

#### VIRTUES OF THE HOLY QURAN

It is narrated by Abu Musa RA that The Holy Prophet ﷺ said, "Keep on reciting the Quran, for, by Him in Whose Hand my soul is, the Quran runs away (is forgotten) faster than camels that are released from their tying ropes."

(Bukhari, Hadees no. 5033)  
(Reference Quran Kareem kay Azeem Fazail,  
Pages 20 & 21)

Quran is such a great reward for the whole mankind from Allah that not even the biggest wealth of the world can equate it. It is such a healing composition that its recitations, viewing, listening, learning teaching, following, and serving in any respect of its propagation is a great honor in this world and the hereafter.

(Aloom Ul Quran, page 23)  
By  
Hazrat Molana  
Muhammad Taqi Usmani

SIMPLE DEEDS  
AND EASY PATH TO  
PARADISE



# SIMPLE DEEDS AND EASY PATH TO PARADISE

Mohammad Azim Qureshi  
Houston, Texas USA

Mohammad Azim Qureshi



## **Simple Deeds and Easy Path to Paradise**

*Maktaba-e-Mohammadia  
Salam Kutub Market, Shop No. 14,  
Binnori Town, Karachi.  
Ph: 0333-7829817*

*Maktaba-al-Maaraf  
Binnori Town Karachi.  
Ph: 021-34127553*

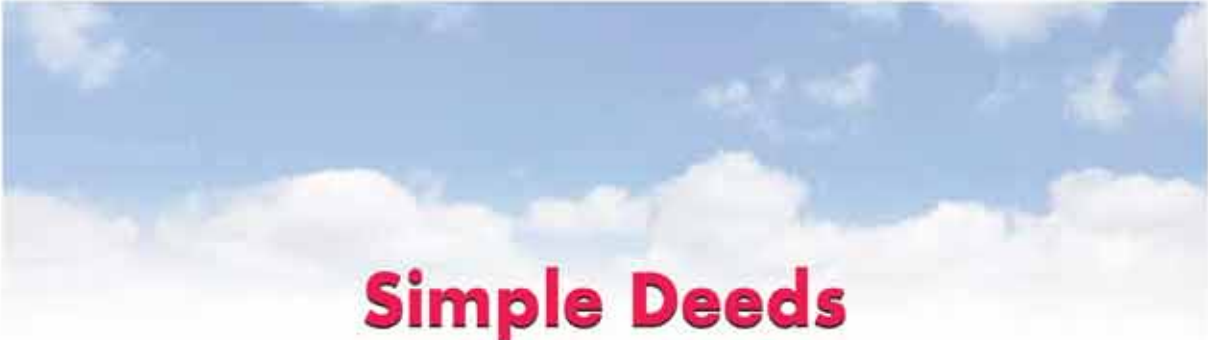
*Maktaba Darul Uloom,  
Korangi Industrial Area, Karachi.  
Ph: 021-35042280*

*Idaratul Maaraf  
Jamia Darul Uloom,  
Korangi Industrial Area, Karachi.  
Ph: 021-35042280*

*Idara-Tun-Noor  
Shop # 23, Plot # 672/4, G.R.E  
Anwar Mansion, Binnori Town,  
Karachi. Ph: +92 21 34914596  
Email: idaratunnoor@gmail.com*







# Simple Deeds and Easy Path to Paradise

According to the Quran & Sunnah

A Translation of the Book

## Amal Mukhtasir Aur Janat Ka Asaan Rasta

Compiled by  
Mohammad Azim Qureshi

Translated by  
Sameh Strauch

03



## Acknowledgments

The Prophet Muhammad Sallallahu alaihi wasallam (ﷺ). On the Day of Judgement, when all will cry: "Nafsee, nafsee (Myself, myself)! – Only Muhammad Al-Mustafa (the Chosen One) (ﷺ) will say: "Ummatee, ummatee (My people, my people)!"

I have dedicated this book:

1. Our beloved Prophet Muhammad (ﷺ)
2. My late parents (Mother, Jannat Begum, and father, Mohammad Saleem Qureshi).

Due to them, I am enlightened and blessed with spirituality.

Mohammad Azim Qureshi  
Houston, Texas USA

04



1.	Acknowledgments	4
2.	Recommendation	12
	Introduction	14
	Comments	18
	Biography	23
3.	Topic#1 - Qur'anic verses, number of repetitions and the reward for reciting them	29
	The Opening (Surah Al-Fatihah)	31
	Surah Al-Baqarah and Ali 'Imran	32
	Ayat Al-Kursi	33
	The Reward of Reading the Last Two Verses of Surah Al-Baqarah	34
	These are the last eleven verses of Surah Ali 'Imran	35
	Surah Al-Kahf	37
	First Ten Verses of Surah Al-Kahf	38
	Last Ten Verses of Surah Al-Kahf	39
	Surah As-Sajdah and Surah Al-Mulk	40
	The reward for reciting Surah YaSeen	49
	Surah Al-Hashr	56
	The reward for reciting Surah Al-Waqi'ah	57
	Surah Al-Qadr	63
	Surah Al- Az-Zalzalah, Al-Kafiroon, Al-Ikhlās	64
	The following is Surah Al-'Adiyat	66
	Surah At-Takathur	67
	Surahs Al-Mu'awwizatain	68
	Sayyid Al-Istighfar	72
	Prayer for achieving atonement	73
	Supplication for the sick	74
	'Umar's request for supplication from a child	75
	The prayer of 'Ata' Al-Khurasani	75
	Surah Al-Ikhlās	76
	The supplication of Imam Ahmad	76
	The blessings of Surah Al-Fatihah	77
4.	Topic #2 - Interpretation of Specific Verses from the Holy Qur'an	78
	1 - IbadUr-Rehman	78
	The First Characteristic	79
	The Second Characteristic	80
	The Third Characteristic	81
	The Fourth Characteristic	82
	The Fifth Characteristic	83

