

## BELIEF IN THE HEREAFTER

### VERSES OF QUR'AN

Allāh Subhānāhū wa Ta'ālā says:

O mankind! Fear your Sustainer. Indeed! The tremor of the Hour (of Doom) is a tremendous thing. On the day when you see it, every nursing mother will forget her nursing, and every pregnant one will abort her burden (foetus) out of fear; and you will see mankind as drunken; yet, they will not be drunk, but indeed punishment of Allāh is severe (because of which they will appear drunken).

Al-Hajj 22: 1-2

Allāh Subhānāhū wa Ta'ālā says:

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

قال الله تعالى:

يَأْتِيهَا النَّاسُ أَتْفُؤًا رَبَّكُمْ إِرْكَ  
زَلْزَلَةَ السَّكَعَةِ شَقِيَّةٍ عَظِيمَةٍ  
يَوْمَ تَرَوُنَّهَا تُذْهِلُ كُلَّ مَرْضِعَةٍ  
عَمَّا أَرَضَعَتْ وَتَضَعُ كُلُّ ذَاتِ  
حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ  
وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ  
شَدِيدٌ

[الحج: ١-٢]

وقال تعالى:

وَلَا يَسْأَلُ جُمُودٌ حِسَابًا  
يَصْرُورُهُمْ يَوْمَ الدَّمْرِ لَوْ  
يَقْدِرُ مِنْ عَذَابٍ يَوْمَئِذٍ  
بَيْنِيهِ  
وَصَصْبِيهِ وَأَجْبِهِ  
وَفَصِيلَتِهِ الَّتِي تُؤْوِيهِ

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

Al-Ma'ārij 70: 10-15

Allāh Subhānāhū wa Ta'ālā says:

And think not that Allāh is unaware of what the wicked do. He is only giving them a respite till a day, when eyes will stare (in terror), As they come hurrying on in fear, their heads upraised, their gaze not returning (back) to them, and their hearts empty (of any hope of betterment because of the circumstances of extreme fear on the day of judgement).

Ibrāhīm 14: 42-43

Allāh Subhānāhū wa Ta'ālā says:

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

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

Al-'A'rāf 7: 8-9

Allāh Subhānāhū wa Ta'ālā says:

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

وَمَنْ فِي الْأَرْضِ جَمِيعًا ثُمَّ يُبْعِدُهُ

كَلَّا الدَّارُ رَاجِعٌ ۖ ۝ ١٠-١٥

وقال تعالى:

وَلَا تَحْسَبَنَّ أَنَّ اللَّهَ عَدِيمًا عَمَّا يَعْمَلُ  
الظَّالِمُونَ ۖ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمِ  
تَشْخَصُ فِيهِ الْأَبْصَارُ

مَهْطِعِينَ مُقْبِعِي رُءُوسِهِمْ لَا يَرْتَدُّ  
إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَاءٌ

[الرحم: ٤٢-٤٣]

وقال تعالى:

وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ ۖ مَنْ  
ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ  
الْمُفْلِحُونَ

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ

خَسِرُوا أَنفُسَهُمْ ۖ يَمَّا كَانُوا يَٰعَانِيَتُنَا

يُظَلِّمُونَ ﴿٩-٨﴾

وقال تعالى:

جَنَّاتٍ عَدْنٍ يَدْخُلُونَهَا يُجَانَوْنَ  
فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا

and their raiment (clothes) therein is silk.

And they say: Praise is to Allāh who has put away grief from us.

Indeed! Our Sustainer is Forgiving, Bountiful;

Who, of His grace, has given us abode in the mansion of eternity, where no toil touches us, nor can weariness affect us. Fāṣir 35: 33-35

Allāh Subhānāhū wa Ta'ālā says:

Indeed! Those who feared (Allāh) will be in a place secure. Amid gardens and springs.

Attired in silk and silk embroidery, facing one another.

And so it will be. And We shall wed them to fair maidens with wide lovely eyes.

They call therein for every variety of fruit, in safety.

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

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

Ad-Dukhān 44: 51-57

وَلِبَاسُهُمْ فِيهَا حَرِيرٌ ﴿٥٧﴾

وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا

الْحُزْنَ إِنَّكَ رَبَّنَا لَتَقُولُ شُكْرًا ﴿٥٨﴾

الَّذِي أَمَّا نَا دَارَ الْقَامَةِ مِن فَضْلِهِ لَا

يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا

لُغُوبٌ ﴿٥٩﴾ [المطر: ٢٣-٢٥]

وقال تعالى:

إِنَّ الْمُتَّقِينَ فِي مَقَامٍ آمِنٍ ﴿٥٧﴾

فِي جَنَّاتٍ وَعُيُونٍ ﴿٥٨﴾

يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ

مُتَّقِلِينَ ﴿٥٩﴾

كَذَلِكَ وَرَوَّجْتَهُم

بِحُورٍ عِينٍ ﴿٦٠﴾

يَدْعُونَ فِيهَا بِكُلِّ فَاكِهَةٍ

عَامِينَ ﴿٦١﴾

لَا يَذُوقُونَ فِيهَا الْمَوْتَكَ إِلَّا

الْمَوْتَةَ الْأُولَىٰ وَوَقَّهُمُ عَذَابَ

الْمَجْزِمِ ﴿٦٢﴾

فَضْلًا مِّن رَّبِّكَ ذَٰلِكَ هُوَ الْفَوْزُ

الْعَظِيمُ ﴿٦٣﴾ [الدخان: ٥١-٥٧]

Allāh Subhānāhū wa Ta'ālā says:

Verily the righteous shall drink from a (cup of wine) flavoured with Camphor from a spring of Paradise called *Kāfūr*.

A spring from where the slaves of Allāh will drink, causing it to gush forth (wherever they wish) abundantly.

They (are those) who fulfil their ordained deeds sincerely, and they fear a Day whose evil will be wide spread (to one and all).

And they feed, for the love for Him, the poor, the orphans, and the captives,

(Saying:) We feed you, seeking only Allāh's countenance. We wish from you no reward, nor thanks.

Verily we fear from our Sustainer a Day, hard and distressful.

So, Allāh will save them from the evil of that Day (for their obedience and sincerity) and give them a light of beauty and joy.

And their recompense shall be Paradise and silken attire.

They will be reclining therein on raised couches; they will find therein neither (the heat of) a sun nor the bitter cold.

And the shade of the trees is close upon them; and the branches of fruits thereof will hang low within their reach.

And amongst them will be passed around goblets of silver and

وقال تعالى:

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِن كَأْسٍ

كَانَتْ مِرْجَانَهَا كَافُورًا ﴿٥٧﴾

يَخْرُجُ مِنْهَا بِسُرْبٍ يَسْرُبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا

تَفَجِيرًا ﴿٥٨﴾

يُؤْتُونَ بِالنَّدَىٰ وَيُطَافُونَ بِهَا كَأْسًا

مُسْتَضِيرًا ﴿٥٩﴾

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِمْ شَيْئًا وَنَيْئًا

وَأَسِيرًا ﴿٦٠﴾

إِنَّمَا نَطْمَعُكَ لِرَبِّهِ اللَّهِ لَا نُرِيدُ مِنكَ حِرَّةً

وَلَا شُكْرًا ﴿٦١﴾

إِنَّمَا نَخَافُ مِن رَّبِّنَا يَوْمًا وَعِيسًا مُّطَوَّرًا ﴿٦٢﴾

فَوَقَدْتَهُمُ اللَّهُ شَرَّ ذَٰلِكَ الْيَوْمِ وَلَقَدْتَهُمْ نَصْرَةً

وَسُرُورًا ﴿٦٣﴾

وَجَزَّاهُمْ بِمَا صَدَرُوا جَنَّةً وَحَرِيرًا ﴿٦٤﴾

مُتَّكِعِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا

شَمْسًا وَلَا زَمْهَرِيرًا ﴿٦٥﴾

وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلَّتْ أَطْرُفُهَا

تَذِيلًا ﴿٦٦﴾

وَطَافٌ عَلَيْهِم بِآيَاتِهِ مِّن فِضَّةٍ وَأَكْوَابٍ كَانَتْ

beakers (as) of glass,

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

From a spring called *Salsabīl*.

And youths of everlasting youth will serve them; when you look at them you would think they were as scattered pearls;

And when you look there (in Paradise), you will see a delight (that cannot be imagined) and a great dominion.

Their raiment will be of fine green silk, and gold embroidery. They will be adorned with bracelets of silver; and their Sustainer will slake their thirst by giving them a pure drink Himself.

(And it will be said to them): Verily, this is a reward for you; and your endeavour has found acceptance. Al-Insān 76: 5-22

Allāh Subhānāhū wa Ta'ālā says:

And those on the right hand, what of those on the right hand? (They will be) Amongst thorn-less Lote trees.

And clustered plantains with fruits piled one above another.

In a shade long extended.

