

[Partial Translation of Sahih Muslim, Book 1:](#)

## *Faith (Kitab Al Iman)*

*Book 1, Number 0001:*

Narrated Abdullah ibn Umar ibn al-Khattab:

It is narrated on the authority of Yahya ibn Ya'mar that the first man who discussed Qadr (Divine Decree) in Basrah was Ma'bad al-Juhani. Humayd ibn AbdurRahman al-Himyari and I set out for Pilgrimage or for Umrah and said: Should it so happen that we come into contact with one of the Companions of the Messenger of Allah (peace\_be\_upon\_him) we shall ask him about what is talked about Taqdir (Division Decree). Accidentally we came across Abdullah ibn Umar ibn al-Khattab, while he was entering the mosque. My companion and I surrounded him. One of us (stood) on his right and the other stood on his left. I expected that my companion would authorize me to speak. I therefore said: AbuAbdurRahman! There have appeared some people in our land who recite the Holy Qur'an and pursue knowledge.

And then after talking about their affairs, added: They (such people) claim that there is no such thing as Divine Decree and events are not predestined. He (Abdullah ibn Umar) said: When you happen to meet such people tell them that I have nothing to do with them and they have nothing to do with me. And verily they are in no way responsible for my (belief).

Abdullah ibn Umar swore by Him (the Lord) (and said): If any one of them (who does not believe in the Divine Decree) had with him gold equal to the bulk of (the mountain) Uhud and then, it (in the way of Allah), Allah would not accept it unless he affirmed his faith in Divine Decree. He further said: My father, Umar ibn al-Khattab, told me: One day we were sitting in the company of Allah's Apostle (peace\_be\_upon\_him) when there appeared before us a man dressed in pure white clothes, his hair extraordinarily black. There were no signs of travel on him. None amongst us recognized him.

At last he sat with the Apostle (peace\_be\_upon\_him) He knelt before him placed his palms on his thighs and said: Muhammad, inform me about al-Islam. The Messenger of Allah (peace\_be\_upon\_him) said: Al-Islam implies that you testify that there is no god but Allah and that Muhammad is the messenger of Allah, and you establish prayer, pay Zakat, observe the fast of Ramadan, and perform pilgrimage to the (House) if you are solvent enough (to bear the expense of) the journey. He (the inquirer) said: You have told the truth.

He (Umar ibn al-Khattab) said: It amazed us that he would put the question and then he would himself verify the truth. He (the inquirer) said: Inform me about Iman (faith). He (the Holy Prophet) replied: That you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil. He (the inquirer) said: You have told the truth. He (the inquirer) again said: Inform me about al-Ihsan (performance of

good deeds). He (the Holy Prophet) said: That you worship Allah as if you are seeing Him, for though you don't see Him, He, verily, sees you. He (the enquirer) again said: Inform me about the hour (of the Doom). He (the Holy Prophet) remarked: One who is asked knows no more than the one who is inquiring (about it). He (the inquirer) said: Tell me some of its indications. He (the Holy Prophet) said: That the slave-girl will give birth to her mistress and master, that you will find barefooted, destitute goat-herds vying with one another in the construction of magnificent buildings.

He (the narrator, Umar ibn al-Khattab) said: Then he (the inquirer) went on his way but I stayed with him (the Holy Prophet) for a long while. He then, said to me: Umar, do you know who this inquirer was? I replied: Allah and His Apostle knows best. He (the Holy Prophet) remarked: He was Gabriel (the angel). He came to you in order to instruct you in matters of religion.

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*Book 1, Number 0009:*

Narrated Anas ibn Malik:

We were forbidden to ask anything (without genuine need) from the Holy Prophet. It therefore pleased us that an intelligent person from the dwellers of the desert should come and ask him (the Holy Prophet) and we should listen to it.

A man from the dwellers of the desert came (to the Holy Prophet) and said: Muhammad, your messenger came to us and told us your assertion that verily Allah had sent you (as a prophet). He (the Holy Prophet) remarked: He told the truth. He (the Bedouin) said: Who created Heaven? He (the Holy Prophet) replied: Allah. He (the Bedouin again) said: Who created Earth? He (the Holy Prophet) replied: Allah. He (the Bedouin again) said: Who raised these mountains and who created in them whatever is created there? He (the Holy Prophet) replied: Allah. Upon this he (the Bedouin) remarked: By Him Who created Heaven and created Earth and raised mountains thereupon, has Allah (in fact) sent you? He (the Holy Prophet) said: Yes. He (the Bedouin) said: Your messenger also told us that five prayers (had been made) obligatory for us during the day and the night. He (the Holy Prophet) remarked: He told you the truth. He (the Bedouin) said: By Him Who sent you, is it Allah Who ordered you about this (i.e. prayers)? He (the Holy Prophet) said: Yes. He (the Bedouin) said: Your messenger told us that Zakat had been made obligatory on our riches. He (the Holy Prophet) said: He has told the truth. He (the Bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (Zakat)? He (the Prophet) said: Yes. He (the Bedouin) said: Your messenger told us that it had been made obligatory for us to fast every year during the month of Ramadan. He (the Holy Prophet) said: He has told the truth. He (the Bedouin) said: By Him Who sent you (as a prophet), is it Allah Who ordered you about it (the fasts of Ramadan)? He (the Holy Prophet) said: Yes. He (the Bedouin) said: Your messenger also told us that a pilgrimage (Hajj) to the House (of Ka'bah) had been made obligatory for him who was able to undertake the journey to it. He (the Holy Prophet) said: Yes.

The narrator said that he (the Bedouin) set off (at the conclusion of this answer, but at the time of his departure) remarked: By Him Who sent you with the Truth, I

should neither make any addition to them nor should I remove anything from them. Upon this the Holy Prophet remarked: If he were true (to what he said) he must enter Paradise.

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*Book 1, Number 0025:*

Narrated AbuSa'id al-Khudri:

People from the tribe of AbdulQays came to the Allah's Apostle (peace\_be\_upon\_him) and said: Messenger of Allah, we belong to the tribe of Rabi'ah; there live between you and us the unbelievers of the Mudar tribe so we find it impossible to come to you except in the sacred months. Direct us to a deed which we must communicate to those who have been left behind us and by doing which we may enter Heaven.

Upon this the Messenger of Allah (peace\_be\_upon\_him) said: I enjoin upon you four (things) and forbid you to do four (things): worship Allah and associate none with Him, establish prayer, pay Zakat, and observe the fast of Ramadan, and pay the fifth part out of the booty. And I prohibit you from four (things): dry gourds, green-coloured jars, hollowed stumps of palm-trees, and receptacles. They (the members of the delegation) said: Do you know what an-naqir is? He replied: Yes, it is a stump which you hollow out and in which you throw small dates. Sa'id said: He (the Holy Prophet) used the word tamar (dates). (The Holy Prophet then added): Then you sprinkle water over it and when its fermentation subsides, you drink it (and you are so intoxicated) that one amongst you, or one amongst them (the other members of your tribe, who were not present there) strikes his cousin with the sword. He (the narrator) said: There was a man amongst us who had sustained injury on this very account due to (intoxication), and he said that he tried to conceal it, out of shame, from the Messenger of Allah (peace\_be\_upon\_him).

I however inquired from the Messenger of Allah (peace\_be\_upon\_him) (if we discard those utensils which you have forbidden us to use), then what type of vessels should be used for drink? (The Holy Prophet) replied: The water-skins the mouths of which are tied (with a string). They (again) said: Prophet of Allah, our land abounds in rats and water-skins cannot remain intact. The Holy Prophet of Allah (peace\_be\_upon\_him) said: Drink from water-skins) even if these are nibbled by rats. And then (addressing) al-Ashajj of AbdulQays, he said: Verily, you possess two such qualities which Allah loves: insight and deliberateness.