	The Sixth Characteristic	84
	The Seventh Characteristic	85
	The Eighth and Ninth Characteristic	85
	The tenth characteristic	87
	The Eleventh Characteristic	88
	The Twelfth Characteristic	89
	The Thirteenth Characteristic	91
2 - Heirs of the Qur'an		95
	Commentary	96
	Those who are unjust to themselves	98
	Those following the middle course	99
	Those excelling in good deeds	99
5.	Topic #3 - Events Pertaining to the Life of the Hereafter and the Last Situation in the Light of the Quran and Hadeeth.	110
	The State of Death and the Intervening State	110
	The Honor of the Believer at the Time of Death and After Death	113
	The Humiliation of the Disbelievers	116
	The Believer Desiring to Offer Prayers in the Grave	118
	Sadqa-e-Jariyah and Forgiveness by their Children	120
	Punishment in the Grave	121
	The Screaming of the Deceased Due to the Punishment of the Grave and Being Beaten with Iron Rods	122
	Punishment in the Grave Due to Backbiting and not Avoiding Urine Touching the Body	123
	Specific Punishment for Certain Deeds	124
	Those Who Are Safe from Punishment in the Grave	129
	One Who Recites Surah Al-Mulk and Surah As-Sajdah	129
	Classifications of Martyrs	132
	The Martyrdom of the Hereafter	133
1.	He who is killed in Allah's Cause is a martyr	134
2.	Death by the plague is martyrdom	134
3.	Death due to abdominal disease is a form of martyrdom	135
4.	Death from drowning is a form of martyrdom	135
5.	Death of a woman during delivery is a form of martyrdom	136
6.	Death by burning in a fire is a form of martyrdom	136
7.	A person who died while at Jerusalem (Masjid Al-Aqsa) is a martyr	136
8.	Death as a result of chronic illness is a form of martyrdom	137
9.	Being killed while protecting one's property is a form of martyrdom	137
10.	Being killed saving one's life is a form of martyrdom	137



11.	Dying due to falling from a riding beast is a form of martyrdom	138
12.	The stranger who dies away from his homeland is a martyr	138
13.	One who dies in the hope of martyrdom is a martyr	138
14.	He who is killed because of his religion is a martyr	139
15.	People who are at peace with the Creator are martyrs	140
16.	Jihad (struggle) against oneself is a form of martyrdom	140
17.	Falling in love while remaining pure is a form of martyrdom	141
18.	The person who falls from a roof, a tree, etc. and dies will also receive the reward of a martyr	142
19.	One who is killed with an arrow or a spear will receive the reward of a martyr	142
20.	One who defends himself against a wrongdoer will receive the reward of a martyr	142
21.	Similarly, one who is devoured by an animal will receive the reward of a martyr	142
22.	One who died while butchering a slaughtered animal will also receive the reward of a martyr	142
23.	Those who died by dismantling a beast such as snakes or other nutritious animals will also get a reward of martyrs.	142
24.	One who is killed while upholding the rights of Allah is a martyr.	142
25.	Those who died due to nausea and headache on a sea journey	142
	The Address of Allah to the Martyrs	142
	Masrooq (a Tabi'i) said, "We asked 'Abdullah (Ibn Mas'ood) (رضي الله عنه) about the interpretation of the verse:	142
	The pain of martyrdom is equal to an ant bite	144
	The one who dies on the day or night of Friday	144
	The one who dies in the month of Ramadhan	145
	Thought and Belief	145
	Day of Resurrection	149
	Varieties of those attending on the Day of Resurrection	152
	The Appearance of the Prophet (ﷺ) in place of Gathering	162
	Recognition of Al-Ummah Al-Muhammadiyah	165
	The Pool of Al-Kawthar	166
	The First to Reach the Pool of Al-Kawthar	168
	The people who will be removed from the Pool of Al-Kawthar	169
	Standing before Allah	170
	You will be called by your father's names	170
	Prosecution by witnesses of those who deny their sins	190
	Testimony of bodily organs	190
	Distribution of the records of people's deeds	191
	The Weighing of deeds	192

Intercession	194
Prophet Mohammad the Messenger of Allah (ﷺ) Intercession	196
Those who curse will lose their intercession	201
The intercession of a warrior	201
Intercession by one who recites the Noble Qur'an	201
Splendor, As-Sirat and the distribution of light	203
Disbelievers and the awful travails of the hypocrites	203
Distribution of Light (Noor)	203
The Light of Allah SWT	205
Entering to Paradise	209
Groups will enter Paradise and the Hell	210
The first ummah to enter Paradise will be that of the Prophet (ﷺ), and they will be the greatest in number	211
The rich will be delayed from entering Paradise due to the accounting	212
There will be more women in the Fire	213
Conditions of Hell	215
Different forms of punishment	219
The punishment for hypocritical preaching	222
Punishment for using gold and silver vessels	223
The punishment for the one who makes pictures of living things	224
Punishment for the one who commits suicide	225
The punishment of the proud	226
The punishment for concealing knowledge	227
Punishment for drinking wine or using drugs	228
Circumstances of admission to the Fire	230
Du'a' (invocation) to be spared from the punishment of the Hell fire	232
The Blessings of Paradise	233
Enter into Paradise	234
Types of Paradise	235
Conditions of the people living in Paradise	235
Types of Fruits	235
Type of Food	235
In Surah Muhammad, Allah says	235
Eating and drinking vessels of Paradise	237
Horse riding for the inhabitants of Paradise	237
The mutual love of the virtuous in Paradise	238
Dress and ornaments for the inhabitants of Paradise	238
The crowning glory for the inhabitants of Paradise	240
Bedding of the inhabitants of Paradise	241



	Servants of Jannah	243
	Pure spouses in Paradise	244
	The beauty of the wives in Paradise and other things	246
	Hoor 'Een (Houris)	250
	The market of Paradise	255
	The greatest blessing of Paradise is seeing the Lord	257
6.	Topic #4 - Invocation for Human Rights	264
	A Man from the People of Paradise	266
	Benefits	267
	Invocation no. 1	268
	Invocation no. 2	268
	Invocation no. 3	268
7.	Topic #5 - Etiquettes of performing prayer and of the mosque	269
	Instructions for performing prayers	269
	Performing ablution	271
	The manner of performing wudhoo	271
	Supplications after ablution	273
	Second prayer asking for forgiveness after ablution	274
	The benefits of using miswak after ablution	275
	The manner of performing ghusl (complete ablution)	276
	Performing tayammum	278
	The number of raka'at in the five daily prayers	279
	Different prayers and their related optional prayers	280
	Method of praying	280
	As-Salatul Ibraheemiyyah	284
	Invocation after As-Salah Al-Ibraheemiyyah	285
	Du'a after completing the prayer	285
	When to recite aloud or quietly	286
	Du'a Al-Qunoot	287
	Etiquettes of prayer	288
	Duties of prayer	291
	The arkan (pillars) of prayer	292
	The obligatory acts of the prayer	293
	Acts which invalidate the prayer	294
	Acts that are disliked during the prayer	295
	Mustahabb acts of the prayer that the Prophet (ﷺ) used to perform	295
	Some special orders regarding prayer for women	299
	Makroohohat of prayers	300
	Prostration of forgetfulness (sujood as-sahw)	303
	Method of performing sujood as-sahw	303
	The adab (etiquettes) of the mosque	304