قَوَارِيرًا ﴿٥٦﴾

قَوَارِيرًا مِّنْ فَضْوَةٍ قَدَرْتُمَا قَدِيرًا ﴿٥٧﴾

وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزَاجُهَا

زَيْجِيلًا ﴿٥٨﴾

عَيْنًا فِيهَا تُسْقَى سَلْسَبِيلًا ﴿٥٩﴾

وَيَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُونَ إِذَا رَأَيْتَهُمْ

حَسِبْتَهُمُ لُؤلُؤًا مَّشْرُورًا ﴿٦٠﴾

وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمُلْكًا

كَبِيرًا ﴿٦١﴾

عَلَيْهِمْ ثِيَابٌ سَبْعِيْنَ خُضْرًا وَأَسْتَرْقُوفًا ﴿٦٢﴾

أَسَاوِرٌ مِّنْ ذَهَبٍ وَسِقَنَةٌ رُّجْمٌ مَّشْرَابًا ﴿٦٣﴾

لَهُمْ فِيهَا

إِنَّ هَذَا كَانَ لَكُمْ جَزَاءً وَكَانَ سَعِيرًا ﴿٦٤﴾

مَشْرُورًا ﴿٦٥﴾ (الإِنْسَان: ٥-٢٢)

وقال تعالى:

وَأَصْحَابُ الْيَمِينِ مَا أَصْحَابُ الْيَمِينِ ﴿١٧﴾

فِي سِدْرٍ مَّخْضُودٍ ﴿١٨﴾

وَطَلْحٍ مَّنْضُورٍ ﴿١٩﴾

وَزَيْلٍ مَّتَدِيرٍ ﴿٢٠﴾

By water flowing constantly.

And fruits in abundance.

Neither out of reach, nor forbidden (perennial).

And on couches raised high.

Verily, We have created them (maidens) of a special creation.

And made them virgins.

Beloved of their husbands only, equal in age.

For those of the Right Hand.

A multitude of those (of the Right Hand) will be from the first generations (who embraced Islām). And a multitude (of those of the Right Hand) will be from later generations. Al-Wāqī'ah 56:27-40

**Note:** According to another interpretation the previous generations means people from the previous Ummah; and later generations means people from this Ummah. (Bayān al Qur'ān)

Allāh Subhānāhū wa Ta'ālā says:

Therein (Paradise), you shall have (all) that you desire; and therein you shall have (all) that you ask for.

A gift of welcome, from (Allāh) the Oft-Forgiving, the Most Merciful. Fuṣṣilat 41: 31-32

Allāh Subhānāhū wa Ta'ālā says:

And indeed for the transgressors, will be an evil journey's end.

وَمَا مَسْكُوبٍ ﴿٥٦﴾

وَفَكَهْمٍ كَثِيرٍ ﴿٥٧﴾

لَا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ﴿٥٨﴾

وَفُوقِ سُرُجٍ مَّرْفُوعَةٍ ﴿٥٩﴾

إِنَّمَا أَنشَأْنَهُنَّ إِنشَاءً ﴿٦٠﴾

فَجَعَلْنَهُنَّ أَكْفَارًا ﴿٦١﴾

عُرُبًا أَزْرَابًا ﴿٦٢﴾

لِأَصْحَابِ الْيَمِينِ ﴿٦٣﴾

ثَلَاثَةٌ مِّنَ الْأُولَىٰ ﴿٦٤﴾

وَأَلَّةٌ مِّنَ الْآخِرِينَ ﴿٦٥﴾

(الوَاقِعَةُ: ٢٧-٤٠)

وقال تعالى:

وَلَكُمْ فِيهَا مِمَّا تَشْتَهُونَ أَنْفُسُكُمْ ﴿٣١﴾

وَلَكُمْ فِيهَا مِمَّا تَدْعُونَ ﴿٣٢﴾

ثَلَاثًا مِّنَ عَمُورٍ رَّحِيمٍ ﴿٣٣﴾

(فُصِّلَات: ٣١-٣٢)

وقال تعالى:

وَأَنَّكَ لِلظَّالِمِينَ لَنَرَىٰ مَكَايِبَ ﴿٣٤﴾

Hell, where they will burn, an evil resting place.

This is indeed so (for the transgressors)! Boiling fluid and rotting wound discharge; let them taste it.

And other (torments) of similar kind all together. Swād 38: 55-58

Allāh Subhānāhū wa Ta'ālā will say to the dwellers of Hell:

Depart you to that which you used to deny!

Depart you to a shadow (the smoke of Hell-Fire which will rise because of its excess and then fall apart) in three columns.

Neither shady (for cool comfort) nor any use (shelter) against the fierce flame of the Fire.

Verily! It (Hell) will throw sparks (huge) as forts (these sparks when they rise will be like great forts). (Then these sparks when they will fall on the earth) they will become as if they were yellow camels.

Al-Mursalāt 77: 29-33

Allāh Subhānāhū wa Ta'ālā says:

They (dwellers of Hell) shall have a covering of Fire above them and a covering (of Fire) beneath them (This is that torment). With which Allāh does frighten His slaves. O My slaves! Therefore, fear Me!

Az-Zumar 39: 16

جَهَنَّمَ بَصُرَاتًا وَمِثْرًا لِّمَا هُم فِيهَا

هَذَا فَلْيَذوقوه حِيمًا

وَعَسَاءَ رِيسَاتًا

وَأَحْسَرُ مِنْ شَكْلِهِمْ أَزْوَاجًا

[ص: ٥٥-٥٨]

وقال تعالى:

أَطْلِقُوا إِلَى مَا كُنتُمْ بِهِ تُكَذِّبُونَ

أَطْلِقُوا إِلَى ظِلٍّ ذِي تَلَدٍّ شُعْبٍ

لَا ظِلِّيلٍ وَلَا يَتَّبِعِي مِنَ اللَّهَبِ

إِنَّمَا تَرَوْنَ بِشَكْرِ الْفَصْرِ

كَلْبًا مِثْلَ مِثْرٍ

[المرسلات: ٢٩-٣٣]

وقال تعالى:

لَمْ يَكُن لَّهُمْ بَيْنَ يَدَيْهِ حِجَابٌ وَلَا يَتَذَكَّرُ أَلْفًا عِدًّا

يَجْعَلُ اللَّهُ أُولَئِكَ لَمْ يَعْلَمُوا

يَجْعَلُ اللَّهُ أُولَئِكَ لَمْ يَعْلَمُوا

[الزمر: ١٦]

Allāh Subhānāhū wa Ta'ālā says:

Verily, the tree of Zaqqūm,

Will be the food for sinners;

Like molten brass, it will boil in their bellies,

Like the seething of boiling water.

(It will be said to the angels): Seize him, and drag him into the midst of the blazing Fire,

Then pour over his head the torment of boiling water.

Taste (this)! Verily, you thought you were mighty and generous.

Verily! This is that which you used to doubt. Ad-Dukhān 44: 43-50

Allāh Subhānāhū wa Ta'ālā says:

In front of him (every rebellious transgressor) is Hell, and he will be made to drink boiling festering water.

Which he will sip, but will be unable to swallow it, and death

will approach him from every side, yet he will not die; and in front of him will be a harsh torment

(becoming ever severe, and he will continue to sob for an eternity).

Ibrāhīm 14: 16-17

وقال تعالى:

إِنَّ شَجَرَةَ الزَّقُّومِ

طَعَامٌ الْأَشِيمِ

كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ

كَغَلِيِّ الْحَمِيمِ

خَذَرَهُ فَأَتَمُّوا إِلَى سِوَاءِ الْحَمِيمِ

ثُمَّ صَبُّوا عَلَيْهِ رَأْسَهُ مِنْ عَذَابِ

الْحَمِيمِ

ذُقْ إِنَّكَ أَنْتَ الْعَزِيزُ الْكَرِيمُ

إِنَّ هَذَا مَا كُنتُمْ بِهِ تُنتَدِرُونَ

[الدخان: ٤٣-٥٠]

وقال تعالى:

مِنْ رَأْيِهِ جَهَنَّمَ أُنْفِقُ مِنْ مَاءٍ صَافٍ بِرَبِّهِ

عَذَابٌ

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ

وَأَيُّهُ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَمَا

هُوَ بِسِيبٍ وَمِنْ رَأْيِهِ عَذَابٌ

غَلِيظٌ

[البراهيم: ١٦-١٧]

## AHĀDĪTH

١٢٧- عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: يَا رَسُولَ اللَّهِ! قَدْ شِئْتُ قَالَ: شِئْتَنِي هُوَذَا وَالْوَاقِعَةُ وَالْمُرْسَلَاتُ وَعَمَّ بِنَسَاءِ لَوْنٍ وَإِذَا الشَّمْسُ كُوِّرَتْ. رواه

الترمذى وقال: هذا حديث حسن غريب، باب من سورة الواقعة، رقم: ٣٢٩٧

127. Ibne-'Abbās Rāḍiyallāhu 'anhuma narrates that Abu Bakr Rāḍiyallāhu 'anhu said: O Rasūlullāh! Indeed you have aged! He replied: (The Sūrah) *Hūd, Al-Wāqī'ah, Al-Mursalāt, 'Amma Yata Sā'atūn*, and *Iḥḥash Shamsu Kuwwirat* have aged me. (Tirmidhī)