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*Book 1, Number 0032:*

Narrated Jabir ibn Abdullah:

Allah's Apostle (peace\_be\_upon\_him) said: I have been commanded that I should fight against people till they declare that there is no god but Allah, and when they profess it that there is no god but Allah, their blood and riches are guaranteed protection on my behalf except where it is justified by law, and their affairs rest with Allah, and then he (the Prophet) recited (this verse of the Qur'an): 'Thou art not over them a warden: 56(1xxxviii.22).

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*Book 1, Number 0034:*

Narrated AbuMalik:

I heard the Messenger of Allah (peace\_be\_upon\_him) say: He who professed that there is no god but Allah and made a denial of everything which the people worship besides Allah, his property and blood became inviolable, and their affairs rest with Allah.

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*Book 1, Number 0038:*

Narrated AbuHurayrah:

The Messenger of Allah said to his uncle (at the time of his death): Make a profession of it that there is no god but Allah and I will bear testimony (of your being a Muslim) on the Day of Judgment. He (AbuTalib) said: Were it not the fear of the Quraysh blaming me (and ) saying that it was the fear of (approaching death) that induced me to do so, I would have certainly delighted your eyes. It was then that Allah revealed: Verily thou can not guide to the right path whom thou lovest. And it is Allah Who guideth whom He will and He knoweth best who are the guided (xxviii.56).

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*Book 1, Number 0039:*

Narrated Uthman ibn Affan:

The Messenger of Allah (peace\_be\_upon\_him) said: He who died knowing (fully well) that there is no god but Allah entered Paradise.

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*Book 1, Number 0041:*

Narrated AbuHurayrah:

We were accompanying the Apostle of Allah (peace\_be\_upon\_him) in a march (towards Tabuk). He (the narrator) said: The provisions of the people were almost depleted. He (the narrator) said: (And the situation became so critical) that they (the men of the army) decided to slaughter some of their camels.

He (the narrator) said: Upon this Umar said: Messenger of Allah, I wish you to pool what has been left from the provisions of the people and then invoke (the blessings of) Allah upon it. He (the narrator) said: He (the Holy Prophet) did it accordingly. He (the narrator) said: The one who had wheat in his possession brought wheat. He who had dates with him brought dates. And Mujahid said: He who possessed date-stone brought date-stones. I (the narrator) said: What did they do with the date-stones? They said: They (the people) sucked them and then drank water over them. He (the narrator) said: He (the Holy Prophet) invoked the blessings (of Allah) upon them (the provisions). He (the narrator) said: (And there was such a miraculous increase in the supplies) that the people replenished their provisions fully. He (the narrator) said:

At that time he (the Holy Prophet) said: I bear testimony to the fact that there is no god but Allah, and I am His messenger. The bondsman who meets Allah without entertaining any doubt about these (two fundamentals) will enter heaven.

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*Book 1, Number 0042:*

Narrated AbuHurayrah or AbuSa'id al-Khudri:

(The narrator A'mash has narrated this hadith with a little doubt (about the name of the very first narrator who was in direct contact with the Holy Prophet. He was either AbuHurayrah or AbuSa'id al-Khudri. Both are equally reliable transmitters of the traditions). He (the narrator) said: During the time of the Tabuk expedition, the (provisions) ran short and the men (of the army) suffered from starvation. They said: Messenger of Allah, will you permit us to slay our camels? We shall eat them and use their fat. The Messenger of Allah (peace\_be\_upon\_him) said: Do as you please. He (the narrator) said: Then Umar came there and said: Messenger of Allah, if you do that (if you give your consent and the men begin to slay their camels), we shall be short of riding-animals. But (I should suggest that you) summon them to bring their remaining provisions. Then invoke Allah's blessings on them (different items of the provisions). It is hoped Allah will bless them. The Messenger of Allah replied in the affirmative. He (the narrator) said: He called for a leather mat to be used as a table-cloth and spread it out. Then he called the people to bring the remaining portions of their provisions. He (the narrator) said: Someone was coming with a handful of mome, another was coming with a handful of dates, still another was coming with a portion of bread, until small quantities of these things were collected on the table cloth.

He (the narrator) said: Then the Messenger of Allah, invoked blessing (on them) and said: Fill your utensils with these provisions. He (the narrator) said: They filled their vessels to the brim with them, and no one amongst the army (which comprised 30,000 people) was left even with a single empty vessel. He (the narrator) said: They ate their fill, and there was still a surplus.

Upon this the Messenger of Allah (peace\_be\_upon\_him) remarked: I bear testimony that there is no god but Allah and I am the Messenger of Allah. The man who meets his Lord without harbouring any doubt about these two (truths) will never be kept away from Paradise.

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*Book 1, Number 0045:*

Narrated Ubadah ibn as-Samit:

As-Sunabihi said, "I entered on Ubadah when he was about to die. I burst into tears. Upon this he said to me: Allow me some time (so that I may talk with you). Why do you weep? if I am asked to bear witness, I would certainly testify for you (that you are a believer). Should I be asked to intercede, I would certainly intercede for you, and if I have the power, I would certainly do good to you, and then observed: By Allah, never did I hear anything from the Messenger of Allah (peace\_be\_upon\_him) which could have been a source of benefit to you and then not conveyed it to your

except this single hadith. That I intend to narrate to you today, since I am going to breathe my last. I heard the Messenger of Allah (peace\_be\_upon\_him) say: He who testifies that there is no god but Allah and that Muhammad is the messenger of Allah, Allah prohibit the fire of Hell for him.

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*Book 1, Number 0050:*

Narrated AbuHurayrah:

We were sitting around the Messenger of Allah (peace\_be\_upon\_him); AbuBakr and Umar were also there among the audience. In the meanwhile the Messenger of Allah rose and left us. He delayed in coming back to us, which caused anxiety that he might have been attacked by some enemy when we were not with him; so being alarmed we rose.

I was the first to be alarmed. I therefore went out to look for the Messenger of Allah (peace\_be\_upon\_him) and came to a garden belonging to the Banu an-Najjar, a section of the Ansar. I went round it looking for a gate but failed to find one. Seeing a rabi' (i.e. streamlet) flowing into the garden from a well outside, I crouched, like a fox, and slunk into (the place) where Allah Messenger was.

He (the Holy Prophet) said: Is it AbuHurayrah? I (AbuHurayrah) replied: Yes, Messenger of Allah. He (the Holy Prophet) said: What is the matter with you? I replied: You were amongst us but rose, went away and delayed for a time, so fearing that you might be attacked by some enemy when we were not with you, we became alarmed. I was the first to be alarmed. So when I came to this garden, I crouched as a fox does, and these people are following me. He addressed me as AbuHurayrah and gave me his sandals and said: Take away these sandals of mine, and when you meet anyone outside this garden who testifies that there is no god but Allah, being assured of it in his heart, gladden him by announcing that he shall go to Paradise.

Now the first one I met was Umar. He asked: What are these sandals, AbuHurayrah? I replied: These are the sandals of the Messenger, of Allah with which he has sent me to gladden anyone I meet, who testifies that there is no god but Allah, being assured of it in his heart, with the announcement that he will go to Paradise. Thereupon Umar struck me on the breast and I fell on my back. He then said: Go back, AbuHurayrah.

So I returned to the Messenger of Allah (peace\_be\_upon\_him) and I was about to burst into tears. Umar followed me closely and there he was behind me.

The Messenger of Allah (peace\_be\_upon\_him) said: What is the matter with you, AbuHurayrah? I said: I happened to meet Umar and conveyed to him the message with which you sent me. He struck me on my breast which made me fall down upon my back and ordered me to go back. Upon this the Messenger of Allah (peace\_be\_upon\_him) said: What prompted you to do this, Umar? He said: Messenger of Allah, my mother and father be sacrificed to thee, did you send AbuHurayrah with your sandals to gladden anyone he met who testified that there was no god but Allah, and being assured of it in his heart, with the tidings that he would go to Paradise? He said: Yes. Umar said: Please do not do it, for I am afraid that people will trust in it alone; let them go on doing (good) deeds. The Messenger

of Allah (peace\_be\_upon\_him) said: Well, let them.