	Etiquettes of the mosques	305
	Passing in front of a person offering prayer	310
	Du'a (supplication) after prayer	311
8.	Topic #6 - Simple Deeds and Easy Path to Paradise	314
	The foundations and duties of faith	315
	Not praying	317
	Story 1	321
	Story 2	321
	One who does not pay zakah	322
9.	Story	324
	Not fasting Ramadhan without a (valid) excuse	325
	Not performing Hajj in spite of the ability to do so	328
	Disobedience towards parents	330
	Story	337
	Behaving badly towards relatives	340
	Story	342
	Pure and lawful sustenance	343
	The completeness of Islam and the requirement to condemn and abstain from innovation	344
	The definitions of a major sin	346
	The following actions may also fall into the category of major sins (in certain circumstances)	349
	Dua's when leaving home	350
	Supplication to be recited when boarding a vehicle	351
	Instead of using the mobile phone on the journey	351
	When entering one's home	352
	Before eating food or drinking	353
	Recite this supplication after eating food	353
	The Sunnah of drinking water	354
	Supplication on entering the toilet	355
	Whenever you perform wudhoo' (ablution), it is recommended to use the miswak	355
	Reciting Ayah Al-Kursi after the obligatory prayers	356
	Two things to recite after the Fajar and Maghrib prayers	357
	Salah Al-Awwabeen (the prayer of the obedient ones)	359
	Salah At-Tasbeeh	360
	Prayer of Al-Ishraq	361
	Charity on every joint of the body (Chasht)	362
	The reward for praying all night	362
	Tahajjud prayer	363
	The reward of reciting the Qur'an ten times and reciting	



important verses after the 'isha' prayer	363
The Night of Power (Lailah Al-Qadr)	364
Things to recite at night	365
Things to recite in the morning	367
Sending prayers on the Prophet (ﷺ)	368
Fasting on Zul Hijjah for those who do not perform Hajj	369
Verses and ahadeeth in the light of the Sermon of 'Ashoora	371
Performing ablution (wudhoo)	372
Seeking mercy after performing wudhoo	374
Tahiyah Al-Wudhoo	375
Tahiyah Al-Masjid	376
The price of Paradise	377
The warrior, the Muslim soldier and the martyr	381

## Recommendation

Mufti Muhammad Abdul Mannan Sialkoti  
(may Allah grant him everlasting blessings).  
Darul Ifta, Darul 'Uloom, Korangi, Karachi.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

All praise and thanks be to Allah and may the Blessings of Allah be upon all of His slaves, without exception. To proceed:

Allah created the world for this, to allow His slaves to perform acts of worship, to do good deeds, and to earn His pleasure. But we are distracted by the life of this world and the pursuit of its adornments. Our lives, from dawn until dusk, are occupied with improving our situation in the presence of this world. There are very few people who are busy making provision for the Hereafter. There is no doubt about this. One day, the life of this world will end, and we will have to leave it. But does anyone know when the call will arrive?

The facts given to us by Islam regarding preparations for the Hereafter are not difficult to understand or to follow. But when the option is given, most people sacrifice the Hereafter for the pleasures and luxuries of this life, wrongly imagining that preparing for the next life is difficult and that it entails the complete abandonment of this worldly life. As a result, they do not embark on this path at all. Some Islamic teachings and commandments may involve some hardship, but Allah has informed us of many actions that do not include hard work or difficulty, nor do they require the expenditure of a great deal of wealth. But making them into regular habits could gain Allah's



Pleasure and help in the attainment of a great reward. One of the most influential works on this subject is that written by the respected brother, Mohammad Azim Qureshi, entitled: 'Simple Deeds and Easy Path to Paradise', in which the author made some excellent and exciting points regarding the following topics:

1. Numerous Qur'anic verses, their properties, and their virtues.
2. The interpretation of a few selected verses.
3. Conditions in Al-Barzakh and the Hereafter.
4. The reward of the martyrs.
5. The Judgement of Al-Mahshar (the Gathering Place).
6. Conditions of Paradise.
7. Conditions of the Hellfire.
8. Prescribed prayers for when the rights of the slaves were unjustly taken from them.
9. Short tasks and ease of attaining Paradise.
10. List of major and minor sins.
11. Etiquettes of the Prayer and Mosque.

A study of this book makes it clear that it is not difficult to implement Islamic teachings and to attain Paradise with (relative) ease. Only will power is needed. This book, compiled by the author, is remarkable and excellent work. Reading this book will bring about an attachment to Islamic teachings and will help in preparation for the Hereafter. May Allah accept this service by the author and compiler, may he receive a reward for it and may it be beneficial to all Muslims – male and female. And may Allah grant the author more courage to serve the great religion of Islam (Ameen!)

And finally, we praise Allah, the Lord of the Worlds.

His humble and obedient slave, Mufti 'Abdul Mannan Sialkoti (may Allah forgive him).

Darul Ifta', Darul 'Uloom, Korangi, Karachi.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

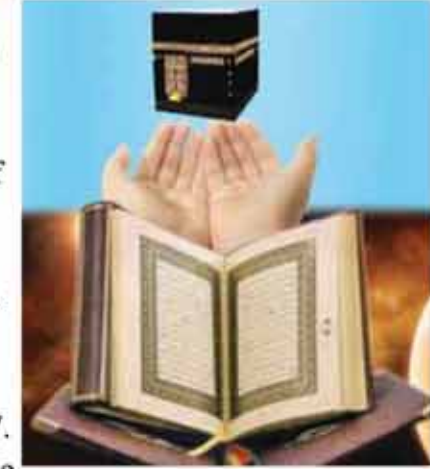
11-04-1438 (Hijri)

10-01-2017 (Gregorian).

## Introduction

In this book, 'Simple Deeds and Easy Path to Paradise', articles are written on the following topics:

- 1) The benefits of the Qur'anic verses.
- 2) The interpretation of certain verses of Qur'anic *Surahs*.
  - a. Explanation of *Surah Al-Furqan*, from verse no. 63 to the end of the *Surah*.
  - b. Explanation of *Surah Fatir*, from verse no. 29 to verse no. 37.
- 3) Performing deeds in the light of the Qur'an and Sunnah will effect a person's recompense in the Hereafter (The book referenced in this article is 'What Will Happen After Death?' written by Mawlana Muhammad 'Ashiq Ilahi Sahib).
- 4) Supplication regarding the rights of the slaves.
- 5) A brief word regarding 'Simple Deeds and Easy Path to Paradise.'
- 6) Manners and supplications of the mosque.
- 7) Explanation of (letter a) in the revelations of the Qur'an.



قَالَ مُحَمَّدُ بْنُ كَعْبٍ الْقُرْظِيُّ، قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ مَسْعُودٍ، يَقُولُ قَالَ رَسُولُ اللَّهِ (ﷺ) " مَنْ قَرَأَ حَرْفًا مِنْ كِتَابِ اللَّهِ فَلَهُ بِهِ حَسَنَةٌ وَالْحَسَنَةُ بِعَشْرِ أَمْثَلِهَا لَا أَقُولُ الْم حَرْفٌ وَلَكِنْ أَلِفٌ حَرْفٌ وَلَامٌ حَرْفٌ وَمِيمٌ حَرْفٌ ". (رواه الترمذي).