١٢٨- عَنْ خَالِدِ بْنِ عَمِيرٍ الْعَدَوِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَبَنَا عُنْبَةُ بْنُ عَزْرَانَ رَضِيَ اللَّهُ عَنْهُ، فَحَمِدَ اللَّهُ وَكَلَّمَ عَلَيْنَا، ثُمَّ قَالَ: أَمَا بَعْدُ، فَإِنَّ الدُّنْيَا قَدْ آدَتِ بَصْرَمَ، وَوَلَّتْ حُدَاءً، وَلَمْ يَبْقَ مِنْهَا إِلَّا ضَبَابَةٌ كَضَبَابَةِ الْإِنَاءِ يَتَصَابَهُمْ صَابُهَا، وَإِنَّكُمْ مُتَقَلِّبُونَ فِيهَا إِلَى دَارٍ لَا رِزَالَ لَهَا، فَانْقَلِبُوا بِخَيْرٍ مَا يَحْضُرُكُمْ، فَإِنَّهُ قَدْ ذُكِرَ لَنَا أَنَّ الْحَجَرَ يُلْقَى مِنْ شَفَةِ جَهَنَّمَ فَيَهْرِي فِيهَا سَبْعِينَ عَامًا، لَا يُدْرِكُ لَهَا قَعْرًا، وَوَاللَّهِ لَنَمْلَأَنَّ، أَعْرَجْتُمْ؟ وَلَقَدْ ذُكِرَ لَنَا أَنَّ مَا بَيْنَ مِصْرَاعَيْنِ مِنْ مِصْرَاعِ الْجَنَّةِ مَسِيرَةُ أَرْبَعِينَ سَنَةً، وَلَيَاتِينَ عَلَيْهَا يَوْمٌ وَهُوَ كَطَائِظٍ مِنَ الرَّحَامِ، وَلَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ، مَا لَنَا طَعَامٌ إِلَّا وَرِقٌّ الشَّجَرِ، حَتَّى فَرِحَتْ أَهْدَانَا فَانْقَطَتْ بُرْدَةٌ فَشَقَقْتُهَا بَيْنِي وَبَيْنَ سَعْدِ بْنِ مَالِكٍ، فَاتَّرَزْتُ بِضُفْفِهَا، وَاتَّرَزَ سَعْدٌ بِضُفْفِهَا، فَمَا أَصْبَحَ الْيَوْمَ مِمَّا أَحَدٌ إِلَّا أَصْبَحَ أَمِيرًا عَلَى مِصْرٍ مِنَ الْأَمْصَارِ، وَإِنِّي أَعُوذُ بِاللَّهِ أَنْ أَكُونَ فِي نَفْسِي عَظِيمًا وَعِنْدَ اللَّهِ صَغِيرًا، وَإِنِّي لَمْ تَكُنْ نُبُوَّةَ قَطٍ إِلَّا تَنَاسَخَتْ، حَتَّى تَكُونَ آخِرَ عَاقِبَتِهَا مَلَكًا، فَسَتَجُزُّونَ وَتُجْزَوْنَ الْأُمَرَاءَ

يَعْدَانَا. رواه مسلم، باب الدنيا سجن للمؤمن وجنة للكافر، رقم: ٧٤٧٥

128. Khālid ibne-'Umair Al-'Adawī Rāḍiyallāhu 'anhu narrates that 'Utbah ibne-Ghazwān Rāḍiyallāhu 'anhu in a sermon after glorifying and praising Allāh, said to us: Undoubtedly, the world has announced its termination; and has turned on its heel in a hasty flight; and what is left are but a few drops, like the residual drops in a bowl which the drinker sucks out. And indeed, you will all be transferred (at death) from the world, to a never-ending abode. So depart with the best deeds with you. For verily, it has been mentioned to us that when a stone is cast from the edge of Hell, it

continues to fall for seventy years but will not reach its depth. And by Allāh, Hell will be filled (with men and Jinn). So, does this surprise you? And it has been mentioned to us that the expanse between the two panels of the door of Paradise is (a journey of) forty years, yet a day will come, when this expanse will be packed due to the large crowds of people. And verily, I have seen that time, when I was the seventh among seven (Ṣaḥābah) with Rasūlullāh Ṣallallāhu 'alaihi wasallam, we had nothing to eat but leaves of tree, until the corners of our mouths became festered with ulcers. And I managed to acquire a piece of broad cloth which I divided between myself and Sa'd ibne-Mālik. So, I wore it to cover my lower half, and Sa'd ibne-Mālik wore the other piece. But, today each of us is an *Amīr* (Governor) of a city from amongst the great cities. And verily, I seek refuge in Allāh that I should ever consider myself great whereas I am regarded low by Allāh. And verily, never is there a prophet hood (and its ways) except that gradually it goes into oblivion, until worldly kingdom takes its place. So, in the near future you will realise and have the experience of other governors. (Muslim)

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

١٢٩- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ كَلِمًا كَانَ لَيْلَتَهَا مِنْ رَسُولِ اللَّهِ ﷺ يَخْرُجُ مِنْ آخِرِ اللَّيْلِ إِلَى الْبَيْعِ فَيَقُولُ: "السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ، وَأَتَاكُمْ مَا تُوَعَدُونَ عِدًّا مُؤَخَّلُونَ، وَإِنَّا-إِنْ شَاءَ اللَّهُ-بِكُمْ لِأَجْفُونَ"، اللَّهُمَّ! اغْفِرْ لِأَهْلِ بَيْعِ الْعَرَقِ. رواه مسلم، باب ما يقال عند دخول القبور، رقم: ٢٢٥٥

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

١٣٠- عَنْ مُسْتَوْرِدِ بْنِ شَدَادٍ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: وَاللَّهِ مَا الدُّنْيَا فِي

هَذَا الْإِنْسَانُ، وَهَذَا أَجَلُهُ مُجَيَّبٌ بِهِ - أَوْقَدَ أَحَاطَ بِهِ - وَهَذَا الَّذِي هُوَ خَارِجُ أَمَلِهِ، وَهَذَا الْخَطُّ الصَّغِيرُ الْأَخْرَاضُ، فَإِنَّ أخطاءَ هَذَا نَهَشَهُ هَذَا، وَإِنَّ أخطاءَ هَذَا نَهَشَهُ هَذَا، وَهَذَا صُورَةٌ.

رواه البخاري، باب في الأمل وطوله، رقم: ٤٤١

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



١٣٤ - عَنْ مُحَمَّدِ بْنِ لَيْدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ النَّبِيَّ ﷺ قَالَ: اقْتَادَ يَكْرَهُهُمَا ابْنُ آدَمَ، الْمَوْتُ وَالْمَوْتُ خَيْرٌ مِنَ الْفِتْنَةِ، وَيَكْرَهُ قِلَّةَ الْمَالِ، وَقِلَّةَ الْمَالِ أَقْلُ لِلْجِسَابِ. رواه أحمد. بإسنادين ورجل أحدهما رجال الصحيح، مجمع الزوائد، ١٠/٤٥٣

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

١٣٥ - عَنْ أَبِي سَلَمَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: مَنْ لَقِيَ اللَّهَ يَتَّهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَأَمَّنْ بِالْبَيْتِ وَالْجِسَابِ دَخَلَ الْجَنَّةَ. ذَكَرَ الْحَافِظُ ابْنَ كَثِيرٍ هَذَا الْحَدِيثَ بَطْرَلَهُ فِي الْبَدَايَةِ وَالنِّهَايَةِ ٥/٣٠٤

135. Abu Salamah Raḍiyallāhu 'anhu narrates: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: He, who meets Allāh testifying that none is worthy of worship but Allāh and that Muḥammad is the Messenger of Allāh, and believes in resurrection and in reckoning, enters Paradise. (Al-Bidāyah wan Nihāyah)

الْآخِرَةَ إِلَّا مِثْلَ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ هَذِهِ فِي الْمَاءِ، فَلْيَنْظُرْ أَحَدُكُمْ بِمِ تَرْجُحِ؟ رواه مسلم، باب قضاء الدنيا، ١٠٠٠٠، رقم: ٧١٩٧

130. Mustawrid ibne-Shaddād Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: By Allāh! This world compared to the Hereafter is like one of you dipping his finger in the ocean and then observing the quantity of water on it. (Muslim)

١٣١ - عَنْ شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لَهَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ اتَّبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ. رواه الترمذى وقال: هذا حديث حسن، باب حديث الكيس من دان نفسه، ١٠٠٠٠، رقم: ٢٤٥٩

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

١٣٢ - عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: آتَيْتُ النَّبِيَّ ﷺ عَاشِرَ عَشْرَةِ قَعَامٍ رَجُلٍ مِنَ الْأَنْصَارِ فَقَالَ: يَا نَبِيَّ اللَّهِ! مَنْ أَكْبَسُ النَّاسِ، وَأَحْرَمَ النَّاسِ؟ قَالَ: أَكْثَرَهُمْ ذِكْرًا لِلْمَوْتِ، وَأَكْثَرَهُمْ اسْتِعْدَادًا لِلْمَوْتِ قَبْلَ تَرْوُلِ الْمَوْتِ، أَوْلِيكَ هُمُ الْأَكْيَاسُ، ذَهَبُوا بِشَرْفِ الدُّنْيَا وَكَرَاهِمَةَ الْآخِرَةِ. قلت: رواه ابن ماجه باختصار، رواه الطبراني في الصغير وإسناده حسن، مجمع الزوائد، ١٠/٥٥٦

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

١٣٣ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ: خَطَّ النَّبِيُّ ﷺ خَطًّا مَرْتَبًا، وَخَطَّ خَطًّا فِي الْوَسْطِ خَارِجًا مِنْهُ، وَخَطَّ خَطًّا صِغَارًا إِلَى هَذَا الَّذِي فِي الْوَسْطِ مِنَ جَانِبِهِ الَّذِي فِي الْوَسْطِ، فَقَالَ:

١٣٦ - عَنْ أُمِّ الدَّرْدَاءِ رَضِيَ اللهُ عَنْهَا قَالَتْ: قُلْتُ لِأَبِي الدَّرْدَاءِ: أَلَا تَسْتَعِينِي لِأَخِيصِيفِكَ مَا تَسْتَعِينِي الرَّجَالُ لِأَخِيصِيهِمْ فَقَالَ: إِنِّي سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: إِنَّ أَمَامَكُمْ عَقِبَةً كَوْزُودًا لَا يُجَاوِزُهَا الْمُشَقُّونَ فَاحِبُّ أَنْ أَرْحُفَ لِيَلِكَ الْعُقَبَةُ. رواه البيهقي في شعب الإيمان ٣٠٩/١

136. Umme Dardā' Rādiyallāhu 'anha narrates: I enquired from Abu Dardā': Why do you not go and seek for your guests what men (usually) seek (fine food and drink) for their guests? So he replied: I heard Rasūlullāh Ṣallallāhu 'alaihi wasallam saying: Verily, before you is a very difficult pass! The heavily burdened shall not cross through it with ease, so I desire to keep myself light for that passage. (Baihaqī)

**Note:** 'Men seek fine food and drink' means that his wife wanted him to take out time and effort to earn, if not for his family, then at least for the sake of his guests.

