110 Ahadith

Qudsi

Sayings of the Prophet

Having Allah's Statements

DARUSSALAM
Some Scenes of Resurrection .......................................................... 51
“All the earth is in His possession on the Day of Resurrection” 56
Question about worldly pleasure on the Day of Resurrection... 57
Compassion of Allâh’s Messenger صلى الله عليه وسلم on his Ummah 58
Fever and other diseases lessen sins ........................................... 60
When a slave falls sick, reward will be recorded for him
    according to what he was doing in the state of health...... 61
One who is deprived of his eyesight and remains patient,
    Allâh’s reward for him will be Paradise ............................. 61
Intimidation against committing suicide .................................. 62
Sin of the one who murders unjustly .............................. 63
Superiority of Dhikr and becoming close to Allâh ................. 64
Superiority of the company of pious people ......................... 67
Continuous inducement for repentance and seeking
    Allâh’s forgiveness .......................................................... 69
Sign of Allâh’s love for His slave ........................................... 71
Exhortation for developing mutual love and mercy
    among the Muslims .......................................................... 73
Superiority of the one who granted a grave period to
    an insolvent ........................................................................ 74
Merit of love for the sake of Allâh .......................................... 75
The merits of one who accepts the Will of Allâh
    at the death of one’s son or a brother ............................. 77
Superiority of spending on good works and enjoining that .... 81
Nothing but sand can satisfy fully the belly of Son of Adam 83
Superiority of making ablution at night (i.e. praying) ............. 84
Superiority of supplication at night ......................................... 85
Our Lord عزّ وجل wonders at two men .............................. 86
Superiority of Voluntary prayers ............................................. 87
Merits of raising the (Adhân) prayer-call ............................ 88
Superiority of Fajr and Asr Prayers ......................................... 89
Superiority of staying in the mosque from Maghrib
    (Evening) prayer to ‘Ishâ (Night) prayer ......................... 90
Superiority of performance of four Rak‘at at the forenoon .... 91
Superiority of La haula wa la quwwata illa Billâh ................. 92
In the Name of Allah, the Most Beneficent, the Most Merciful
Publishers Note

The main source of Islamic Shari‘ah is Qur‘ân which is revealed in the exact Words of Allâh ﷺ hence it is termed as Wahy Matlu (Oft-recited Revelation in Allâh’s Words). Qur‘ân covers the Divine orders, guiding principles and other facts in a general form. The second source is Hadith which are the Traditions of the Prophet ﷺ. Ahadith inform us about the practical aspects of Divine commandments for human life and provide explanations and demonstrations of the basic principles outlined by Allâh ﷺ.

In fact Ahadith are the sayings, deeds and approvals of the Prophet ﷺ under Divine guidance, so these are termed as Wahy Ghair Matlu or Wahy Marvi (Revelation narrated in the words of the Prophet ﷺ). Thus Ahadith are an indispensable to a Muslim as the Qur‘ân is to understand Islam and act according to it.

Some Ahadith hold a distinct place and are termed as Ahadith Qudsi (Sacred Traditions). Generally Ahadith are traced back to the Prophet ﷺ as regards their authority, but the authority in Ahadith Qudsi is attributed to Allâh ﷺ through the Prophet ﷺ. The distinction between the Qur‘ân and Ahadith Qudsi is that the Qur‘ân is in the direct wording of Allâh as from Al-Lauh Al-Mahfuz (the Preserved Tablet) while Ahadith Qudsi are from Allâh as to the meaning and from the Prophet as to the wording.

We are producing here a collection of Ahadith Qudsi relating to the important aspects of daily life so that the
readers may get benefited from it for the success in this life as well as in Hereafter. Original text of the *Ahadith* in the Arabic language is also given with the English translation because the translations do not convey the full meanings of the original language.

May mercy and blessings of Allâh be upon our Prophet Muhammad, his family, Companions and all who follow him.

**Abdul-Malik Mujahid**
General Manager
1) Narrated Abû Dhar: Allâh’s Messenger ﷺ said that Allâh said: He who comes with a good deed, its reward will be ten like that or even more. And he who comes with vice, his reward will be only one like that, or I can forgive him. He who draws close to Me a hand’s span, I will draw close to him an arm’s length. And whoever draws near Me an arm’s length, I will draw near him a fathom’s length. And whoever comes to Me walking, I will go to him running. And whoever faces Me with sins nearly as great as the earth, I will meet him with forgiveness nearly as great as that, provided he does not worship something with me.

(This Hadîth is sound and reported by Muslim, Ibn Mâjah and Ahmad in his Musnad).

Another prophetic tradition says: (He who met Allah associating anything with Him, will enter Hell) (Muslim)

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2) Narrated Abū Sa‘īd Al-Khudrī: Allāh’s Messenger ﷺ said: None of you will have argued for his right in the world more vehemently than the believers who will do with their Lord about their brethren who were admitted into Hell. The Prophet ﷺ added: They will say: O Lord! Our brethren used to offer prayers with us, observe fast with us and perform pilgrimage (Hajj) with us. But You cast them into fire.
Prophet ﷺ further said: Allâh will say: Go and bring out whoever you know from among them. The Prophet ﷺ said: The believers will come to them and recognize them by face. Some of them will be those the fire would have seized up to half of their shanks and some of them up to their ankles. They will bring them and say: O Lord! We have taken out those for whom you gave us order. Then the Prophet ﷺ said: Allâh will say: Bring out whoever has in his heart any belief weighing a Dinâr (a coin). Then He will say: Take out whoever has in his heart the belief weighing half a Dinâr until He will say: Take out whoever has in his heart the belief that equals the weight of an atom.

(This Hadîth is sound and reported by Nasa’î and Ibn Mâjah).

After narrating this Hadîth, Abû Sa‘îd said: He who does not accept it as true should read this verse:

(And Allâh does not forgive that partners should be set up with Him in worship, but He forgives except that to whom He pleases, and whoever sets up partners with Allâh in worship, he has indeed invented a tremendous sin.” (4:48))

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(2) عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: "يَلْقَى
إِبْرَاهِيمُ أَبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ وَعَلَى وَجْهِ آزَرٍ قَتَرَةٌ وَغَيْبَةٌ فِيْقُولُ
لَهُ إِبْرَاهِيمُ آبَاهُ آزَرَ يَوْمَ الْقِيَامَةِ وَعَلَى وَجْهِ آزَرٍ قَتَرَةٌ وَغَيْبَةٌ
فِيْقُولُ لَهُ إِبْرَاهِيمُ: أَلَمْ أَقْلَ لَكَ لَاتَعْصِبْيُنِي؟ فِيْقُولُ أَبُوُهُ: فَالْيَوْمُ
لَا أَعْصِبُكَ فِيْقُولُ إِبْرَاهِيمُ: بَارِبْ إِنِّي وَعَدْتُنِي أَنْ لَا تَعْصِبُي
يَوْمَ يَوْمُ يَعْصُبُنَّ، فَأَتِيَ خُزِئٌ أَخْرَى مِنْ أَبِيَ الأَبَّادِ فِيْقُولُ اللَّهُ
Hazardousness of *Shirk*  
(joining partners with Allâh)

3) Narrated Abû Huraira رضي الله عنه that Prophet Muhammad ﷺ said: On the Day of Resurrection, Ibrâhîm (Abraham) will see his father Azar (in such a pitiable condition) that his face will be dark and covered with dust. Then Ibrâhîm will remind him: Did I not warn you against denying me? His father will reply: Today I will not deny you. Then, Ibrâhîm will say: O Lord! You have promised not to disgrace me on the Day of Resurrection. So what will be more disgraceful to me than my wretched father. Allâh بارک و تابل will say: I have forbidden Paradise for disbelievers. Then it will be said: O Ibrâhîm, Look! what is underneath your feet? He will look and see his father as a Hyena —besmeared with dirt caught by the legs and thrown into Hell.  

Due to infidelity, Azar will not be forgiven inspite of his son Ibrâhîm’s intercession for him and he will be transformed into an animal and cast into Hell. It also proves that the pagans whoever they are by kinship, will be forbidden from entering Paradise for ever. They will remain in Hell and suffer the agonies of torment which they had been frightened of by the Messengers of Allah at different times.

(4) عن ﺃَنَسٍ بِنَ مَالِكٍ ﺭَضِيَ اللَّهُ عَنْهُ عَنْ النَّبِيِّ ﷺ ﻓَالَّ Kapoor: ﷺ يَقُولُ اللَّهُ ﺛَََٰكَرْلَوْلَا أَهْوَانَ أَهْوَانِ الْمَيْتَانِ عَذَابًا يُومَ الْقِيَامَةِ: «لَوْ أَنَّ لَكَ مَا فِي الْأَرْضِ مِنْ شَيْءٍ أَكُنتَ تَتَقَدَّمُ بِهِ؟ فَيَقُولُ نَعْمَ، فَيَقُولُ أَزْدَهَرْتُ مِنكَ أَهْوَانُ مِنْ هَذَا وَأَقْتَلْتُ فِي صُلْبِ آدمَ: أَنَّ
4) Narrated Anas bin Malik رضي الله عنه on the authority of the Prophet صلى الله عليه وسلم, who said: Allah will say to the least tormented person among the people of Hell on the Day of Resurrection: Do you have any thing on earth, that you would give as a ransom (to protect yourself against the torment of Fire)? He will say: Yes. Then Allah will say: While you were in the backbone of Adam, I had demanded you much less than that, i.e. to associate nothing with Me; but you declined and worshipped others besides Me.

(This Hadith is sound and reported by Bukhâri and Muslim).

This Hadith concludes that a believer with his sins covering the entire globe will be forgiven so long as he does not associate partners to Allah.

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5) Narrated Mahmud bin Labid رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said: The most dreadful thing
which I fear about you is minor polytheism. The companions asked: What is the minor polytheism? He said: It is hypocrisy; and he added that on the Day of Judgment, when rewarding people for their deeds, Allâh (بپگر، و تعال) will say to the hypocrites: Go to those for the sake of whom you used to perform good deeds; and see whether you can get any reward from them.

(This Hadîth is sound and mentioned in Musnad Ahmad).

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6) Narrated Abû Huraira ﷺ: Allâh’s Messenger صلى الله عليه وسلم said: Allâh said: Among all partners, I am the most dispensable with association. So anyone who performs a deed in which he ascribes to Me others; I will abandon him and his act of polytheism.

(This Hadîth is sound and reported by Muslim).

Shirk (polytheism) is a sin that if its doer dies without repentance, he will never be forgiven. Verily, whosoever sets up partners in worship with Allah, Allah has forbidden Paradise for him; and the Fire will be his abode.

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One whose intention is not pure will deserve Hell.
Purity of intention is essential in all deeds

7) Narrated Abû Huraira رضي الله عنه: I heard Allâh’s Messenger صلى الله عليه وسلم saying: The first of the people whose case will be decided on the Day of Judgment will be a man who died as a martyr. He will be brought forth. Allâh will make him know about His blessings (which He had bestowed on him in the world). The man will acknowledge them. Then Allâh will ask him: What did you do with them? He will say: I fought in Your way until I died as a martyr. Allâh will remark: You are lying. You
fought so that you may be called a brave warrior. Then orders will be passed against him. So he will be dragged along on his face and cast into Hell.

Second will be a man who studied (religious) knowledge. Then he taught it to others and recited the Qur’ân. He will be brought (for Judgment). Allâh will remind him of His favours (showered on him in the world). He will admit them (having enjoyed them in his life). Then Allâh will ask him: What did you do with them? He will reply: I acquired knowledge and imparted it and also recited the Qur’ân for Your sake. Allâh will observe: You have told a lie, for you got knowledge to be renowned as a scholar; and you recited the Qur’ân to be marked as a Qâri (one who recites the Qur’ân according to the rules). Then orders will be passed against him. So he will be dragged along on his face and thrown into Hell.

Third will be a man to whom Allâh had made abundantly rich and granted him every kind of wealth. He will be brought for Judgment. Allâh will let him know about His gifts conferred upon him in the world. He will recognize them. Then Allâh will inquire: What did you with them? He will say: I left no way in which you like money to be spent without spending in it for your sake. Allâh will say: You are lying. You did so to be described as generous (in the society); (It means you got your reward in the world according to your intention). Now you deserve nothing in the Hereafter except Hell). So orders will be passed against him and he will be dragged along on his face until he will be hurled into Hell.

(This Hadîth is sound and reported by Muslim and Nasa’î)

The purity of intention is behind any deed. If you spend for show, there is no reward. Eventually, if one loves another for something worldly this shall not count in the Hereafter. But love for the sake
of Allah is great virtue in the Hereafter. Such love can be a Muslim’s love to learn from him or to take as a companion for good deeds, without any worldly considerations, once there is something worldly, the intention is not pure.

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Superiority of the believers in the Oneness of Allâh and the punishment of Jews and Christians

8) Narrated Abû Mûsa Allâh’s Messenger ﷺ said: On the Day of Resurrection, my Ummah (nation) will be gathered into three groups. one sort will enter Paradise without rendering an account (of their deeds). Another sort will be reckoned an easy account and admitted into Paradise. Yet another sort will come bearing on their backs heaps of sins like great mountains. Allâh will ask the angels though He knows best about them: Who are these people? They will reply: They are humble slaves of yours. He will say: Unload the sins from them
and put the same over the Jews and Christians; then let the humble slaves get into Paradise by virtue of My Mercy.

(This Hadith is sound and mentioned in Mustadrak of Hakim).

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9) 'Abd bin Mas'ud, رضي الله عنه, said: On the Day of Resurrection nations will be brought. When I see my nation (Ummah) I will be amazed at their multitudes and (distinguished) form. They will have filled up the plain lands as well as the mountains. Allah will ask me: Are you satisfied? I will say: Yes, O my Lord: He will say: Along with these

Superiority of those who neither treat with amulet, nor get themselves branded nor take omens

9) Narrated Ibn Mas'ud, رضي الله عنه, that Prophet Muhammad, صلی الله عليه وسلم, said: On the Day of Resurrection nations will be brought. When I see my nation (Ummah) I will be amazed at their multitudes and (distinguished) form. They will have filled up the plain lands as well as the mountains. Allah will ask me: Are you satisfied? I will say: Yes, O my Lord: He will say: Along with these
(people), seventy thousand persons (i.e., so many) will enter Paradise without rendering an account. They will be those who neither cure themselves with *Ruqya* (recitations) nor get themselves branded (cauterized), nor take omens but they instead repose trust in their Lord. Upon this, ‘Ukkasha said: Supplicate Allâh (that He makes me one among them), the Prophet ﷺ said: O Allâh! Make him one of them. Another person said: Invoke a blessing for me too (that Allâh makes me one among them). The Prophet ﷺ said: ‘Ukkasha has preceded you in this matter.

(This *Hadîth* is sound and reported by Ibn Hibbân in his book *Mawârid al-tawâd钝َ لَوْلاد ابن حبان*).

An amulet is something worn around the neck for protection against evil spirits or spell.

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(١٠) عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: «قال الله ﻋَزَّ وَجَلَّ: سَبَقْتَ رَحمتِي عَضْضَيَ.»

[رواه مسلم]

`حديث صحيح`

**Broadness of Allâh’s Mercy**

10) Narrated Abû Huraira ﷺ that Prophet Muhammad ﷺ who said: Allâh ﻋَزَّ وَجَلَّ said: My mercy has preceded (excelled) my wrath.

(This *Hadîth* is sound and reported by Muslim).

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(١١) عن أبي هريرة رضي الله عنه عن رسول الله ﷺ قال: «يقولُ الله: إذا أراد عبدي أن يعمل سنة فلا تكتبها علیهَ»
An example of Allâh’s Mercy on his slaves

11) Narrated Abû Huraira (May Allah be pleased with him) that Allâh’s Messenger (Peace be upon him) said: Allâh says: Whenever My slave intends to do a bad deed, (I say to the deeds recording angels): Do not record it against him until he (actually) commits it. If he has done so, write it down exactly as one in his record book. But if he refrains from it for My sake, write down this as a virtue in his favour. And when he intends to do a good deed, but does not actually do it, write it as a virtue for him. And if he puts it into practice, write its reward equal to, from ten to seven hundred times (in his account).

(This Hadîth is sound and reported by Bukhâri, Muslim and Tîrmidhi).