It was reported on the authority of Muhammad Ibn Ka'b Al-Qurazi that he said, "I heard 'Abdullah bin Mas'ud said: 'The Messenger of Allah (ﷺ) said: "Whoever recites a letter from Allah's Book, he will receive the reward for it and the reward of ten the like of it. I do not say that *Alif Lam Mim* is a letter, but *Alif* is a letter, *Lam* is a letter, and *Mim* is a letter." (Narrated by At-Tirmizi).



Aside from this, there are some unique features mentioned in this book. It says regarding the verses of some *Surahs* that the reward for reading them twice, three or four times is equivalent to reading the Qur'an one time – and they are small *Surahs*. These *Surahs* can be read in fifteen to twenty minutes while on a journey or at home, and the reward for reading them can be equivalent to reading the whole Qur'an ten times. One can even recite the Qur'an on behalf of the dead, and both the reciter and the deceased will receive a reward for it.<sup>1</sup>

It mentions in the explanation of some of the verses and *Surahs* of the Qur'an, what will happen to the dead in their graves.

Apart from this, one should read a little of the Qur'an every day, and if they follow a daily routine, they can complete the entire Qur'an in a few months.

There are five duties related to the Qur'an:

1. Learning to read the Qur'an correctly.
2. Reciting and remembering the Qur'an.
3. Reading and understanding the meanings and interpretation of the Qur'an (under the guidance and supervision of a qualified religious scholar).
4. Following the rules of the Qur'an.
5. Teaching and interpreting the Quran to one's family, relatives, and acquaintances (this must be done by a person of knowledge).
  - a) I have included the commentary on *Surah Al-Furqan*, from verse no. 63 to verse no. 77; while it is true that the whole Qur'an is a treasure of light and guidance, in these verses, Allah has mentioned those slaves who can inform us of His Way and who adhere to the practices of those who will receive the best reward in Paradise.
  - b) The Qur'an in *Surah Al-Fatir* from verse no.29-37. Allah has given this Book as an inheritance to all of the Muslims.

Allah divides the Muslims into three categories and makes clear what the promise is for all of them:

<sup>1</sup> According to *Shaikh Ibn Baz*, while there is a difference of opinion on the subject, the weightier view is that it is not permissible, since there is no authentic evidence that the Prophet (ﷺ) or the Companions (رضي الله عنهم) did that.

6) It is better to know in the light of the Qur'an and *hadeeth* what is going to happen to each of these categories of people after the life of this world:

- a) At the time of death.
- b) The state of the grave and *Al-Barzakh*.
- c) Types of testimony.
- d) Discussion regarding the Gathering Place on the Day of Resurrection.
- e) Major Intercession.
- f) The Pool of *Al-Kawthar*.
- g) The appearance before Allah.
- h) Accounting of good deeds and evil deeds (*hasanat* and *sayyiat*).
- i) The weighing of the deeds.
- j) Minor Intercession.
- k) Crossing over *Al-Sirat*.
- l) Conditions of Hell.
- m) The Blessings of Paradise.
- n) The commentary regarding human rights explains that Allah will forgive all sins except those committed against His slaves unless they make compensation, and forgiveness is attained both from the abused slaves and from Allah.
- o) The commentary on pure deeds and an easy way to Paradise explain that one must adhere to the basic beliefs of Islam and hold fast to the fundamental pillars of Islam, such as prayer, fasting, *Hajj*, *zakah*, and treat everyone in the best manner. There are some simple deeds, which, if we adhere to them, Allah will make the path to Paradise easy for us. Also, there are certain things that one must observe to remain firm upon the route, and we gave the details in this commentary.

#### ***Prayer and etiquettes of the mosque:***

After entering the fold of Islam and accepting *Al-Kalimah At-Tayyibah* (*La ilaha Illallah, Muhammadur-Rasoolullah*) in your heart, the prayer becomes obligatory. On the Day of Resurrection, the prayers



will calculate as you stand before Allah. You must know the correct way to perform it and the etiquettes required of a Muslim in the mosque, and you must adhere to them. This commentary describes how to do these two things, and you can achieve a higher reward by following them.

The study of these things and holding fast to them does not take long, and by doing them, you will find that the way to Paradise becomes clear and straightforward. The book includes guidance from *Mufti Abdul Wahid*, the founder of Darul 'Uloom, Texas. The computer-related work of my two sons, Muhammad Asif Qureshi and Muhammad Fahad Qureshi, has been invaluable. Also, I am very grateful to Mr. Khalid Mahmud, Editor, Library of Darul Balagh, in Karachi, who placed this work in book format, and without whose efforts, this work would not have reached your hands. Please keep all of us and our families in your prayers.

Mohammad Azim Qureshi,  
Student,  
Darul 'Uloom, Texas,  
Houston, USA.  
1<sup>st</sup> Rabee'Al-Awwal 1437 A. H.

## Comments

*(Mawlana Mufti Dr. Abdul Wahid Sahib)*

Allah sent approximately one hundred and twenty-four thousand Prophets and Messengers to this planet for the guidance of humankind. Allah does not want human beings to go to the Fire. Allah, by His Power, sent Prophets and Messengers from time-to-time to every nation for the growth of humanity, so that they might understand Allah's Oneness and His Divine Nature. And also, that they might convey His Commandments to their nations and show them the way to success in the life of this world and the Hereafter. Lastly, the Prophet (ﷺ) was not only sent to one nation but the whole world (both to the *jinn* and mankind). He gave a Law that contains a complete code of life.

In addition to judgment and worship, it teaches us how to conduct our social lives in the best manner. Prophetic *Sunnah* is a comprehensive system covering every aspect of life. He gave every kind of guidance to the Muslim *Ummah* (nation) for them to attain success in the presence of this world and the Hereafter. The Qur'an deals with beliefs, commandments, social matters and virtues, so that the *Ummah* may live in this world and become the best nation and the best community and achieve all of the heights of the Hereafter.

At the same time, the Prophet (ﷺ) taught his *Ummah* that remembrance of Allah must always be kept alive in the heart of man so that he can attain comfort and satisfaction in his heart and mind and also achieve Allah's Pleasure and reach the heights of the Hereafter.