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*Book 1, Number 0054:*

Narrated Abbas ibn AbdulMuttalib:

Abbas heard the Messenger of Allah as saying: He relished the flavour of faith (Iman) who became pleased with Allah as Lord, with al-Islam as the code of life and with Muhammad as the Messenger of Allah.

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*Book 1, Number 0062:*

Narrated Sufyan ibn Abdullah ath-Thaqafi:

I asked the Messenger of Allah to tell me about Islam a thing which might dispense with the necessity of my asking anybody after you (In the hadith of AbuUsamah the (words) are: other than you). He (the Prophet) remarked: Say I affirm my faith in Allah and then remain steadfast to it.

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*Book 1, Number 0065:*

Narrated Jabir ibn Abdullah:

Jabir heard the Prophet say: A Muslim is he from whose hand and tongue the Muslims are safe.

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*Book 1, Number 0074:*

Narrated AbuHurayrah:

The Messenger of Allah (may peace and blessings be upon him) observed: He will not enter Paradise whose neighbour is not secure from his wrongful conduct.

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*Book 1, Number 0079:*

Narrated AbuSa'id al-Khudri:

I heard the Messenger of Allah as saying: He who amongst you sees something abominable should modify it with the help of his hand; and if he has not strength enough to do it, then he should do it with his tongue; and if he has not strength enough to do it, (even) then he should (abhor it) from his heart and that is the least of faith.

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*Book 1, Number 0081:*

Narrated Abdullah ibn Mas'ud:

The Messenger of Allah (peace\_be\_upon\_him) observed: There was never a Prophet sent before me by Allah to his nation who had not among his people (his) disciples and companions who followed his ways and obeyed his command. Then there came

after them their successors who said that which they did not practise, and practised that which they were not commanded to do. He who strove against them with his hand was a believer, he who strove against them with his tongue was a believer, and he who strove against them with his heart was a believer, and beyond that there was no faith, not even as much as a mustard seed.

AbuRafi' said: I narrated this hadith to Abdullah ibn Umar; he contradicted me. There happened to come Abdullah ibn Mas'ud who stayed at Qanat, and Abdullah ibn Umar wanted me to accompany him on a visit to him (as Abdullah ibn Mas'ud was ailing), so I went with him. As we sat (before him) I asked Ibn Mas'ud about this hadith. He narrated it in the same way as I narrated it to Ibn Umar.

*Book 1, Number 0095:*

Narrated Jabir ibn Abdullah:

The Messenger of Allah (peace\_be\_upon\_him) observed: The callousness of heart and sternness is in the East and faith is among the people of the Hijaz.

*Book 1, Number 0096:*

Narrated AbuHurayrah:

The Messenger of Allah, (peace\_be\_upon\_him) observed: You shall not enter paradise so long as you do not affirm belief (in all those things which are the articles of faith) and you will not believe as long as you do not love one another. Should I not direct you to a thing which, if you do, will foster love amongst you: (i.e.) give currency to (the practice of paying salutation to one another by saying) as-salamu alaykum.

*Book 1, Number 0096a:*

Narrated Jabir ibn Abdullah:

Jabir reported from the Apostle of Allah (peace\_be\_upon\_him): For every apostle was a prayer with which he prayed (to his Lord) for his Ummah, but I have reserved my prayer for the intercession of my Ummah on the Day of Resurrection.

*Book 1, Number 0098:*

Narrated Tamim ad-Dari:

The Apostle of Allah (peace\_be\_upon\_him) observed: Ad-Din is a name of sincerity and well-wishing. Upon this we said: For whom? He replied: for Allah, His Book, His Messenger and for the leaders and the general Muslims.

*Book 1, Number 0128:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) observed: Two (things) are found among men which are tantamount to unbelief: slandering one's lineage and lamentation on the dead.

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*Book 1, Number 0129:*

Narrated Jarir ibn Abdullah:

Jabir heard (the Prophet) as saying: The slave who fled from his master committed an act of infidelity as long as he would not return to him. Mansur observed: By God, this hadith was narrated from the Apostle (peace\_be\_upon\_him), but I do not like that this should be narrated on my authority here in Basrah.

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*Book 1, Number 0130:*

Narrated Jarir ibn Abdullah:

The Messenger of Allah (peace\_be\_upon\_him) observed: The slave who fled from his master, responsibility with regard to him was absolved.

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*Book 1, Number 0131:*

Narrated Jarir ibn Abdullah:

The Prophet (peace\_be\_upon\_him) said: When the slave runs away from his master, his prayer is not accepted.

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*Book 1, Number 0133:*

Narrated AbuHurayrah:

The Messenger of Allah said: Don't you know what your Lord said? He observed: I have never endowed My bondsmen with a favour, but a section amongst them disbelieved it and said: stars, it was due to the stars.

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*Book 1, Number 0135:*

Narrated Abdullah ibn Abbas:

There was (once) a downpour during the life of the Apostle (peace\_be\_upon\_him) Upon this the Apostle (peace\_be\_upon\_him) observed: Some people entered the morning with gratitude and some with ingratitude (to Allah). Those who entered with gratitude said: This is the blessing of Allah, and those who entered with ingratitude said: Such and such asterism was right. It was upon this that the verse was revealed: I swear by the setting of the stars to the end and made your provision that you should disbelieve it 140 (1vi.75-82)

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*Book 1, Number 0139:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) said: a person who believes in Allah and the Last Day never nurses a grudge against the Ansar.

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*Book 1, Number 0140:*

Narrated AbuSa'id al-Khudri:

The Messenger of Allah observed: The person who believes in Allah and the Last Day never nurses a grudge against the Ansar.

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*Book 1, Number 0141:*

Narrated Ali ibn AbuTalib:

Ali said: By Him Who split up the seed and created something living, the Apostle (peace\_be\_upon\_him) gave me a promise that no one but a believer would love me, and none but a hypocrite would nurse grudge against me.

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*Book 1, Number 0142:*

Narrated Abdullah ibn Umar:

The Messenger of Allah observed: O women, you should give charity and ask for much forgiveness for I saw you in bulk amongst the dwellers of Hell. A wise lady among them said: Why is it, Messenger of Allah, that our folk is in bulk in Hell? Upon this the Holy Prophet observed: You curse too much and are ungrateful to your spouses. I have seen none lacking in common sense and failing in religion but (at the same time) robbing the wisdom of the wise, besides you. Upon this the woman remarked: What is wrong with our common sense and with religion? He (the Holy prophet) observed: Your lack of common sense (can be well judged from the fact) that the evidence of two women is equal to that of one man, that is a proof of the lack of common sense, and you spend some nights (and days) in which you do not offer prayer and in the month of Ramadan (during the days) you do not observe fast, that is a failing in religion. This hadith has been narrated on the authority of AbuTahir with this chain of transmitters.

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*Book 1, Number 0144:*

Narrated AbuHurayrah:

When the son of Adam recites the Ayat of Sajdah (Prostration) and then falls down in prostration, the Satan goes into seclusion and weeps and says: Alas, and in the narration of AbuKurayb the words are: Woe unto me, the son of Adam was commanded to prostrate, and he prostrated and Paradise was entitled to him and I was commanded to prostrate, but I refused and am doomed to Hell.

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*Book 1, Number 0146:*

Narrated Jabir ibn Abdullah:

Jabir heard the Apostle (peace\_be\_upon\_him) saying: Verily between man and between man and between polytheism and unbelief is the negligence of prayer.

*Book 1, Number 0164:*

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace\_be\_upon\_him) observed: He who has in his heart the weight of a mustard seed of pride shall not enter Paradise. A person (amongst his hearers) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Prophet) remarked: Verily, Allah is Graceful and He loves Grace. Pride is disdain for the truth (out of self-conceit) and contempt for the people.

*Book 1, Number 0168:*

Narrated Jabir ibn Abdullah:

A man came to the Apostle of Allah (peace\_be\_upon\_him) and said: Messenger of Allah, what are the two things quite unavoidable? He who dies without associating anyone with Allah would (necessarily) enter Paradise and he who dies associating anything with Allah would enter the (fire of) Hell.