١٣٧ - عَنْ هَانِي مَوْلَى عُمَرَانِ رَجِمَهُ اللهُ أَنَّهُ قَالَ: كَانَ عُمَرَانُ إِذَا وَقَفَ عَلَى قَبْرِ بَكِي حَتَّى يَمِلَّ لِجَنَّتِهِ، فَيَقِيلُ لَهُ نَدَى الْجَنَّةِ وَالنَّارِ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللهِ ﷺ قَالَ: إِنَّ الْقَبْرَ أَوَّلُ مَنَزِلٍ مِنْ مَنَارِلِ الآخِرَةِ فَإِنْ نَجَّاهُ مِنْهُ بَعْدَ مَا أَسْرَمْتَهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ بَعْدَ أَهْلُدْ مِنْهُ قَالَ: وَقَالَ رَسُولُ اللهِ ﷺ: مَا رَأَيْتُ مَنَظْرًا قَطُّ إِلَّا وَالْقَبْرَ أَقْطَعُ مِنْهُ. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في فطاعة القبر ٢٣٠٨، رقم ٢٣٠٨

137. Hānī Raḥimahullāhu, the freed slave of 'Uthmān Rādiyallāhu 'anhu narrates that when 'Uthmān stood by a grave he would weep until his tears wet his beard. So, he was asked: When Paradise and Hell are mentioned, you do not weep, but (why do) you weep at this (sight of the grave)? So he replied: Indeed, Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, the grave is the first stage among the stages of the Hereafter; if one is saved from (the Punishment of) it, then what is to follow will be easier. And if one does not find safety from it, then what is to follow shall be more severe than it. And Rasūlullāh Ṣallallāhu 'alaihi wasallam said: I have not seen a sight more horrifying than (the Punishment of) the grave. (Tirmidhī)

١٣٨ - عَنْ عُمَرَانِ بْنِ عَفَّانٍ رَضِيَ اللهُ عَنْهُ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا فَرَّغَ مِنْ دُفْنِ الْمَيِّتِ وَقَفَ عَلَيْهِ فَقَالَ: اسْتَغْفِرُوا لِأَخِيكُمْ وَسَلِّئُوا لَهُ بِالتَّيِّبَاتِ فَإِنَّهُ لَا يَنْسَى. رواه ابوداؤد، باب الاستغفار عند

138. 'Uthmān ibne-'Affān Rādiyallāhu 'anhu narrates that when Nabī Ṣallallāhu 'alaihi wasallam used to finish the burial of the dead, he would stay at his grave and say: Seek forgiveness for your brother and beg steadfastness for him, as indeed he is now being questioned. (Abu Dāwūd)

١٣٩ - عَنْ أَبِي سَعِيدٍ رَضِيَ اللهُ عَنْهُ قَالَ: دَخَلَ رَسُولُ اللهِ ﷺ مُصَلَّاهُ فَرَأَى نَاسًا كَانَتْهُمْ يَكْتُمُونَ قَالَ: أَمَا إِنَّكُمْ لَأَكْثَرُكُمْ ذِكْرَ هَادِمِ الدَّلَّاتِ لَسَفَلِكُمْ عَمَّا أَرَى الْمَوْتَ فَأَكْثَرُوا مِنْ ذِكْرِ هَادِمِ الدَّلَّاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى الْقَبْرِ يَوْمَ الْإِكْلَامِ فَقِيلَ: أَمَا بَيْتُ الْعَرَبِيَّةِ وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التَّرَابِ وَأَنَا بَيْتُ الدُّوْدِ، فِإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ: مَرْحَبًا وَأَهْلًا، أَمَا إِنْ كُنْتَ لِأَحَبِّ مِنْ نَسَبِي عَلَى ظَهْرِي إِلَى إِيَادَا وَبَيْتِكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسْتَرَى صَنِيعِي بِكَ، قَالَ: فَيَسْبَحُ لَهُ مَدَّ بَصْرِهِ وَيَفْتَحُ لَهُ بَابَ إِلَى الْجَنَّةِ، وَإِذَا دُفِنَ الْعَبْدُ الْفَاجِرُ أَوْ الْكَافِرُ قَالَ لَهُ الْقَبْرُ لَا مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لِأَبْغَضِ مَنْ يَسْبَحُ عَلَيَّ عَلَى ظَهْرِي إِلَى إِيَادَا وَبَيْتِكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَادَّ وَبَيْتِكَ الْيَوْمَ وَصِرْتَ إِلَيَّ فَسْتَرَى صَنِيعِي بِكَ، قَالَ: فَيَلْتَمِسُ عَلَيَّ حَتَّى يَلْتَقَى عَلَيَّ وَيَخْتَلِفَ أَصْلَاعُهُ، ثُمَّ يَقْبِضُ اللهُ لَهُ سَبْعِينَ نَفْسًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَنْبَتَ شَيْئًا مَا قَبِيتَ الدُّنْيَا، فَيَهْبِشُهُ وَيَخْدِشُهُ حَتَّى يَقْبِضُ بِهِ إِلَى الْجَسَابِ، قَالَ: قَالَ رَسُولُ اللهِ ﷺ: إِنَّمَا الْقَبْرُ رَوْحَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ. رواه الترمذى وقال: هذا حديث حسن غريب، باب حديث ذكر هادم اللذات، رقم ٢٤١٠

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

grave expands for him as far as the eye can see; and a door of Paradise is opened for him.

And when an immoral slave of Allāh or an unbeliever is buried; the grave says to him: You are most unwelcome! Indeed you were the most despised by me of all those who used to walk upon me. So today, as you have been placed in my charge, and you have been brought to me, you will soon see my treatment towards you. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The grave then closes on him until its one side meets the other, and his ribs get intermingled; Rasūlullāh Ṣallallāhu ‘alaihi wasallam then (illustrating) placed the fingers (of one hand) between the fingers (of the other hand). He added: Allāh sends upon him seventy serpents; if one of them were to breathe upon the earth, it would not produce any crops as long as the world remained; they will go on biting and lacerating him until he is brought forth for his Account on the Day of Resurrection. Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The grave is either a garden from among the gardens of Paradise or a pit from among the pits of Hell. (Tirmidhi)

۱۴۰ - عَنِ الْبَرَاءِ بْنِ عَزَابٍ رَضِيَ اللهُ عَنْهُمَا قَالَ: خَرَجْنَا مَعَ رَسُولِ اللهِ ﷺ فِي حِجَابَةِ رَجُلٍ مِنَ الْأَنْصَارِ قَاتِنَتِهَا إِلَى الْقَبْرِ وَلَمَّا بَلَغَهُ جَلَسَ رَسُولُ اللهِ ﷺ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُؤُوسِنَا الطَّيْرُ وَفِي يَدِهِ عُوذٌ بِنُكْتٍ بِهِيَ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ: اسْتَعِينُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ مَرْتَيْنِ أَوْ ثَلَاثًا قَالَ: وَيَأْتِيهِ مَلِكَانِ فَيَجْلِسَانِيهِ فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلِ الَّذِي يُعِثُ فِيكُمْ؟ فَيَقُولَانِ لَهُ: مَا دَيْنُكَ؟ فَيَقُولُ: فَرَأَتْ كِتَابَ اللهِ قَامَتِ بِهِ وَصَدَّقْتُ قَالَ: فَيَأْتِيهِ مَنَادٌ مِنَ السَّمَاءِ أَنْ قَدْ صَدَقَ عَبْدِي فَأَقْرِشُوهُ مِنَ الْجَنَّةِ وَالْيَسُورِ مِنْ الْجَنَّةِ وَالنُّحُورِ لَهُ نَبَأٌ إِلَى الْجَنَّةِ قَالَ: فَيَأْتِيهِ مِنْ رُوحِهَا وَطِيْبُهَا قَالَ: وَيَنْفِخُ لَهُ فِيهَا مَدَّ بَصَرِهِ قَالَ: وَإِنَّ الْكَافِرَ، فَعَدَّ مَوْتَهُ قَالَ: وَقَادَ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلِكَانِ فَيَجْلِسَانِيهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا دَيْنُكَ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلِ الَّذِي يُعِثُ فِيكُمْ؟ فَيَقُولُ: هَاهُ هَاهُ لَا أَدْرِي، فَيَأْتِيهِ مَنَادٌ مِنَ السَّمَاءِ أَنْ كَذَبَ فَأَقْرِشُوهُ مِنَ النَّارِ وَالنُّحُورِ لَهُ نَبَأٌ إِلَى النَّارِ قَالَ: فَيَأْتِيهِ مِنْ