Allah, Most High says:

(الَّذِينَ ءَامَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ ) (سورة الزمر 28:13)





«Those who believe (in the Oneness of Allah - Islamic Monotheism), and whose hearts find rest in the remembrance of Allah, Verily, in the remembrance of Allah do hearts find rest.» (Surah Al-Ra ad raf 13:28)

In another *Surah*, Allah says:

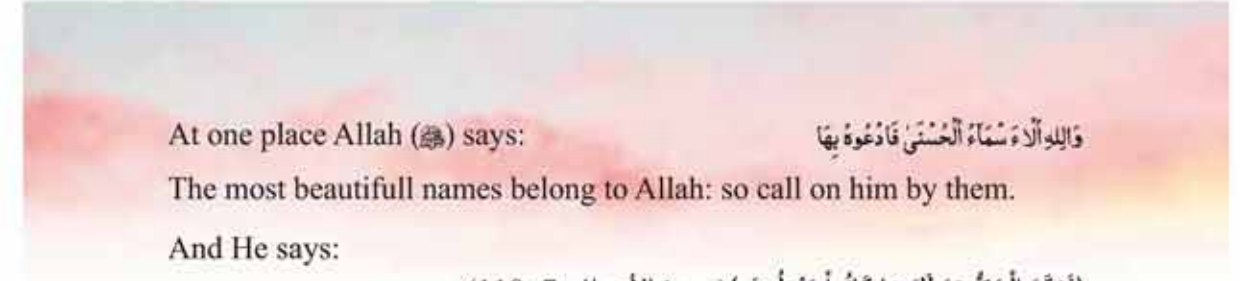
(فادْكُرُونِي أَنذُرَكُمْ وَأشْكُرُوا لِي وَلَا تَكْفُرُونِ) (سورة البقرة 2: 152) .

«Therefore, remember Me (by praying, glorifying, etc.). I will remember you and be grateful to Me (for My countless Favors on you) and never be ungrateful to Me.» (Surah Al-Baqarah 2:152).

And He, Most High says:

(قَالَ رَبِّ اجْعَلْ لِي آيَةً قَالَ آيَتُكَ أَلَّا تُكَلِّمَ النَّاسَ ثَلَاثَةَ أَيَّامٍ إِلَّا زَمْزًا وَذِكْرًا رَبِّكَ كَثِيرًا وَسَبِّحَ بِالْعَشِيِّ وَالْإِبْكَرِ) (سورة آل عمران 3: 41) .

«He said, “O my Lord! Make a sign for me.” Allah said, “Your sign is that you shall not speak to mankind for three days except with signals. And remember your Lord much (by praising Him again and again) and glorify (Him) in the afternoon and the morning.”» (Surah Ali 'Imran 3:41).



At one place Allah (ﷻ) says:

وَاللَّهُ أَلَاءَ سَمَاءِ الْحُسْنَىٰ قَادِعُوهَا

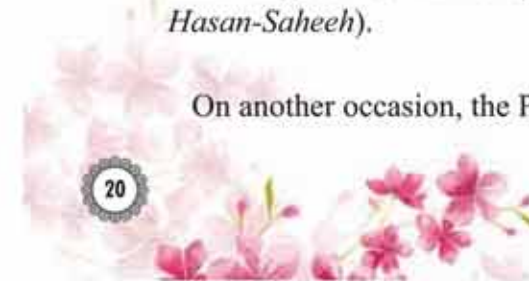
The most beautiful names belong to Allah: so call on him by them.

And He says:

(فَوَقَعَ الْحَقُّ وَيَظُنُّ مَا كَانُوا يَعْمَلُونَ) (سورة الأعراف 7: 118) .

«Thus truth was confirmed, and all that they did make of no effect.» (Surah Al-A'raf 7:118).

I asked the Messenger of Allah (ﷺ): “Inform me of an act which will cause me to enter Paradise and keep me far from Hell.” He (ﷺ) replied, “You have asked me about a matter of great importance, but it is easy for one for whom Allah makes it easy.” He added, “Worship Allah, associate nothing with Him in worship, offer prayer, pay *zakah*, observe fasting during Ramadhan and perform *Hajj* (pilgrimage) to the House of Allah if you can afford it.” He (ﷺ) further said, “Shall I not guide you to the gates of goodness? Fasting is a screen (from Hell), charity extinguishes (i.e., removes) the sins as water extinguishes the fire, and standing in prayers by a slave of Allah during the last third part of the night.” Then he recited: “Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (in charity in Allah’s Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do.” (Surah As-Sajdah 32:16-17) Then he added, “Shall I tell you of the root of the matter, its pillar and its highest point?” I replied: “Yes! Certainly, O Prophet of Allah.” He said, “The root of this matter (foundation) is Islam, its pillar (mainstay is) prayer and its highest point is *jihad* (fighting in the Cause of Allah).” Then he asked, “Shall I tell you of that which holds all these things?” I said: “Yes, O Messenger of Allah.” So he took hold of his tongue and said, “Keep this in control.” I asked: “O Messenger of Allah! Shall we be accounted for what we talk about?” He replied, “May your mother lose you! People will be thrown on their faces into the Hell on account of their tongues.” (Narrated by At-Tirmizi, who said, “This *hadeeth* is *Hasan-Saheeh*).



On another occasion, the Prophet (ﷺ) said to his Companions:



Yahya related to me from Malik that Ziyad Ibn Abi Ziyad said that Abu Ad-Darda` said, "Shall I not tell you the best of your deeds, those that give you the highest rank, those that are the purest with your King and are better for you than giving gold and silver and better for you than meeting your enemy and striking their necks?" They said, "Of course." He said, "Remembrance (*zikr*) of Allah, Most High." (Narrated by Imam Malik in '*Al-Muwatta`*')

'Abdullah Ibn Busr reported that the Prophet (ﷺ) said, "One of the Companions said, "O Messenger of Allah! There are many injunctions of Islam for me. So tell me something to which I may hold fast." He said, "Keep your tongue moist with the remembrance of Allah." (Narrated by At-Tirmizi, who said, "This *hadeeth* is *Hasan-Saheeh*").

In the Qur'an and the *Sunnah*, where the whole code of life for humanity is address individually, Allah and His Messenger (ﷺ) have heavily stressed remembrance of Allah, as can be seen from the Qur'anic verses and *ahadeeth* mentioned above.

And because of the importance of the Hereafter, Mr. Muhammad Azim Qureshi, our dear elder, and colleague, under the title 'Simple Deeds and Easy Path to Paradise' has written and edited this comprehensive book present in your hands, which is an excellent effort on the topic. It mentions the essential Qur'anic verses and *ahadeeth*, and those among the believing men, women, and children who read them will be saved from the punishment of the Hereafter, and in the grave, a window will open to Paradise.

Whoever reads this book, 'Simple Deeds and Easy Path to Paradise' and acts upon it can count himself among the beloved slaves of Allah. *Ma sha` Allah!* The author has prepared this compilation after a great deal of hard work in a beautiful way. He is undertaking a course of religious studies at Darul 'Uloom, Texas, with great dedication and hard work, and he is reading the books of the scholars. He is currently seventy-five years of age.

This spirit of acquiring religious knowledge is one that is a shining example for the youth of today and Muslim men and women of every age. One day, Muhammad Azim Qureshi came to me and said, "I am old enough; it is my fondest wish to become a scholar, but I do not

know whether it will be sufficient for me or not." I said to him, "Start in the Name of Allah and leave the rest to Allah. If Allah gives you enough time to complete the whole course, then praise is to Allah. But if death should occur before you have completed the course, then I can say that in the Hereafter, you will be among the ranks of the scholars. However, you are now going to complete the three-year course of Islamic knowledge, and I pray to Allah that your desire will attain easily.