*Book 1, Number 0178:*

Narrated Jundab ibn Abdullah al-Bajali:

It is narrated by Safwan ibn Muhriz that Jundab, during the stormy days of Ibn Zubayr, sent a message to As'as ibn Salamah: Gather some men of your family so that I may talk to them. He (As'as) sent a messenger to them (to the members of his family).

When they had assembled, Jundab came there wearing a yellow hooded cloak. He said: Talk about what you were busy discussing. The talk went on in turns, until there came his (Jundab's) turn. He took off the hooded cloak from his head and said: I have come to you with no other intention but to narrate to you a hadith of your Apostle (peace\_be\_upon\_him).

Verily the Messenger of Allah (peace\_be\_upon\_him) sent a squad of the Muslims to a tribe of the polytheists. Both armies confronted each other. There was a man among the army of polytheists who (was such a fanatic that), whenever he intended to kill a man from among the Muslims, he killed him. Amongst the Muslims too was a man looking forward to (an opportunity of) his (the polytheist's) unmindfulness. He (the narrator) said: We said that he was Usamah ibn Zayd.

When he raised his sword, he (the soldier of the polytheists) uttered: "There is no god but Allah," but he (Usamah ibn Zayd) killed him.

When the messenger of the glad tidings came to the Apostle (peace\_be\_upon\_him)

he asked him (about the events of the battle) and he informed him about the man (Usamah) and what he had done. He (the Prophet of Allah) called for him and asked him why he had killed him. He (Usamah) said: Messenger of Allah, he struck the Muslims and killed such and such of them. And he even named some of them. (He continued): I attacked him and when he saw the sword he said: There is no god but Allah.

The Messenger of Allah (peace\_be\_upon\_him) said: Did you kill him? He (Usamah) replied in the affirmative.

He (the Holy Prophet) remarked: What would you do with: "There is no god but Allah," if he came (before you) on the Day of Judgment? He (Usamah) said: Messenger of Allah, beg pardon for me (from your Lord). He (the Holy Prophet) said: What would you do with: "There is no god but Allah" if he came (before you) on the Day of Judgment?

He (the Holy Prophet) added nothing to it but continued to say: What would you do with: "There is no god but Allah," if he came (before you) on the Day of Judgment?

*Book 1, Number 0180:*

Narrated Salamah ibn al-Akwa':

The Apostle of Allah (peace\_be\_upon\_him) observed: He who draws the sword against us is not of us.

*Book 1, Number 0182:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) observed: He who took up arms against us is not of us and he who acted dishonestly towards us is not of us.

*Book 1, Number 0183:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) happened to pass by a heap of eatables (corn). He thrust his hand in that (heap) and his fingers were moistened. He said to the owner of the heap of eatables (corn): What is this? Messenger of Allah, these have been drenched by rainfall. He (the Prophet) remarked: Why did you not place this (the drenched part of the heap) over other eatables so that the people could see it? He who deceives is not of me (is not my follower).

*Book 1, Number 0192:*

Narrated AbuDharr:

The Messenger of Allah (peace\_be\_upon\_him) observed: Three are the (persons) with whom Allah would neither speak on the Day of Resurrection, nor would look at

them nor would absolve them, and there is a painful chastisement for them. The Messenger of Allah (peace\_be\_upon\_him) repeated it three times. AbuDharr remarked: They failed and they lost; who are these persons, Messenger of Allah? Upon this he (the Prophet) observed: They are: the dragger of lower garment, the recounter of obligation, the seller of goods by false oath.

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*Book 1, Number 0195:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) observed: Three (are the persons) with whom Allah would neither speak nor would He absolve them on the Day of Resurrection. AbuMu'awiyah added: He would not look at them and there is grievous torment for them: the aged adulterer, the liar king and the proud destitute.

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*Book 1, Number 0211:*

Narrated Jabir ibn Abdullah:

Tufayl, son of Amr ad-Dawsi, came to the Apostle (peace\_be\_upon\_him) and said: Do you need strong, fortified protection? The tribe of Daws had a fort in the pre-Islamic days. The Apostle (peace\_be\_upon\_him) declined this offer, since it (the privilege of protecting the Holy Prophet) had already been reserved for the Ansar.

When the Apostle (peace\_be\_upon\_him) migrated to Medina, Tufayl, son of Amr, also migrated to that place, and there also migrated with him a man of his tribe. But the climate of Medina did not suit him, and he fell sick. He felt very uneasy. So he took hold of an iron head of an arrow and cut his finger-joints. The blood streamed forth from his hands until he died.

Tufayl, son of Amr, saw him in a dream. His health was good and he saw him with his hands wrapped. He (Tufayl) said to him: What treatment did your Allah accord to you? He replied: Allah granted me pardon for my migration to the Apostle (peace\_be\_upon\_him): He (Tufayl) again said: What is this that I see covering your hands? He replied: I was told (by Allah): We should not set right anything of yours which you damaged yourself.

Tufayl narrated this (dream) to the Messenger of Allah (peace\_be\_upon\_him). Upon this he prayed: O Allah! Grant pardon even to his hands.

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*Book 1, Number 0212:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) said: Verily Allah would make a wind to blow from the side of the Yemen more delicate than silk and would spare none but cause him to die who, in the words of AbuAlqamah, has faith equal to the weight of a grain ; while AbdulAziz said: having faith equal to the weight of a dust particle.

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*Book 1, Number 0213:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) observed: Be prompt in doing good deeds (before you are overtaken) by turbulence which would be like a part of the dark night. During (that stormy period) a man would be a Muslim in the morning and an unbeliever in the evening or he would be a believer in the evening and an unbeliever in the morning, and would sell his faith for worldly goods.

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*Book 1, Number 0214:*

Narrated Anas ibn Malik:

When this verse: "O ye who believe! raise not your voices above the voice of the Prophet, nor shout loud unto him in discourse, as ye shout loud unto one another, lest your deeds should become null and void, while you perceive not" (xix.2-5), was revealed, Thabit ibn Qays confined himself to his house and said: I am one of the denizens of Fire, and he deliberately avoided coming to the Apostle (peace\_be\_upon\_him).

The Apostle (peace\_be\_upon\_him) asked Sa'd ibn Mu'adh about him and said: AbuAmr, how is Thabit? Has he fallen sick? Sa'd said: He is my neighbour, but I do not know of his illness. Sa'd came to him (Thabit), and conveyed to him the message of the Messenger of Allah (peace\_be\_upon\_him). Upon this Thabit verse was revealed, and you are well aware of the fact that, amongst all of you, mine is the voice louder than that of the Messenger of Allah, and so I am one of the denizens of Fire.

Sa'd informed the Holy Prophet about it: Therefore the Messenger of Allah observed: (Nay, not so) but he (Thabit) is one of the dwellers of Paradise.

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*Book 1, Number 0220:*

Narrated Amr ibn al-'As:

Ibn Shamasah said: We went to Amr ibn al-'As and he was about to die. He wept for a long time and turned his face towards the wall. His son said: Did the Messenger of Allah (peace\_be\_upon\_him) not give you tidings of this? Did the Messenger of Allah (peace\_be\_upon\_him) not give you tidings of this? He (the narrator) said: He turned his face (towards the audience) and said: The best thing which we can count upon is the testimony that there is no god but Allah and that Muhammad is the Apostle of Allah. Verily I have passed through three phases.

(The first was one) in which I found myself averse to none else more than I was averse to the Messenger of Allah (peace\_be\_upon\_him) and there was no other desire stronger in me than the one that I should overpower him and kill him. Had I died in this state, I should have been definitely one of the denizens of Fire.