حَرَّهَا وَسَمَّوْهَا قَالَ: وَيُصَيِّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاجُهُ. رواه أبو داود، باب المسألة في القبر، رقم ٤٧٥٣

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

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

**Note:** The announcement from the heavens about an unbeliever, ‘he has lied,’ means that he is pretending to be ignorant; though in fact



he had refuted Allāh's Oneness, His Prophet and Islām. (Ma'ariful Haḍīth)

١٤١ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنَّ الْعَبْدَ إِذَا وَضِعَ فِي قَبْرِهِ وَتَوَلَّى عَنْهُ أَصْحَابَهُ، وَإِنَّهُ لَيَسْمَعُ قَوْلَ بَعْضِهِمْ، أَنَاهُ مَلَكَانِ يَتَعَمَدَانِهُ فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ لِمُحَمَّدٍ ﷺ؟ فَأَمَّا الْمُرُومِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ، فَيَقَالُ لَهُ: انْظُرْ إِلَى مَعْمَدِكَ مِنَ النَّارِ قَدْ أَبَدَكَ اللَّهُ بِمَعْمَدِكَ مِنَ الْجَنَّةِ، فَيَرَاهُمَا جَمِيعًا وَأَمَّا الْمَنَافِقُ وَالْكَافِرُ فَيَقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيَقَالُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، وَيَضْرِبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ صَرْبَةً فَيُصْبِحُ صَنِحَةً يَسْمَعُهَا مِنْ بَيْتِهِ غَيْرَ النَّفْقَيْنِ، (رواه البخاري، باب ما جاء في عذاب القبر، رقم: ١٣٧٤)

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

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

١٤٢ - عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَا تَقُومُ السَّاعَةُ حَتَّى لَا يُقَالَ فِي الْأَرْضِ: اللَّهُ اللَّهُ. (رواه مسلم، باب دعوات

الإيمان آخر الزمان، رقم: ٣٧٥٦)

142. Anas Rāḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The Hour of the Day of Resurrection will not come until there will be no one left in the world who says Allāh, Allāh. And in another narration: The Hour of the Day of

Resurrection will not be established so long as there is someone saying, Allāh, Allāh. (Muslim)

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

١٤٣ - عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: لَا تَقُومُ السَّاعَةُ إِلَّا عَلَى شِرَارِ النَّاسِ. (رواه مسلم، باب قرب الساعة، رقم: ٧٤٠٢)

143. ‘Abdullāh Rāḍiyallāhu ‘anhu narrates that Nabī Ṣallallāhu ‘alaihi wasallam said: The Last Hour will come only upon the most wicked people. (Muslim)

١٤٤ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُخْرِجُ الدَّجَالَ فِي أُمَّتِي فَيَمْنُكُ أَرْبَعِينَ: لَا أَدْرِي أَرْبَعِينَ يَوْمًا، أَوْ أَرْبَعِينَ شَهْرًا، أَوْ أَرْبَعِينَ عَامًا، فَيُعِثُّ اللَّهُ عَيْسَى بْنِ مَرْيَمَ كَأَنَّهُ عُرْوَةٌ بَيْنَ مَسْمُومٍ، فَيَطْلُبُهُ فَيُهْلِكُهُ ثُمَّ يَمْنُكُ النَّاسُ سَبْعَ سِنِينَ، لَيْسَ بَيْنَ الثَّنِينِ وَعَدَاوَةٍ، ثُمَّ يُرْسِلُ اللَّهُ رَيْحًا بَارِدَةً مِنْ قِبَلِ الشَّامِ، فَلَا يَبْقَى عَلَى وَجْهِ الْأَرْضِ أَحَدٌ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ أَوْ إِيمَانٍ إِلَّا قَبِضَتْهُ، حَتَّى لَوْ أَنَّ أَحَدَكُمْ دَخَلَ فِي كَيْدِ جَمَلٍ لَدَخَلَتْهُ عَلَيْهِ، حَتَّى تَقْبِضَهُ قَالَ: فَيَبْقَى شِرَارُ النَّاسِ فِي خِفَّةِ الطَّيْرِ وَأَحْلَامِ الشَّمَاعِ لَا يَغْرُفُونَ مَعْرُوفًا وَلَا يَنْكُرُونَ مَنكْرًا، فَيَمْتَلِكُ لَهُمُ الشَّيْطَانُ فَيَقُولُ: أَلَا تَسْتَجِيبُونَ؟ فَيَقُولُونَ: فَمَا تَأْمُرُنَا؟ فَيَأْمُرُهُمْ بِعِبَادَةِ الْأَوْثَانِ، وَهُمْ فِي ذَلِكَ دَارٌ رَزَقَهُمْ، حَسَنَ عَيْشِهِمْ، ثُمَّ يَنْفَخُ فِي الصُّورِ، فَلَا يَسْمَعُهُ أَحَدٌ إِلَّا أَصْغَى لِيَتَأَنَّ وَرَفَعَ لِيَتَأَنَّ، قَالَ: وَأَوَّلُ مَنْ يَسْمَعُهُ رَجُلٌ يَلُوطُ حَوْضُ إِبِلِهِ قَالَ: فَيَصْعَقُ، وَيَضْمَعُ النَّاسُ، ثُمَّ يُرْسِلُ اللَّهُ مَطَرًا كَأَنَّهُ الظَّلْمُ فَتَبَّتْ مِنْهُ أَجْسَادُ النَّاسِ، ثُمَّ يَنْفَخُ فِيهِ أُخْرَى فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ، ثُمَّ يُقَالُ: يَا أَيُّهَا النَّاسُ! هَلُمُّوا إِلَى رَبِّكُمْ، وَاقْبُرُوهُمْ أَنَّهُمْ مَسْئُولُونَ، ثُمَّ يُقَالُ: أَخْرِجُوا بَعَثَ النَّارَ، فَيُقَالُ: مِنْ كَمٍّ؟ فَيُقَالُ: مِنْ كُلِّ آلِفٍ، يَسْمَعِيَةٌ وَتِسْمَعَةٌ وَتِسْمَعِينَ قَالَ: فَذَلِكَ يَوْمٌ يُجْعَلُ الْوَلَدَانِ شَيْبًا، وَذَلِكَ يَوْمٌ يُكْشَفُ عَنْ سَاقِي. (رواه مسلم، باب في خروج الدجال، ..... رقم: ٧٢٨١)

وفي رواية: فَسَقَ ذَلِكَ عَلَى النَّاسِ حَتَّى تَغْيَرَتْ وَجُوهُهُمْ، فَقَالَ النَّبِيُّ ﷺ: مِنْ يَأْخُذُحُجَّ وَمَأْخُذُحُجَّ

تَسْعِمَاتٍ وَتَسْفَةَ وَتَسْفِينِ وَتَسْفِكُمْ وَاحِدٌ. (الحديث) رواه البخاري، باب قوله: وترى الناس سكارى،

رقم: ٤٧٤١

144. 'Abdullāh ibne-'Amr Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: *Dajjāl* will appear in my Ummah and remain for forty; I do not know whether for forty days, or forty months, or forty years. Then Allāh will send 'Isa ibne-Maryam resembling 'Urwah ibne-Mas'ūd. He will seek out *Dajjāl* and then destroy him. Thereafter, people shall remain for seven years without enmity even between two persons. Then Allāh will send a cool breeze from the direction of Syria; whereupon none shall remain upon the face of the earth whose heart has the tiniest particle of *Īmān*, except that his life shall be seized by this breeze.. Even if one of you were to enter the innermost recess of a mountain, it (the breeze) would enter even there and seize him.

Thereafter, only the most wicked people shall remain who are as unstable as birds (easily startled) with a tendency to wickedness with the intelligence of beasts of prey (who have little intelligence and show violence and anger), neither knowing right nor objecting to evil. Then Shaitān will appear to them and say: Will you not comply to my command? They will say: What do you command us? He will then order them to worship idols (and they will obey him). Abundant sustenance will be granted to them and apparently, they will enjoy a good and luxurious life.

Then the Trumpet will be blown; and everyone who hears it will bend one side of his neck, and raise the other, listening attentively. The first to hear it will be a man plastering a water tank for his camels. Then he will collapse senseless, and die and so will all the people with him. Then Allāh will send down rain resembling dew, causing the bodies of the people to sprout like plants from the earth. Thereafter the Trumpet will be blown a second time, and the people will rise looking around. Then it will be said: O people! Hasten towards your Rabb! The angels will be told to restrain them for they are to be questioned. Command then will be given to bring forth those who are to go to Hell and when they asked what proportion is to be brought forth, they will be told it is nine hundred and ninety nine out of every thousand. That will be a day which will make children grey haired; and that is the day when the *Shin* will be bared (Muslim)

In another narration it is stated: Hearing that nine-hundred-and-ninety-nine out of a thousand will be doomed to the Fire (of Hell), the Ṣaḥābah were deeply grieved and it showed on their faces. Then Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Nine-hundred-and-ninety-nine will be from Yājūj Mājūj (Gog and Magog) and one from you. (Bukhārī)

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

In a ḥadīth of Ṣaḥīḥ Bukhārī and Muslim narrated by Abu Sa'īd Khudrī Raḍiyallāhu 'anhū, Rasūlullāh Ṣallallāhu 'alaihi wasallam is quoted as saying: Allāh 'Azza wa Jall will bare His Shin and then all the believers, men and women, will prostrate themselves before Him; but there will remain those who used to prostrate in the world for showing off and for gaining good reputation. Such people will try to prostrate (on the Day of Judgment) but their backs will be as stiff as a single column.