This above Hadîth briefly describes that Allâh, if He likes, can forgive even the most sinner person believing in Oneness of Allâh and the Prophethood of Muhammad ﷺ. But it doesn’t mean that every one should take it as a cover and involve himself intentionally in evils relying on the Mercy of Allâh. A good Muslim who has in his heart fear of Allâh, should perform righteous deeds and avoid sins as per commands laid down in the Qur’ân and Hadîth.
Warning to those who loose hope in the Mercy of Allâh

12) Narrated Abû Hurairâ: I heard Allâh’s Messenger saying: There were two fraternal persons among the Children of Israel. One of them was engrossed in committing sins while the other was devoted to worship. The devotee used to see his fellow committing sin and advise him: Desist from doing so. One day when he found his fellow committing sin. He said to him: Avoid it. His fellow said: Leave me alone. Have you been sent out as a vigilant on me. The devotee said: By Allâh, He will neither forgive you nor admit you to Paradise. When they died, they were gathered before the Lord of the worlds. Allâh asked the devotee: Were you assured of knowing Me or were you having power over what was in My Hands? Then He said to the sinner: Go and enter
Paradise by My Mercy; and ordered the angels about the devotee: Lead him to Hell.

(This Hadith is sound and reported by Abû Dâ‘ud in his Sunan).

After narrating the Hadith, Abû Huraira commented: By Him in Whose Hand my soul is: One word spoken by the devotee ruined his good deeds in the world as well as in the Hereafter.

This Hadith signifies that no body should claim whether one would enter Paradise or step into Hell because the verdict here, is for Allah Who is All-Omnipotent over every thing, will decide whatever He likes. A righteous person is required to do good and avoid evil for the sake of Allah only and advise others with the same. He should not say such words as to challenge the authority of Allah. Moreover, it is wrong to feel desperate from the Mercy of Allah.

13) Narrated Jundub that Allah’s Messenger stated that a person said: By Allah! Allah will not forgive so-and-so (person). Thereupon Allah, the Exalted, remarked: Who is he who swears by Me (and says) that I will not forgive so-and-so (listen!) Verily I have forgiven so-and-so and nullified your deeds, or as the Messenger said.

(This Hadith is sound and reported by Muslim and also mentioned in Mu‘jam At-Tabrâni Al-Kabîr).
This *Hadith* teaches us the politeness needed by a Muslim towards Allah, and that one should not involve himself in matters that are left for Allah to decide i.e. nobody can know who will go to Hell and who will enter Paradise.

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(1) عن أبي سعيد الخدري رضي الله عنه عن النبي ﷺ:

«أنا ذكر رجلًا فيما سلف أو فيمن كان قبلكم قال كلمة يعني أعطاه مالًا وولدًا فلمما حضرت الوفاة قال ليته: أي أب كنت لكم؟ قلوا: خير أب قال: فإنه لم يتبّع أو لم يتبّع عند الله خيرًا، وإن يقدر الله علية يعذبه فانظروا إذا ميت فأخروصوين حتى إذا سرت فحص فاسحقوين أو قال فاسحقوين فإذا كان يوم ريح عاصف فأدرموه فيها فقال النبي ﷺ: فأخذ مواشيهم على ذلك ورتب ففعلوا ثم أدرموه في يوم عاصف فقال الله عز وجل: كن فإذا هو رجل قائم قال الله: أي عبدي ما حملك على أن فعلت ما فعلت؟ قال: محافظتك أو فرق منك قال: فما تلافى أن رحمه عندنا و قال من مرة أخرى فما تلافاً غيرها». (حديث صحيح) [رواه البخاري ومسلم]

**Fear of Allâh**

14) Narrated Abû Sa‘îd Al-Khudri رضي الله عنه. He quoted Prophet Muhammad ﷺ as saying to his Companions that: a man from among the early people or from those before you had said a word, i.e. Allâh had blessed him with wealth and sons. When death approached
him, he asked his sons: How was I being as a father? They replied: You were the best father. He said: I didn’t save or perform any good deeds for Allâh. If Allâh takes possession of me, He will punish me. So, look! when I am dead, burn me until I become coal then crush me well and scatter (my ashes in the air) on a stormy day. The Prophet ﷺ said: He took a covenant from his sons (and died). They did according to his will and spread his ashes in the air on a stormy day. Allâh عز وجل said: Be and there he was embodied before Him. Allâh, the Exalted, asked him: O my slave! what induced you to do what you did. He replied: It was Your fear (so that I may not appear before You). The Prophet ﷺ added: Allâh, the Exalted rewarded him with His Mercy; the Prophet ﷺ said second time: Allâh did not punish him.

(This Hadîth is sound and reported by Bukhâri and Muslim).

This man was a believer in the Power of Allah عز وجل to resurrect, and punish. His such belief and fear caused him to make that will which led him to Allah’s forgiveness.

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(15) عن أبي هريرة رضي الله عنه أنه أَسَّلَ رَسُولَ اللَّهِ ﷺ قال: قال الله: إذا أَحَبَّ عبدي لِقاءهُ أَحْبَبْتُ لِقاءهُ، وإذا كَرِهْتَ لِقاءهُ كَرَهْتُ لِقاءهُ. «حديث صحيح» [رواه البخاري والنسائي]

**He who loves to meet Allâh (by way of death like martyrs) Allâh too loves to meet him**

15) Narrated Abû Huraira ﷺ: Allâh’s Messenger ﷺ said that Allâh the Exalted observed: If My slave loves meeting Me, I too love meeting him. If he dislikes to meet Me, I too hate to meet him.
(This Hadîth is sound and reported by Bukhâri and Nasa'i).

This Hadîth shows that a Muslim when he thinks of death he hopes to enter Paradise. So he likes death more or less. But disbelievers fear death because they do not have belief nor hope for Paradise. The believer who likes Paradise also likes death to meet Allah. As a result, Allah likes meeting him, too.

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(16) عن صفوان بن محيرز المازني قال: بينما أنا أمشي مع ابن عمر رضي الله عنهما أخذ بيده إذ عرض له رجل فقال: كيف سمعت رسول الله في النجوى؟ فقال: سمعت رسول الله يقول: إن الله يذنبي المؤمن فيضع عليه كفنه ويسخره ويقول أتفر فذنب كذا أتفر فذنب كذا يقلول: نعم أي رب حتى إذا قرره بدْنْوُه ورأى في نفسه أنه هل كل قال سترتها عليك في الدنيا وأنا أعفرها لك اليوم فِيْعِطْيْ كِتَابَ حَسَنَتِهِ وَأَمَّا الَّذِينَ اكَفَّرُوهَا وَالْمُنافِقُونَ فَيَقُولُونَ الأَشْهَدُ هَؤُلاءُ الْذِّينَ كَذَٰلِكَ عَلَى رَبِّهِمْ أَلَا لَعْنَةُ اللَّهِ عَلَى الْطَالِبِينَ.

[رواه البخاري ومسلم وابن ماجه]

Allâh screens the believer in the world as well as in the Hereafter

16) Narrated Safwan bin Muhriz Al-Mazini: While I was on my way along with Ibn ‘Umar رضي الله عنهما taking (holding up) his hand in mine. Suddenly a man appeared to him and said: What did you hear Allâh’s Messenger صلى الله عليه وسلم
saying about confidential talk (secret conversation)? He said: I heard Allāh’s Messenger صلی الله على وسلم saying: (On the Day of Resurrection) Allāh will draw near to a believer and put His forgiveness over him and screen him (his sins) then Allāh will say: Do you know such and such sin? Do you know such and such? He will say: Yes, my Lord! This conversation will continue) until Allāh will make him confess his sins, and thinks that he is ruined. Then Allāh will say: I concealed them (your sins in the world) and I do forgive you today. Then he will be given the record book containing his good deeds. As regards, the infidels and hypocrites, the witnesses will say: These are the people who have disbelieved their Lord. Behold! Allāh’s Curse is upon transgressors.

(This Hadīth is sound and reported by Bukhārī, Muslim and Ibn Mājah)

Allah’s mercy can be seen in this world. An evidence of this is that he covers the sinners though He is All-Mighty and All-Knowing. A further evidence is that he also forgives the same sins in the Hereafter. He may also uncover you as a penalty in this world. So one should always care that Allāh is watching him.

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(17) عن أبي هريرة رضي الله عنه عن النبي ﷺ قال: قال الله عز وجل: إن المؤمن عدلي بمثقالة كل خير يحمدني وأنا أنزع نفسه من بين جنبيه. "حديث حسن" [رواه مسند أحمد]

Superiority of the believer

17) Narrated Abū Huraira رضي الله عنه The Prophet ﷺ said: Allāh ﻪ ﻭ ﻞ ﻣ said: Indeed a believer is in every good place with Me. He praises Me even when I take out his soul from between his sides.
This Hadith is sound and reported in Musnad Ahmad.

This Hadith highlights that Allah ﷺ appreciates the suffering of the believer when he dies and appreciates that much more for the one who though suffering the death, caused by Allah ﷺ, still attributes all praise to Allah ﷺ.

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(18) عن أنس بن مالك رضي الله عنه قال: قال رسول الله ﷺ: "أنتَ من آمنْكَ لا يَرَأْهُونَ يَتَسُولُونَ مَا كَذَّا؟ مَا كَذَّا؟ حَتَّى يَتَسُولُوا: هَذَا اللَّهُ خَلَقَ الخَلَقَ فَمَنْ خَلَقَ اللَّهُ".

رواه مسلم

Devil’s promptings

18) Narrated Anas bin Mâlik رضي الله عنه: Allâh’s Messenger ﷺ said: Allâh ﷺ said: Your followers will still remain saying: What is that? What is that? until they say: It is Allâh who has created the creation then who created Allâh?

(This Hadith is sound and reported by Muslim).

The devil plays a role in making people disbelievers by such questions about Allâh ﷺ. Before we deal with such questions of the devil which nobody can answer, let us ask ourselves a question: Do we know every thing about the creatures so that we ask about the Creator. The creature can never know how to answer a question of this type about Allâh ﷺ. Allâh created us but Allâh’s existence is evident for all of us; His existence was all by Himself. The “How” of this matter is beyond the perception of the human mind so it is a pointless question to ask, but the devil aims at making people go astray. If you have any such whisperings of the devil, you can ask Allâh ﷺ to protect you and say: “I believe in Allâh and His Messenger.”

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(19) عن أبي سعيد الخدري رضي الله عنهما.
Prohibition of Pride and Vanity

19) Narrated Abū Saʿīd Al-Khudri and Abū Huraira: Allāh’s Messenger said: Glory is Allāh’s loin cloth and pride is His cloak. Allāh says: He who contends with Me in regard to them, I will torment him.

Pride and Glory are qualities of Allāh so, a Muslim should always be humble and should not attach these qualities to himself whatsoever.

(This Hadith is sound and reported by Muslim, Ibn Mājah and Abu Dā’ud).

Prohibition of Abusing Time

20) Narrated Abū Hurairā: Allāh’s Messenger said: The son of Adam displeases Me by abusing the time whereas I am Myself the time. In My Hand lay all the things and I am the one who causes the revolution of the day and night.

(This Hadîth is sound and reported by Bukhâri,
Muslim, Abū Dā‘ud and Nasa‘i).

Once Allah جَلَّ وَلَطَوايatur causes the day and night and controls time, abusing time is a bad deed that should not happen. Precisely, abusing time is not permissible in Islam.

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Son of Adam tells a lie against his Lord and abuses him

21) Narrated Abū Huraira صلی الله علیه وسلم: The Prophet ﷺ said: Allāh جَلَّ وَلَطَوان said: The son of Adam disbelieves in Me جَلَّ وَلَطَوان though he ought not and he abuses Me though he has no right for that. As for his disbelieving in Me جَلَّ وَلَطَوان, it is his statement that He جَلَّ وَلَطَوان will not be resurrected as was created, though his recreation is easier to Me جَلَّ وَلَطَوان than the first creation. As for his abusing Me جَلَّ وَلَطَوان, it is his say that Allāh جَلَّ وَلَطَوان has a son, but I جَلَّ وَلَطَوان am the One, the Everlasting. Neither I جَلَّ وَلَطَوان have begotten nor have been begotten nor do I جَلَّ وَلَطَوان have any match.

(This Hadīth جَلَّ وَلَطَوان is sound and reported by Bukhārī جَلَّ وَلَطَوان and Nasa‘i).

Making associates جَلَّ وَلَطَوان to Allāh جَلَّ وَلَطَوان is in a way, calling Allāh جَلَّ وَلَطَوان by bad names. Allāh جَلَّ وَلَطَوان is the One and the only God.
Everybody will do according to his destiny

22) Abdur-Rahman bin Qatada As-Salami said: I heard the Prophet صلى الله عليه وسلم saying: Allah created Adam, took his progeny from his back and said: These will go to Hell and these will go to Paradise. Somebody said, the narrator added: O Messenger of Allah, what shall we do then? The Prophet said: You will do according to your destiny.

(This Hadith is good and narrated by Ahmad).

Allah is the All-Knower, so He took everybody to Hell or Paradise as per His Knowledge of what will happen in the future, in other words, one’s destiny was known to Allah but to him it is absolutely unknown.

Superiority of disbelief in Stars

23) Abū Hurairā رضي الله عنه narrated, the Prophet صلى الله عليه وسلم said: Abū Hurairā رضي الله عنه said: ‘The superiority of disbelief in stars is greater than the superiority of disbelief in anything (else)’. (This Hadith is sahih according to Al-Bukhari and Muslim).
said: Allāh said: Whenever I bestow something on my slaves some of them turn as blasphemers and say: The planets and by the planets.

(This Hadīth is sound and narrated by Muslim and Nasa’i).

This Hadīth highlights the wrong attribution the disbelievers make to the endowments of Allāh e.g. they think that such things and gifts are caused by the stars and planets. What a wrong belief!

Discouragement of Desperation

24) Abū Huraira (صلى الله عليه وسلم) passed while some of his Companions were laughing. He said to them: If you know what I know you should laugh very little and weep a lot. Then Jibrael came to him and said: Allāh says to you: Do not make my slaves feel desparate (from my mercy). Then the Prophet (صلى الله عليه وسلم) came back and said to us: Be hopeful, be happy.

(The chain of narrators is sound and narrated by Ibn Hiban.)

There is always hope as far as we believe that the mercy of Allāh supercedes His anger.
Paradise is surrounded with hardships whereas Hell is encompassed with lusts

25) Narrated Abû Huraira رضي الله عنه that Allâh’s Messenger صلى الله عليه وسلم said: When Allâh created Paradise, He ordered Jibrael: Go and see it. So he went and saw it. Then he returned and said: O Lord, By Your glory! who hears of it would love entering it. Then He encompassed it with unpleasant things (hardships of worship) and said: O Jibrael! Go (again) and see it. So he went away to look at it. Then he came back and said: O Lord, By Your glory! I fear that no one will enter it. The Prophet صلى الله عليه وسلم said: When Allâh created Hell, He said: O Jibrael, go and see it.
So he went and saw it. Then he turned up and said: O Lord, By Your glory! No one who hears of it will enter it. So he encompassed it with lusts (worldly desires) and said: O Jibrael! Go back and see it. He went again to see it and came back saying: O Lord, By Your glory! I fear that no one will escape from entering it.

(This Hadith is fair and reported by Abû Dâ’ud, Tirmidhi, Nasa’i, Ahmad in Musnad and Al-Hâkim in Mustadrak)

Allah has promised to give Paradise in reward to those who do good deeds for His sake. But man is misguided by the Satan and worldly lusts which cause him to do bad deeds that lead to Hell. He who undergoes hardships in the cause of Allah; these hardships will lead him to the eternal abode of pleasures.

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(26)  عن أبي هريرة رضي الله عنه عن رسول الله ﷺ قال: "قال الله ﷺ تبارك وتعالى: أعبدت العباد الصالحين ما لا عين رأت ولا أذن سمعت ولا خطر على قلب بشير.

حدث صحيح [رواه البخاري ومسلم والترمذي وابن ماجه]

Some of what Allâh has prepared for His righteous slaves

26) Narrated Abû Huraira: The Prophet ﷺ said: Allâh ﷺ said: I had prepared for My righteous slaves what no eye has seen nor any ear has heard nor any human mind has realised (nor it has occurred to any human heart).

(This Hadith is sound and reported by Bukhâri, Muslim, Tirmidhi and Ibn Mâjah).

Later on Abû Huraira said: Recite if you wish: No soul knows about the joy of eyes (pleasure) which has been hidden for them.
What Allah has prepared for the believers in Jannah (Paradise) is beyond any description, imagination or perception. What we read of that in the Noble Qur'an is only what the human brain can perceive. But Jannah is beyond all that.

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(27) Narrated Abu Sa‘îd Al-Khudri: Prophet Muhammad said: Verily, Allah will address the inhabitants of Paradise: O inhabitants of Paradise! They will say: We do respond and are at Your pleasure; and goodness rests in Your Hand. He will ask them: Are you satisfied? They will say: Why should we not be satisfied, O Lord! while You have given us what You have not given to anyone of Your creation? Then He will say: Would you not like Me to grant you something better than that? They will say: O Lord! What is better than that? He will say: I will never be angry with you afterwards.

