhi)

128 - عن خالد بن ثابت المعلم رضي الله عنه قال: خطبت عن شعبان بن عروة رضي الله عنه، نحن فحمة وثابت علىه، ثم قال: إنما تعبد، فإن النبي قد أذنني بضر، ورويت خداً. ولم يذكرني إلّا صناعة كصدمة عندها صاحبة، وإن كنت من من آتني من يذكروا إلى دار لا زوال لها، لأنك تعلمونها بخير ما يحضركم، فإن ذلك ذكرني أن الحرج لم يكن من شغف جهيم فهذه فيها من عقر بقر قوم عاماء، لا يذكرها له قلوب، ووالله أن آلم أعلم أن أجنم، وقيل ذلك ذكرني أن ما بين مضارعتو من مضارعتو على ستة، بالمضايحة ستة سنة، ولبنين عليها نوم وهو كظاظ من الراح. وله رأيني سابع سنة من روسون الله. ما لنا طعام إلا ورق السحرة، حتى قررت أ Geschäfts فنفعته بذرة مشغفتها بنين وبنين رفع اللهما، فتربت مشغفتها. ونر سنين بني مالك، رأيت مشغفتها، فاستحتضن بعدمه، وإلى أن أسلم الله أن أفطن في مسائي عليه، وعند الله عز وجل، وإنها لم تكن خيرة فين إلا نفسي، حتى تكون بمثابةك منها، فتستمعون وتجرون الأمراء يغمرن. رواه - حذف من نموذج وحنا المكارم. رقم 439.

128. Khālid ibn-‘Umair Al ‘Adawi ‘Rādayyilāhu ‘anhu narrates that ‘Utba ibn-Ghazzāw Rādayyilāhu ‘anhu in a sermon after glorifying and praising Allāh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and Jinn). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Saḥābah) with Rasūlullāh Sallallāhu ‘alaihi wasallam, we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa’d ibn-Mālik. So, I wore it to cover my lower half, and Sa’d ibn-Mālik wore the other piece. But, today each of us is an Āmir (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. And verily, never is there a prophet hood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

Note: The characteristics of prophetic ways is that justice is established and people develop an indifference to this world and the love of the Hereafter prevails. Whereas in worldly kingdoms, these characteristics are not usually found. (Takmalah, Fathul mulhim)


129. ‘Ā’ishah Rādayyilāhu ‘anha narrates that whenever it was her turn for Rasūlullāh Sallallāhu ‘alaihi wasallam to spend the night, he would go out at the end of the night to Baqī’ (graveyard) and say: Peace be upon you. O dwellers of the abode of believers. The tomorrow which you were being promised about has reached you at its appointed time; and Allāh willing, we shall be joining you. O Allāh! Forgive the dwellers of Baqī’. (Muslim)

130 - عن مسلم بن شداد رضي الله عنه ﷺ يقول: قال رضي الله ﷺ: والله ما الدنيا في
130. Mustawrid ibne-Shaddād Rādiyallāhu ‘anhu narrates that Rasūlullāh ﷺ ‘alaihi wasallam said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

131. Shaddād ibne-Aws Rādiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam said: He is wise and shrewd who takes account of himself and prepares for what is after death. And he is weak and incapable who follows his desires and yet pins high hopes on Allāh’s Mercy. (Tirmidhī)

132. ‘Abdullāh ibne-'Umar Rādiyallāhu ‘anhu narrates that I came to Nabī Šallallāhu ‘alaihi wasallam, being the tenth one of ten Šāhābah. A man of the Anṣār stood up and said: O Nabī Allāh! Who is the wisest and the most resolute amongst people? He replied: He who remembers death the most, and prepares most diligently for death before it overtakes him. Undoubtedly, these are the wisest. They have acquired the nobility of this world and the dignity of the Hereafter. (Ibne-Majāh, Tabarānī, Majma‘-uz-Zawāid)

133. ‘Abdullāh Rādiyallāhu ‘anhu narrates that Nabī Šallallāhu ‘alaihi wasallam traced a square and traced a line in the middle protruding out of its border and traced smaller lines up to the one that was in the middle and then he said: This middle line is man, and this (square) is death surrounding him (decedent life-span). And the line protruding out of the square shows his hopes. And these smaller lines are the incidents (to take place). If one incident misses him, he is mangled by the other. And if it misses him, he is mangled by yet another. (Bukhārī)

134. Mahmūd ibne-Labīd Rādiyallāhu ‘anhu narrates that indeed Nabī Šallallāhu ‘alaihi wasallam said: There are two things that the son of Ādam dislikes: Death, although death is better (for a believer) than trials (which endanger his faith); and scarcity of worldly belongings. And this scarcity of worldly belongings results in less reckoning on the Day of Judgement. (Musnad Ahmad)

135. Abu Salamah Rādiyallāhu ‘anhu narrates: I heard Rasūlullāh Šallallāhu ‘alaihi wasallam saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muhammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidāyā wa’n-Nihāyāh)
138. ʿUthmān ibn-ʿAffān Rādiyyallāhu ʿanhu narrates that when Nābi Śallallāhu ʿalaihi wasallam used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned.