*Dājjal* is the Great Deceiver who will appear near the end of the world and will claim to be God and will be killed by 'Isa 'alaihīs Salām at his Second Coming.

عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: كَيْفَ نَعْمٌ وَصَاحِبُ الْقُرُونِ قَدْ نَقِمَ الْقُرُونُ وَاسْتَمَعَ الْأَذْنَ مَتَى يُؤْمَرُ بِالسَّبْحِ فَيَسْبُحُ فَكَأَنَّ ذَلِكَ نَقَلَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ: قُولُوا: حَسْبِنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا. رواه الترمذى وقال: هذا حديث حسن، باب ما جاء في شأن الصور، رقم: ٢٤٣١

145. Abu Sa'īd Raḍiyallāhu 'anhū narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: How can I enjoy life and be at ease, when the one entrusted with the Horn has placed it to his mouth and has lent his ear attentively, waiting for the order to blow it. This statement seemed to bear heavily upon the Ṣaḥābah of Rasūlullāh Ṣallallāhu 'alaihi wasallam, so he said to them: Say: *Ḥasbina Allāh wa Ni'ma l-Wakīl* (Allāh is sufficient for us! The Most Excellent is He in Whom we trust!) (Tirmidhī)

عَنْ الْمِقْدَادِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: تَدْنَى الشَّمْسُ يَوْمَ ١٤٦-

الْقِيَامَةِ مِنَ الْعَلَقِ، حَتَّى تَكُونَ مِنْهُ كَمِقْدَارِ مِثْلِ فَيَكُونُ النَّاسُ عَلَى قَدْرِ أَعْمَالِهِمْ فِي الْعُرُقِ، فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَتَبِهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعُرُقُ الْجَامَا قَالَ: وَأَشَارَ رَسُولُ اللَّهِ ﷺ بِيَدِهِ إِلَى فِيهِ. رَوَاهُ مُسْلِمٌ، بَابُ فِي صِفَةِ يَوْمِ الْقِيَامَةِ، رَقْمٌ ٧٦٠٦.

146. Miqdād Raḍiyallāhu ‘anhu narrates: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying: The sun shall be brought close to the creation on the Day of Resurrection until there is one mile between it and them. Mankind will sweat according to what they have done; the sweat reaching to the ankles of some, to the knees of others, to the waist of others, while some will have their mouths covered by the sweat. Rasūlullāh Ṣallallāhu ‘alaihi wasallam pointed his hand to his mouth. (Muslim)

١٤٧- عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَةَ أَصْنَافٍ: صِفًّا مُشَاةً وَصِفًّا رُكْبَاتًا وَصِفًّا عَلَى وُجُوهِهِمْ قِيلَ: يَا رَسُولَ اللَّهِ! وَكَيْفَ يُمْشِرُونَ عَلَى وُجُوهِهِمْ؟ قَالَ: إِنَّ الَّذِي أَمْسَأَهُمْ عَلَى أَعْدَائِهِمْ قَادِرٌ عَلَى أَنْ يُمْشِتَهُمْ عَلَى وُجُوهِهِمْ، أَمَا إِنْهُمْ يَنْتَقِرُونَ بِوُجُوهِهِمْ كُلَّ حَدَبٍ وَشَوْكَةٍ. رَوَاهُ التِّرْمِذِيُّ وَقَالَ: هَذَا حَدِيثٌ حَسَنٌ، بَابُ وَمِنْ سُورَةِ نَبِيٍّ اسْمُ آتِلٍ، رَقْمٌ ٣١٤٢.

147. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Mankind will be assembled on the Day of Resurrection in three classes, one walking, one riding and one walking on their faces. It was asked: O Rasūlullāh! How will they walk on their faces? He replied: Verily, the one who made them walk on their feet is able to make them walk on their faces. They will avoid with their face every obstacle and thorn. (Tirmidhī)

١٤٨- عَنْ عَبْدِ بْنِ حَاتِمٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكُونُ رَأْيُهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تَلْقَاءَ وَجْهِهِ، فَاتَّقُوا النَّارَ وَلَوْ يَشِقُّ تَمَرَةٌ. رَوَاهُ الْبُخَارِيُّ، بَابُ كَلَامِ الرَّبِّ تَعَالَى ٧٥١٢، رَقْمٌ ٧٥١٢.

148. ‘Adī ibne-Hātim Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: There is not anyone of you but that

his Rabb will speak directly to him, without any interpreter between them. Then he will look to his right, and he will not see anything except what he had sent ahead from his deeds. And he will look to his left, and he will not see anything except what he had sent ahead. And he will look in front of him, and he will not see anything except the Fire in front of his face. So protect yourselves from the Fire even if it should be by half a date. (Bukhārī)

١٤٩- عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ فِي بَعْضِ صَلَاتِهِ: اللَّهُمَّ حَاسِبِنِي حِسَابًا يَسِيرًا، فَلَمَّا انْصَرَفَ قُلْتُ: يَا نَبِيَّ اللَّهِ! مَا الْحِسَابُ الْيَسِيرُ؟ قَالَ: أَنْ يَنْظُرَ فِي كِتَابِهِ فَيَتَجَاوَزَ عَنْهُ، إِنَّهُ مَنْ تَوَقَّشَ الْحِسَابَ يَوْمَئِذٍ يَا عَائِشَةُ هَلَكَ. (الْحَدِيثُ) رَوَاهُ أَحْمَدُ ٤/٦٨٤.

149. ‘Ā’ishah Raḍiyallāhu ‘anhu narrated: I heard Rasūlullāh Ṣallallāhu ‘alaihi wasallam saying in one of his Ṣalāt al-lahm ḥāsibinī ḥisābā yāsīrā.

O Allah! Make my account easy.

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

١٥٠- عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ أَمَى رَسُولُ اللَّهِ ﷺ فَقَالَ: أَخْبَرَنِي مَنْ يَقْرَأُ عَلَى الْقِيَامِ يَوْمَ الْقِيَامَةِ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ ﴿يَوْمَ يَقْرَأُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ فَقَالَ: يُخَفِّفُ عَلَى الْمُؤْمِنِ حَتَّى يَكُونَ عَلَيْهِ كَالصَّلَاةِ الْمَكْتُوبَةِ. رَوَاهُ الْبَيْهَقِيُّ فِي كِتَابِ الْمَبْتِ وَالشُّعْرَى، مَشْكُورَةٌ الْمَصَابِيحُ، رَقْمٌ ٥٥٦٣.

150. Abu Sa’id Al Khudrī Raḍiyallāhu ‘anhu approached Rasūlullāh Ṣallallāhu ‘alaihi wasallam and asked: Inform me who will be strong enough to stand on the Day of Resurrection, about which Allāh ‘Azza wa Jall has mentioned: ﴿يَوْمَ يَقْرَأُ النَّاسُ لِرَبِّ الْعَالَمِينَ﴾ (The Day the people will stand before the Rabb-Sustainer of the worlds). He replied: That Day will be so shortened for the believer as is the (the duration of) obligatory Ṣalāt. (Baihaqī, Mishkāt)

١٥١- عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: أَنَابِي آتٍ مِنْ



Muhammad! Raise your head; speak, you will be heard; ask, you will be granted; intercede, your intercession will be accepted. So, I will submit: O my Rabb! My Ummah! My Ummah! (Have mercy on it). It will then be said: Go and take out of the Fire whoever has, in his heart, Imān equivalent to a grain of barley. So, I will go and obey as commanded.

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

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

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

And in the narration of Abu Sa'īd Al Khudrī Raḍiyallāhu 'anhu: (In reply to the urges of Rasūlullāh Ṣallallāhu 'alaihi wasallam for the fourth time) Allāh Subḥānāhū wa Ta'ālā will say: The Angels have interceded, and the Prophets have interceded, and the believers have interceded, and none remain except the Most Merciful of the Merciful. He will then grasp a handful from the Fire, taking out those who had not done a single virtuous act, and who had been turned to charcoal. He will then put them into a river of life at the

entrance of Paradise, called *Nahar-ul-Hayāt* (the River of Life). They will be revived like the seedlings that sprout in the silt carried by a flood. And they will come forth like pearls; around their necks shall be straps of gold. The dwellers of Paradise will recognize them by these straps as those whom Allāh had released from the Fire and made to enter Paradise without having done any good deed. Then Allāh will say to them: Enter into Paradise, and whatever you have seen is yours. So they will say: O our Rabb! You have given us what none was given in the world! He will reply: For you I have something better than this. They will say: O our Rabb! What could be better than this? He will then reply: My Pleasure, and now I will never be angry with you. (Muslim)

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

١٥٤- عَنْ عِمْرَانَ بْنِ حُصَيْنٍ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يَخْرُجُ قَوْمٌ مِنَ النَّارِ يَشْفَاعُهُ مُحَمَّدٌ ﷺ فَيَدْخُلُونَ الْجَنَّةَ بِسُوءِ الْجَهَنَّمِيِّينَ. رواه البخاري، باب صفة الجنة والنار، رقم: ٥٦٦١