[رواه البخاري ومسلم]

Allâh’s pleasure for the inhabitants of Paradise

27) Narrated Abû Sa‘îd Al-Khudri: Prophet Muhammad said: Verily, Allâh will address the inhabitants of Paradise: O inhabitants of Paradise! They will say: We do respond and are at Your pleasure; and goodness rests in Your Hand. He will ask them: Are you satisfied? They will say: Why should we not be satisfied, O Lord! while You have given us what You have not given to anyone of Your creation? Then He will say: Would you not like Me to grant you something better than that? They will say: O Lord! What is better than that? He will say: I will never be angry with you afterwards.
Inhabitants of Paradise will be given pursuit

28) Narrated Abû Hurairâ that the Prophet was narrating a Hadîth while a Bedouin was in his company: One of the inhabitants of Paradise will seek permission from his Lord for cultivation. Allâh will ask him: What do you wish? He will reply in affirmative and say: But I like to cultivate (the land). (When the man is permitted) he will soon sow the seeds. The plants will grow up, get ripe and be ready for harvesting. Then the yield will develop into conglobation like huge mountains then Allâh will say: O son of Adam! Nothing can satisfy you. At this, the Bedouin remarked: O Allâh’s Messenger! This man must be either from Quraish (i.e. an
emigrant) or an Ansari (resident of Al-Madina) because they are cultivators whereas we are not (on hearing it)

Allâh’s Messenger laughed.

(This Hadîth is sound and reported by Bukhâri.)

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(29)  عن عَبْدِ اللَّهِ بْنِ مَسْعُودِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: "آخِرُ مِنْ يُدْخِلُ الْجَنَّةَ رُجُلٌ فَهُوَ يُشْقِي مَرَةً
ويَكْبُرُ مَرَةً وَيُسَعِ نَارُ مَرَةً فَإِذَا ما جَآؤَرُ هَا النَّفْتُ إِلَيْهَا فَقَالَ: تَبَارَكَ الَّذِي نَجَآئِي مِنْكُ لَقَدْ أُعْطَيْنِي اللَّهُ شَيْئًا مَا أُعْطاهُ أَحَدًا مِنْ الْأُوْلِيْنِ وَالْآخَرِينَ فَتَرْفَعُ لَهُ شَجْرَةٌ فَيَقُولُ: أَيُّ رَبِّ أَدْنِي مِنْ هَذِهِ الشَّجْرَةِ فَلاَ يُسْتَطِلُّ بِظْلَهَا وَأَشْرَبُ مِنْ مَائِهَا فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ: يَابْنَ آَدَمَ لَعَلَّيْنَ لِأَعْطَيْنِكَهَا سَالِتَيْنِي عِرْشًا فَيَقُولُ: لَا يَأْرَبْ وَيُعَاهِدَهُ آنَ لَا يُسْأَلَهُ غَيْرَهَا وَرَبُّهُ يَعْذَرُ لَأَنَّهُ يَزِيْرُ مَا لَا صَبْرُ عَلَيْهِ فَيُذْنِيهِ مِنْهَا فَيُسْتَطِلُّ بِظْلَهَا وَيَشْرَبُ مِنْ مَائِهَا ثُمَّ تُزَفْعُ لَهُ شَجْرَةٌ هِيَ أَحْسَنُ مِنْ الأُوْلِيَّ فَيَقُولُ: أَيُّ رَبِّ أَدْنِي مِنْ هَذِهِ لَأَشْرَبُ مِنْ مَائِهَا وَأَسْتَطِلَّ بِظْلَهَا لَا أَسْأَلُكَ غَيْرَهَا فَيَقُولُ: يَابْنَ آَدَمَ أَلَمْ تُعَاهِدْنِيْنَ آنَ لَا تَسْأَلِيْنِي غَيْرَهَا فَيَعَاهِدُهُ آنَ لَا يُسْأَلَهُ غَيْرَهَا وَرَبُّهُ يَعْذَرُ لَأَنَّهُ يَزِيْرُ مَا لَا صَبْرُ عَلَيْهِ فِي ذُنْبِهِ مِنْهَا فَيُسْتَطِلُّ بِظْلَهَا وَيَشَّرِبُ مِنْ مَائِهَا ثُمَّ تُزَفْعُ لَهُ
The last to enter Paradise

29) Narrated ‘Abdullâh bin Mas‘ûd رضي الله عنه: Allâh’s Messenger ﷺ said: The last entrant to Paradise would be a man who walks once and stumbles once and be burnt by the fire once. When he gets beyond it, he will turn to it and say: Blessed is He who has saved me from you and has given me what He gave nobody in the earlier or later times. Then a tree would be raised up for him. So he will
say: O my Lord! bring me closer to this tree so that I may take shelter in its shade and drink from its water. Allâh would say: O son of Adam! If I grant you this, you will demand Me something else. He will say: No, my Lord. He promised that he would ask for nothing else. His Lord would excuse him because He sees that the man would not have patience over it. So He will make him near it. Then he will take shelter in its shade and drink its water. Afterwards, a tree more beautiful than the first would be raised up before him. So he will say: O my Lord! Bring me near this tree. So that I may drink its water and take shelter in its shade. I shall not ask you for anything other than that. Allâh will say: O son of Adam! Did you not promise Me that you would not ask Me for anything else. He will reply: Probably I shall ask for nothing if you bring me near it. And he promised Him that he would not ask Him for anything else. His Lord would excuse him because He knows that he would not keep his word. Anyhow, He would bring him near to the tree. The man will take shelter in its shade and drink its water. Then a tree more beautiful than the first two would be raised up at the gate of Paradise. He will say: O Lord! Please make me near to this tree so that I may enjoy its shade and drink its water. I shall not ask You anything else. His Lord would excuse him as the temptation of which he could not resist. So He will make him near this tree. When He would bring him near it, he would hear the voices of the inhabitants of Paradise. He would say: O my Lord! Admit me to it. Allâh would say: O son of Adam! What will bring an end to your demands to Me? Will it please you if I give you the (whole) world and a similar one along with it? The man will say: Are you mocking at me, though you are the Lord of the worlds?

Narrating this Hadîth Ibn Mas‘ûd laughed and asked (the hearers): Why don’t you ask me what I am laughing at. They said: Why do you laugh? He said: In the same way Allâh’s
Messenger also laughed (when he said this Hadith, and (the Companions) asked: Why do you laugh, O Messenger of Allâh? He replied: On account of the laughter of the Lord of the worlds when the desirous of Paradise said: Are you mocking at me though you are the Lord of the worlds? At this, Allah will remark: I am not mocking at you, but I am All-Capable to do whatever I wish.

(This Hadith is sound and reported by Muslim).

This Hadith highlights the fact that the last entrant to Paradise will undergo various phases. It also shows the aspect of human nature that man is not contented with one thing but always desires better than that is available to him.

30) Narrated Abû Dhar: Allâh’s Messenger said: I know the last of the dwellers of Hell to come out and the last of the people of Paradise to enter. He is a man who would be brought before Allah on the Day of Resurrection. Then Allâh will command the angels: Ask
him about the minor sins and hide the major ones. Then it will be said to him: On such and such day you did that and that sin; and on such and such day you committed that and that bad deed. The Prophet صلى الله عليه وسلم added: It will be said to him: In place of every evil deed, you will be granted one good deed. The Prophet صلى الله عليه وسلم continued. The sinner would say: My Lord! I have done things which I do not find here. The narrator said: Indeed I saw the Messenger of Allah صلى الله عليه وسلم laugh until his premolar teeth were visible. (because the sinner was forgiven.)

(This Hadîth is sound and reported by Tirmidhi).

This is how Allah would cover a sinner with His Mercy. Even his minor sins would be so great that he will feel so ashamed of them that he will not be able to ask Allah Paradise.

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(31) عن مسروق قال: سألنا عبد الله بن مسعود عن هذه الآية: (ولأ تحسِّن الَّذين قُتَلُوا في سبيل الله أمواتًا، بل أحياءًا) عند ربيهم يزرعون قال أ安抚 إذا قد سألنا عن ذلك فقال: أرواحهم في جوف طير حضر لها فندائيل معقلة بالعرش تسرح من الجنة حيث شاءت ثم تأتي إلى تلك الفنادئ فاطلعن إليهم ربهم إطلاعة فقال: هل تشتهرون شيئاً قالوا: أي شيء تشتهر؟ ونحن نسرح من الجن حيث شتنا ففعل ذلك بهم ثلاث مرات فلم يروا أن لهم لينتكروا من أن يسألوا قالوا يا رب تريد أن ترد أرواحنا في أجسادنا حتى نقتل في سبيلكم مرة أخرى، فلم يرأ أن ليس لهم حاجة تتركوا».

[رواه مسلم]
Superiority of martyrs

31) Narrated Masrûq: We asked ‘Abdullâh bin Mas‘ûd (رضي الله عنه) about this verse:

"Think not of those who have been killed in the way of Allâh as dead; rather they are alive with their Lord being provided with sustenance." (3:169)

He (Abdullâh bin Mas‘ûd رضي الله عنه) said: We asked the Prophet صلى الله عليه وسلم the meaning of this verse. So he explained it like this:

Their souls are inside some green birds beside lanterns suspended from the Divine Throne roaming freely in Paradise wherever they like. Then they take shelter at those lanterns. Once their Lord looked at them and said: Do you want anything else? They said: What more shall we want? We roam freely in Paradise as we like. Allâh asked them the same question three times. When they felt that they would not be spared from being asked, they said: O Lord! We like You to put back our souls into our bodies so that we may be killed in Your way once again. As Allâh saw that they had no wish, they would be let for joy in heaven.

(This Hadîth is sound and reported by Bukhâri).

A Shaheed is a martyr who fought for the sake of Allah ﷺ and was killed. His grade in Paradise is next to a Siddiq i.e. one who was a forerunner and first to believe in His Prophet. (e.g. Abu Bakr رضي الله عنه). The grades are: Prophets then the Siddiqun then the martyrs, then the righteous ones. This Hadith along with No. 41, 42 and 43 highlight the graces Allâh ﷺ shall bestow on the martyrs in the Hereafter and even in their graves before resurrection.

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۳۶) عَنْ أَنْسِي رَضِيُ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ:

"يَوْتِيَ بِالرَّجُلِ مِنْ أَهْلِ الْجَنَّةِ فِيَقُولُ: اللهُ عُرِّ عَرَ وَجَلْلَ. يَابِنَ آدَمَ"
32) Narrated Anas: Allah’s Messenger (ﷺ) said: A man from among people of Paradise will be brought forward. Allah will ask him: O Son of Adam! How did you find your home? He will reply: O my Lord! It is the best home, then Allah will say: Ask and wish anything you like. The man will say: I would ask You to send me back to the world in order to be killed in Your way ten times. (This is because of the superiority of the martyrdom and the high position which martyrs would be made to occupy in heaven).

(This Hadith is sound and reported by Nasa’i).

33) Narrated Ibn ‘Umar: Prophet (ﷺ) quoted his Lord as saying: Whoever of My slaves comes out to fight in My way seeking My pleasure, I guarantee him that I will compensate his suffering with reward and booty (during
his lifetime) and if he dies, I would forgive him, have mercy on him and let him enter Paradise.

(This Hadith is fairly sound and reported in Musnad Ahmad).

A soldier who fights in the way of Allah will be best rewarded by Allah in this world as well as in the Hereafter.

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Reason of revelation of Allâh’s Statement on martyrs

34) Narrated Ibn ‘Abbas رضي الله عنهما: Allâh’s Messenger صلى الله عليه وسلم said: When your brethren were killed as martyrs in the battle of Uhud, Allâh put their souls into some green birds which arrived at the rivers of Paradise, ate from its fruits and took shelter beside lanterns, made of gold, and suspended in the shade of the Divine Throne. When they enjoyed eating, drinking and sleeping, they said: Who will
convey to our brethren on earth that: we are alive in Paradise where we are provided with sustenance, so that they would neither renounce fighting in the way of Allâh nor retreat at the time of war. Allâh the Glorified said: I shall inform them of you. The Prophet صلی الله عليه وسلم said: So Allâh revealed this verse:

“Don’t consider those killed in the way of Allâh as dead, rather they are alive with their Lord being provided with sustenance”.(3:169)

(This Hadîth is good and reported in Sunan Abî Dâ’ud).

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(35) عن ع gdyż بن حمّار المُجاشِعي أن رسول الله ﷺ قال ذات يوم في خطِّبه: "ألا إن حي أميري أن أعلَّمكم ما جهلتم سما علماني يؤمني هذا: كل مال نحلته عبِّدًا حلال، وإني خُلقت عبادي حنفاء كلهم وإنهم أنتُهم السُّيِّاطين فاجحُالتهم عن دينهم واحترمُت علَّيهم ما خلَّلته لهم وأمرُهم أن يشركوا بي ما لم أنزل به سلطان، وإن الله نظر إلى أهل الأرض فمَّقتهم عربهم وعجمهم إلا بقَاثِي من أهل الكتاب، وقال إنما بعثتك لأتبليك وابتلي بك وأنزلت عليك كتابًا لِيُعِسلُهِ الماء تقرؤهُ نائما وقيطان، وإن الله أميري أن أحرم فَرِيشًا، فقلت: رَبَّ إِذَا ينَبِّلِغُوا رأيسي فيدعوهم خُبرة قال: استخرجهم كما استخرجوك واعرَوهم تغزُوك وأنفق فَسَنَفِيقُ
Some attributes of the Inhabitants of Paradise and Hell

35) A‘Iyâd bin Himâr Al-Mujashi‘i narrated that one day Allah’s Messenger said in his speech: Behold! Indeed Allah has commanded me to inform you of what you are unfamiliar with; and what He has taught me today: Every wealth, I have conferred upon a slave is lawful. Indeed I have created My slaves being true in Faith; but the satans approached them and turned them away from their religion and what had been permissible declared as forbidden for them. Further the satans ordered them to make partners with me for which I have revealed no evidence. Verily, Allah looked at the people on earth and hated both Arabs and non-Arabs - except a few people of the Scripture. Allah added: I have sent you as a Prophet to the people so that I may test you and test the believers through you and revealed to you a book that water cannot erase. So you should read it while asleep and awake. The
Prophet said: Indeed Allah has ordered me to burn (the disbelievers of) Quraish (the Prophet’s tribe of Makkah). So I said: O Lord! They would crush my head like bread. Allâh said: Drive them out as they drove you out of your city. Fight them, We shall support you. Spend (money in the cause of Allâh), We will spend on you. Send an army, We will send five like that. Fight with your followers against those who deny you. He said: The inhabitants of Paradise are three kinds of people: First is a powerful, just, almsgiver, and a successful man. Second is a kind, tender-hearted man towards every relative and Muslim. Third is a decent father to many children. He also said: Dwellers of Hell are of five types: First is a weak-follower man who has no sense to avoid the evil or work for family or wealth. Second is a dishonest man whose greed is well-known to people, even for minor things. Third is a man who will betray you about your family and wealth at both the ends of the day. He also mentioned a miser or a liar and a person who uses bad words.

(This Hadîth is sound and reported by Muslim).

In this Hadîth the Prophet did not like the Arabs and non-Arabs except a few remnants of the peoples of the Books. This is meant for the period before the Message of Muhammad , but after the Message the previous Books were rendered invalid by the Noble Qur’ân, and the peoples of the Books (Christians and Jews) should have believed in Prophet Muhammad. Otherwise their belief in the invalidated and superceded Books will not be accepted by Allah unlike what many people would think.

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(36) عن أبي هريرة رضي الله عنه قال: قال النبي ﷺ: تَخَاجِبُ الجَنَّةَ وَالنَّارُ فَقَالَتَ النَّارُ: أَوْفِيَتْ بِالْمُكَبِّرِينَ والمُتَجَبِّرِينَ، وَقَالَتِ الجَنَّةُ: مَالِيِّ لا يَدْخُلُني إِلَّا ضَعِفَاءُ
36) Narrated Abû Huraira: The Prophet said: Once Paradise and Hell argued with one another. Hell said: I have been given preference by the oppressors and tyrants. Paradise said: What is the matter with me that only weak and humble people enter me. Allâh said to the Paradise: You are My mercy. I will bestow mercy through you on whom I wish from among My slaves. And He said to Hell: Rather you are My torment. I will torment by you whom I wish from among My slaves. The Prophet added: Each of them will take its capacity. As for Hell, it will not be filled until Allâh puts down His glorified foot in it. Then it will say: Enough! Enough! Enough! at that time all its parts will be filled up. Allâh will not treat unjustly any one of His creation. As regards Paradise, Allâh will create other creations to fill it. (Being All-Merciful)

(This Hadîth is sound and reported by Bukhârî and Muslim).