(Abu Dāwūd)

139-140. Ebn ʿAbī ʿUsāma Rādiyyallāhu ʿanhu narrates that a man from the Ālīs heard Rasūlullāh Śallallāhu ʿalaihi wasallam and asked: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasūlullāh Śallallāhu ʿalaihi wasallam said: I have not seen a sight more horrifying than (the Punishment of) the grave.

(Tirmidhī)

139. Abu Saʿīd Rādiyyallāhu ʿanhu narrates that Rasūlullāh Śallallāhu ʿalaihi wasallam, while entering his Masjid saw some persons laughing in a manner that their teeth were visible. He said: Behold! If you frequently remember the destroyer of pleasures, that is, death, it will distract you from what I am seeing (your excessive laughing). So remember frequently the destroyer of pleasures, that is, death. For verily, not a day passes upon the grave but that it cries out saying: I am the house of exile; and I am the house of loneliness; and I am the house of dust; and I am the house of worms. When a believing slave of Allāh is buried, the grave says to him: You are most welcome! Indeed, you were the most desired for me of all those who used to walk upon me. So now, when you have been placed in my charge and you have been brought to me, I will see my excellent treatment.

Rasūlullāh Śallallāhu ʿalaihi wasallam then said: So the
grave expands for him as far as the eye can see; and a door of Paradise is opened for him.

And when an immoral slave of Allâh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you.

Rasûlullâh ﷺ ‘alaihî wasallam said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasûlullâh ﷺ ‘alaihî wasallam then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allâh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection.

Rasûlullâh ﷺ ‘alaihî wasallam said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhi)

140. Bara ibne-'Azib Radîjallâhu ‘anhum narrates: We went out with Rasûlullâh ﷺ ‘alaihî wasallam along with the funeral of a man from the Anâsr until we reached the grave, which had not yet been completely dug. So, Rasûlullâh ﷺ ‘alaihî wasallam sat and we sat around him in silence as though birds were perched upon our heads, and in his hand was a stick with which he was making marks on the ground. He then raised his head and said two times or three times: Seek refuge in Allâh from the Punishment of the grave. He then said: (When a believer is buried in the grave), and two angels will approach the buried person and make him sit up, and then ask him: Who is your Rabb? He will reply: My Rabb is Allâh. Then they will ask him: What is your religion? He will reply: My religion is Islâm. Then they will ask him: What do you say about this man who was sent to you? He will reply: He is the Messenger of Allâh. Then they will ask him: What makes you certain of that? He will reply: I read the Book of Allâh and I believed and I testified in it. Then, a Caller will announce from the heavens: My slave has said the truth so spread for him a bedding from Paradise and dress him from the clothes of Paradise, and open for him a window towards Paradise. The joy, pleasant breeze and fragrances of Paradise will reach him, and the grave will be expanded for him as far as his eye can see.

Then Rasûlullâh ﷺ ‘alaihî wasallam mentioned the death of an unbeliever: Verily, the soul of an unbeliever shall not be returned to his body. Two angels will approach him, and make him sit up, and ask him: Who is your Rabb? He will reply: Alas alas! I do not know! Then they will ask him: What is your religion? He will reply: Alas alas! I do not know! Then they will ask him: What do you say about this man who was sent to you? He will reply: Alas alas! I do not know! At this, a Caller from the heavens will announce: He has lied. So spread for him a bedding of the Fire, and clothe him with the Fire, and open for him a window to the Fire that its heat and scorching wind reach him, and his grave will close upon him until his ribs are intertwined. (Abu Dâwûd)

Note: The announcement from the heavens about an unbeliever, ‘he has lied,’ means that he is pretending to be ignorant; though in fact
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Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

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

143. ‘Abdullāh Raḍiyallāhu ‘anhu narrates that Nābi Śallallāhu ‘alaihī wasallam said: The Last Hour will come only upon the most wicked people. (Muslim)

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he had refuted Allāh’s Oneness, His Prophet and Islām. (Ma‘ārifūl Ḥadīth)

141. Anas ibn-Mālik Raḍiyallāhu ‘anhu narrates that Raṣūlullāh Śallallāhu ‘alaihī wasallam said: Verily, the slave of Allāh, when he is placed in his grave, and his companions depart, he indeed hears the beat of their sandals, and then two angels come to make him sit up and ask: What did you use to say of this man, Muhammad Sallallāhu ‘alaihī wasallam? As for the Mu‘min (believer) he will say: I bear witness that he is the slave of Allāh and His Messenger. It will then be said to him: Look towards your dwelling in Hell: Allāh has replaced it with a dwelling in Paradise. He will then see both the dwellings.