154. 'Imrān ibne-Husain Raḍiyallāhu 'anhuma narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: A group of people will come out of the Fire by the intercession of Muḥammad Ṣallallāhu 'alaihi wasallam and enter Paradise; they will be called the *Jahannamīn* (people of Hell). (Bukhārī)

١٥٥- عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: إِنَّ مِنْ أُمَّتِي مَنْ يَنْفَعُ لِلنَّامِ مِنَ النَّاسِ، مِنْهُمْ مَنْ يَنْفَعُ الْقَبِيلَةَ، وَمِنْهُمْ مَنْ يَنْفَعُ الْفُصَيْبَةَ، وَمِنْهُمْ مَنْ يَنْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ. رواه الترمذی، وقال: هذا حديث حسن، باب من دخل سبعين الف، رقم: ٢٤٤٠

155. Abu Sa'īd Raḍiyallāhu 'anhu narrates that Rasūlullāh Ṣallallāhu 'alaihi wasallam said: Verily, from amongst my Ummah, there will be some people who will intercede for a nation and some who will intercede for a tribe, and some who will intercede for a small group, and some who will intercede for a single man, until they enter Paradise. (Tirmidhī)

١٥٦ - عَنْ حَدِيثِهِ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا (فِي حَدِيثِ طَوِيلٍ) قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَتُرْسَلُ الْأَمَانَةُ وَالرَّحْمُ فَتَقْرَمَانِ جَنَّتِي الصَّرَاطُ بَيْنَنَا وَشِمَالًا، فَيَسُرُّ أَوْلَاكُمْ كَأَنْتَ بِي قُلْتُ: يَا أَيُّهَا النَّبِيُّ وَأَمَّا أَنَّى شَيْءٌ كَمَرُ الْبَرْقِ؟ قَالَ: أَلَمْ تَرَوْا إِلَى الْبَرْقِ كَيْفَ يَسُرُّ وَيُرْجِعُ لِي طَرَفَهُ عَيْنٌ؟ ثُمَّ كَمَرُ الرَّوْحِ، ثُمَّ كَمَرُ الطَّيْرِ وَرَشْدُ الرَّجَالِ، تَجْرِي بِهِمْ أَعْمَالُهُمْ، وَيُنْكِمُ قَائِمٌ عَلَى الصَّرَاطِ يَقُولُ: رَبِّ سَلِّمْ سَلِّمْ، حَتَّى تَعْجَرَ أَعْمَالُ الْعِبَادِ، حَتَّى يَجِيءَ الرَّجُلُ فَلَا يَسْتَطِيعُ السَّيْرَ إِلَّا رَحْفًا قَالَ: وَفِي حَافَتِي الصَّرَاطِ كَلَالِيْبُ مُعَلَّقَةٌ مَأْمُورَةٌ تَأْخُذُ مَنْ أَمْرَتْ بِهِ فَيَمْلَأُ نَاحِجَ وَمَكَدُونِ فِي النَّارِ وَالَّذِي نَفْسُ أَبِي هُرَيْرَةَ بِيَدِهِ إِنْ قَعَرَ جَهَنَّمَ لَسَبْعِينَ خَرِيفًا. رواه مسلم.

باب ادعى أهل الجنة منزلة فيها، رقم: ٤٨٢

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

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

١٥٧ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَمَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذَا آتَا يَهْتَمُّ حَافَتَاهُ قِيَابِ الدَّرِّ الْمَجُوفِ، قُلْتُ: مَا هَذَا يَا جِبْرَائِيلُ؟ قَالَ: هَذَا الْكُوْثَرُ الَّذِي أُعْطَاكَ رَبُّكَ، فَإِذَا طَبِئَتْهُ مِسْكَتٌ أَذْفَرُ. رواه البخاري، باب في الحوض، رقم: ٦٥٨١

157. Anas ibne-Mālik Raḍiyallāhu ‘anhū narrates that Nabī

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

١٥٨ - عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: حَوْضِي مَسِيرَةٌ شَهْرٌ، وَرَوَايَاهُ سَوَاءٌ، وَمَاؤُهُ أَيْضٌ مِنَ الْوَرِقِ، وَرِيحُهُ أَطْيَبُ مِنَ الْمِسْكِ، وَكَيْفَرُهُ كَكَيْفَمِ السَّمَاءِ، فَمَنْ شَرِبَ مِنْهُ فَلَا يَطْمَأُ بَعْدَهُ أَبَدًا. رواه مسلم، باب اثبات حوض نبينا، رقم: ٥٩٧١

158. ‘Abdullāh ibne-‘Amr ibnī-‘Ās Raḍiyallāhu ‘anhuma narrates: Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: My pond (*Al-Kauthar*) is as large as a month’s journey and its sides are equal. Its water is brighter than silver, and its fragrance is more delightful than musk. And its drinking cups are (as numerous) as the stars in the sky. Whoever will drink from it shall never feel thirst thereafter. (Muslim)

**Note:** The distance of one month’s journey implies that the size of *Al-Kauthar* is so large that it will take one month to go across it.

١٥٩ - عَنْ سَمُرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: إِنْ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتَآهَرُونَ بِهِمْ أَكْثَرَ وَارِدَةٍ وَإِنِّي أَزْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً. رواه الترمذى وقال: هذا حديث حسن غريب، باب ما جاء في صفه الحوض، رقم: ٢٤٤٣

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

١٦٠ - عَنْ عُبَادَةَ بْنِ الصَّامِتِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَخَدَّهَ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَالِمَتَهُ أَلْقَاهَا إِلَى مَرْثَمٍ وَرُفِعَ قَبْضُهُ وَالْجَنَّةُ حَقٌّ، وَالنَّارُ حَقٌّ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ. زَادَ جَنَادَةَ: مِنْ أَبْوَابِ الْجَنَّةِ النَّعْمَانِيَّةِ أَيُّهَا شَاءَ. رواه البخاري، باب قوله تعالى يا اهل الكتاب، رقم: ٢٤٣٥

160. ‘Ubādah ibne-Ṣāmit Raḍiyallāhu ‘anhuma narrates that Nabī

Ṣallallāhu ‘alaihi wasallam said: Who bears witness that none is worthy of worship but Allāh, the Alone, without any partners, and that Muḥammad is His slave and Messenger, and that ‘Īsā ‘Alaihis Salām is the slave of Allāh, and His Messenger, and His Word that was granted to Maryam ‘Alaihis Salām and a Spirit from Him, and that Paradise is a reality, and that Fire is a reality. Allāh will indeed, send him to Paradise whatever his deeds may be. Junādah Raḍiyallāhu ‘anhu added in his narration: He may enter from any of the eight doors of Paradise that he wishes! (Bukhārī)

١٦١ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: قَالَ اللَّهُ تَعَالَى: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، فَأَفْرءُ وَإِنْ شِئْتُمْ ﴿فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ﴾. رواه البخاري، باب ما جاء في صفة الجنة، ٣٢٤٤.

161. Abu Hurairah Raḍiyallāhu ‘anhu reported that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥaḍīth Qudsī narrated that Allāh Ta ‘ālā has said: I have prepared for My pious slaves that which no eye has seen and no ear has heard, and which has not entered into the heart of any man. If you wish, recite:

فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ

And no one knows what delights of the eyes have been hidden from them! (As-Sajdah 33: 16)

(Bukhārī)

١٦٢ - عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَقَالَ قُبَسُ أَحَدِكُمْ أَوْ مَوْضِعُ قَدِيمِ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا. رواه البخاري، باب ما جاء في صفة الجنة، ٣٢٥٠.

162. Sahl ibne Sa’d Al Sa’idī Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The space that a whip occupies in Paradise is better than the world and what it contains. (Bukhārī)

١٦٣ - عَنْ أَنَسِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَقَالَ قُبَسُ أَحَدِكُمْ أَوْ مَوْضِعُ قَدِيمِ الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَلَوْ أَنَّ امْرَأَةً مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ أَطْلَعَتْ إِلَى الْأَرْضِ لِأَصَابَتْ مَا بَيْنَهُمَا، وَلَمَّا لَتْ مَا بَيْنَهُمَا رِيحًا، وَلَنَصِفَهَا بِغَيْبِ الْجَمَارِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا.

رواه البخاري، باب صفة الجنة والنار، رقم ٦٥٦٨.

163. Anas Raḍiyallāhu ‘anhu narrated that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: The length of any of your bows, or the space that a step occupies in Paradise is better than the world and what it contains. And if a woman of the women of Paradise were to look upon the earth, the entire space between Paradise and the earth would become illuminated and filled with fragrance, and her scarf is better than the world and what it contains. (Bukhārī)

١٦٤ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَبْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: إِنَّ فِي الْجَنَّةِ شَجْرَةً، يَسِيرُ الرَّابِّ فِي ظِلِّهَا مِائَةَ عَامٍ، لَا يَقْطَعُهَا، وَأَفْرءُ وَإِنْ شِئْتُمْ ﴿وَرُطِّلَ مَمْدُودٌ﴾. رواه البخاري، باب قوله وظل ممدود، رقم ٤٨٨١.

164. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Verily there is a tree in Paradise that a rider, travelling under its shade for one hundred years, will not be able to cross it. Recite, if you wish: *وَرُطِّلَ مَمْدُودٌ* (in shade long extended) (Al-Wāqī’a 56:30)

(Bukhārī)

١٦٥ - عَنْ جَابِرِ بْنِ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: إِنَّ أَهْلَ الْجَنَّةِ يَأْكُلُونَ فِيهَا جِشَاءً وَرَضِخَ كَرَضِخِ الْمَسْكِ، يُلْهَمُونَ النَّسِيجَ وَالتَّخَمِيدَ، كَمَا يُلْهَمُونَ النَّفْسَ. رواه مسلم، باب في صفات الجنة واهلها، رقم ٧١٥٢.