When Allah instilled the love of Islam in my heart, I came to the Apostle

(peace\_be\_upon\_him) and said: Stretch out your right hand so that I may pledge my allegiance to you. He stretched out his right hand. I withdrew my hand. He (the Holy Prophet) said: What has happened to you, O' Amr? I replied: I intend to lay down a condition. He asked: What condition do you intend to put forward? I said: I should be granted pardon. He (the Holy Prophet) observed: Are you not aware of the fact that Islam wipes out all the previous (misdeeds)? Verily migration wipes out all the previous (misdeeds) and verily the pilgrimage wipes out all the (previous) misdeeds.

After that no one was more dear to me than the Messenger of Allah and none was more sublime in my eyes than he. Never could I pluck up courage to catch a full glimpse of his face due to its splendour. So if I am asked to describe his features, I cannot do that for I have not eyed him fully. Had I died in this state I had every reason to hope that I should have been among the dwellers of Paradise.

Then we were responsible for certain things (in the light of which) I am unable to know what is in store for me. When I die, let neither female mourner nor fire accompany me. When you bury me, fill my grave well with earth, then stand around it for a time which a camel is slaughtered and its meat is distributed so that I may enjoy your intimacy and (in your company) ascertain what answer I can give to the messengers (angels) of Allah.

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*Book 1, Number 0228:*

Narrated AbuHurayrah:

When it was revealed to the Messenger of Allah (peace\_be\_upon\_him): "To Allah belongs whatever is in the Heavens and whatever is Earth and whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it. Then He forgives whom He pleases and chastises whom He please; and Allah has power over everything" (ii.284), the Companion of the Messenger of Allah (peace\_be\_upon\_him) felt it to be hard and severe.

They came to the Messenger of Allah (peace\_be\_upon\_him) and kneeling down, said: Messenger of Allah, we were assigned some duties which were within our power to perform, such as prayer, fasting, struggling (in the cause of Allah), charity. Then this (the above-mentioned) verse was revealed unto you and it is beyond our power to live up to it. The Messenger of Allah (peace\_be\_upon\_him) said: Do you intend to say what the people of two books (Jews and Christians) said before you: "We hear and disobey"? You should rather say: "We hear and we obey, (we seek) Thy forgiveness, our Lord! And unto Thee is the return." And they said: "We hear and we obey, (we seek) Thy forgiveness, our Lord! and unto Thee is the return."

When the people recited it and it flowed smoothly from their tongues, then Allah revealed immediately afterwards: "The apostle believes in that which is sent down unto him from his Lord, and so do the believers. Each one believes in Allah, His angels, His Books and His apostles, saying: We differentiate not between any of His apostles; and they say: We hearken and we obey; (we seek) Thy forgiveness, our Lord! And unto Thee is the return" (ii.285).

When they did that, Allah abrogated this (verse) and the Great, Majestic Allah

revealed: "Allah burdens not a soul beyond its capacity. It receives 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."

(The Prophet said): Yes, our Lord! do not lay on us a burden as Thou didst lay on those before us. (The Prophet said:) Yes, our Lord, impose not on us (burdens) which we have not the strength to bear. (The Prophet said:) Yes, and pardon us and grant us protection! And have mercy on us. Thou art our Patron, so grant us victory over the disbelieving people" (ii.286). He (the Lord) said: Yes.

*Book 1, Number 0229:*

Narrated Abdullah ibn Abbas:

When this verse: "Whether you disclose that which is in your mind or conceal it, Allah will call you to account according to it" (ii.284) was revealed, there entered their minds something (of that fear) such as had never entered their hearts (before). The Apostle (peace\_be\_upon\_him) observed: Say: We have heard and obeyed and submitted ourselves.

He (the reporter) said: Allah instilled faith in their hearts and He revealed this verse: "Allah burdens not a soul beyond its capacity. It receives every good that it earns and it suffers every ill that it earns. Our Lord, call us not to account if we forget or make a mistake. He the (Lord) said: I indeed did it. Our Lord! do not lay on us a burden as Thou didst lay on those before us. He (our Lord) said: I indeed did it. And pardon us, have mercy on us. Thou art our Protector (ii.286). He said: I indeed did it.

*Book 1, Number 0233:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) said: The Great and the Glorious Lord said (to angels): Whenever My bondsman intends to commit an evil, do not record it against him, but if he actually commits it, then write it as one evil. And when he intends to do good but does not do it, then take it down as one act of goodness, but if he does it, then write down ten deeds (in this record).`

*Book 1, Number 0235:*

Narrated AbuHurayrah:

Muhammad, the Messenger of Allah (peace\_be\_upon\_him) said: When it occurs to my bondsman that he should do a good deed but he actually does not do it, I record one good deed for him, but if he puts it into practice, I make an entry of ten good acts in his favour. When it occurs to him to do evil, but he does not commit it, I forgive that. But if he commits it, I record one evil deed against his name.

The Messenger of Allah (p.) observed: The angels said: That bondsman of yours intends to commit evil, though His Lord is more Vigilant than he. Upon this He (the Lord) said: Watch him; if he commits (evil), write it against his name, but if he

refrains from doing it, write one good deed for him, for he desisted from doing it for My sake.

The Messenger of Allah said: He who amongst you is of good faith, all his good acts are multiplied from ten to seven hundred times (and are recorded in his name) and all the evils that he commits are recorded as such (i.e. without increase) until he meets Allah.

*Book 1, Number 0236:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) observed: He who intended to do good, but did not do it, one good was recorded for him, and he who intended to do good and also did it, ten to seven hundred good deeds were recorded for him. And he who intended evil, but did not commit it, no entry was made against his name, but if he committed that, it was recorded.

*Book 1, Number 0239:*

Narrated AbuHurayrah:

Some people from amongst the Companions of the apostle (peace\_be\_upon\_him) came to him and said: Verily we perceive in our minds that which every one of us considers it too grave to express. He (the Prophet) said: Do you really perceive it? They said: Yes. Upon this he remarked: That is the faith manifest.

*Book 1, Number 0241:*

Narrated Abdullah ibn Mas'ud:

The Apostle of Allah (peace\_be\_upon\_him) was asked about evil prompting, to which he replied: It is pure faith.

*Book 1, Number 0242:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) said: Men will continue to question one another till this is propounded: Allah created all things but who created Allah? He who found himself confronted with such a situation should say: I affirm my faith in Allah.

*Book 1, Number 0246:*

Narrated AbuHurayrah:

The Apostle of Allah (peace\_be\_upon\_him) observed: People will constantly ask you questions pertaining to knowledge till they would say: Allah created us, but who created Allah? He (the narrator) says: He (AbuHurayrah) was (at the time of

narrating this hadith) catching hold of the hand of a man and he said: Allah and the Messenger told the truth. Two persons have already put me this question, and this is the third one, or he said: One man has put me this question and he is the second one.

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*Book 1, Number 0252:*

Narrated AbuUmamah:

The Messenger of Allah (peace\_be\_upon\_him) observed: He who appropriated the right of a Muslim by (swearing a false) oath, Allah would make Hell-fire necessary for him and would declare Paradise forbidden for him. A person said to him: Messenger of Allah, even if it is something insignificant? He (the Prophet) replied:(Yes) even if it is the twig of the arak tree.

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*Book 1, Number 0254:*

Narrated Abdullah:

The Messenger of Allah (peace\_be\_upon\_him) observed: He who has perjured with a view to appropriating the property of a Muslim, is in fact a liar and will meet Allah in a state that will make Him angry with him.

He (the narrator) said: There came al-Ash'ath ibn Qays who said (to the people): What does AbuAbdurRahman (the Kunya of Abdullah ibn Umar) narrate to you? They replied: So and so. Upon this he remarked: AbuAbdurRahman told the truth. This (command) has been revealed in my case. There was a piece of land in Yemen, over which I and another person had a claim. I brought the dispute with him to the Apostle of Allah (peace\_be\_upon\_him) (to decide). He (the Holy Prophet) said: Can you produce any evidence (in your support)? I said: No. He (the Holy Prophet) observed: (Then the decision will be made) on his oath. I said: He would readily take an oath. Upon this the Messenger of Allah (peace\_be\_upon\_him) remarked: He who has perjured for appropriating the wealth of a Muslim, is a liar and will meet Allah when He is angry with him.