I pray from my heart that Allah, Almighty grants Muhammad Azim Qureshi a lifetime of with perfection safeguards him from all evils and further gives him the blessings of religious and (Islamic) scientific services to mankind and that He grants him sincerity and purity to obey His Wishes by accepting this compilation with grace and blessings. May He reward him and his family, and may He give success and popularity to this compilation. (*Ameen*).

The obedient slave, Abdul Wahid,  
Founder, Darul 'Uloom,  
Houston, Texas, USA.  
4<sup>th</sup> of Rajab 1438 (A. H.)  
20<sup>th</sup> of April 2016 (C. E.)



## Biography

An introduction and an overview of the author of the book, Mr. Mohammad Azeem Qureshi and Mawlana Abdul Wahid

The author of the book, Mr. Mohammad Azim Qureshi, was born in the city of Agra, in India, on the 19<sup>th</sup> of October 1939. He received his primary education and spent some years of his childhood there. After the establishment of Pakistan, he reached Bombay from Agra with his parents in September 1947 and arrived in Karachi by ship from there. At the Agra station and throughout his journey, the behaviour with Muslims was something that has remained with him until this day. Like the other refugees, when he arrived in Karachi, he and his family had nothing. They found accommodation in a single room in an apartment. Shortly afterward, his father obtained employment in a company, and his education began. He was the only brother of two sisters, and he wanted in his heart to achieve a good education so that he could help his parents and his sisters. He enrolled in engineering college after obtaining a B.Sc. and was awarded a degree in mechanical engineering by N. E. D. University of Engineering and Technology, Karachi, in 1968.

1. After completing his studies, he worked for four years at Karachi Electric Supply Corporation Limited.
2. He worked for seven years as in-charge of the Libyan Benghazi Power house.

After this, he left Libya and went to Saudi Arabia to perform *Hajj*. While in Saudi Arabia, he visited the Sacred Mosque (in Makkah), and in Al-Madinah, he attended the Prophet's Mosque and delivered salutations to him (ﷺ). Visiting the Prophet's Mosque awakened in him a desire to live and work in Saudi Arabia. He prayed, and his father, who was with him, also prayed. After returning to Libya, he



sent a letter requesting employment in Saudi Arabia. Allah accepted his supplication, and his job application was approved; he received employment in Makkah Power house.

3. From the year 1980, he began working in Makkah Powerhouse, as a result of which he was able to pray frequently in the Sacred Mosque and the Prophet's Mosque. After that, his father became ill, and he called his parents and younger sisters to come and perform Hajj and 'Umrah. In 1983, his mother suddenly died in Karachi. His father remained too ill, so he was forced to leave his employment in Makkah and return to Karachi.
4. Pakistan Engineering Services Limited in Karachi used to manage the work of WAPDA. He worked for them as a consultant engineer while simultaneously caring for his father. This company frequently required him to leave Karachi, and as a result, he was unable to care for his father, so after working there for two years, he resigned.
5. Shortly afterward, he became the Director of Solid Waste Management in Karachi Municipal Corporation. During this time, his father's condition worsened, and we admitted him to Jinnah Hospital, where he suffered a stroke, previously diagnosed with heart disease. Then he was admitted to Liaqat National Hospital, where his treatment continued for some days. However, his condition worsened, and shortly after that, he passed away.



(وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ) (سورة البقرة 2: 155-156).

«And indeed, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to *as-sabireen* (the patient ones), who, when afflicted with calamity, say: “Truly! To Allah, we belong and truly, to Him, we shall return.”» (Surah Al-Baqarah 2:155-156).

6. Two months after Azim's father's death, he went back to his previous job in Makkah Powerhouse, and he remained in Makkah until 2001. Thus, Allah allowed him to serve Makkah for seventeen years. Meanwhile, he and his family received approval for immigration to the United States in the year 1993. His wife and children were set up in Houston, and twice a year, came to visit the family from Saudi Arabia. After retirement from Saudi Arabia in 2001, he took up permanent residence with his family in Houston.

7. Upon arrival in the United States, he obtained employment with General Electric by the Grace of Allah, and after working for seven years, he retired. His children finished their higher education and began working in good jobs. All praise and thanks are to Allah. From childhood, their hearts attached to the mosque, and their activities increased at a new mosque that opened in their street; the mosque also included Darul 'Uloom Islamic Centre, Texas. Here children are taught Qur'an recitation and memorization and Islamic education under the tutelage of Mawlana Mufti Abdul Wahid. Dr. Abdul Wahid is a person who was blessed with guidance to Islam, having been born into a Sikh family in the city of Sargodha, Pakistan. Influenced at the age of sixteen by the teachings of Islam and embracing it, he entered the fold of Islam. Having studied its teachings and having convinced in his heart of its truth. All praise and thanks be to Allah, his parents, his sisters, and his family has all followed him in reciting *Al-Kalimah At-Tayyibah*, and they have accepted Islam. After he entered the fold of Islam, the new Muslim, Dr. Abdul Wahid sought to acquire knowledge of Islam's teachings and to memorize the Qur'an. He began his education in Jami'ah Bhagtanwala (Sargodha) and then went on to Jami'ah Islamia Imdadia (Faisalabad) to acquire further knowledge of Islamic teachings. Here for seven years, he gained knowledge of Prophetic *Seerah*, and he completed a course in the study of *hadeeth* there in the year 2000. In the same year, he went to Karachi with a few

students from his class; here, he achieved admission to the renowned academic institution known as Jami'ah Darul 'Uloom (Korangi), Karachi. From here, he did a two-year specialization course, which he completed in 2002 and received a great deal of praise from his respected teachers.

Then in the year 2003, he was enrolled by the Department of Takhassus Fil-Ifta' (Specialization in Delivering Legal Verdicts) in the Mufti course at Darul 'Uloom (Korangi) Karachi. In the third year of the course, he wrote a thesis called 'Termination of Marriage in the Light of National Laws and the Islamic *Sharee'ah*. On completion of this thesis, an award of a certificate of appreciation by Darul 'Uloom (Korangi).



Then in the year 2004, he was granted admission to the *Shaikh Zayed Islamic Centre*, Faculty of Islamic Studies, at the University of Karachi. There he studied for his Ph.D., under the supervision of Prof. Khalilur-Rahman, Director of Shaikh Zayed Islamic Centre, under whose monitoring he achieved success in research and academic work.