And as for the Munāfiq (hypocrite) and Kāfīr (unbeliever), it will be said to them: What did you use to say concerning this man? He will reply: I do not know; I used to say what the people were saying. It will then be said to him: Indeed, you knew not, nor did you follow those who knew. Then, he will be beaten by hammers of iron, causing him to scream, the sound of which will be heard by everyone around him except men and jinn. (Bukhārī)

142. Anas Raḍiyallāhu ‘anhu narrates that Raṣūlullāh Śallallāhu ‘alaihī wasallam said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allāh, Allāh. And in another narration: The Hour of the Day of
In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Şahâbât were deeply grieved and it showed on their faces. Then Rasûlullah Şhallallâhu ‘alaihi wasallam said: Nine-hundred-and-ninety-nine will be from Yâjiû Mâjûj (Gog and Magog) and one from you. (Bukhârî)

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

In a hadîth of Şâhî Bukhârî and Muslim narrated by Abu Sa‘îd Khudri Râdiyallâhu ‘anhu, Rasûlullah Şhallallâhu ‘alaihi wasallam is quoted as saying: Allâh ‘Azza wa Jall will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

Dâjûl is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by ‘Isa ‘alaihis Salâm at his Second Coming.
his Rabb will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhārī)

149. 'A'īshah Radiyallāhu 'anhu narrated: I heard Rasūlullāh Šallallāhu 'alaihi wasallam saying in one of his Šalāt:


O Allah! Make my account easy.

When he finished his Šalāt, I asked: O Nabiyyallāh! What is ‘easy account’? He replied: That one’s book of deeds be looked into and then be forgiven. Verily, O ‘A’īshah! He who will be interrogated on that Day will be ruined! (Musnad Ahmad)

150. Abu Sa‘īd Al Khudrī Radiyallāhu 'anhu approached Rasūlullāh Šallallāhu 'alaihi wasallam and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allāh ‘Azza wa Jall has mentioned: ‘Yūm yaqūm al-nās lilmālihim’ (The Day the people will stand before the Rabb-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory Šalāt. (Baihaqī, Miṣkhāk)
151. ‘Awf ibn-Malik Al Ashja’ Radiyallahu ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: An angel came to me from my Rabb, and gave me the option to choose between half of my Ummah going to Paradise, or my right for intercession. So I chose intercession (so that my entire Ummah benefits from it and none is deprived) and it is for those who die without ascribing any partner to Allāh. (Tirmidhī)

152. Anas ibn-Malik Radiyallahu ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: My intercession will be for those of my Ummah who have committed major sins. (Tirmidhī)

153. Anas ibn-Malik Radyiallahu ‘anhu narrates that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: On the Day of Resurrection, mankind will be in confusion. Then they will approach ‘Ādam ‘Alaihis Salām and say: Intercede for us before your Rabb. He will reply: I am not eligible to intercede, you should approach Ibrahim, as he is the Kāhil (close friend) of Ar-Rahmān. So, they will approach Ibrahim ‘Alaihis Salām, but he will say to them: I am not eligible, you should approach Mūsā (who speaks to Allāh Ta’ālā). So, they will approach Mūsā ‘Alaihis Salām, but he will say: I am not eligible, you should approach Iṣa, as he is Rūḥullāh and Kalimatullāh (the Spirit of Allāh, and Word of Allāh). So, they will approach Iṣa ‘Alaihis Salām; but he will say: I am not eligible, you should approach Muḥammad Ṣallallahu ‘alaihi wasallam. Thus, they will approach me and I will say. I am the one to intercede. So I will beseech my Rabb; and He will oblige me. Then He will inspire me with such words that I will praise Him with, but I have no knowledge of these words now. So I will praise Him by those praises and will fall in prostration. Then it will be said: O
Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my Rabb! My Ummah! My Ummah! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, Īmān equivalent to a grain of barley. So, I will go and obey as commanded.

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

Then I will return and, praise Him once more by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will implore: O My Rabb! My Ummah! My Ummah! Then it will be said: Go and take out from the Fire whoever has Īmān, in his heart, as much as the smallest, smallest, smallest grain of mustard seed. So I will go and do as bidden.

And then, I will return for the fourth time and praise Him by the same praises and will fall in prostration. Then it will be said: O Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So I will urge: O My Rabb! Permit me (to intercede) for anyone who has said Lā ilāha illāllāh. Thus, Āllāh Subhānahū wa Ta‘ālā will say: By My Honour, and By My Majesty, and By My Grandeur, and By My Sublimity; whoever has said Lā ilāha illāllāh, I will certainly take him out of the Fire. (Bukhārī)

And in the narration of Abu Sa‘īd Al Khudrī Rādiyallāhu ‘anhū: (In reply to the urges of Rāsūllullāh Ṣallallāhu ‘alaihi wasallam for the fourth time) Āllāh Subhānahū wa Ta‘ālā will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Merciful. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the entrance of Paradise, called Nashar-ul-Ḥayāt (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Āllāh had released from the Fire and made tc enter Paradise without having done any good deed. Then Āllāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our Rabb! You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our Rabb! What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you. (Muslim)