This verse was then revealed: "Verily those who barter Allah's covenant and their oaths at a small price...." (iii 77)

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*Book 1, Number 0255:*

Narrated Abdullah ibn Mas'ud:

Abdullah heard the Prophet (peace\_be\_upon\_him) as saying: He who took an oath in order to entitle himself (to the possession) of a property, whereas he is a liar, would meet Allah in a state that He would be very much angry with him. Then the remaining part of the hadith was narrated as transmitted by A'mash (No. 0254) but with the exception of these words: There was a dispute between me and another person in regard to a well. We referred this dispute to the Messenger of Allah (peace\_be\_upon\_him) Upon this he remarked: Either (you should produce) two witnesses (to support your contention) or his oath (would be accepted as valid).

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*Book 1, Number 0257:*

Narrated Wa'il:

There came a person from Hadramawt and another one from Kindah to the Apostle (peace\_be\_upon\_him). One who had come from Hadramawt said: Messenger of Allah, verily this man has appropriated my land which belonged to my father. The one who had come from Kindah contended: This is my land and is in my possession: I cultivate it. He has no right to it. The Messenger of Allah said to the Hadramite: Have you any evidence (to support you)? He replied in the negative. He (the Apostle of Allah) said: Then your case is to be decided on his oath. He (the Hadramite) said: Messenger of Allah, he is a liar and cares not what he swears and has no regard for anything. Upon this he (the Messenger of Allah) remarked: For you then there is no other help for it.

He (the man from Kindah) prepared to take an oath. When he turned his back the Messenger of Allah (peace\_be\_upon\_him) observed: If he took an oath on his property with a view to usurping it, he would certainly meet his Lord in a state that He would turn away from him.

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*Book 1, Number 0259:*

Narrated AbuHurayrah:

A person came to the Messenger of Allah what do you think if a man comes to me in order to appropriate my possession? He (the Prophet) said: Don't surrender your possession to him. He (the inquirer) said: If he fights me? He (the Prophet) remarked: Then fight (with him). He (the inquirer) again said: What do you think if I am killed? He (the Prophet) observed: You would be a martyr: He (the inquirer) said: What do you think of him (Messenger of Allah) if I kill him. He (the Prophet) said: He would be in the Fire.

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*Book 1, Number 0270:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) said: Islam initiated as something strange, and it would revert to its (old position) of being strange, so good tidings for the strangers.

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*Book 1, Number 0271:*

Narrated Abdullah ibn Umar:

The Messenger of Allah (peace\_be\_upon\_him) observed: Verily Islam started as something strange and it would again revert (to its old position) of being strange just as it started, and it would recede between the two mosques just as the serpent crawls back into its hole.

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*Book 1, Number 0273:*

Narrated Anas ibn Malik:

The Messenger of Allah (peace\_be\_upon\_him) observed: The Hour (Resurrection) would not come so long as Allah is supplicated in the world.

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*Book 1, Number 0284:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) observed: By Him in Whose hand is the life of Muhammad, he who amongst the community of Jews or Christians hears about me, but does not affirm his belief in that with which I have been sent and dies in this state (of disbelief), he shall be but one of the denizens of Hell-Fire.

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*Book 1, Number 0284a:*

Narrated Anas ibn Malik:

The Messenger of Allah (peace\_be\_upon\_him) said: I will come to the gate of Paradise on the Day of Resurrection, and would seek it opening, and the keeper would say: Who art thou? I would say: Muhammad. He would then say: It is for thee that I have been ordered, and not to open it for anyone before thee.

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*Book 1, Number 0293:*

Narrated Jabir ibn Abdullah:

I heard the Messenger of Allah (peace\_be\_upon\_him) say: A section of my people will not cease fighting for the Truth and will prevail till the Day of Resurrection. He said: Jesus son of Mary would then descend and their (Muslims') commander would invite him to come and lead them in prayer, but he would say: No, some amongst you are commanders over some (amongst you). This is the honour from Allah for this Ummah.

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*Book 1, Number 0296:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) observed: When three things appear faith will not benefit one who has not previously believed or has derived no good from his faith: the rising of the sun in its place of setting, the Dajjal, and the Beast of the earth.

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*Book 1, Number 0318:*

Narrated Abdullah ibn Abbas:

The Messenger of Allah (peace\_be\_upon\_him) passed through the valley of Azraq,

and he asked: Which valley is this? They said: This is the valley of Azraq. He observed: (it seems) as if I am seeing Moses (peace\_be\_upon\_him) coming down from the mountain track, and he is calling upon Allah loudly (saying: Here I am! At your service).

Then he came to the mountain track of Harsha. He (the Holy Prophet) said: Which is this mountain track? They said: It is the mountain track of Harsha. He observed: (I feel) as if I am seeing Yunus (Jonah)--(peace\_be\_upon\_him), son of Matta, on a well-built red dromedary, with a cloak of wool around him and the rein of his dromedary is made of the fibres of date-palm. He is calling upon Allah (saying: Here I am! At your service, my Lord!).

Ibn Hanbal said in the hadith narrated by him: Hushaym said that the meaning of khulbah was the fibre of the date-palm.

*Book 1, Number 0321:*

Narrated Jabir ibn Abdullah:

The Messenger of Allah (peace\_be\_upon\_him) said: There appeared before me the apostles, and Moses was among men as if he was one of the people of Shanu'ah, and I saw Jesus son of Mary (peace\_be\_upon\_him) and I saw nearest in resemblance with him was Urwah ibn Mas'ud, and I saw Ibrahim (blessings of Allah be upon him) and I see your companions much in resemblance with him, i.e. his personality, and I saw Gabriel (peace\_be\_upon\_him) and I saw Dihyah nearest in resemblance to him ; but in the narration of Ibn Rumh it is Dihyah ibn Khalifah.

*Book 1, Number 0328:*

Narrated AbuHurayrah:

The Messenger of Allah, (peace\_be\_upon\_him) said: I found myself in Hijr and the Quraysh were asking me about my night journey. I was asked about things pertaining to Bayt al-Maqdis, which I could not preserve (in my mind). I was very much vexed, so vexed as I had never been before. Then Allah raised it (Bayt al-Maqdis) before my eyes. I looked towards it, and I gave them the information about whatever they questioned me.

I also saw myself among the group of apostles. I saw Moses saying a prayer and found him to be a well-built man as if he were a man of the tribe of Shanu'ah. I saw Jesus, son of Mary, (peace\_be\_upon\_him) offering prayer; of all men he had the closest resemblance to Urwah ibn Mas'ud ath-Thaqafi. I saw Ibrahim (peace\_be\_upon\_him) offering prayer; he had the closest resemblance to your companion (the Prophet himself) amongst people.

When the time of prayer came I led them. When I completed the prayer, someone said: Here is Malik, the keeper of the Hell; give him salutation. I turned to him, but he preceded me in salutation.

*Book 1, Number 0329:*

Narrated Abdullah ibn Mas'ud:

When the Messenger of Allah (peace\_be\_upon\_him) was taken for the Night Journey, he was taken to Sidrat al-Muntaha, which is situated on the sixth heaven, where terminates everything that ascends from the earth and is held there, and where terminates everything that descends from above it and is held there. (It is with reference to this that) Allah said: "When that which covers covered the lote-tree" (al-Qur'an, III.16). He (the narrator) said: (It was) gold moths. He (the narrator further) said: The Messenger of Allah (peace\_be\_upon\_him) was given three (things): he was given five prayers, he was given the concluding verses of Surat al-Baqarah, and remission of serious sins for those among his Ummah who associate not anything with Allah.

*Book 1, Number 0333:*

Narrated AbuHurayrah:

The (words of Allah): "And certainly he saw him in another descent" (al-Qur'an, Iiii.13) imply that he saw Gabriel.

*Book 1, Number 0334:*

Narrated Abdullah ibn Abbas:

He (the Prophet) saw (Allah) with his heart.