During these studies, in the year 2004, he was married to a righteous lady from a religious family, who is also a religious scholar. Currently, Mufti Abdul Wahid, the founder of Darul 'Uloom, Texas, is serving as its director. Under his directorship, the teachings in Qur'an memorization and recitation were available for kids, along with adult male and female students. They taught Islamic studies. The Mufti is responsible for their religious and spiritual education and the training of the children. May Allah, Almighty, bless him in his knowledge and his age and keep him and his family safe in His Care.

After his retirement, Mr. Muhammad Azim Qureshi, the author of this book, about his religious education at Darul 'Uloom, Texas, says about himself:

“I retired, and so I began a course of religious studies in this institution (Darul 'Uloom) in the year 2013, where Mufti Abdul Wahid taught me himself. It has been almost three years, during which time I have studied Arabic, including Arabic grammar and spoken Arabic. I



have read the interpretation of the Qur'an, stories of the Prophets and Messengers, and books of *ahadeeth*. Presently I am reading books about faith and belief, and there is much to learn."

Describing his feelings and the reason for the compilation of this book, he says:

"It has been calculated that a man spends one-third of his life sleeping, one third in fulfilling his life's needs, such as working, and the final third in the diverse deed of this life. He meets his relatives and friends, spends time shopping, training his children, relaxing, entertainment, etc. We have very little time for anything else. People living in the US are particularly busy. They go to work at 6 a.m. and return home at 6 or 7 p.m.

So, it came to my mind that after fulfilling the essential obligations of Islam, which should I not attend to those matters which do not take too much time, but whose reward is excellent? I talked to Mufti Abdul Wahid concerning this."



He guided me towards some actions, and so I studied these things, and Allah, by His Grace, made the way easy for me. Accordingly, I made the intention to write this book, including those things that can be followed by anyone who desires to find the way to Paradise – and adhering to these things can lead one to that path. It is that I decided to entitle the book: Simple Deeds and Easy Path to Paradise."

Praise be to Allah! The administration of Darul Balagh is taking the opportunity to publish the book above, with the publishing costs borne by the author, Mr. Muhammad 'Azim Qureshi himself.

*Ma sha` Allah!* His compilation, Simple Deeds, and Easy Path to Paradise is an excellent effort on the subject and Allah Willing, the

book was written in Urdu first, and now, with the help of Allah SWT, we have translated this in English as well, which will help English speaking readers.

Praise be to Allah, and may He accept this compilation and reward the author and grant him a long life. (*Ameen*).

The humble slave of Allah, Khalid Mahmud,  
Director, Administration of Darul Balagh, Karachi.  
20<sup>th</sup> of Rajab 1437 A. H.





## Topic#1 - Qur`anic verses, number of repetitions and the reward for reciting them



1. *Surah Al-Fatihah* - Three times - Equal to two recitations of the Qur`an (When our saying "Ameen" coincides with that of the angels, our past sins are forgiven).
2. *Ayat Al-Kursi* - Four times - Equal to one recitation of the Qur`an (The devil flees from the place in which is recited).
3. The last two verses of *Surah Al-Baqarah* - Once. (The reciter will be protected from every sin and will be able to perform *tahajjud* prayer).
4. The last part of *Surah Al 'Imran* - Once. (On the Day of Resurrection), the one who recites the end of *Surah Al-Baqarah* and *Surah Ali 'Imran* will have them act as a shelter for him, and they will intercede on his behalf).<sup>2</sup>
5. The first and last ten verses of *Surah Al-Kahf* - Once. (The reader will be safe from the *fitnah* (trial) of Ad-Dajjal, and the one who recites the whole of *Surah Al-Kahf* every Friday will protect from every *fitnah*).
6. *Surah As-Sajdah* - Once.

<sup>2</sup>Al-Bukhari and Muslim narrated on the authority of Ibn 'Abbas (رضي الله عنه) that the Prophet (ﷺ) woke up and started wiping the sleep from his face with his hand. Then he recited the last ten verses of *Surah Al 'Imran*, then he got up and went to a water skin that was hanging there, and performed *wudhoo`* (ablution) from it and did it well, then he stood and prayed.

7. *Surah Ya Seen* - Once. (The reciter will have his sins forgiven).
8. *Surah Al-Waqi'ah* - Once. (The reciter will not suffer from hunger or poverty).
9. *The last part of Surah Al-Hashr* - Once. (This surah contains numerous Names and Attributes of Allah).
10. *Surah Al-Mulk* - Once. (The one who recites *Surah Al-Mulk* will be protected from the punishment of the grave and forgiven his sins and the one who recites *Surah As-Sajdah* will have it act as an intercessor for him on the Day of Resurrection).
11. *Surah Al-Qadr* - Four times - is equal to the recitation of the whole Qur`an.
12. *Surah Az-Zalzalah* - Twice - is equal to the recitation of the whole Qur`an.
13. *Surah Al-'Adiyat* - Twice - is equal to the recitation of the whole Qur`an.
14. *Surah At-Takathur* - Seven times - Equal to the recitation of the whole Qur`an.
15. *Surah Al-Kafirun* - Four times - Equal to the recitation of the whole of the Qur`an.
16. *Surah An-Nasr* - Four times - Equal to the recitation of the whole of the Qur`an.
17. *Surah Al-Ikhlās* - Three times - Equal to the recitation of the whole of the Qur`an.
18. *Surah Al-Falaq* - Once.
19. *Surah An-Nas* - Once. (Both *Surah Al-Falaq* and *Surah An-Nas* protect the person reciting them from all manner of evil).

After reading above, pray for your relatives, friends, and parents to get the reward of Ten time reading of Quran.



Reported on the authority of Abu Zarr that he said: "You will not return to Allah, Most High and gain nearness to Him with anything better than that which came directly from Him (i.e., the Qur'an)." (Narrated by Al-Hakim and At-Tirmizi).

**Hadeeth:**

عن جابر عن النبي صلى الله عليه وسلم قرآن شافع مشفعوما حلمصدقمن جعله أمامه قاده إلى الجنة ومن جعله خلفه ساقه إلى النار. (رواه ابن حبان والحاكم)

Mentioned on the authority of Jabir (رضي الله عنه), from the Prophet (ﷺ) that he said, "The Qur'an is such an intercessor whose intercession is accepted and a disputant whose dispute is upheld. Whoever keeps it in front of him, it draws him to Paradise, and whoever puts it behind his back, it hurls him into the Fire." (Narrated by Ibn Hibban and Al-Hakim).

The Qur'an is an intercessor whose intercession is recognized. Meaning that the Qur'an will contend in the Hereafter to raise the rank of those who used to read it and memorize it, and it will also ask of the negligent why they did not give it its right.