On Doomsday, Allâh fills Hell by putting His Foot (a foot that suits his Glory and no human brain can perceive). As for Paradise he fills it by a new creation. This Hadîth reveals that the mercy of Allâh supercedes His anger, as He will not fill Paradise, too, by putting His Foot.
Worthlessness of this world

37) Narrated Anas that Allâh’s Messenger ﷺ said: One of the most miserable people in the world will be brought from among the people of Paradise. Allâh will say (to the angels): Dip him once in Paradise. So they will dip him once in it. Then Allâh will ask him: Did you ever face any distress or a thing you hate. He would say: No, by Your Glory! Never did I face anything unpleasant. Then one of the most affluent people of the world will be brought from Hell. Allâh will command (the angels:) Dip him once in it. Then He will ask him: O son of Adam! Did you ever enjoy any comfort? (that is, a dip in Hell can make one forget the meaning of comfort).

(This Hadîth is sound and reported in Musnad Ahmad).

A person who led a life of ease and plenty in this world.

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Some Scenes of Resurrection

38) Narrated Abû Sa‘îd Al-Khudri رضي الله عنه that the Prophet صلى الله عليه وسلم said: Allâh will call: O Adam! He will say: I respond to Your Call; I am obedient of Your Orders; and goodness rests in Your Hand. Allâh will say: Bring forth the group for Hell. Adam will ask: Who are the people doomed to Hell? Allâh will say: They are nine hundred and ninety-nine out of every one thousand. The Prophet صلى الله عليه وسلم said: At this juncture every child would turn grey-haired and every pregnant would miscarry.
due to the dread of the moment and you would see people as drunk while they would not actually be. The torment of Allah would be grievous enough to make them so. Then the Companions asked: O Allah’s Messenger! Who would be that single person among us? He said: Be happy! When one is selected (for Paradise) from among you, one thousand from Gog and Magog would be sent to Hell. Then he said: By Him in Whose Hand is my soul! I hope you will constitute one-fourth of the inhabitants of Paradise. We exclaimed اللہ اکبر (Allâh is All-Great). He said: I anticipate you would be one-third of the people of Paradise. Again we shouted اللہ اکبر. He said: I expect you would be half of the people of Paradise. Again we exclaimed اللہ اکبر. He further said: Despite, You would be just like a black hair in the skin of a white ox or like a white hair in the skin of a black one (i.e. your number compared with the non-Muslims will be very small but in Paradise you will be the majority).

(This Hadîth is sound and reported by Bukhâri and Muslim).

The Ummah (nation) of Prophet Muhammad صلى الله عليه وسلم is the best of all nations. Though they are the last they will be the first to enter Paradise by virtue of the Grace of Allah ﷺ which will bestowed on him as the Most Honoured Prophet, and his nation.

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(39) ﷺ عَنْ أَبِي حُرْيَةَ رَضِيَ اللهُ عَنْهُ قَالَ: قَالُوا يَارَسُولَ اللَّهِ: قَلْنَا نَرَى رَبِّنَا يَوْمَ الْقِيَامَةِ؟ قَالَ: أَهْلُ تَصَارُّوْنَ فِي رَوْعَةِ الشَّمْسِ فِي الْطَّهِيْرَةِ لَيْسَتْ فِي سَحَابَةٍ قَالُوا: لاَ قَالَ فَهَلْ تَصَارُّوْنَ فِي رَوْعَةِ الْقَمَرِ لَيْسَ الْبَدْرُ لَيْسَ فِي سَحَابَةٍ؟ قَالُوا: لاَ قَالَ: فَوَ الَّذِي نَقَسِي يَدُوهُ لاَ تَصَارُّوْنَ فِي رَوْعَةِ رَبِّكُمْ إِلاَّ كَمَا
39) Narrated Abû Huraira رضي الله عنه: Once the Companions of the Prophet ﷺ asked him: O Allâh’s Messenger! Will we be able to see our Lord on the Day of Resurrection? He said: Do you feel any difficulty in seeing the sun at noon when it is not cloudy. They said: No. He further said: Do you
feel any difficulty in seeing the moon at the night of full moon when there is no cloud. They said: No. Thereupon he said: By Him who holds my life! You will not face any difficulty in seeing Allah as much as seeing one of them. The Prophet صلى الله عليه وسلم added: Then Allah would sit for judgment upon the slaves and would say: O so-and-so! Did I not honour you and make you a chief and provide you a spouse and subdue for you horses and camels and offered you an opportunity to rule over your subjects and take one-fourth of booty. The slave would say, Yes. The Prophet صلى الله عليه وسلم said: Allah would say: Did you not think that you would meet me? He would say: No. Thereupon, Allah would say: I overlook you today as you forgot me. Then the second person will be brought (for judgment). Allah would say: O so-and-so! Did I not honour you and make you the chief and make you a pair and subdue for you horses and camels and offered you an opportunity to rule over your subjects and take one-fourth of booty. He would say: Yes, my Lord! Then he would say: Did you not think that you would meet Me. The slave would say: No. At this moment Allah would say: Well, I overlook you today as you forgot Me. Then the third one would be brought for judgment. Allah would ask him the same thing. At this, the slave would say: O my Lord! I believed in You and Your Book and Your Messengers. Also, I performed prayers, observed fast and gave charity. Then he would speak in good terms like this. Allah would say: Well. The Prophet صلى الله عليه وسلم added: Then, it would be said to him: Now, we will bring our witnesses to you. Then man will think: Who will bear witness upon me. Then, his mouth would be sealed and it would be said to his thighs, flesh and bones: Speak. So his thighs, flesh and bones would bear witness to his deeds. This is because he will not be able to make any excuse for himself. He would be a hypocrite whom Allah would be angry with.

(This Hadîth is sound and reported by Muslim and Abû Dâ'ud).

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40) Narrated Anas bin Malik: We were in the company of Allah's Messenger when he laughed and said: Do you know why I laughed? The narrator said: We said: Allah and His Messenger know best. Then the Prophet said: I laughed at the talk of the slave to his Lord on the Day of Resurrection as he would say: O my Lord! Have You not guaranteed me protection against injustice? The Prophet said: Allâh would say: Yes. The Prophet added: Then the slave would say: Today I do not allow any witness against me except a witness of my own self. Then the Prophet said: Allâh would say: Today only yourself and the noble recording angels would be witnesses to you. Then the Prophet said: Then his mouth would be sealed and it would be said to his limbs: Speak. The Prophet added: They would
speak of his deeds. He said: Then he would be made free to talk. The Prophet said: He would say to his limbs: Woe and curse be upon you. For only your sake I was contending.

This Hadith shows the controversial nature of man. Allah being All-Knower of this, will make man's own body parts witnesses for him.

Statement of Allâh: “All the earth is in His possession on the Day of Resurrection”

41) Narrated Abû Huraira: I heard Allâh’s Messenger saying: Allâh would grasp the whole planet of the earth and roll it up on the Day of Resurrection and all the heavens will be in His Right Hand. Then He will say: I am the King. Where are the monarchs of the earth?

(This Hadith is sound and reported by Bukhâri and Muslim).

According to Islamic creed Allah is Unique in His Names and Attributes. These Attributes cannot be perceived by the human mind e.g. in this Hadith the Prophet said: Allâh will hold the earth and roll the heavens by His Right Hand. As we believe that Allâh is All-Mighty, All-Knower, All-Hearer and that His Powers are uncountable and beyond any measurement, we have to believe that He holds, on the Day of Resurrection, the earth and the heaven as mentioned by the Prophet.
**Question about the worldly pleasure on the Day of Resurrection**

42) Narrated Abû Huraira: Allah’s Messenger ﷺ said: First of the things a slave will be questioned about on the Day of Judgment will be the gifts of Allah. It would be said to him: Did we not give you a healthy body, and did we not saturate you with cold water.

(This Hadith is sound and reported by Tirmidhi).

To appreciate such a drink, can you imagine a healthy man when he is so thirsty then finds water!

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Compassion of Allâh's Messenger صلى الله عليه وسلم on his Ummah

43) Narrated Ibn ‘Abbâs رضي الله عنهما: The tribe of Quraish said to the Prophet صلى الله عليه وسلم: Supplicate your Lord that He transforms (the rocks of) Safa into gold. Then we would believe in you. He (the Prophet صلى الله عليه وسلم) asked: Really, will you? They said: Yes. He (the narrator said: So the Prophet صلى الله عليه وسلم invoked Allah (to this effect). Then Jibrael came to him and said: Your Lord عز وجل conveys His greetings to you and says: If you wish, I shall transform Safa into gold but those who disbelieve after that will suffer a punishment so severe that nobody in the worlds would suffer, or if you wish, I can open for them the door of repentance and mercy. The Prophet صلى الله عليه وسلم said: Rather, the door of repentance and mercy.

(This Hadîth is sound and reported in Musand Ahmad).

Prophet Muhammad صلى الله عليه وسلم being so kind and humane by the blessings of Allah عز وجل, used to invoke Allah عز وجل for his Companions. He also used to go to the Baqi' where most of his Companions had been buried in Al-Madina and ask Allah to make them rest in peace. He even did this at times very late at nights. What a kind-hearted Prophet he was

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(44) عن عبادة بن الصامت رضي الله عنه قال: فقد النبي يومًا أصحابه وكأنو إذا نزلوا أنلزمهم أوسطهم ففرعوا وظنوا أن الله تبارك وتعالى اختار له أصحابًا غيرهم فإذا هم بحياي النبي فكبروا حين رأوهم وقالوا: بارسول الله أشفقنًا أن يكون الله تبارك وتعالى اختار لئك أصحابًا غيرنا فقال رسول الله: رضو الله 

58
44) Narrated Ubâda bin As-Sâmit: One day the Companions did not find the Prophet among them. (Normally) when they camped, they would lodge him in the middle (of them). They were anxious and thinking that Allah might have selected some other Companions for him. Suddenly, they saw him coming towards them and exclaimed (Allâh is All-Great) and they said: O Allâh’s Messenger! We feared that Allâh must have selected for you some Companions other than ourselves. Allâh’s Messenger said: No. Rather you are my companions in this world and the Hereafter. Indeed Allâh, the Almighty, awakened me and said: O Muhammad! Verily, I have neither sent any Prophet nor a Messenger without a wish to which I respond and that I now grant you too. So O Muhammad! You should also ask Me something which would be given to you. The Prophet said: My wish is an intercession for my followers on the Day of Resurrection., Abû Bakr asked: O Allâh’s Messenger! What is intercession? He (the Prophet) said: I will say: O Lord! My intercession is the pledge I have kept with
you. Thereupon, the Lord will say: Yes. Then my Lord will take out the rest of my followers from Hell and admit them into Paradise.

(This Hadith is sound and reported in Musnad Ahmad).

Fever and other diseases lessen sins

45) Narrated Abû Huraira that with Allâh's Messenger once he visited a patient suffering from fever. Allâh’s Messenger said to the patient: Rejoice with the good news that Allâh says: I shall afflict My faithful slave in the world with My fire (fever) so that he may be saved from his share of fire in the Hereafter.

(This Hadith is good and reported by Ahmad in his Musnad, Ibn Mâjah and Tirmidhi).

A faithful slave who suffers from fever and other diseases in the world will be accordingly forgiven some sins in the Hereafter.

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46) عن عقبة بن عامر رضي الله عنه قال: قال النبي ﷺ:

"ليس من عمل يوم إلاّ وهو يُحَمِّم عليه فإذا مرض المؤمن"
When a slave falls sick, reward will be recorded for him according to what he was doing in the state of health.

(When a slave is sick, he gets reward to his credit according to the deeds he was doing when he was healthy)

46) Narrated Uqba bin Aamir: The Prophet said: Every deed of a day is sealed up. When a believer falls ill, the angels say: O our Lord! Your slave so-and-so has fallen ill. The Lord says: Note down to his credit the same deeds, he was doing before illness, until he heals up or dies.

(This Hadîth is sound and reported by Ahmad in his Musnad).

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47) Narrated Anas bin Mâlik: I heard the Prophet saying: Allâh said: If I deprive My slave of his two beloved things (i.e. his eyes) and he remains patient, I
will let him enter Paradise in compensation for them.

(This Hadith is sound and reported by Bukhâri).

The Mercy of Allah is unlimited. Loss of sight in this world is reckoned and the compensation in the Hereafter is Paradise.

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Intimidation against committing suicide

48) Narrated Jundub bin ‘Abdullah: Alî’s Messenger said: Among the nations before you was a man who got a wound and was impatient. He took a knife and cut his hand. Blood did not cease to flow until he died. Allâh the Exalted said: My slave hurried to bring death upon himself. So I will not allow him to enter Paradise.

(This Hadith is sound and reported by Bukhâri and Muslim).

Suicide is prohibited in Islam. You may say ‘I am free to kill myself’. No, you do not have this right as you are a slave of Allah. Your death is not to be caused by yourself. Nor should you kill somebody else. Both suicide and homicide are unacceptable in Islam. Any murderer is a big sinner who should also be killed, as a penalty in this world and Hell is what he deserves in the Hereafter. Even he who commits suicide will be punished by Hell.

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Sin of the one who murders unjustly

49) Narrated 'Abdullah bin Mas'ûd رضي الله عنه on the authority of the Prophet ﷺ: (On the Day of Judgment) a man will come holding the hand of another man and say: O Lord! It is he who killed me. Allâh will say: Why did you kill him? He will say: I killed him so that glory may be established for you. Allâh will say: Indeed it. Then another will come taking hold of another fellow's hand and say: It is he who killed me. Allâh will ask him: Why did you kill him? He will say: I killed him so that glory may be established for so-and-so person. Allâh will say: Indeed glory is not his. (So the killer will bear the sin).

(This Hadîth is sound and reported by Nasa’î).

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Superiority of *Dhikr* (remembrance) and becoming close to Allâh by way of righteous deeds and good faith in Him

50) Narrated Abû Huraira صلی الله عليه وسلم: The Prophet صلی الله عليه وسلم said: Allâh ﷺ says: I am in accordance with the thoughts of My slave about Me; and I am with him, when he remembers Me. If he remembers Me in his heart, I also remember him in My heart. If he remembers Me in a group, I remember him in a better group (i.e. angels). If he draws near Me by the span of a palm, I draw near him by a cubit. If he draws near Me by a cubit, I draw near him by the space covered by two hands. If he walks towards Me, I go to him running.

(This *Hadîth* is sound and reported by Bukhâri and Muslim).

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51) Narrated Abû Huraira صلی الله عليه وسلم that the Prophet صلی الله عليه وسلم stated: Allâh ﷺ observed: I am with My slave when he remembers me and moves his lips (with remembrance).

(This *Hadîth* is sound and reported in Musnad)
Repetition of Allah’s chants and His virtues for example: Subhān Allah, Al-Hamdu Lillah, and Allahu Akbar

(62) عن أبي بكر رضي الله عنهما أنهما شهدتا على رسول الله ﷺ "إذا قال العبد لا إله إلا الله والله أكبر قال: يقول الله عز وجل: صدق عبدي لا إله إلا أنا و أنا أكبر، وإذا قال العبد لا إله إلا الله وحده قال: صدق عبدي لا إله إلا أنا وحدي، وإذا قال: لا إله إلا الله لا شريك لي، وإذا قال: لا إله إلا الله، لا إله إلا أنا لي الملك ولي الحمد وإذا قال: لا إله إلا أنا ولا حوى ولا قوة إلا أبي.

حدث صحيح

رواه ابن ماجه والترمذي وابن حبان

52) (One day) Abû Hurairâ and Abû Sa‘îd were sitting with Allâh’s Messenger صلی الله عليه وسلم who said: When a slave says: لا إله إلا الله واللة أكبر i.e., There is no God but Allâh and Allâh is the Most-Great. Allâh remarks: My slave has spoken the truth. Indeed, there is no god except Me and I am All-Great. When he says: لا إله إلا الله i.e., There is no God but Allâh and He is the only One. Allâh remarks: My slave has spoken the truth. Indeed, there is no God except Me and I am the One. When he says: لا إله إلا الله وحده لا شريك له i.e., There is no God but Allâh and there is no
associate with Him. Allâh remarks: My slave has spoken the truth. There is no God except Me and I have no partner. When he says: لا لا الله لا الله ولله الحمد i.e., There is no God but Allâh. To Him belongs the sovereignty and to Him is due all praise. Allâh remarks: My slave has spoken the truth. There is no God except Me. To Me belongs the kingdom and to Me is due all praise. When he says: لا لا الله ولاحول ولاقوة إلا بالله i.e., There is no God but Allâh and there is no power or might except with Him. Allâh remarks: My slave has spoken the truth. There is no God except Me and the power and might belong to Me.

(It's chain of narrators is sound and reported by Ibn Mâjah, Tirmidhi and Ibn Hibbân).

In Islam, remembrance of Allah is very much recommended, anywhere, any time, and in any condition—Such words are very easy to pronounce but very valuable in reward.