*Book 1, Number 0335:*

Narrated Abdullah ibn Abbas:

The words: "The heart belied not what he saw" (al-Qur'an, Iiii.11) and "Certainly he saw Him in another descent" (al-Qur'an, Iiii.13) imply that he saw him twice with his heart.

*Book 1, Number 0341:*

Narrated AbuDharr:

I asked the Messenger of Allah (peace\_be\_upon\_him) Did you see thy Lord? He said: He is a Light; how could I see Him?

*Book 1, Number 0343:*

Narrated AbuMusa:

The Messenger of Allah (peace\_be\_upon\_him) was standing amongst us and he told us five things. He said: Verily the Exalted and Mighty God does not sleep, and it does not befit Him to sleep. He lowers the scale and lifts it. The deeds in the night are

taken up to Him before the deeds of the day, and the deeds of the day before the deeds of the night. His veil is the light. In the hadith narrated by AbuBakr (instead of the word "Light") it is fire. If he withdraws it (the veil), the splendour of His countenance would consume His creation so far as His sight reaches.

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*Book 1, Number 0347:*

Narrated Suhayb ibn Sinan ar-Rumi:

The Apostle of Allah (peace\_be\_upon\_him) said: When those deserving of Paradise would enter Paradise, the Blessed and the Exalted would ask: Do you wish Me to give you anything more? They would say: Hast Thou not brightened our faces? Hast Thou not made us enter Paradise and saved us from Fire ? He (the narrator) said: (He (God) would lift the veil, and of things given to them nothing would be dearer to them than the sight of their Lord, the Mighty and the Glorious.

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*Book 1, Number 0357:*

Narrated AbuSa'id al-Khudri:

The Messenger of Allah (peace\_be\_upon\_him) said: The (permanent) inhabitants of the Fire are those who are doomed to it, and verily they would neither die nor live in it (al-Qur'an, xx.47; liixii.13). But the people whom the Fire would afflict (temporarily) on account of their sins, or so said (the narrator) "on account of their misdeeds," He would cause them to die till they would be turned into charcoal. Then they would be granted intercession and would be brought in groups and would be spread on the rivers of Paradise and then it would be said: O inhabitants of Paradise, pour water over them; then they would sprout forth like the sprouting of seed in the silt carried by flood. A man among the people said: (It appears) as if the Messenger of Allah lived in the steppe.

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*Book 1, Number 0361:*

Narrated Ibn Mas'ud:

Verily the Messenger of Allah said: The last to enter Paradise would be a man who would walk once, stumble once and be burnt by the Fire once. Then when he passes beyond it, he will turn to it and say: Blessed is He Who has saved me from thee. Allah has given me something He has not given to any one of those in earlier or later times.

Then a tree would be raised for him and he will say: O my Lord! Bring me near this tree so that I may take shelter in its shade and drink of its water. Allah, the Exalted and Great, would say: O son of Adam, if I grant you this, you will ask Me for something else. He would say: No, my Lord. And he would promise Him that he would not ask for anything else. His Lord would excuse him because He sees what he cannot help desiring; so He would bring him bear it, and he would take shelter in its shade and drink of its water. Afterwards a tree more beautiful than the first would be raised before him and he would say: O my Lord! Bring me near this tree in order

that I may drink of its water and take shelter in its shade and I shall not ask Thee for anything else. He (Allah) would say: O son of Adam, if I bring you near it you may ask me for something else. He would promise Him that he would not ask for anything else. His Lord will excuse him because He sees something he cannot help desiring. So He would bring him near it and he would enjoy its shade and drink its water.

Then a tree would be raised for him at the gate of Paradise, more beautiful than the first two. He would say: O my Lord! Bring me near this (tree) so that I may enjoy its shade and drink from its water. I shall not ask Thee for anything else. He (Allah) would say: O son of Adam! Did you not promise Me that you would not ask Me for anything else? He would say: Yes my Lord, but I shall not ask Thee for anything else. His Lord would excuse him for He sees something the temptation of which he could not resist.

He (Allah) would bring him near it, and when He brings him near it he would hear the voices of the inhabitants of the Paradise. He would say: O my Lord! Admit me to it. He (Allah) would say: O son of Adam, what will bring an end to your requests to Me? Will it please you if I give you the whole world and a similar one with it? He will say: O my Lord! Art Thou mocking at me, though Thou art the Lord of the worlds?

Ibn Mas'ud laughed and asked (the hearers): Why don't you ask me what I am laughing at. They (then) said: Why do you laugh? He said: It is in this way that the Messenger of Allah (peace\_be\_upon\_him) laughed. They (the companions of the Holy Prophet) asked: Why do you laugh, Messenger of Allah? He said: On account of the laugh of the Lord of the universe, when he (the desirer of Paradise) said: Art Thou mocking at me though Thou art the Lord of the worlds? He would say: I am not mocking at you, but I have the power to do whatever I wish.

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*Book 1, Number 0362:*

Narrated AbuSa'id al-Khudri:

Verily, the Messenger of Allah (peace\_be\_upon\_him) said: Amongst the inhabitants of Paradise the lowest in rank will be the person whose face Allah would turn away from the Fire towards the Paradise, and make a shady tree appear before him. He will say: O my Lord! Direct my steps to this tree so that I (may enjoy) its shade; and the rest of the hadith is like that narrated by Ibn Mas'ud, but he did not mention: "He (Allah) would say: O son of Adam! What will bring an end to your making requests to Me" to the end of the tradition.

In it, he added: Allah will remind him: Ask such and such, and when his expectations are realised, Allah will say: That is for you, and ten times as much. He will then enter his house and his two wives with large dark eyes will enter after him. They will say: Praise be to Allah Who has created you for us and us for you. He will say: No one has been given the like of which I have been given.

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*Book 1, Number 0363:*

Narrated al-Mughirah ibn Shu'bah:

The Messenger of Allah (peace\_be\_upon\_him) said: Moses asked his Lord: Who amongst the inhabitants of Paradise would be the lowest in rank? He (Allah) said: The person who would be admitted into Paradise last of all among those deserving of Paradise who are admitted to it. I should say to him: Enter Paradise. He would say: O my Lord! how (can enter) when the people have settled in their apartments and taken their shares (portions)? It would be said to him: Would you be pleased if you had a kingdom like that of one of the kings of the world? He would say: I should be pleased, my Lord. He (Allah) would say: That is for you, and that, that, that, and that. He would say at the fifth (point): I am well pleased, my Lord. He (Allah) would say: It is for you and ten times like it, and for you is what your self desires and your eye enjoys. He would say: I am well pleased, my Lord.

He (Moses) said: (Which is) the highest of their (inhabitants of Paradise) ranks? He (Allah) said: They are those whom I choose. I establish their honour with My own hand and then set a seal over it (and they will be blessed with bounties) which no eye has seen, no ear has heard and no human mind has perceived. This is substantiated by the Book of Allah, Exalted and Great: "So no soul knows what delight of the eye is hidden for them; a reward for what they did" (xxxii.17).

*Book 1, Number 0365:*

Narrated AbuDharr:

Allah's Apostle (peace\_be\_upon\_him) said: I know the last of the inhabitants of Paradise to enter it and the last of the inhabitants of Hell to come out of it. He is a man who would be brought on the Day of Resurrection and it will be said: Present his minor sins to him, and withhold from him his serious sins. Then the minor sins would be placed before him, and it would be said: On such and such a day you did so and so and on such and such a day you did so and so. He would say: Yes. It will not be possible for him to deny, while he would be afraid lest serious sins should be presented before him. It would be said to him: In place of every evil deed you will have good deed He will say: My Lord! I have done things I do not see here. I indeed saw the Messenger of Allah laugh till his front teeth were exposed.