Note: Isā ‘Alaihis Salām has been referred in this hadith as Rūhullāh and Kalimattullāh, as he was born without a father on the Command of Allāh: Kun! (Be! and it became), and by a breath of Jibra‘īl ‘Alaihis Salām (as commanded by Allāh) in the collar of his mother causing him to be a soul and a living being. (Tafsīr ibne-Kathīr)

154. Ḳirān ibne-Husain Ṣaddīqullahū ‘anhuma narrates that Rasiullāh Ṣallallāhu ‘alaihi wasallam said: A group of people will come out of the Fire by the intercession of Muhammad Ṣallallāhu ‘alaihi wasallam and enter Paradise; they will be called the Jahannāmīn (people of Hell). (Bukhārī)

155. Abu Sa‘īd Rādiyallāhu ‘anhū narrates that Rasiullāh Ṣallallāhu ‘alaihi wasallam said: Verily, from amongst my Ummah, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Tirmidhī)
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نتاج: 159 - عن عمرو بن عائشة رضي الله عنها قال: قال رسول الله ﷺ: إن لكي تبكي حُرَّماً وإنهم يتباهون

بفهم أكثر واردًا وإلى أزيد أن أنكر أكثرهم واردًا. رواه الترمذي وقال: هذا حديث صنع غيره.

159. Samurah Raḍiyallahu ‘anhu narrated that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: Verily for every prophet there is a pond, and indeed they will vie with one another about which of them will have the largest number coming down to it. I hope, indeed, my pond will be the most heavily attended. (Tirmidhī)

نتاج: 160 - عن عائدة بن الصامت رضي الله عنها عن النبي ﷺ قال: من أشهد أن لا إله إلا الله

وحده لا شريك له وأن محمداً عباده ورسوله وأن جعله عبد الله ورسوله وoples ًأصلحه إلى

مغنم ووزع مغنم الهجرة وانزل قرآن أدخله الله الجنة على ما كان من أعماله. وخذ عائدة

من أنوار الجنة المعمارية أنها شاء. رواه البخاري. بعده في الحصر. رقم: 3058.

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Ṣallallahu ‘alaihi wasallam said: While I was passing through Paradise, I found myself by a river on the two sides of which were domes of hollow pearls. I asked: What is this O Jibrail? He replied: This is the Kauthar that your Rabb granted. Its soil was the most excellent musk. (Bukhari)

نتاج: 158 - عن النبي ﷺ: حديث مبهرة، وزاوية هوا، وزاوية نبراس، وزاوية آبان من العقرب، وزاوية عطش من المسكن. وذكرannah

كتجوم السماء، فمن شرب منه فلا يطمأن بعدة أبدا. رواه سلمى، باب إناث حوض بنات.

158. ‘Abdullāh ibn-e-Amr ibn-il-‘Ās Raḍiyallahu ‘anhu narrates: Rasūlullāh Ṣallallahu ‘alaihi wasallam said: My pond (Al-Kauthar) is as large as a month’s journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim) Note: The distance of one month’s journey implies that the size of Al-Kauthar is so large that it will take one month to go across it.

156. Hudhaiyah and Abu Hurairah Raḍiyallahu ‘anhu both narrate in a lengthy narration that Rasūlullāh Ṣallallahu ‘alaihi wasallam said: The qualities of ‘trustworthiness’ and ‘kinship’ will be sent and will stand on the two sides of the Sirāt (the bridge over Hell), right and left (so as to intercede for those who cared for them or object to those who disregarded them). Then the first amongst you shall pass over it like lightning. I said: May my father and mother be sacrificed for you what is meant by “pass like the lightning?” He replied: Do you not see how lightning passes and returns within the blink of an eye! Then, (the next in rank) would pass like the wind, and like a swift bird, and like a fast runner. That is, everyone will cross according to his deeds.

And your Nabi Ṣallallahu ‘alaihi wasallam will be standing on (the Sirāt) saying: O my Rabb! Grant safety! Grant safety! Until such people will come that due to the weakness of their deeds, they will only be able to crawl. He (then) said: And on the sides of the Sirāt hooks would be suspended ready to catch anyone whom they would be ordered to catch. So, some will escape wounded and some would be piled up in Fire. And by the One in Whose hand is the life of Abu Hurairah; Indeed, the depth of Hell is seventy years. (Muslim)

نتاج: 157 - عن أبي مالك رضي الله عنه قال: إن أنتم رضي الله عنه في الدنيا فإنه إذا أنت

بفهم حفاظة قلبات الذر الْمَحْفُوظ. فلما: ما هذا بجبل ربه؟: هذا الكهف الذي أطعمه

مُنِيب، فإنا طهير مسلت ألم أتفروجه. أبو الحزراي. باب في الحصر. رقم: 3058.
Šallallahu 'alaihi wasallam said: Who bears witness that none is worthy of worship but Allāh, the Alone, without any partners, and that Muḥammad is His slave and Messenger, and that ʿĪsā 'Alaīhis Salām is the slave of Allāh, and His Messenger, and His Word that was granted to Maryam 'Alaīhis Salām and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allāh will indeed, send him to Paradise whatever his deeds may be. Junādah Rādiyallāhu 'anhu added in his narration: He may enter from any of the eight doors of Paradise that he wishes! (Bukhārī)