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Superiority of the company of pious people

53) Narrated Abû Huraira: Allâh’s Messenger ﷺ said: Allâh has some angels who roam about the streets in search of people mentioning Allâh’s Names. When they find such a gathering, they call one another saying: Come to the object of your pursuit. The Prophet ﷺ added: The angels surround them with their wings up to the lowest heaven (sky of the world). He further added: (When the people in the gathering disperse, the angels ascend to the heaven). Their Lord, who knows best about the people, asks them: What do my slaves say?
The angels reply: They were glorifying You (by repeating the words “Allah is the All-Glorified”), exalting You (by repeating the words “Allah is All-Great”), praising You (by repeating the words “All praise be to Allah”), and dignifying You. He asks them: Have they seen Me? The angels reply: No, by Allâh. O Lord! They haven’t seen You (at all). He asks: How would it be if they saw Me? The angels reply: If they saw You, they would worship You more devotedly, dignify You more fervently and exalt You more sincerely. Then Allâh asks them: What do they ask Me? The angels reply: They ask You Paradise. He asks them: Have they seen it? The angels reply: No, by Allâh, they have not seen it. He asks: How would it be, if they saw it? The angels reply: If they saw it, they would crave for it eagerly, seek after it vigorously and desire it ardently. He asks: From what do they seek My protection? The angels reply: (They seek your protection) from Hell. He asks: Have they seen it? The angels reply: No, by Allâh, O Lord! They haven’t see it (at all). He asks: How would it be, if they saw it. The angels reply: If they saw it, they would fear it extremely and flee from it hastily. Then Allâh says (to the angels): I make you witness that I have forgiven them. Allâh’s Messenger صلی الله عليه وسلم added: One of the angels would say: O Lord! among them was so-and-so (a much sinning slave) who was not actually included in the gathering but he happened to came there for some need (and sat down with them). Allâh would remark: Anyhow, they were all sitting together, so their companion will not be reduced to misery (i.e. they were sitting together and glorifying Allâh, so he who sits with them will not suffer but get forgiveness as a reward for his association with the people remembering Allâh).

(This Hadîth is sound and reported by Bukhâri and Muslim).
Continuous inducement for repentance and seeking Allâh’s forgiveness

54) Narrated Abû Huraira: I heard Prophet Muhammad ﷺ saying that: a sin was committed by one of the slaves or maybe he said, that: one of the slaves committed a sin. He said: O my Lord! I have committed a sin, or he said, a sin was committed by me. So please forgive me. His Lord would say: Does My slave know that he has a Lord who can forgive him and (if He likes) can punish him. Anyhow, I have forgiven My slave.

No sooner does the time elapse as much as Allâh wishes, than is another sin committed by him or he commits
another sin. He says: O my Lord! I have committed a sin, or a sin was committed by me. So please forgive it. Allah will observe: Does My slave know that he has a Lord who can forgive him and (if He likes) punish him too. Anyhow, I have forgiven him again. No sooner does the time elapse as much as Allah wishes, than is another sin committed by him or he commits another sin. He says: O my Lord! I have committed another sin, or sometimes he says another sin is committed by me. So please forgive it. Allah will remark: Does My slave know that he has a Lord who can forgive him and (if He likes) can punish him too. Anyhow, I have forgiven him for the third time. So let him do whatever he wishes.

(This Hadith is sound and reported by Bukhari and Muslim).

This is an example of Allah’s mercy on His believers. If a believer happens to commit a sin, he should repent hoping for the forgiveness of Allah but, continuous pursuit of evils intentionally will not be fruitful in his favour because Allah has gifted every man with discretion to differentiate between good and evil. So one should be faithful to Allah and follow the example of Prophet Muhammad ﷺ in all his deeds.

(55) عَنْ أُبِي سَعْيَةِ الْخَذْرِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: "إِنَّ إِبْلِيِسَ قَالَ لَرَبِّهِ: بِعَرْنَكَ وَجَلَّالِكَ لَا أُبْرَحُ أُغْوَى بِنَيٍّ آدَمَ مَا دَامَتِ الأَرْوَاحُ فِيهِمُ فَقَالَ اللَّهُ: فَبِعَرْنِي وَجَلََّلْيِ لَا أُبِرْحُ أُغْفِرْ لَهُمُ مَا أُسْتَغَفِّرُونَّهُمْ.

[رواه مسند أحمد]

55) Narrated Abū Sa‘īd Al-Khudri رضي الله عنه: I heard Prophet Muhammad ﷺ saying: The devil said to his Lord: By Your Glory and Majesty! As long as the progeny of Adam
exists on earth, I shall continuously misguide them. At this Allah remarked: By My Glory and Majesty! As long as they seek My forgiveness, I will go on to pardon them.

(This Hadîth is sound and reported by Ahmad in his Musnad).

To fight the Satan we should always perform the obligatory worshipping deeds timely e.g. Prayers, Zakat, Fasting etc. Besides, remembrance of Allah is the best way out from the Satan traps.

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[رواه مسلم والترمذي]

Sign of Allâh’s love for His slave

56) Narrated Abû Huraira that Allâh’s Messenger ﷺ said: When Allâh loves a person, He calls Jibrael and says (to him): I love so-and-so, therefore you should also love him. The Prophet ﷺ added: So, Jibrael begins to love him. Then he makes an announcement in the heaven saying: Allâh loves so-and-so, therefore you should also love him. Then the
inhabitants of heaven (the angels) would love him. He (صلی الله عليه وسلم) added: Thus acceptance is established for him on earth (i.e. that person becomes popular among the people). When  Allāh dislikes any slave He calls Jibrael and says to him: I hate so-and-so, therefore you should also hate him. Then he calls out to the inhabitants of heaven: Allāh hates so-and-so, therefore you should also hate him. Thus hatred is established for him on earth (i.e., then hatred prevails against him among the people).

(This Hadith is sound and reported by Muslim and Tirmidhi).

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(57)  عن أبي هريرة رضي الله عنه قال: قال رسول الله ﷺ: «إِنَّ اللَّهَ عَرَّ وَجَلَّ يُقُولُ يَوْمَ الْقِيَامَةِ: يَا بْنَ آدَمَ مَرْضُتُ فَلَمْ تَعْدِني قَالَ خَيْرُكَ كَيْفَ أُعَذَّبَ؟ وَأَنتَ رَبُّ الْعَالَمِينَ. قَالَ أَمَا عَلِمْتُ أَنَّ عُبْدِي فُلَانًا مَّرَضَ فَلَمْ تَعْدِنَّهُ أَمَا عَلِمْتُ أَنَّكَ لَوْ عَدْتَهُ لَوَجَدْتِي عِنْدَيْهِ؟ يَا بْنَ آدَمَ اسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي قَالَ يَارَبَ كَيْفَ أُطَعْمُكَ وَأَنتَ رَبُّ الْعَالَمِينَ؟ قَالَ أَمَا عَلِمْتُ أَنَّكَ لَوْ أَطْعُمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ بِذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي أَمَا عَلِمْتُ أَنَّكَ لَوْ أُطَعْمْتُهُ لَوَجَدْتِ ذَلِكَ عِنْدَيْهِ؟ يَالَّي بْنَ آدَمَ إِسْتَضْعَعْتَكَ فَلَمْ تَطْعُمْيُمُّي A / Закрыть
Exhortation for developing mutual love and mercy among the Muslims

57) Narrated Abû Huraira that Allah's Messenger said: Indeed Allah would say on the Day of Resurrection: O son of Adam! I fell ill but you visited Me not. He will say: How could I visit You while You are the Lord of the worlds? Allah will say: Did you not know that My slave so-and-so was sick but you visited him not? Did you not know that if you had visited him, you would have found Me by him? O son of Adam! I asked you for food but you fed Me not. The slave will say: O Lord! How could I feed You whereas You are the Lord of the worlds? Allah will say: Do you not know that such and such slave of Mine asked you for food but you did not feed him. Did you not know that if you had fed him, you would surely have found that with Me. O son of Adam! I asked you to give Me a drink but you gave Me not a drink. The slave will say: O Lord! How should I give You a drink while You are the Lord of the worlds? Allah will say: My slave so-and-so asked you to give him a drink but you gave him no drink. Had you provided him a drink, you would have surely found the reward for doing so with Me.

(This Hadîth is sound and reported by Muslim).

As Allah loves the believers, He commands them to love each other and feel the responsibility toward the poor, the starving, the naked etc. This is in addition to the compulsory Zakat, for more reward.

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(58) عَنْ أَبِي مُسَبَّحٍ رَضِيَ اللهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: "جُوَّسِبْ رَجُلٌ مَّسَّنَ كَانَ قَبْلَ كُنَّا فَلَمْ يُؤْتِجْدِهِ مِنَ الحَيْثُ"
Superiority of the one who granted a grave period to an insolvent

58) Narrated Abū Mas‘ūd: Allah’s Messenger said: A man from among those who were before you was called to account by Allāh on the Day of Resurrection. No good was found in his account except that he used to mix with people and being a rich man, used to lend money to the people and order his servants to let off the men who are unable to repay debt. The Prophet said: Allāh said to the angels: We are worthier than him of that generosity. So let him off.

(This Hadith is sound and reported by Muslim).

Leave the one who is not in a position to repay his debt due to poor income.

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(59) Narrated Abû Huraira صلى الله عليه وسلم: Allâh’s Messenger said: A man never did good deeds. Rather, he used to lend money to people and advise his servants: Take from the solvent and leave the insolvent and forgive him. Perhaps Allâh may forgive us. When he died, Allâh asked him: Did you ever do anything good? He replied: No, but I had a servant and I used to lend people money. Whenever I sent him out to recover the loans, I advised him: Accept from the solvent and leave the one who is unable to repay. May Allâh forgive us, then Allâh the Exalted remarked: I have forgiven you.

(This Hadîth is good and reported by Nasa’i).

This wealthy man used to overlook his loans to the poor for the sake of Allah صلی الله عليه وسلم, therefore, his reward was forgiveness in the Hereafter.

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(60) From Abî Hûrârâ’s narration: Allâh’s Messenger ﷺ said: Allah will say on the Day of Resurrection: Where are those who love one another for My glory’s sake. Today I will shelter them in My shade, today there is no shade but only My shade.

Merit of love for the sake of Allâh

60) Narrated Abû Huraira صلی الله عليه وسلم: Allâh’s Messenger said: Allâh will say on the Day of Resurrection: Where are those who love one another for My glory’s sake. Today I will shelter them in My shade, today there is no shade but only My shade.
Equity, justice and social equity are the obligatory principles of Islam.

61) Narrated ‘Ubâda bin As-Sâmit: I heard Allah’s Messenger quoting his Lord Who said: My love is established for those who love one another for My sake; and My love is established for those who spend money for My sake; and My love is established for those who visit one another for My sake. (In fact) those who love one another for the sake of Allah will be at pulpits of light in the shade of Allah’s Throne on a day when there is no shade but His shade.

(This Hadîth is sound through all its channels and reported in Musnad Ahmad).

62) Narrated Musa bin ‘Abdul-Rahmân bin ‘Abdul-Mâlik bin ‘Abdul-Malîk: I heard ‘Abdul-Rahmân bin ‘Abdul-Malîk bin ‘Abdul-Rahmân bin ‘Abdul-Malîk bin ‘Abdul-Malîk bin ‘Abdul-Rahmân bin ‘Abdul-Malîk bin ‘Abdul-Malîk bin ‘Abdul-Malîk bin ‘Abdul-Rahmân bin ‘Abdul-Malîk: ‘Abdul-Rahmân bin ‘Abdul-Malîk said: ‘Abdul-Rahmân bin ‘Abdul-Malîk: ‘Abdul-Rahmân bin ‘Abdul-Malîk and ‘Abdul-Rahmân bin ‘Abdul-Malîk are the two names of Abu ‘Abdul-Rahmân bin ‘Abdul-Malîk. They were from the Messenger’s kindred and they loved each other. They used to visit each other, to perform ablution together and to eat together. The Messenger’s love was established for them. When the Messenger said: ‘I will speak on behalf of anyone who prays for me’. They were the first people upon the pulpit. Their shade was within the shade of Allah’s Throne.

(Respondent: This Hadîth is clearly sound through its chain of narrators).
62) Narrated Mu‘âdh bin Jabal

He said: I heard Allâh’s Messenger saying: Allâh said:
For those who love one another for the sake of My glory
there will be pulpits of light for which the Prophets and
martyrs will envy them (on the Day of Resurrection).

(This Hadîth is good and reported by Tirmidhi).

63) Narrated Abu Huraira

that Allâh’s Messenger said: Allâh the Exalted says: I have nothing to give but Paradise as a reward to My believer-slave who, if I cause his
son or brother to die, he bears it patiently for My reward.

(This Hadîth is sound and reported by Bukhâri).
64) Narrated some Companions of the Prophet صلى الله عليه وسلم that they heard the Prophet صلى الله عليه وسلم saying: On the Day of Resurrection, it would be said to the children: Get into Paradise. The Prophet صلى الله عليه وسلم said: They will say: O Lord! (We shall not enter Paradise) unless our fathers and mothers enter (with us). The Prophet صلى الله عليه وسلم added: They will be brought. Allāh عز و جل will say: What is the matter that they are reluctant to go to Paradise? The children will say: But what about our fathers and mothers! Allāh will say: Enter Paradise you and your parents.

(This Hadīth is sound and reported in Musnad Ahmad).

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65) Narrated Abū Umama رضى الله عنه who said: Allāh سبحانه وتعالى says: Son of Adam! If you bear the first calamity (affliction) patiently for recompense, I shall not agree for you a reward less than Paradise.

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66) Narrated Abû Mûsa Al-Ashari: Allâh’s Messenger said: When the son of a slave dies, Allâh says to His angels, though He knows best: You have taken away the soul of My slave’s son. They say: Yes. Allâh says: You have taken out the fruit of his heart. They say: Yes. Then Allâh says: What did My slave say? They say: He praised You and read the words:

Allâh says (to the angels): Construct for My slave a house in Paradise (as a reward) and name it the ‘The House of Praise’.

(Albani declared this Hadîth as good. It is reported by Tirmidhi and Ibn Hibban).

These Ahadith (plural of Hadith) highlight the superiority of patience over the loss of a beloved person (a son or brother). As we believe that the dead will be met in Jannah (Paradise) and that there is another eternal life, we should show Allah our servitude and patience and hope to meet in Jannah, unlike the disbeliever who exaggerates at such a loss, because they are hopeless, and do not expect another life.

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67) Narrated ‘Abdullah bin Amr bin Al-Aas that Allâh’s Messenger ﷺ said: Do you know the first of Allâh’s creation to enter Paradise? They said: Allâh and His Messenger ﷺ know best. He said: The first of Allâh’s creation to enter Paradise will be the poor and the emigrants through whom the boundaries are guarded and calamities are prevented. Their condition is that when anyone of them dies, his wish remains in his chest unfulfilled. Allâh ﷺ says to whom He likes from among the angels: Go to them and greet them. The angels say: We are inhabitants of Your heaven and are the choicest of Your creation and still You want us to go and offer greetings to them? Allâh ﷺ says: Indeed they are the slaves who worship Me alone and associate none with Me (in any form of worship). Through them the boundaries are guarded and calamities are prevented. When anyone of them is dead, his wish remains in his chest unfulfilled. He said: So the angels will come to them and enter upon them
from each door saying:

"Salâmun 'Alaikum (peace be upon you) for that you persevered in patience! Excellent indeed is the final home (of yours)!

This Hadith is considered sound by others, and reported in Musnad Ahmad).

Poverty is sometimes a virtue. You live simple, and your reckoning will be simple and easy. More wealth means that you have to justify how you gained it and where you spent it.

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(68) Narrated Abû Hurairah that Allâh’s Messenger said: Spend, O son of Adam! and I shall spend on you.

(This Hadith is sound and reported by Bukhârî and Muslim).

Superiority of spending on good works and enjoining that

This Hadith signifies that a faithful believer should spend money in Allah’s cause as ordained by Him. Consequently Allah will spend on him and bestow him with His favours in the world.

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69) Narrated ‘Adi bin Hâtim: I was (sitting) with Allâh’s Messenger. There came to him two men. One of them was complaining of poverty while the other was complaining against brigandage. Allâh’s Messenger said: As for brigandage, it will be a short time before a caravan sets out from Makkah (on a journey) without security guards. As regards poverty, the Hour will not be established until anyone of you goes around with his charity but fails to find any due recipients of it. Then one of you will stand before Allâh. There will be no screen between Allah and him, nor will be there an interpreter to translate for him. Allâh will ask him: Did I not grant you wealth? He will say: Yes. Then he will look at his right side and will see nothing except Fire. Then he will look to his left side and will see nothing but Fire. The Prophet added: So let each of you protect himself against Hell even if with half a date, or, if not available, with a kind word.
(This Hadīth is sound and reported by Bukhārī).