*Book 1, Number 0367:*

Narrated Jabir ibn Abdullah:

Jabir was asked about the arrival (of people on the Day of Resurrection). He said: We shall come on the Day of Resurrection like this like this and see, carefully, that which concerns "elevated people". He (the narrator) said: Then the people would be summoned with their idols whom they worshipped, one after another. Then our Lord would come to us and say: For whom are you waiting? They would say: We are waiting for our Lord. He would say: I am your Lord. They would say: (We are not sure) until we gaze at Thee. He would manifest Himself smilingly to them, and would go with them and they would follow Him. Every person, whether a hypocrite or a believer, would be endowed with a light. There would be spikes and hooks on

the bridge of Hell, which would catch hold of those whom Allah will.

Then the light of the hypocrites would be extinguished, and the believers would secure salvation. The first group to achieve it would comprise seventy thousand men who would have the brightness of the full moon on their faces, and they would not be called to account. Then the faces of the people immediately following them will be like the brightest stars in Heaven. This is how (the groups would follow one after another).

Then the stage of intercession would come, and they (who are permitted to intercede) would intercede until he who has declared: "There is no god but Allah" and has in his heart virtue of the weight of a barley grain would come out of the Fire. They would be then brought into the courtyard of Paradise. The inhabitants of Paradise would begin to sprinkle water over them until they sprout like the sprouting of a plant in flood water, and their burns would disappear. They would ask their Lord until they are granted (the bounties) of the world and with them ten more besides.

*Book 1, Number 0372:*

Narrated Anas ibn Malik:

The Messenger of Allah (peace\_be\_upon\_him) said: Four persons would be brought out from the Fire and would be presented to Allah. One of them would turn (towards the Hell) and say: O my Lord, when Thou hast brought me out from it do not throw me back into it, and Allah would rescue him from it.

*Book 1, Number 0380:*

Narrated AbuHurayrah and Hudhayfah:

The Messenger of Allah (peace\_be\_upon\_him) said: Allah, the Blessed and Exalted, would gather the people. The believers would stand until the Paradise is brought near them. They would come to Adam and say: O our father, open Paradise for us. He would say: What turned ye out from Paradise was the sin of your father, Adam. I am not in a position to do that; you should go to my son, Ibrahim, the Friend of Allah. He (the Holy Prophet) said: He (Ibrahim) would say: I am not in a position to do that. Verily I had been the Friend (of Allah) from a long time ago; you should approach Moses (peace\_be\_upon\_him) with whom Allah conversed. They would come to Moses (peace\_be\_upon\_him) but he would say: I am not in a position to do that; you should go to Jesus, the Word of Allah and His spirit. Jesus (peace\_be\_upon\_him) would say: I am not in a position to do that.

So they would come to Muhammad (peace\_be\_upon\_him). He would then be permitted (to open the door of Paradise). Trustworthiness and kinship would be despatched; these would stand on the right and left of the path and the first of you would pass with (the swiftness of) lightning. He (the narrator) said: I said, O thou who art far dearer to me than my father and my mother! What is like the passing of lightning? He said: Have you not seen lightning, how it passes and then comes back within the twinkling of an eye? Then (they would pass) like the passing of a bird, and

the hastening of people will be according to their deeds, and your Apostle would be standing on the path, saying: Save, O my Lord, save.

(The people will continue to pass) until the deeds of the servants are failing in strength, until a man would come who would find it hard to go along (that path) except by crawling. He (the narrator) said: And on the sides of the path hooks would be suspended ready to catch anyone whom these are required (to catch). There would be those who would somehow or other succeed in traversing that path and some would be piled up in Hell. By Him in Whose Hand is the life of AbuHurayrah, it would take one seventy years to fathom the depth of Hell.

*Book 1, Number 0381:*

Narrated Anas ibn Malik:

The Messenger of Allah (peace\_be\_upon\_him) said: I would be the first among people to intercede in the Paradise and amongst the apostles I would have the largest following (on the Day of Resurrection).

*Book 1, Number 0389:*

Narrated AbuHurayrah:

The Prophet of Allah (peace\_be\_upon\_him) said: There is for every apostle a prayer which is granted, but every prophet showed haste in his prayer. I have, however, reserved my prayer for the intercession of my Ummah on the Day of Resurrection, and it would be granted, if Allah so willed, in case of everyone amongst my Ummah provided he dies without associating anything with Allah.

*Book 1, Number 0397:*

Narrated Abdullah ibn Amr ibn al-'As:

Verily the Apostle of Allah (peace\_be\_upon\_him) recited the words of Allah, the Great and Glorious, that Ibrahim uttered: My Lord! Lo! they have led many of mankind astray: "But whoso followeth me, he verily is of me" (al-Qur'an, xiv.35), and Jesus (peace\_be\_upon\_him) said: "If thou punisheth them, lo! they are Thy slaves, and if Thou forgiveth them--verily Thou art the Mighty, the Wise" (al-Qur'an, v.117).

Then he raised his hands and said: O Lord, my Ummah, my Ummah, and wept. So Allah, the High and the Exalted, said: O Gabriel, go to Muhammad (though your Lord knows it fully well) and ask him: what makes thee weep? So Gabriel (p.) came to him and asked him, and the Messenger of Allah (peace\_be\_upon\_him) informed him of what he had said (though Allah knew it fully well). Upon this Allah said: O Gabriel, go to Muhammad and say: Verily We shall please thee with regard to your Ummah and shall not displease thee.

*Book 1, Number 0398:*

Narrated Anas ibn Malik:

Verily a person said: Messenger of Allah, where is my father? He said: (He) is in the Fire. When he turned away, he (the Prophet) called him and said: Verily my father and your father are in the Fire.

*Book 1, Number 0401:*

Narrated Aisha:

When this verse was revealed: "And warn thy nearest kindred," the Messenger of Allah (peace\_be\_upon\_him) stood up on Safa' and said: O Fatimah, daughter of Muhammad, O Safiyyah, daughter of AbdulMuttalib, O son of AbdulMuttalib, I have nothing which can avail you against Allah; you may ask me what you want of my worldly belongings.

*Book 1, Number 0404:*

Narrated Qabisah ibn al-Mukhariq and Zuhayr ibn Amr:

When this verse was revealed: "And warn thy nearest kindred," the Apostle of Allah (peace\_be\_upon\_him) set off towards a rock of the hill and ascended the highest of the rocks and then called: O sons of Abdu Manaf! I am a warner; my similitude and your similitude is like a man who saw the enemy and went to guard his people, but, being afraid they might get there before him, he shouted: Be on your guard!

*Book 1, Number 0412:*

Narrated AbuSa'id al-Khudri:

Verily, the Messenger of Allah (peace\_be\_upon\_him) said: The least tormented of the inhabitants of the Fire would be he who would wear two shoes of Fire and his brain would boil on account of the heat of the shoes.

*Book 1, Number 0413:*

Narrated Abdullah ibn Abbas:

The Prophet of Allah (peace\_be\_upon\_him) said: Among the inhabitants of the Fire AbuTalib would have the least suffering, and he would be wearing two shoes (of Fire) which would boil his brain.

*Book 1, Number 0416:*

Narrated Aisha:

I said: Messenger of Allah, the son of Jud'an established ties of relationship, fed the poor. Would that be of any avail to him? He said: It would be of no avail to him as he did not ever say: O my Lord, pardon my sins on the Day of Resurrection.

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*Book 1, Number 0421:*

Narrated AbuHurayrah:

The Messenger of Allah (peace\_be\_upon\_him) said: Seventy thousand (persons) would enter Paradise as one group and among them (there would be people) whose faces would be bright like the moon.

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*Book 1, Number 0422:*

Narrated Imran ibn Husayn:

The Apostle of Allah (peace\_be\_upon\_him) said: Seventy thousand people of my Ummah would be admitted into Paradise without rendering any account. They (the companions) said: Who would be those (fortunate persons)? He (the Prophet) said: Those who do not cauterise and practise charm, but repose trust in their Lord, Ukkashah then stood up and said: Supplicate (before) Allah that He should make me one among them. He (the Prophet) said: Thou art one among them He (the narrator) said: A man stood up and said: Apostle of Allah, supplicate (before) Allah that He should make me one among them. He (the Prophet) said: Ukkashah has preceded you (in this matter).

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