164 - عَنْ أَبِي حُبَرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: إِنَّهُ فِي الْحَيَاةِ الدَّارِيَةِ فَيَرْكَبُ فِي طَلَّاقِ مَائَةَ عَامٍ، فَلَا تَقْطَعَهَا، وَأَفْرَعُوا وَإِنْ شَتَبَّهُمْ أَوْلَى عَلَيْهِمْ. (Bukhārī)

448 - وَظَلَّ مَسْكُونًا. (Al-Wāqī'ā 56:30)

164. Abu Hurairah Rādiyallāhu 'anhu narrates that Rasūlullāh Šallallahu 'alaihi wasallam said: Verily there is a tree in Paradise that a rider, travelling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: وَظَلَّ مَسْكُونًا (in shade long extended) (Bukhārī)

165 - عَنْ جَابِرِ بْنِ زَيْدِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيِّ ﷺ قَالَ: إِنَّ أَلْفَ الْجَهَنِّ يَأْكُلُونَهَا وَيَبْسُوبُونَ. وَلَا يَفْتُونُ وَلَا يَبْتَجِعُونَ وَلَا يَبْتَغُونَ قَالَةً: فَمَا بَالِ الْجَهَنِّ. فَعَلَّمَنَا لَا يَأْكُلُونَهَا وَيَبْسُوبُونَ وَلَا يَفْتُونُ وَلَا يَبْتَجِعُونَ وَلَا يَبْتَغُونَ قَالَةً. (Bukhārī)

165. Jābir Rādiyallāhu 'anhu narrates: I heard Nabd Šallallahu 'alaihi wasallam saying: Verily the people of Paradise will eat and drink, and they will not spit, nor urinate, nor defecate, nor blow their noses. The Șahābah asked: Then what will happen to the food (that they eat)? He replied: It will produce belching and sweat like musk. They will be inspired to recite the glory of Allāh and (His) Praise, just as they breathe! (Muslim)

166 - وَلَا يَأْكُلُونَهَا وَلَا يَبْسُوبُونَ وَلَا يَفْتُونُ وَلَا يَبْتَجِعُونَ وَلَا يَبْتَغُونَ قَالَ: يُبْدِئَ مَا نَمَاتُونَ. (Bukhārī)

166 - أَوْ أَتَمْثَأْنَهَا بَعْدَ جَهَنْمَ. (Bukhārī)
166. Abu Sa’id Al Khudri and Abu Hurairah Radyiyyallahu ‘anhu narrate that Rasūlullāh ﷺ ‘alaihi wasallam said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allah ‘Azza wa Jall has said.

وَنَذَوَّواۡ أَنَّكُمْ الْجَانَّةَ أَوْلَٰدُهُمَاۡ بِمَا كُنتُمْ تَعْمَلُونَ

It will be announced to them that this is the Paradise that you have inherited by virtue of what you used to do.

(Muslim)

167. Šuhaib Radyiyyallahu ‘anhu narrates that Nabi Šallallāhu ‘alaihi wasallam in a Hadith Qudsi said: When the people of Paradise will have entered Paradise, Allah Ta’ālā will say: Do you desire that I may bestow upon you with one more Blessing? They will reply: Have You not enlightened our faces! Have You not made us enter into Paradise, and saved us from the Fire! Rasūlullāh ﷺ said: Then Allah will remove the veil, (between him and them); and they will not have been given anything anything nearer to them than looking at their Sustainer, the Mighty and the Magnificent.

(Muslim)

168. Abu Hurairah Radyiyyallahu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Do not envy an evil person’s well being because verily you do not know what he will meet with after his death. Indeed, Allah has a killer (the Hell Fire) for him and he will never die.

(Ṭabarānī, Majma’uz-Zawāid, Sharḥ-us Sunnah)

169. Abu Hurairah Radyiyyallahu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam said: Your fire is one part from seventy parts of the Fire of Hell. It was said: O Rasūlullāh! Even this would have been enough! He replied: It has sixty nine parts in excess of fires in this world, each of these being equivalent to their heat.

(Bukhārī)

170. Anas Radyiyyallahu ‘anhu narrates that Rasūlullāh Šallallāhu ‘alaihi wasallam in a Hadith Qudsi said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Ādam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allah, O my Rabb! And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allah, O my Rabb! No misfortune has ever come my way and I have never experienced any distress.