The precept of this Hadīth is that soon there will be so good peace and law and order to the extent that a caravan from Makkah on a journey to San‘ā (Yemen) will not need escorts against robbers. Further, the people will prosper economically to the extent that nobody will accept charity. This Hadīth also implies that on the Day of Resurrection where there will be nothing to intervene between Allah and His slave, a believer will be asked about his beliefs, deeds and wealth. So a believer should act in pursuance of Islam and protect himself against Fire by either half a date or a kind word to please people.

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(70) عَنْ أَبِي وَاقِدِ الْلِّيْثِيِّ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ تَأْنُثُ النَّبِيَّ رَضِيَ اللهُ عَنْهُ، إِذَا أُنْزِلَ عَلَيْهِ فَيُحْدَدْنَا فَقَالَ لَنَا ذَاتُ يَوْمٌ: إِنَّ اللَّهَ عِزٌ وَجَلَّ قَالَ: إِنَّا أَنْزَلْنَا المَالَ لِإِقَامِ الصَّلَاةِ وَإِتْبَاعِ الرَّكَأَةِ وَلَوْ كَانَ لَا بُنَىٰ أَدَمْ وَادِينَ لَا حُبَّ أَنْ يُكُونَ إِلَيْهِ ثَانِيَ وَلَوْ كَانَ لَهُ وَادِيًا لَا حُبَّ أَنْ يُكُونَ إِلَيْهِ ثَانِيَ وَلَا يَعْمَلُ جَوْفٌ إِنَّ أَدَمَ إِلَّا النَّارُ ثُمَّ يَتَوَرَّبُ اللَّهُ عَلَى مَنْ تَابَ». [حديث حسن] [رواه مسلم أحمد]

**Nothing but sand can satisfy fully the belly of Son of Adam**

70) Narrated Abû Wâqid Al-Laithi: We used to visit the Prophet ﷺ to hear anything revealed to him. One day he said to us: Allâh ﷺ said: Verily, We have bestowed (the believers) with fortune in order to offer prayers and pay Zakât (as per rules). But if the son of Adam had one valley of money he would wish for the second. If he had two valleys, he would wish for the third. So, nothing except soil can fill up the belly of the son of
Adam. But Allâh will forgive the one who repents to Him.

(This Hadîth is good and reported in *Musnad Ahmad*).

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(171)  عنْ عقِبةٍ بنَ عَامِر رضي الله عنه قال: سمعت رسول الله ﷺ يقول: «یقوم الْرجلُ من أَميَّتي مِن اللَّهِ يُعَالِجُ نُسْهُ إِلَى الْطَهوُرِ وَعَلَيْهِ عَقَدُ. فِإِذَا وَضَأً يَدِيَهُ اثْنَتَيْنَ عَقَدَةٌ وَإِذَا وَضَأً وَجَهَهُ اثْنَتَيْنَ عَقَدَةٌ وَإِذَا مَسَحَ رَأْسَهُ اثْنَتَيْنَ عَقَدَةٌ وَإِذَا وَضَأً رِجْلِهِ اثْنَتَيْنَ عَقَدَةٌ. فِي قُولٍ رَبِّ عَزَّ وَجَلَّ لِلذِّينَ وَرَاءَ الْحَجَابِ انظرووا إلى عِبْدِي هَذَا يَعَالِجُ نَفْسَهُ يَسَأَلُونِي مَا سَأَلَني عِبْدِي هَذَا فَهُوَ لَهُ». (حديث صحيح) [رواه أحمد وزوائد ابن حبان]

**Superiority of making ablution at night**
**(i.e. praying)**

71) Narrated Uqba bin Aamir رضي الله عنه: I heard Allâh’s Messenger صلى الله عليه وسلم saying: One of my followers gets up at night pushing himself to perform ablution (for prayer). On him there are several knots of the Satan. When he washes his hands, a knot loosens. When he washes his face, another knot loosens. When he passes his wet hands over his head, yet another knot loosens. When he washes his legs, the last knot loosens. Then Allâh ﷺ says to those beyond the eyes (angels): Look at this slave of Mine who cures his inner-self and asks Me forgiveness. So, what he asks is given to him.
(This Hadīth is sound and reported by Ibn Hibban and Ahmad in his Musnad).

This Hadīth shows that wealth is given to a Muslim so that he may perform prayers perfectly and pay the annual charges known as Zakat in Islam. But the human being is so greedy that he knows no extent to his desires. He goes on collecting wealth until the last breath.

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Superiority of supplication at night

72) Narrated Abū Huraira رضي الله عنه that Allāh’s Messenger صلی الله عليه وسلم said: In the last third of every night our Lord descends to the lowermost heaven and says: Who is calling Me, so that I may answer him? Who is asking Me, so that I may grant him? Who is seeking forgiveness from Me, so that I may forgive him.

(This Hadīth is sound and reported in Musnad of Abū Ya’lā).

Late at night when people get much busy with worldly pleasures, Allah عز وجل gives the believers an opportunity, or say, an answer hour if they can fight sleep and invoke Allah for whatever they need. In another Hadīth in this book, Allah عز وجل is said to descend to the lowest heaven saying: Who asks My forgiveness so that I forgive him, and who wants something so that I grant it to him.

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Our Lord wonders at two men

73) Narrated Ibn Mas‘ūd: The Prophet said: Our Lord wonders at two men: One is he who got out of his bed and quitted from among his family and tribesmen to perform prayers. Our Lord says: O My angels! Look at this slave of Mine who got up from his bed and quitted from among his tribesmen to offer prayers desiring what is available with Me and fearing what is with Me. Second is he who fought in Allâh’s cause and got defeated along with his fellow fighters. But he knew what punishment he will suffer in case of fleeing from the battlefield and what reward he will get in returning to the battlefield. So he returned (and fought against Allâh’s enemies) until he was killed desiring what is with Me and
awing from what is with Me. Allâh says to his angels (wonderingly): Look at My slave who returned (to the battlefield) hoping for what is with Me and fearing what is with Me until his blood was shed.

(This Hadîth is good and reported by Ahmad, Abû Dâ’ud, Ibn Hibban and Al-Hakim).

Allah’s wonder is meant for His admiration and appreciation of the fighters’ premeditation and patience to die for the sake of Allah. Getting up at night and praying is not also an easy thing; only real devotees can do that, let alone those who leave the Dawn prayers and sleep.

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Superiority of Voluntary prayers

74) Narrated Abû Hurairâ that Allâh’s Messenger ﷺ said: First of the deeds for which a slave will be called to account (on the Day of Resurrection) will be his (obligatory) prayers. If they are complete (he has prospered and succeeded), otherwise Allâh will say (to the angels): See whether there are any (voluntary) prayers of My slave. If any, Allâh will say: Complete his obligatory prayers with them.
(This Hadith is sound and reported by Ahmad in his Musnad, Abû Dâ’ud and Ibn Hibban).

On the Day of Resurrection, a believer will be first held accountable for his obligatory prayers. If they are in order, he has succeeded. If they are wanting, the angels will be commanded to check his voluntary prayers, if any, they will make for the loss in his obligatory prayers. Then the rest of his acts will be judged.

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Merits of raising the (Adhân) prayer-call

75)Narrated Uqba bin Aamir: I heard Allâh’s Messenger saying: Your Lord wonders at a shepherd who on the peak of a mountain pronounces Adhân for prayers and offers them. Then Allâh says (to the angels): Look at this slave of Mine who calls for prayer and performs it all by himself. He fears Me. So I have forgiven My slave and admitted him to Paradise.

(This Hadith is sound and reported by Abû Dâ’ud, Nasa’i and Ibn Hibban).

This Hadith shows that calling for prayer and praying all by yourself is recommended, if you travel alone or say be assigned to a job alone.

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Superiority of *Fajr* and *Asr* Prayers

76) Narrated Abû Huraira (رضي الله عنه) that Allâh’s Messenger (صلى الله عليه وسلم) said: Some angels come to you in succession by night and some others come to you by day. They meet together at the time of Dawn (*Fajr*) and Afternoon (*Asr*) prayers. Then those who passed the night with you, ascend to heaven. There Allâh asks them though He knows best about them: In what state did you leave My slaves? The angels reply: When we left them, they were offering prayers and when we reached them, they were offering prayers.

(This *Hadîth* is sound and reported by Bukhârî and Muslim).

The most important prayers are the Dawn (*Fajr*) and Afternoon (*Asr*) ones. Perhaps because one has to fight tendency for sleep and rest at these times. *Asr* prayer is mostly the mid-prayer asserted in the Qur’ân:

“Guard strictly the (five) prayers especially, the mid-prayer (*Asr*).” (2:238)
Superiority of staying in the mosque from Maghrib (Evening) prayer to ‘Ishâ’ (Night) prayer

77) Narrated ‘Abdullah bin Amr: Once we performed Maghrib (Evening) prayer along with Allâh’s Messenger صلى الله عليه وسلم, then some people left while some others stayed behind in the mosque. Shortly afterwards, Allâh’s Messenger صلى الله عليه وسلم came fast in a state that he was panting violently and his knees were uncovered. He said excitedly: Be happy. This is your Lord who has opened a gate of the heavens. He talked to the angels proudly about you and said: Look at these slaves of Mine. They have just finished one obligatory prayer and are now waiting for the next.

(This Hadîth is sound and reported by Ibn Mâjah and Ahmad in his Musnad).

Waiting for a prayer, having performed the first is a great deed, the reward of which is greater ten times or more, if you wait voluntarily for that.

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Superiority of performance of four Rak'at at the forenoon

78) Narrated Na'im bin Hammar Al-Ghatfani that he heard Allâh's Messenger ﷺ saying: O son of Adam! Don’t feel short of performing four Rak'at (prayer) at the forenoon. (If you do so) I will safeguard you (against the Satan) for the rest of the day.

(This Hadith is sound and reported by Ahmad in his Musnad and Abû Dâ'ud and Ibn Hibban).

Voluntary prayers are mostly preferable at the night, but the Prophet ﷺ used to perform two (Raka') by day in the forenoon. This is known to be the Duha prayer. It can also be four Raka' or more; six or eight if you like.

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Superiority of *La haula wa la quwwata illa Billah* (There is no power and might except by Allâh)

79) Narrated Abû Huraira رضي الله عنه that Allâh’s Messenger ﷺ said: Should I not teach you or (probably) said: Shall I not show you a word from under the Divine Throne of Allah out of the treasure of Paradise? You should say *(There is no power and no strength except by Allâh)*. At this Allâh ﷺ will say: My slave has become a Muslim and has surrendered himself to My Will.

(This Hadîth is good and reported in *Mustadrak* of Al-Hâkim).

This phrase *(No power or might except Allah’s)* is one of the highly rewarded as *(There is no God, but Allah)* and *(Allah is All-Great)*.

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(80) عن أبي هريرة رضي الله عنه قال قال رسول الله ﷺ:"إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَزْوِجَ الْدَّرَجَةَ لِلَّعِبَادِ الصَّالِحِينَ في الْجَنَّةِ فَيَقْولُ: يَارَبَ أَيُّهَا الَّذِي هذِهِ فَيَقْولُ: بَاِسْتَغْفَارٍ وَلِدَيْكَ لَكَ".

[رواه أحمد]

**Superiority of asking forgiveness by a son for his parents**

80) Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger ﷺ said: Allâh ﷺ will raise the rank of a righteous
slave in Paradise and the slave will say: O Lord! From where has this come to me? Allah will say: Yes. This is because of your son who has been asking forgiveness for you.

(This Hadîth is good and reported in Musnad of Ahmad).

If your parents die as Muslims you can invoke Allah for them, even perform Hajj and spend money on the poor on their behalf. But be careful and do not do that, if they were not Muslims.

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عَنِ ابن عَبَّاسِ رضي الله عنهما قال: قال رسول الله ﷺ: يا إبليس! ليس أحد من خلقك إلا جعلت له رزقه ومعيشة فأما رزقي؟ قال: مالك يذكر اسم الله عليه. رواه أبو نعيم في الحلية

Satan’s provision (sustenance)

81) Narrated Ibn ‘Abbâs: Allâh’s Messenger ﷺ said: Iblis (Fiend) said: O Lord! For every one of Your creatures You have arranged sustenance and means of livelihood but what is mine? Allâh said: Anything on which Allâh’s Name is not mentioned (can be yours).

(This Hadîth is reported by Abû Na‘im in his book Al-Hîlya and its chain of authorities is sound).

You have according to this Prophetic tradition; to mention the Name of Allah ﷺ and say (In the Name of Allah) before you take any food or a drink or even do anything, to stop Iblis (fiend) as well as all other satans.

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The first creation of Allâh

82) Narrated ‘Ubâda bin As-Sâmit رضي الله عنه: I heard Allâh’s Messenger ﷺ saying: The first thing created by Allâh was the pen. He said to it: Write. It said: O Lord! What should I write? Allâh said: Write down the destiny of every thing until the Final Hour (as per My Will).

(This Hadîth is sound and reported in Musnad of Ahmad).

Superiority of saying: peace be upon the Prophet

83) Narrated Abdur-Rahmân bin Auf رضي الله عنه: Allâh’s Messenger ﷺ said: Once Jibrael (Gabriel) said to
me: Should I tell you something good Allah says to you: Who ever prays for you by saying صلِّي الله عَلَيْه و سَلِّم, I will give him My blessing and mercy and who sends to you greetings, I will sent to him My greetings.

(This Hadith is considered good by others, and reported by Ahmad in his Musnad, Al-Baihaqi and Abû Ya'la).

The remembrance and repetition of صلِّي الله عَلَيْه و سَلِّم (peace and blessing of Allah be upon Muhammad) is highly rewarded and it is one of the causes of the Prophet صلِّي الله عَلَيْه و سَلِّم intercession in the Hereafter. The more you say that the better you deserve the intercession.

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84) Upon Abû Sa‘îd Al-Khudri رضي الله عنه: I heard Allah’s Messenger صلى الله عليه وسلم saying: Allah will question His slave on the Day of Resurrection and say: What prevented you, when you saw an objectionable act, from prohibiting it? So when Allah inspires the slave he would say: O Lord! I hoped for Your forgiveness and feared the people.

Inducement of good and Prohibition of evil

84) Narrated Abû Sa‘îd Al-Khudri رضي الله عنه: I heard Allah’s Messenger صلى الله عليه وسلم saying: Allah will question His slave on the Day of Resurrection and say: What prevented you, when you saw an objectionable act, from prohibiting it? So when Allah inspires the slave he would say: O Lord! I hoped for Your forgiveness and feared the people.
Ibn Qayyim Al-Jawzi mentioned in his books many types of *Jihad* (fighting in the way of Allah جمء ), one type is: commanding good deeds and preventing vice. It is also a sign of piety, e.g. wherever there is this activity the community is healthy. If there is no commanding of good and prevention of vice, this means that Islam is not well applied or followed.

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Superiority of *Surat Al-Fâtiha* (the Opening *Surah*)

85) Narrated Abû Huraira رضي الله عنه: I heard Allâh’s
Messenger صلى الله عليه وسلم saying that Allâh said: I have divided the prayer into two halves between Me and My slave. My slave will have what he asks for. When the slave recites: All praises be to Allâh, the Lord of the worlds, Allâh says: My slave has praised Me. When the slave recites: The Most Gracious, the Most Merciful, Allâh says: My slave has modified Me best. When the slave recites: He is the Owner of the Day of Judgment. Allâh says: My slave has glorified Me and once He says: My slave has surrendered himself to My Will. When the slave recites: You we worship and from You we seek help, Allâh says: This is between Me and My slave. My slave will have whatever he has asked for. When the slave recites: Guide us to the straight path, the path of those on whom You bestowed Your favours. Those who neither exasperated you, nor went astray. At this, Allâh says: This is for My slave and My slave will have what he has asked for.

(This Hadith is sound and reported by Muslim).

In the superiority of this opening chapter Ibn Taimiyah said: All the previous revelations (Books) were summarized in the three last Books; the Torah, the Psalms, and the Bible, these were in turn included in the Qur’ân, the Qur’ân was also summarized in the opening chapter. He added: It is an invocation, a prayer, a remembrance and it includes monotheism, servitude of Muslims to Allah عز وي جل and it curses the Jews and the Christians who went astray. It is, to conclude, the best Surah of the Qur’ân – Moqaddamatut-Tafseer.