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

١٦٦ - عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُمَا عَنِ النَّبِيِّ ﷺ قَالَ: يُتَادَى مُنَادٍ: إِنَّ لَكُمْ أَنْ تَصِحُّوا فَلَا تَسْقُمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَحْيُوا فَلَا تَمُوتُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَشْبُوا فَلَا تَهْرَمُوا أَبَدًا، وَإِنَّ لَكُمْ أَنْ تَعْمُوا فَلَا تَبْأَسُوا أَبَدًا، فَذَلِكَ قَوْلُهُ عَزَّ وَجَلَّ: ﴿وَلَوْ دُرِّدُوا أَنْ يَلِكُمْ الْجَنَّةُ أَوْ يُتَمُّوَهَا بِمَا كُنتُمْ تَعْمَلُونَ﴾. رواه مسلم، باب في دوام نعيم أهل الجنة، ٧١٥٧.

١٦٩ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: نَارُكُمْ حُرُوفٌ مِنْ سَبْعِينَ حُرُوفًا مِنْ نَارِ جَهَنَّمَ قِيلَ: يَا رَسُولَ اللَّهِ! إِنْ كَانَتْ لِكَافِيَةٍ، قَالَ: فَصَلَّتْ عَلَيْهِمْ بِنِسْفَةِ وَسَبْعِينَ حُرُوفًا كُلُّهُمْ مِثْلُ حَرِّهَا. رواه البخارى، باب صفة النار وأنها مخلوقة، رقم: ٣٢٦٥

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

١٧٠ - عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: يُؤْتَى بِأَنْعَمِ أَهْلِ الدُّنْيَا، مِنْ أَهْلِ النَّارِ، يَوْمَ الْقِيَامَةِ، فَيُصْبَغُ فِي النَّارِ صِنْفَةً: ثُمَّ يُقَالُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ خَيْرًا قَطُّ؟ هَلْ مَرَّ بِكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبِّ! وَيُؤْتَى بِأَشَدِّ النَّاسِ بُؤْسًا فِي الدُّنْيَا، مِنْ أَهْلِ الْجَنَّةِ، فَيُصْبَغُ صِنْفَةً فِي الْجَنَّةِ، فَيُقَالُ لَهُ: يَا ابْنَ آدَمَ! هَلْ رَأَيْتَ بُؤْسًا قَطُّ؟ هَلْ مَرَّ بِكَ شِدَّةٌ قَطُّ؟ فَيَقُولُ: لَا، وَاللَّهِ يَا رَبِّ! مَا مَرَّ بِي بُؤْسٌ قَطُّ، وَلَا رَأَيْتُ شِدَّةً قَطُّ. رواه مسلم، باب صبح انعم اهل الدنيا في النار، رقم: ٧٠٨٨

170. Anas Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsi said: On the Day of Resurrection a person from the people of the Fire, who had been living the most comfortable and luxurious life in the world, will be brought, and dipped once in the Fire. Then he will be asked: O son of Ādam! Do you recall seeing any good, a moment of comfort or luxury? He will reply: No, by Allāh, O my Rabb!

And a person from the people of Paradise, who had been living a most distressful life in the world, will be brought, (and) dipped once in Paradise. Then he will be asked: Have you experienced any misfortune? Has any distress come your way? To which he will reply: No, by Allāh, O my Rabb! No misfortune has ever come my way and I have never experienced any distress. (Muslim)

١٧١ - عَنْ سَمُرَةَ بْنِ جُنْدَبٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَتِفَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ، وَمِنْهُمْ مَنْ تَأْخُذُهُ

166. Abu Sa'īd Al Khudrī and Abu Hurairah Radiyallāhu ‘anhuma narrate that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: An announcer shall announce (in Paradise): Verily, for you it is decreed that you shall remain in perfect health, never to fall ill. And verily, for you it is decreed that you shall continue to live, never to die. And verily, for you (it is decreed) that you shall remain young, never to grow old. And verily, for you it is decreed that you shall live in pleasure and delight, never in misery and in distress, and that (is the meaning of what) Allāh ‘Azza wa Jall has said.

وَيُؤَدَّبُونَ أَنْ تَبْلُغَ الْجَنَّةَ أَوْ تُشْمُوَهَا بِمَا كُتِبَتْ تَعْمَلُونَ

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

(Muslim)

١٦٧ - عَنْ صُهَيْبِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، قَالَ يَقُولُ اللَّهُ تَعَالَى: تُرِيدُونَ شَيْئًا أَزِيدُكُمْ؟ فَيَقُولُونَ: أَلَمْ نُبَشِّرْكُمْ وَنُحَوِّثْكُمْ؟ أَلَمْ تُدْخِلْنَا الْجَنَّةَ وَتَنْجِنَا مِنَ النَّارِ؟ قَالَ: فَيُكْشَفُ الْجِجَابُ، فَمَا أُعْطُوا شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَى رُكْبَتَيْهِمْ عُرْوَةً جَلًّا. رواه مسلم، باب إتيان رؤية المؤمنين في الآخرة، رقم: ٤٤٩

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

١٦٨ - عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: لَا تَغْطُرُوا فَاجِرًا بِنِعْمَةٍ، إِنَّكَ لَا تَدْرِي مَا هُوَ لَاقِي بَعْدَ مَوْتِهِ، إِنْ لَمْ يَحْنَدْ اللَّهُ قَاتِلًا لَا يَمُوتُ. رواه الطبراني في الأوسط ورجالها حديث، مجمع الروايات، ١/٤٣٦، القائل: الأناطلي، شرح السنة ١٤/٢٩٥

168. Abu Hurairah Radiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: Do not envy an evil person's well being because verily you do not know what he will meet with after his death. Indeed, Allāh has a killer (the Hell Fire) for him and he will never die. (Ṭabarānī, Majma‘uz-Zawā'id, Sharḥ-us Sunnah)



النَّارِ إِلَى تَرْفُوتِهِ. رواه مسلم، باب جهنم، رقم: ٧١٧٠

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

١٧٢ - عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ هَذِهِ الْآيَةَ ﴿تَقْوَى اللَّهِ حَقٌّ لِقَبْتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ (البقرة: ١٣٢) قَالَ رَسُولُ اللَّهِ ﷺ: لَوْ أَنَّ قَطْرَةً مِنَ الرَّؤْمِ قَطُرَتْ فِي دَارِ الدُّنْيَا لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعَايِشَهُمْ، فَكَيْفَ يَمُنُّ بِكَوْنِ طَعَامِهِ. رواه الترمذى، وقال:

هذا حديث حسن صحيح، باب ما جاء في صفة شراب أهل النار، رقم: ٢٥٨٥

172. Ibne-‘Abbās Raḍiyallāhu ‘anhuḥa narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam recited the following verse:

تَقْوَى اللَّهِ حَقٌّ لِقَبْتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ

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

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

١٧٣ - عَنْ ابْنِ هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ قَالَ لِيَجْزِيلُ: أَذْهَبَ فَاَنْظُرَ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، ثُمَّ حَفَّهَا بِالْمَكَارِهِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! أَذْهَبَ فَاَنْظُرَ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ! لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: فَلَمَّا خَلَقَ اللَّهُ تَعَالَى النَّارَ قَالَ: يَا جِبْرِيْلُ! أَذْهَبَ فَاَنْظُرَ إِلَيْهَا، فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلَهَا، فَحَفَّهَا بِالشُّهُورَاتِ، ثُمَّ قَالَ: يَا جِبْرِيْلُ! أَذْهَبَ فَاَنْظُرَ إِلَيْهَا فَذَهَبَ فَنَظَرَ إِلَيْهَا ثُمَّ جَاءَ فَقَالَ: أَيْ رَبِّ وَعِزَّتِكَ وَجَلَالَكَ! لَقَدْ خَشِيتُ أَنْ لَا يَبْقَى أَحَدٌ إِلَّا دَخَلَهَا. رواه ابوداؤد، باب

173. Abu Hurairah Raḍiyallāhu ‘anhu narrates that Rasūlullāh Ṣallallāhu ‘alaihi wasallam in a Ḥadīth Qudsī said: When Allāh had created Paradise, He said to Jibrāil (‘Alaihiṣ Ṣalām): Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) enter it! Then (Allāh) surrounded it with adversities (adherence to *Shari’ah*, which at times is against personal desires) and ordered: O Jibrāil! Go and visit it (again). So he went, saw it, and returned; then submitted: O my Rabb! By Your Might and Honour, indeed I fear that none shall (be able to) enter it! Then, Rasūlullāh Ṣallallāhu ‘alaihi wasallam said: When Allāh created the Fire (of Hell), then He said: O Jibrāil! Go and visit it! So he went and saw it, returned, and submitted: O my Rabb! By Your Might and Honour, none shall hear about it except that he shall (strive to) avoid it! Then (Allāh) surrounded it with carnal desires, and ordered: O Jibrāil! Go and visit it (again)! So he went, saw it, and returned, then submitted: O my Rabb! By Your Might, Honour, and Majesty; I fear that none shall (be able to) avoid it! (Abu Dawūd)