(Muslim)
171. Samurah ibne-Jundub Radyallahu ‘anhu narrates that Nabi Šallallahu ‘alaihi wasallam said: There will be some to whose ankles the Fire will reach, some to whose knees the Fire will reach, some to whose waist the Fire will reach and some to whose collar-bone the Fire will reach. (Muslim)

172 - عن أبي عبيدة رضي الله عنهم أن رسول الله ﷺ قرأ هؤلاء الآية: {أَقْتُوهُمْ وَأَقْتُوهُمْ} (النور: 13، 14). فالأمة مسلمون قال: أن قطرة من الزقوم في جبل في دار الدنيا لأقسمت على أهل الدنيا معايشتهم، فكيف ي_small_ين يكونون طاعةً. رواه الترمذي وق dunk

172. Ibne-'Abbás Radyallahu ‘anhu narrates that Rasūlullāh Šallallahu ‘alaihi wasallam recited the following verse:

FAIR ALLAH (by doing all that He has ordered and by abstaining from all that He has forbidden), as He should be feared, and die not except in a state of Islam.

Rasūlullāh Šallallahu ‘alaihi wasallam (while describing the fear of Allāh and the punishment of the Hereafter) said: If a single drop of Az-Zaqqūm (a tree in Hell) were to be dropped into this world, it would spoil the people’s means of livelihood; so what about those whose food it is? (Tirmidhi)

173 - عن أبي هريرة رضي الله عنه أن رسول الله ﷺ قال: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِبَجْرِيلَ أدْخِلْ فَانْتَظِرْ إِلَيْهَا، فذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إِلَّا دَخْلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: فَلَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِبَجْرِيلَ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا، فذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ فَإِنَّكَ لَيْسَ بِسَمْعِهِ أَحَدٌ إذْخَلَهُ، لَمْ تَحْكُمْ بِالْمَكاَفِهِ، ثُمْ قَالَ: يَا بَيْنِيَادْخِلْهُ فَذَهَبَ فَانْتَظِرْ إِلَيْهَا لَمْ تَجِدَ FUNK
SUCCESS IS IN OBEYING THE COMMANDMENTS OF ALLĀH TA‘ĀLĀ

In order to seek benefit directly from Allāh Ta‘ālā, it is necessary to believe that complete success in this World and the Hereafter lies only in complying with His Commandments in the way shown by Rasūlullāh ʻalaihi wasallam

VERSEs OF QUR’ĀN

Allāh Subḥānahū wa Ta‘ālā says:

It is unbecoming of a believing man or a believing woman, when Allāh and His Messenger have decreed a matter that they should claim freedom of choice in their affairs. And whosoever disobeys Allāh and His Messenger, he has most certainly gone astray.

Al-Ahzāb 33: 36

Allāh Subḥānahū wa Ta‘ālā says:

We sent no messenger except that he be obeyed by Allāh’s will.

An-Nisā‘ 4: 64

Allāh Subḥānahū wa Ta‘ālā says:

Whosoever does righteous deeds—whether male or female—while he (or she) is a true believer, verily to him We will give a good life (in this world, respect, contentment, lawful provision, the pleasure of the remembrance of Allāh and the delights of His love). And We shall pay them certainly a reward in proportion to the best of what they used to do (i.e. Paradise in the Hereafter).

An-Nahl 16: 97
Allah Subhana wa Ta'ala says:

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

Allah Subhana wa Ta'ala said to His Prophet Shallallahu 'alaihi wasallam: Say (to mankind): If you (really) love Allah, then follow me, Allah will love you and forgive you your sins. And Allah is Forgiving, Most Merciful.

At-Imran 3: 31

Allah Subhana wa Ta'ala says:

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

Maryam 19: 96

Allah Subhana wa Ta'ala says:

And he who performs deeds of righteousness, and he is a believer, he will have no fear of injustice or of any curtailment (of his reward).

Taa Ha 20: 112

Allah Subhana wa Ta'ala says:

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

At-Talaq 65: 2-3

Allah Subhana wa Ta'ala says:

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

Al-An'am 6: 6

Allah Subhana wa Ta'ala says:

Wealth and children are adornments of worldly life; but good deeds, the fruit of which endures for ever are of far greater merit with your Rabb and a far better source of hope.

Al-Kahf 18: 46

Allah Subhana wa Ta'ala says:

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

An Nahal 16: 96

Allah Subhana wa Ta'ala says:

And whatever you are given (now) is but for the (passing) provision of
Life in this world and for its adornment, whereas that which is with Allah is (so much) better and everlasting. Have you then no sense?

Al-Qasas 28: 60

**AHĀDĪTH**

174. Abu Hurairah narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Hasten to perform good deeds before you are overtaken by seven things: Are you waiting for 1. Such poverty that makes one unmindful of devotion, or 2. Wealth that makes one rebellious, or 3. Sickness that disables, or 4. Old age that makes one lose his senses, or 5. Sudden death (often not giving an opportunity of turning with repentance), or 6. Dajjāl who is the worst evil of those absent evils being awaited, or 7. The Hour? And the Hour is very grievous and very bitter. (Tirmīdī)

Note: This means that one should prepare for his Hereafter by performing good deeds before any of the above mentioned seven situations arises, thus rendering him unable to do good deeds.