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(86) عَنْ أَبِي حُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنْ النُّبِيَّ عَلَيْهِ السَّلَامُ قَالَ: "إِنَّ اللَّهَ خَلَقَ الْخَلْقَ حَتَّى إِذَا فَرَغَ مِنْ خَلَقِهِ قَالَتُهَا الرُّحُمُ هَذَا مَقَامُ الْعَرَائِشِ يَكُون مِنْ القَطِيعَةِ قَالَ: نَعْمَ أَمَّا تَرْضَيْنِ أَنْ أَصِلَ مَنْ
**Sin of breaking ties with the relatives**

86) Narrated Abū Huraira: The Prophet said: Allah created His creation and when he finished it, the womb said: This the place for him who seeks Your refuge from severing blood relationship. He said: Yes. Are you not satisfied that I should keep relationship with one who joins your ties (of relationship) and sever it with one who severs your ties. It said: Yes, 0 my Lord! He said: That is done for you. Allâh’s Messenger said: Recite, if you wish, this verse:

“Would you then, if you were given the authority, do mischief in the land, and sever your ties of kinship?”

(47:22)

The Qur’ân always asserts the family connections, blood relations and the rights of the parents over all other rights. Blood relations should therefore be highly respected and maintained at all times. If you do every good deed and cut the womb relations, you may not be allowed to enter Paradise!

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Injustice is forbidden

87) Narrated Abû-Dhar: The Prophet said: O My slaves! I have forbidden...
injustice for Myself, so it is forbidden amongst you. So, do not be unjust to each other. O My slave! All of you are liable to go astray except the one whom I guide on the right path. So (always) seek guidance from Me, I will guide you. O My slave! All of you are hungry except the one whom I feed. So ask Me for food. I shall feed you. O My slave! All of you are naked except the one whom I make wear. So ask Me to make you wear and I shall make you wear. O My slave! You commit mistakes (sins) by day and night; and I forgive all the sins. So ask Me forgiveness, I shall forgive you (your sins). O My slaves! You will not attain harming Me so as to harm Me, and you will not attain benefiting Me so as to benefit Me. O My slaves! Were the first of you and the last of you, the human being of you and the jinn of you to be as pious as the most pious heart of any one of you, that would not increase My kingdom anything. O My slaves! Were the first of you and the last of you, the human of you and the jinn of you to be as wicked as the most wicked heart of any one of you, that would not decrease My kingdom anything. O My slaves! Were the first of you, the last of you, the human of you and the jinn of you to rise up in any place and make a request to Me and I have to give every one what he requested, that would not decrease what I have, anything more than a needle decreases the sea if it is put into it. O My slaves! Rather it is but your deeds which I will reckon for you, and then recompense for. So let, who finds good, praise Allâh and let, who finds other than that, blame no one but himself.

(This Hadîth is sound and reported by Muslim).

Injustice is one of the most bad qualities most widely practised among men since the dawn of history. Allah made it Haram (unacceptable) and whoever practises injustice cannot be a good Muslim. Allah Who is All-Judicious and All-Just wants us all, to practise every justice among ourselves.

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100
Portraying animateness is Forbidden

88) Narrated Abû Hurairâ: I heard the Prophet saying: Allah said: Who will be more transgressor than the one who tries to create the like of My creatures. Let him create an atom or let him create a grain or a barley seed.

(This Hadîth is sound and reported by Bukhârî and Muslim).

Scholars since old times have judged drawing and painting animate creatures unacceptable in Islam as per this Hadîth, however, they have exempted photography of people for necessary purposes such as passports and I.Ds. As for photography or portraits for memory these are not allowed.

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Punishment of those who quarrel with one another

89) Narrated Abû Huraira: Allâh’s Messenger said: Every Monday and Thursday, the gates of Paradise are open. Allâh forgives every slave who associates no name in worship with Him except those who quarrelled with one another. Allâh says to the angels: Leave them until they reconcile.

(This Hadîth is good and reported by Ahmad in his Musnad).

As you may understand from this Hadîth, if you quarrel with a Muslim you have to reconcile within three days. If you go on abandoning him, this is a great sin that prevents reward for even your good deeds until you have reconciled.

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Superiority of the Followers of Muhammad صلی الله علیه وسلم

90) Narrated Abū Sa’īd Al-Khudrī: Allâh’s Messenger صلی الله علیه وسلم said: On the Day of Resurrection, Nûh ( عليه السلام) will be called. He will say: I do respond and am at Your pleasure, O Lord! Allâh will ask: Did you convey Our Message of Monotheism to your people? Nûh will say: Yes. Then his nation will be asked: Did he convey the Divine Message to you? They will say: No warner came to us. Allâh will say to Nûh ( عليه السلام) : Who will bear witness in your favour? He will say: Muhammad صلى الله عليه وسلم and his followers. So they will all testify that he had conveyed the (Divine) Message (to his people). And the Messenger will also be a witness to you according to the Statement of Allâh ﷺ:

"Thus We have made you [true Muslims — real believers of Islâmic Monotheism, true followers of Prophet Muhammad صلى الله عليه وسلم and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad صلى الله عليه وسلم) will be witness upon you". (2:143)

(This Hadîth is sound and reported by Bukhârî, Tirmidhi and Ibn Mâjah).

Once Muhammad صلى الله عليه وسلم is the most honoured Prophet, his nation (Ummah) is eventually the best Ummah that will enter Paradise first. In other words, they are the last Prophet’s nation, but the first to enter Paradise. They are privileged, unlike the previous Ummah e.g. a sin of Muhammad’s Ummah is counted one, but a virtue is counted ten for them.
(91) عن أبي ناس بن مالك رضي الله عنه أن رسول الله ﷺ قال: "أنا أنبياء مثلي هؤلاء النساة فبشرت بهما سوءاً فلقد ياجبريل ما هذا وعند السيده فهل تعلم أنه جمعها الله علية؟" وعندكِ قائلة قبلاً يهوداً ونصارى، فبم سعة لا توقيعها، وعند السيده في يدها تحيا إلا أعطاها فإذا قال: "قلت ما هذه الكثرة السوءاً؟ قال هذا يوم القيامة تقوم في يوم الجماعة وتخلق نذوعها عندنا المزيدي فلأتي: ما يوم المزيدي؟ قال إن الله جعل في النجاة وادي أفتح وجعل فيه كثنتا من الميسك الأبيض فإذا كان يوم الجماعة ينزل الله فيه فوسع الثغوت فيه متفرق من ذهب لألبانه وكلاسيم من ذهب للشهداء ويبذلون الحوراً العين من الغرف فحيدوا الله ومحجوة قال: ثم يقول الله: "أكتسوا عبادي فيكسرون وينقولون أطعموا عبادي فيطعمون وينقولون إستروا عبادي فيسقومون وينقولون أطعموا عبادي فيطعمون ثم يقولون ماداً تريدون؟ قلبون ربنا نضوان قال يقولون: رضيت عنكم ثم يا مهتمون فتبطنون وتقسطع الحورا العين الغرف وهم من زمزمة خضرة ومين باقرانية جماعاً. "حديث صحيح". رواه مسنداً أبي معاذ
91) Narrated Anas bin Mâlik رضي الله عنه that Allâh’s Messenger صلى الله عليه وسلم said: Once Jibrael brought me a white mirror having a black dot. So, I asked: O Jibrael! What is this? He said: This is Friday. Allâh has made it a festival for you and your followers. So you have been given preference more than the Jews and Christians. There is an hour on Friday nothing any slave ask is not answered. Then the Prophet صلى الله عليه وسلم said: I asked: What is this black spot? The angel replied: This is the Final Hour that will take place on a Friday. We call it “Al-Mazid”. The Prophet صلى الله عليه وسلم said: I asked him: What is the hour of Al-Mazid? He said: Allâh has made in Paradise a wide valley in which He has created dunes of white musk. When it is Friday, Allâh will descend to it. The pulpits of gold are kept there for the Prophets and chairs made of pearl are arranged for the martyrs and the maidens with big lustrous eyes will get down from their upstair rooms. They all praise Allâh and glorify Him. The Prophet صلى الله عليه وسلم said: Then Allâh will say: Cloth My slaves. So they will be dressed. He will say: Feed My slaves. So they will be fed. He will say: Make them drink. So they will be made to drink. He will say: Perfume My slaves. So they will be perfumed. Then He will ask: What do you want? They will say: O our Lord! We want Your pleasure. The Prophet صلى الله عليه وسلم said: Allâh will say: I am pleased with you. Then He will order them to disperse. So they will deport. And the maidens with big lustrous eyes ascend to the upstair rooms, which are made of green emerald and red ruby.

(This Hadîth is sound and reported in Musnad of Abi Ya’la).

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(92) عن أصحاب النبي صلى الله عليه وسلم قال: "يريد عليّ
Punishment of the one who alters in religion after the death of the Prophet

92) Narrated the Companions of the Prophet that the Prophet said: Some people of my Companions will arrive at the cistern of my Haud (pool) but they will be turned away (from it). So I will say: O Lord! They are my Companions. He will say: You don’t know what heterodoxy they made after (your death), and reverted.

(This Hadith is sound and reported by Bukhâri).

This Hadith asserts the role of the Sunnah (Prophetic traditions: sayings, deeds, approvals, and qualities of Muhammad). Deviation from the Prophet’s method is definitely going astray. One has to pray as he did, to invoke as he did, to sit as he did, to eat as he did, to smile as he did etc... Muhammad was the demonstrator who showed his Companions every thing even how to behave in the toilet, this means that he left for us a complete religion for all what one might need in his everyday life. So if you know the Sunnah, you have to apply it and if you do not know, you have to ask. Asking to know your religion is obligatory.
93) Narrated 'Abdullâh bin Amr bin Al-Aas رضي الله عنهما that the Prophet ﷺ recited the Words of Allâh عزوجل that Ibrâhîm uttered: My Lord! They (the idols) - have misguided lots of people. So who follows me, is verily of me, and Jesus عليه السلام said: If you punish them, they are Your slaves. If You forgive them, You are the All-Mighty, the All-Wise. Then he raised his hands and said: O Allâh! My Ummah, (people) My Ummah and wept. So Allâh عزوجل said: O Jibrael! Go to Muhammad - though your Lord knows best - and ask him: What makes you weep? So Jibrael عزوجل came to him and asked him (about the matter). Allâh’s Messenger صلى الله عليه وسلم informed him of what he had said - though Allâh knows best. When Jibrael reported to Allâh, He said: O Jibrael! Go back to Muhammad and say: We will please you with regard to your Ummah and We will not cause you any harm.

(This Hadîth is sound and reported by Muslim).
The Upper Hand is better than the Lower

94) Abû Umama narrated that the Prophet ﷺ said: O son of Adam if you do good (spend), it is better and if you do not spend that is bad for you. But if you are poor; no blame. Start with (when you spend) your dependents. The Prophet added: The upper hand is better than the lower.

(This Hadith is sound and reported by Muslim).

A giving (spending) hand is definitely better than the beggar’s (the lower).

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Allâh’s Endowment upon Prophet Muhammad صلى الله عليه وسلم

95) Ibn Abbas ﷺ narrated that the Prophet صلى الله عليه وسلم said: I asked Allâh something I wish I had not. I said: O Lord there were some Prophets before me. You made the wind yield to one of them and one could make the dead alive (by Your bounty). The Prophet صلى الله عليه وسلم said: Allâh said to me: Did I not find you an orphan (O Muhammad) and give you refuge. Did I not find you unaware (of the Qur’ân) and guide you. Did I not find you poor and make you rich? Did I not take off you, your burden? The Prophet صلى الله عليه وسلم said: Yes, My Lord.

(This Hadîth is good and reported by At-Tabarâni in his Al-Mu’jam Al-Kabeer).

It is enough that Prophet Muhammad صلى الله عليه وسلم is the most honourable Prophet. Though, he was given a lot of qualities no other Prophet ever had had, e.g. intercession on Doomsday. His Ummah is also the best and the first to enter Paradise.

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(96) عن أنس أَنَّ النَّبِيَّ ﷺ قَالَ اللَّهُ تَعَالَى: «ما مِن مُّسْلِمٍ يَمُوتُ فِيْشَهَدُ لَهُ أَربَعَةُ أَهْلُ أَبَائِهِ مِنْ جِبَرَانِهِ الأَذِينِّينَ إِلَّا قَالَ اللَّهُ تَعَالَى: قَدْ قَبِلَتْ عَلَمَكُمْ فِيْهِ وَعَفَرَتْ لَهُ مَا لَا تَعْلَمُونَ».

[رواه أحمد والحاكم في المستدرك]

If neighbours witness that the dead was pious Allâh forgives him

96) Anas ﷺ narrated that the Prophet صلى الله عليه وسلم said: If any Muslim dies and four of his closest neighbours witness that he was pious, Allâh says: I approve what you
know about him, and forgive him (what you do not know).

(This Hadith is fairly good and reported by Ahmad and Al-Hākim).

People are the witnesses of Allāh in this world. What all Muslims agree upon is very often right.

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(97) Abū Huraira narrated: Prophet Muhammad ﷺ said: Allāh said: Any slave of mine (Ibn Muthanna narrated Allāh said: My slave) ought not claim to be better than Yunus (Jonah ﷺ), the son of Metta.

(This Hadith is sound and reported by Bukhārī and Muslim).

No believer can claim to be better than Yunus (عليه السلام), but other Prophets (peace be upon them) can and among them Muhammad ﷺ is the most honourable.

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(98) ‘Abdullāh bin ‘Abd al-Salāmī said: ‘Abdullāh bin Abī Ḥayyān. We heard the Sāhih and the mutawwifūn. The Sahabah and their companions commanded: 'We give our testimony. If this is the case, then enter into them as healers their destruction.'
The Plague Reward

98) Utba Ibn Abd As-Salami narrated that Prophet Muhammad صلی الله عليه وسلم said: Martyrs and who died of plague will come (on Doomsday). The ones who died of plague will say: We are the martyrs. Then it will be said: See if their wounds look like those of the martyrs bleeding and smelling as musk, they are (really) martyrs. They will prove so upon smelling.

(This Hadīth is good and reported by Ahmad in his Musnad).

Martyrs in the nation (Ummah) of the Prophet صلی الله عليه وسلم are not merely who die while fighting in the cause of Allâh, but they also include people who die of plague, and many others.
The Worst Places

99) Muhammad bin Jubair bin Mut‘am narrated that somebody came to the Prophet صلى الله عليه وسلم and asked him: What are the worst places? The Prophet صلى الله عليه وسلم answered: I do not know. Then Jibrael (عليه السلام) came to the Prophet صلى الله عليه وسلم and was asked by the Prophet what are the worst places? Jibrael (عليه السلام) said: I do not know, but I will ask my Lord. Jibrael left and was away as much as Allah wished, then came to the Prophet صلى الله عليه وسلم and said: O Muhammad, you asked me what are the worst places and once I did not know I asked Allah سماحة و تعالى and He said: (These are) the markets.

(This Hadith is fairly good and reported by Ahmad in his Musnad, Al-Hâkim in his Mustadrak and At-Tabarâni in the big Mu‘jam).

This Hadith shows us that markets and shopping areas are worst places because they are where people chase worldly pleasures and money. Some people do not follow the commands of the Noble Qur’ân and the sound Sunnah. They just want to get money or pleasure, no matter if it is acceptable in Islam or not. But a true Muslim should always consult the Noble Qur’ân and the Sunnah of Prophet Muhammad صلى الله عليه وسلم.

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The Kauthar (a river of Prophet Muhammad in Paradise)

100) Anas narrated: Prophet Muhammad one day took a nap among us and woke up laughing. We asked him: O Messenger of Allah, why did you smile. The Prophet said: A Surah was revealed to me before. Then he read out: “In the Name of Allah, the Most Beneficent, the Most Merciful”:

“Verily, We have granted you (O Muhammad) Al-Kauthar (a river in Paradise). Therefore, turn in prayer to your Lord and sacrifice (to Him only). For, he who makes you angry (O Muhammad) will be cut off” (Sweat Al-Kauthar)

Then the Prophet asked: Do you know what Al-Kauthar is? The narrator said we said: Allâh and His Messenger know best. Then the Prophet said: It is a river in Paradise Allâh pledged to give me. It is full of every thing good and my Ummah will aim at it on the Day of Resurrection. Its cups are as many as stars. Some of my followers will be prevented from it and I will ask O my Lord they are my followers. Allâh will say: You (O Muhammad) do not know how they took to heterodoxy after you).
(This Hadith is sound and reported by Muslim, Abû Dâ’ud and Nas’ai).

This Hadith reflects the danger of deviation from the Sunnah of the Prophet ﷺ. Every good deed has two conditions to be accepted by Allah: One is that it should be done solely for Allah without any partner whatsoever. Second condition is that it should be performed according to the Sunnah, i.e. tradition of the Prophet ﷺ.