175. Anas ibn-Mālik narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Three follow the dead, two return and one remains with him. His family, his wealth and his deeds follow him whereas his family and his wealth return and his deeds remain with him. (Muslim)

176. Amr Radīyallāhu 'anhu narrates that Nabī Sallallāhu 'alaihi wasallam one day delivered a sermon saying: Behold! The world and its things are indeed a temporary commodity (and as such have no worth and value), shared and consumed by both the pious and the impious people alike! Indeed, the Hereafter is truly a reality and will arrive at its appointed time in which Judgement will be made by a Powerful King. Behold! Indeed all good, in its entirety is in Paradise. Indeed all evil, in its entirety is in the Fire. Understand well, do good deeds with due fear of Allāh, and know that you will be confronted by your deeds. Whosoever does a particle weight of good, shall see it; and whosoever does a particle weight of evil, shall see it. (Musnad Shafi’ī)

177. Abu Sa‘īd Al Khudrī narrates that he heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: When the slave of Allāh enters into Islām and the beauty of Islām comes into his life, every evil deed that he had committed previously is forgiven by Allāh. Thereafter, starts the settlement of accounts; the reward of a good deed is ten times to seven hundred times and the punishment for an evil deed is equivalent to it unless Allāh overrules it. (Bukhārī)

Note: The beauty of Islām comes into his life means that one’s heart should be illuminated with Ḥumān and the body should be dedicated in obedience to Allāh Subḥānahu wa Ta‘ālā.
one is unsuccessful who has no share in any of these parts. (Majma‘-uz-Zawāid, Bazzār)

181. Ibn‘-Abbās Râdiyallâhu ‘anhu narrates that Nâbi Šallallâhu ‘alaihi wasallam said: Islâm is to surrender yourself to Allâh (with correct belief and actions) and bear witness with heart and tongue that there is none worthy of worship except Allâh and that Muḥammad is His slave and Messenger, and to establish Šalât, and to pay Zakât. (Musnad Aḥmad)

182. Abu Hurairah Râdiyallâhu ‘anhu narrates that a villager came to Rasûlullâh Šallallâhu ‘alaihi wasallam and said: Guide me to a deed, by doing which I shall enter Paradise. Rasûlullâh Šallallâhu ‘alaihi wasallam replied: Worship Allâh and do not ascribe any partner to Him, and establish Šalât, and pay Zakât, and fast in Ramaḍân, to perform Ḥajj to the House of Allâh, to enjoin good, to forbid evil, and to call Allâh to your family. So, if anyone is deficient in any of these, he has left a part of Islâm and he, who leaves all of them, has turned his back to Islâm. (Mustadrak Ḥakîm)
will commit any of these sins and is punished in this world, then that punishment will be an atonement for him. But if any of these sins are done and Allāh conceals them, then his matter is with Allāh; if He wants, He may forgive him, and if He wants, He may punish him. ('Ubādah ibn-Sāmīt Raḍiyyallāhu 'anhu said) So we swore allegiance to him on that basis. (Bukhārī)

185. Mu‘ādh Raḍiyyallāhu ‘anhu narrates that Rāṣūlullāh Šallallāhu ’alaihi wasallam enjoined upon me ten things: Do not ascribe anything as a partner to Allāh even though you may be killed and burnt; and do not disobey your parents even if they order you to leave your wife and spend all your wealth; and do not deliberately neglect any obligatory Šalāt, since he who deliberately neglects Šalāt is no longer within the responsibility of Allāh; and do not drink wine, since indeed it is the root of every evil deed; and beware of disobedience for verily disobedience causes the wrath of Allāh to descend; and beware of fleeing from the line of battle even though your companions die; and if people die (from a calamity like plague, etc.) and you are among them, stay where you are; and spend on your family according to your means; and do not refrain (from using) the cane in bringing (them) up with good habits; and make them fear Allāh. (Musnad Ahmad)

Note: In this hadith the obedience of parents mentioned is the obedience of the highest level. Similarly not to ascribe anything as a partner to Allāh even though one may be killed or burnt for it, is the highest level of steadfastness; whereas in such a state it is permissible to utter words of disbelief if the heart remains contented with Imān. (Mirqāt)
Rasūlullāh! What does fulfilling the trust mean? Rasulullāh 
Ṣallallāhu ‘alaihi wasallam answered: To take bath after Ḥanīfah (a 
man is in a state of Ḥanīfah when semen is discharged out with 
passion while one is awake or asleep), for Allāh Subhānahu wa 
Ta’ālā has not placed a trust with the son of Adam regarding any 
religious deed except this purification (since this bath is a secret act 
that can only be performed by the Fear of Allāh). (Tahārānī)

188. Faḍlāb ibn-Ubaid Al Anṣāri Ṣadiqullāhū ‘anhu narrates: I 
heard Rasulullāh Ṣallallāhu ‘alaihi wasallam saying: Whoever has 
ɪmān upon me, obeys me, and does Hijrah (migrates), I assume 
responsibility for providing a house in the outskirts of Paradise and 
a house in the midst of Paradise. And for a person, who has ᴢɪmān 
upon me, obeys me, and engages in Jihād in the Path of Allāh, I 
assume responsibility for providing him with a house in the outskirts 
of Paradise, a house in the midst of Paradise, and a house in the 
upper part of Paradise. Whosoever does this has obtained goodness 
of every kind and is saved from evil of every kind and in whatever 
circumstances he dies (he will deserve Paradise). (Ibn-Hibbān)

189. Mu‘ādh ibn-Jabal Ṣadiqullāhū ‘anhu narrates: I heard 
Rasulullāh Ṣallallāhu ‘alaihi wasallam saying: He who meets Allāh 
in such a state that he does not ascribe any partner to Him, observes 
the five times Ṣalāt and fasting during the month of Ramadān, he 
will be forgiven. (Musnad Ahmad)
patient. And if he does not possess these two habits, he will not be reckoned by Allah as amongst the grateful and patient: He who sees his superior in Islam and follows him, and sees one inferior in worldly things and then expresses his thanks to Allah, that out of His Mercy and Grace Allah has kept him in a better state. Then Allah reckons him amongst the grateful and patient. And he, who looks to his inferior concerns concerning religion, and looks to one superior in worldly riches, and expresses sorrow for getting less, then Allah will not record him as amongst the grateful and patient. (Tirmidhi)

194. Abu Hurairah Rадiyاللہ‌ typing رضی‌اللہ‌عنہ anhuru narrates that Rasūlullāh ﷺ said: The world is a believer's prison, and an unbeliever's Paradise. (Muslim)

195. Abu Hurairah Rадیاللہ‌typing رضی‌اللہ‌عنہ anhuru narrates that Rasūlullāh ﷺ said: When captured enemy assets will be considered as one's own wealth; and property given in trust will be considered as booty for oneself; Zakāt will be looked upon as a fine; knowledge will be acquired for worldly needs and gains and not for Islamic objectives; a man will obey his wife and disobey his mother; a man will bring his friends nearer and drive his father far off; noises

190. Abu Hurairah Rđiyallahu anhuru narrates that Rasūlullāh ﷺ said: He who meets Allah in such a state that he had not associated any partner with Him, and had paid Zakāt on his wealth gladly, expecting a reward thereof, and had listened to and obeyed (the Imam, leader of the Muslims), for him is Paradise. (Musnad Ahmad)
will be raised in the masjids; the most wicked of a tribe will become its ruler; the most worthless member of a people will become its leader; a man will be honoured for fear of the evil he may do; singing girls and musical instruments will come into vogue; drinking of wine will become common; and the later generations will begin to curse the previous generations; then wait, for red violent winds, earthquakes, swallowing up by the earth, defacement (of human faces), pelting of stones from the skies as rain, and a continuing chain of disasters followed one by another, like beads of a necklace falling one after the other rapidly when its string is cut. (Tirmidhi)
الذين عند الله يحسنون وينسيون حوالياً فإنما ماتو خازن جهنم، وأنا الرجل الطويل الذي في الورطة فإنه إبراهيم، وأنا الولدان الذين حمله وكلمل مؤلمات على الطرق، قال: فلن تبتدع المسئولون، ويا ولد هزيمة، ويا أبا المشركون، ويا القوم الذين كانوا شعراء معهم حسن والضحاء معهم فعيش فإنه فهم عارضنا صاحباً وآخر صاراً نجاوز الله عنهم. وواهر الحرء، ياب، نعبر الروح بعد صلة الصبح، رقم: 7047.

199. Samurah ibne-Jundub Radiyallahu ‘anhu narrates that Rasûlullâh ﷺ alaihi wasallam very often used to ask his companions: Did anyone of you have a dream? So one of them would narrate a dream, and Rasûlullâh ﷺ alaihi wasallam would interpret it. One morning Nabi ﷺ alaihi wasallam said: Last night two persons came to me (in a dream) and woke me up and said: Proceed with us. I proceeded with them and when we came across a man lying down, and then another man was standing over his head, holding a big rock, and he was throwing the rock at the man’s head (who was lying down), crushing his head. The rock rolled away at the other end, the thrower followed it and brought it back. By the time he reached the man, his head had been restored to its normal state. The thrower then did the same as he had done before. I said to my companions: ‘Subhânhullâh! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came to a man lying flat on his back; and another man was standing over his head with iron pincers, and he would put the pincers in one side of the man’s mouth, tearing that side of his face, his nose and eyes to the back of the neck, and similarly the same is done at the other side. He hardly completed one side when the other side is restored to its normal state, then he returns to the first side to repeat it. I asked my two companions: ‘Subhânhullâh! Who are these two persons? They said: Proceed! Proceed! So, we proceeded and came across something like a baking oven; Rasûlullâh ﷺ alaihi wasallam said: In that oven there was a lot of noise and screaming. We looked into it and found naked men and women, and a flame of fire reaching to them from underneath, and when it reached them they screamed loudly. I asked them: Who are these? They said: Proceed! Proceed! And so, we proceeded. Then we came across a river, like red blood. Rasûlullâh ﷺ alaihi wasallam added: In the river there was a man swimming, and on the bank there was a man who