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 الحديث صحيح

[رواه النرمدي وابن ماجه ومسند أحمد]
Superiority of the words 
(There is no God but Allâh)

101) Narrated by ‘Abdullâh bin Amr bin Al-‘Aas (رضي الله عنه) that Allâh’s Messenger (صلى الله عليه وسلم) said: On the Day of Resurrection, Allâh will bring a person of my Ummah from among the people; and spread before him ninety-nine registers (filled up with his deeds). Each of them will be as long as sight extends. Then Allâh will ask him: Do you deny anything of it? Have My preserving writers treated you unjustly? The person will reply: No, my Lord. Allâh will further ask him: Do you have any excuse (for not having good deeds)? He will say: No, my Lord. Then Allâh will observe: Behold! We have preserved a virtue of yours with us. Today there will be no wrong with you. Then Allâh will take out a slip containing the words: “There is no God but Allâh and that Muhammad is His slave and Messenger”; and Allah will address the person: Bring up your weights (of this slip). The person will remark: O Lord! This slip (is so light in weight) that it may not be matched with these large registers. Allâh will observe: You will be done no injustice. The Prophet (صلى الله عليه وسلم) added: All the registers will be piled up in one scale and the slip will be kept in the other scale of the balance. (With the Grace of Allâh), the scale with the registers will be raised up (due to light weight) while the scale having the slip will be the heavier as there is nothing that weighs more than the Name of Allâh.

(This Hadîth is sound and reported by Tirmidhi, Ibn Mâjah and Ahmad in his Musnad).

This above Hadîth briefly describes that Allah, if He likes, can forgive even the most sinner person believing in Oneness of Allâh and the Prophethood of Muhammad (صلى الله عليه وسلم). But it doesn’t mean that every one should take it as a cover and involve himself intentionally in evils relying on the Mercy of
Allah. A good Muslim who has in his heart fear of Allah, should perform righteous deeds and avoid sins as per commands laid down in the Qur'an and Hadith.

Statement of Allâh : “Whether you disclose what is in your minds or conceal, Allâh will reckon you accordingly”.

102) Ibn ‘Abbâs رضي الله عنهما said: When this verse was revealed: “Whether you disclose what is in your minds or conceal it, Allâh will call you to account according to it”. It caused anxiety to the Companions as had never been before. Then Allâh’s Messenger صلی الله عليه وسلم observed:
Say: We have heard and obeyed and submitted (to the Lord!). The narrator added: Allah instilled Faith in their hearts and further revealed (for their satisfaction) this verse: “Allah burdens not a soul beyond its capacity. It will get every good that it earns and it will suffer every ill that it commits. Our Lord! Call us not to account if we forget or make a mistake”. (When they said the same verse) Allah said: I have done. They further said: Our Lord! Lay not upon us a burden as your did lay on those before us. Allah said: I have done so. The Companions further said: And pardon us, have Mercy on us. You are our Protector. The Lord said: Done.

(This Hadîth is sound and reported by Bukhâri and Tirmidhi).

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(103) عن أبي هريرة رضي الله عنه قال: "لم تزلت على رسول الله ﷺ هل ما في السماوات وما في الأرض وإن تبدوا ما في أنفسكم أو تخفونه يحاسبكم به الله فيخغفر لمن يشاء ويغدبه من يشاء والله على كل شيء قدير" قال فاشتد ذلك عليه أصحاب رسول الله ﷺ قانونا رسول الله ﷺ ثم برزوا على الركاب فقالوا: أي رسول الله! كلفنا من الأعمال ما نطيع الأصلام والصيام والجهاد والصدقة، وقد أنزلت عليه هذه الآية ولانط蒋ها قال رسول الله ﷺ: "أتريدون أن تقولوا كما قال أهل الكتابين من قبلكم سمعبنا وعصينا؟ بل قولوا..."
103) Narrated Abû Huraira: When this verse was revealed to Allâh’s Messenger ﷺ: “To Allâh belongs whatever is in the heavens and whatever is in the earth and whether you disclose what is in your minds or conceal it, Allâh will reckon you according to it. Then He will forgive whom He pleases and chastise whom He likes as Allâh is All-Omnipotent over every thing.” The narrator said: The Companions of Allâh’s Messenger ﷺ felt it hard. They came to him, sat down on their knees and said: O Messenger of Allâh, we have been assigned with some duties (tasks) which we have capability to perform such as: prayer (Salât), fasting (Saum), fighting in Allâh’s
way (Jihâd), and charity (Zakat). Now this (the above mentioned verse) was revealed to you and it is beyond our power to live up to. Then Allâh’s Messenger ﷺ said: Do you intend to say what the people of the two Scriptures (the Jews and Christians) had said before you: “We hear and disobey”. Rather you should say: “We hear, obey and seek your forgiveness, our Lord! And to You is the return”. When the people recited it, their tongues became subdued with it. Then Allâh revealed: “The Messenger believes in what is sent down to him from His Lord, and so do the believers (following him). Each one believes in Allâh and His angels and His Books and His Messengers, saying: We differentiate not between any of His Messengers; and they say: We hear and seek your forgiveness, our Lord! And to You is the return”. When they (the Companions) said the same, Allâh abrogated this verse and Allâh the All-Great, revealed a new one replacing it: “Allâh burdens not a soul beyond its capacity. It gets every good that it earns and it suffers every ill that it earns. Our Lord! Punish us not, if we forget or make a mistake”. (When the Companions repeated the same words) Allâh said: Yes: (The Companions further repeated the words as revealed to Prophet Muhammad ﷺ) Our Lord! Do not lay on us a burden as that you had laid on those before us. Allâh said: Yes. (The Companions further repeated) Our Lord! impose not on us (burdens) which we have no strength to bear. Allâh said: Yes. (The Companions further repeated) And pardon us and provide us protection; and have Mercy on us. You are our Patron, so please grant us victory over the disbelieving people”. Allâh said: Yes. (2:285,6)

(This Hadith is sound and reported by Muslim).

The people of the Torah and Bible used to say to their Prophets (we hear and disobey). Unlike them the Companions of Prophet Muhammad ﷺ were guided by him to say: “We hear
and will obey, seek your forgiveness O Lord and to You is our return”, so a true Muslim should be obedient to the commands of the Qur’ân and traditions of Prophet Muhammad صلى الله عليه وسلم.

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(104) عن عائشة رضي الله عنها أن رسول الله ﷺ قال: «ما من يوم أكثر من أن يتعبد الله فبه عبده من النائر من يوم عرفة، وإن له ليبدوني ثم يباحي بههم الملائكة فيقول: ما أراد هؤلاء».

(Roah Muslim)

وحي صحيح لغيره

Superiority of the Day of ‘Arafah when the Lord becomes proud of the pilgrims

104) Narrated ‘Aisha رضي الله عنها that Allâh’s Messenger صلى الله عليه وسلم said: There is no day other than the day of ‘Arafah when Allâh releases more of His slaves from Hell. Indeed, He draws near and proudly tells His angels about the pilgrims. Then He asks: What do these slaves of Mine seek? (so He forgives them).

(This Hadîth is sound and reported by Muslim).

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(105) عن جابر رضي الله عنه قال: قال رسول الله ﷺ: ما من أيام عند الله أفضل من عشر ذي الحجة، قال فقال رجلًا: يارسول الله هن أفضل أم عدهمن جهادًا في سبيل الله؟ قال: هن أفضل من عدهم جهادًا في سبيل الله، وما من يرجم

120
105) Narrated Jabir: Allah’s Messenger صلى الله عليه وسلم said: No other days are better to Allah than the first ten days of Hajj Month. The narrator said: A man asked: O Allah’s Messenger! Are these days better or the similar number of days of fighting in the cause of Allah? The Prophet صلى الله عليه وسلم (said): These days are better than the same number of days of fighting for the sake of Allah. And no other day is better to Allah than the day of ‘Arafah when Allah descends to the lowest heaven (world’s sky) and boasts of the people on earth to the inhabitants of heaven (angels) and says: Look at My slaves who have come with grown hair covered with dust to perform Hajj. They have come from all directions hoping for My mercy though they haven’t seen My punishment. So there is no other day than the day of ‘Arafah when the people are released abundantly from Fire.

(This Hadith is considered sound by others, and reported by Ibn Hibban).

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Superiority of Fasting (Saum)

106) Narrated Abû Huraira: Allâh’s Messenger ﷺ said: Allah said: Every good deed performed by son of Adam is a credit for him but fasting is exclusively Mine and I give reward for it. Fasting is a shield against sins. Therefore, when any of you is fasting he should neither indulge in obscene language nor raise the voice. If any one abuses him or quarrels with him, he should say: I am fasting. By Him in Whose Hand is Muhammad’s soul! The smell coming out of the mouth of a person fasting is more pleasant to Allah than the smell of musk. And he who fasts has two occasions of joy. One is when he breaks the fast, and the second is when he meets his Lord.

(This Hadîth is sound and reported by Bukhâri and Muslim).
فَحَمَدَ اللهُ بِإِذْنِهِ فَقَالَ لَهُ رَبُّهُ يَرْحَمُكَ رَبِّكَ يَا آدَمَ اذْهَبْ إِلَى
أَوْلِيَّكَ المَلَائِكَةِ إِلَى مَلَأِ مَنْ هُمُ جُلُوسٌ فَسَلَمْ عَلَيْهِمْ فَقَالَ:
السَّلَامُ عَلَيْكُمْ فَقَالُوا: وَأَلْيَكُ السَّلَامُ وَرَحْمَتُ اللهِ ثُمَّ رَجَعَ إِلَى رَبِّهِ فَقَالَ: هِذَهُ تَحْيَيْكَ وَتَحْيَيْكَ بَيْنَ بَيْنَكُمْ، وَقَالَ اللهُ عَزَّ وَجَلَّ وَعَلَى وَيَدَاهُ مُقْتَصِدًا: إِخْرَجْ أَيْهُمَا شَنَّتْ فَقَالَ احْتَرَتُ يَمِينَ بَيْنَكَ وَكَلَّمْتَ يَدِي بَيْنَ يَمِينٍ مُبَارَكَةً ثُمَّ بَسطَهَا فَإِذَا فِيهَا آدَمُ وَدُرِّيْتِهِ فَقَالَ: أَيُّ رَبِّ مَا هُوَ لَأَيْ؛ فَقَالَ: هَؤُلَاءِ دُرِّيْتِكَ فَإِذَا كَلْ لِإِسْلَامِ مُكْتَوْبٌ عُمْرَةُ بَيْنَ عَيْنِيهِ فَإِذَا فِيهِمْ أَضْوَؤُهُمْ أَوْ مِنْ أَضْوَؤُهُمْ لَمْ يُكْتَبْ لَهُ إِلَّا أَرْبَعَونَ سَنَةً قَالَ يَارَبَّ مَا هَذَا؟ قَالَ:
هَذَا ابْنُكَ دَاوُدَ وَقَدْ كَتَبْ لَهُ عُمَرَةٌ أَرْبَعُونَ سَنَةً، قَالَ: أَيُّ رَبِّ زَدْهُ فِي عُمُرِهِ. قَالَ: ذَلِكَ الَّذِي كَتَبْ لَهُ قَالَ: فَإِنَّ عَجَلَتْ لَهُ مِنْ عُمَرِي سَتِينَ سَنَةً، قَالَ: أَنْتَ وَذَلِكَ اسْتَكْبَرَ الْجَنَّةُ فَسَكَنَ الْجَنَّةَ مَا شَاءَ اللَّهُ مَثْرُوبًا مِنْهَا، وَكَانَ آدَمُ يُعْدَى لِثِنَافِهِ فَأَتَاهُ مَلَكُ المَوْتِ فَقَالَ لَهُ آدَمُ: قَدْ عَجَلَتْ قَدْ كَتَبْ لِهِ أَلْفُ سَنَةٌ قَالَ:
بَلَى وَلَكِنْ كَذَٰلِكَ قَدْ جَعَلْتَ لَانْبِكَ دَاوُدَ مِنْهَا سَتِينَ سَنَةً فَجَعَلْدُ
فَجَعَلْتُ ذِرْيَتُهُ وَنَسۡئَ فَنَسۡئَ دُرۡيَتُهُ فِي مَنْ يَوُمَّذَ أَمْرَ بِالْكِتَابِ وَالْشَّهَوَةِ». «حَدِيثٌ صَحِيحٌ لِفُرِحَهُ»
[ابن أبي عاصم وابن حبان في الزوائد والحاكم في المستدرك]
Origin of writing and making witnesses

107) Narrated Abû Huraira رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said: When Allâh created Adam and breathed soul into him, he sneezed. He said: Praise be to Allâh, by His permission. At this his Lord said to him: Your Lord has bestowed mercy on you. O Adam! Go to those angels sitting there and greet them. So Adam said: السلام علىكم (peace be upon you). They responded to him. On you too the same and Allâh’s mercy (وعليكم السلام ورحمة الله). Then he came back to his Lord. Allâh said: It will be your greeting and the greeting of your offsprings. Allâh عزوجل said having made His Hands closed: Select any one of them. Adam said: I select the right hand and both the hands of my Lord are right and blessed. Then Allah spread it. There was Adam and his generation. Adam asked: O Lord! Who are these people? Allâh said: They are your children. Every human being’s life is written between his eyes. Among them was a man with the brightest face. For him was written only forty years of age. Adam said: O Lord! Who is this fellow? Allâh said: This is your son Dâ’ud (David). His life span is written forty years. Adam said: O Lord! Increase his age. Allâh said: This is what I have written down for him. He said: Then I give him sixty years of my age. Allâh said: This is between you and him. Live in Paradise. He lived there as long as Allâh wished. Then he was descended from it to earth. Adam was counting his age. Then the death angel came to him. Adam said to him: You have come earlier. For me, one thousand years have been written. The angel said: Yes, but out of them you have given sixty years to your son Dâ’ud. Adam denied that so his successors also denied. He forgot, so his successors also forgot. From that day, Allah ordered writing down and making witnesses (for pledges).

(This Hadîth is sound and reported by Ibn Abi Asim,
Ibn Hibban and Hakim in his *Mustadrak*).

This Hadith teaches us that one should write down his debts, loans to others and his pledges, because he may die any minute or may get into conflict with the second party. Unless there are witnesses and something written, his rights will not be proved. This will affect his life as well as that of his heirs.

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[رواه مسلم]

«حديث صحيح»

The story of Mûsa and the Angel of Death

108) Narrated Abû Huraira: that Allâh’s Messenger ﷺ said: Once the Death Angel came to Mûsa (Moses) and said to him: Respond to the order of your Lord. The Prophet ﷺ said: Mûsa (عَلِيَّهُ سَلام) hit the angel over his eye and gouged it out. The Prophet ﷺ added: The
angel returned to Allâh, the Exalted, and complained: You sent me to a slave who does not want death. Rather he has ganged out my eye. The Prophet (صلى الله عليه وسلم) said: Allâh set the angels eye right and said: Go back to My slave and ask him: Do you want life? If you wish to live long, put your hand on the back of an ox. The more hair you grasp in your hand, the more years you will live. At this Mûsa said: Then what will happen? The angel said: Then you have to die. Mûsa said: It is better to die now. Then he invoked Allâh: O Lord! Let me die near the Holy Land (Palestine) by a shot of a stone.

(This Hadith is sound and reported by Muslim).

This Hadith highlights the fact that nobody wants to die or rather fears the idea. This fear of the inner-self teaches us another fact, namely, that people fear the unknown conditions of them in the Hereafter. Death is not the end. Innerselves believe that there is something after death, but the disbelievers reject this idea.

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Allâh’s Grace on His Prophet Ayub (Job)

Narrrated Abû Huraira (صلى الله عليه وسلم): The Prophet (صلى الله عليه وسلم) said: While Ayub was naked, taking a bath, a swarm of gold locusts fell on him. He started collecting them in his garment. At this, his Lord said: O Ayub! Have
I not bestowed you with enough (wealth) to make you dispensable with what you see? He replied: Yes, my Lord! But I can’t dispense with Your blessings.

(This Hadîth is sound and reported by Bukhâri).

Hazardousness of claim to the Pre-Islamic Period of Ignorance

110) Narrated Ubai bin Ka‘b: During the lifetime of Allâh’s Messenger, two men attributed their family lineage. One of them said: I am such and such son of such and such but who are you? You have no mother. Allâh’s Messenger added: In the lifetime of Mûsâ, two men attributed their lineage. One of them said: I am such and such son of such and such till he
counted nine. So who are you? You have no mother. The second said: I am such and such son of such and such son of Islâm. The Prophet صلى الله عليه وسلم said: Allâh revealed to Mûsa ﷺ to address these attributers: As for you who attributed yourself to nine, they are all in Hell and you are the tenth. As for you who attributed yourself to two (and Islam), they are in Paradise and you are the third.

(This Hadîth is reported in Musnad Ahmad and its chain of authorities is sound.)

Islam recognizes only the righteous man regardless of his origin or race, wealth, or background. The more good deeds he performs the better he is among his fellows. On the same analogy the disobedient to Allah موجل, is the worst regardless of his colour or origin, wealth, rank or career etc.

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