**The Opening (Surah Al-Fatihah)**

عن عبد الملك بن عمير قال: قال رسول الله: "فاتحة الكتاب شفاء من كل داء". (رواه الدارمي)

Reported on the authority of 'Abdul Malik Ibn 'Umair (May Allah have Mercy on him) that the Messenger of Allah (ﷺ) said, "Al-Fatihah is a cure for every ailment." (Narrated by Ad-Darimi)

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ، حَدَّثَنَا الْمُغِيرَةُ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا قَالَ أَحَدُكُمْ آمِينَ . وَالْمَلَائِكَةُ فِي السَّمَاءِ آمِينَ . فَوَافَقَتْ إِحْدَاهُمَا الْأُخْرَى غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " .

It was reported on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "When anyone amongst you says 'Ameen' and the angels in the heaven also say 'Ameen' and (the Ameen) of the one coincides with (that of) the other, all his previous sins are forgiven." (Narrated by Muslim).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ (1)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنِ الرَّحِيمِ (3) مَلِكِ يَوْمِ الدِّينِ (4) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (5) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (6) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (7)

1. In the Name of Allah, the Completely Merciful, the Specifically Merciful
2. (All) praise and thanks are due to Allah, the Lord of the Worlds,
3. The Completely Merciful, the Specifically Merciful.
4. The Owner of the Day of Recompense.
5. It is You Whom we worship and You (Alone) we ask for help.
6. Guide us to the Straight Path.
7. The path of those upon whom You have granted (Your) Grace,
8. Not (the way of) those who have earned (Your) Anger, nor those who went astray.

**Surah Al-Baqarah and Ali 'Imran**

عن أبي أمامة رضي الله عنه قال: سمعت رسول الله يقول: " اقرءوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه". (رواه مسلم).

Reported on the authority of Abu Umamah (رضي الله عنه) that he said, "I heard the Messenger of Allah (ﷺ) saying, "Read the Qur'an, for it will come as an intercessor for its reciters on the Day of Resurrection." (Narrated by Muslim).

حَدَّثَنِي الْحَسَنُ بْنُ عَلِيٍّ الْخَلْوَانِيُّ، حَدَّثَنَا أَبُو تَوْبَةَ، - وَهُوَ الرَّبِيعُ بْنُ نَافِعٍ - حَدَّثَنَا مُعَاوِيَةُ، - يَغْنِي ابْنُ سَلَامٍ - عَنْ زَيْدٍ، أَنَّهُ سَمِعَ أَبَا سَلَامٍ، يَقُولُ حَدَّثَنِي أَبُو أَمَامَةَ الْبَاهِلِيُّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " اقرءوا القرآن فإنه يأتي يوم القيامة شفيعاً لأصحابه اقرءوا الزهراوين البقرة وسورة آل عمران فإنهما تأتيان يوم القيامة كأنهما





غَمَامَتَانِ أَوْ كَأْتُهُمَا غَيَابَتَانِ أَوْ كَأْتُهُمَا فِرْقَانِ مِنْ طَيْرٍ صَوَافِتٍ تُحَاجِّجَانِ عَنِ اصْحَابِهِمَا أَقْرَبُوا  
سُورَةَ الْبَقَرَةِ فَإِنَّ أَخْذَهَا بَرَكَةٌ وَتَرْكُهَا حَسْرَةٌ وَلَا تَسْتَطِيعُهَا الْبَطْلَةُ " . قَالَ مُعَاوِيَةُ بَلَّغْنِي أَنْ  
الْبَطْلَةُ السَّحْرَةُ .

Abu Umamah Al-Bahili (رضي الله عنه) reported that he heard the Messenger of Allah (ﷺ) say:

"Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, Surah Al-Baqarah and Surah Ali 'Imran, for, on the Day of Resurrection, they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqarah, to take recourse to it is a blessing, and to give it up is a cause of grief, and the batalah cannot confront it. (Mu'awiyah Ibn Sallam said: "It conveyed to me that batalah here means magicians.").

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَشْعَثِ بْنِ عَبْدِ  
الرَّحْمَنِ الْجَرْمِيِّ، عَنْ أَبِي قِلَابَةَ، عَنْ أَبِي الْأَشْعَثِ الْجَرْمِيِّ، عَنْ النُّعْمَانَ بْنِ بَشِيرٍ، عَنْ النَّبِيِّ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ اللَّهَ كَتَبَ كِتَابًا قَبْلَ أَنْ يَخْلُقَ السَّمَوَاتِ وَالْأَرْضَ بِالْفَى عَامٍ أَنْزَلَ  
مِنْهُ آيَتَيْنِ خَتَمَ بِهِمَا سُورَةَ الْبَقَرَةِ وَلَا يُقْرَأُ فِي دَارٍ ثَلَاثَ لَيَالٍ فَيَقْرَبُهَا شَيْطَانٌ " . قَالَ أَبُو عِيْسَى  
هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ .

An-Nu'man Ibn Basheer (رضي الله عنه) reported that the Prophet (ﷺ) said:  
"Indeed Allah wrote a Book two thousand years before He created the heavens and the earth, and He sent down two Ayat from it to end Surat Al-Baqarah. If they recite for three nights in a home, no devil shall come near it." (Narrated by At-Tirmizi).

### Ayat Al-Kursi

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ، حَدَّثَنَا حُسَيْنُ الْجَعْفِيُّ، عَنْ زَائِدَةَ،  
عَنْ حَكِيمِ بْنِ جُبَيْرٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ  
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لِكُلِّ شَيْءٍ سَنَامٌ وَإِنْ  
سَنَامُ الْقُرْآنِ سُورَةُ الْبَقَرَةِ وَفِيهَا آيَةٌ هِيَ سَيِّدَةُ أَيْ الْقُرْآنِ هِيَ  
آيَةُ الْكُرْسِيِّ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ  
إِلَّا مِنْ حَدِيثِ حَكِيمِ بْنِ جُبَيْرٍ . وَقَدْ تَكَلَّمَ شُعْبَةُ فِي حَكِيمِ بْنِ  
جُبَيْرٍ وَضَعَّفَهُ .



Abu Hurairah (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "For everything there is a hump (pinnacle) and the hump (pinnacle) of the

Qur'an is Surah Al-Baqarah, in it there is an Ayah which is the master of the Ayat in the Qur'an; (it is) Ayat Al-Kursi." (Abu 'Eesa [At-Tirmizi] said, "This hadeeth is Hasan-Gharib; we do not know it except the hadeeth of Hakeem Ibn Jubair, and Shu'bah spoke about him, declaring him to be "weak").

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا  
الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا  
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ ( سورة البقرة  
2:255

«Allah! None has the right to be worshipped but He, the Ever-Living, the One Who sustains and protects all that exists. Neither slumber nor sleep overtakes Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is he that can intercede with Him except with His permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never encompass anything of His Knowledge except that which He wills. His Kursi extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Highest, the Greatest.» (Surah Al-Baqarah 2:255)

### The Reward of Reading the Last Two Verses of Surah Al-Baqarah

وعن أبي مسعود البدرى رضي الله عنه عن  
النبي صلى الله عليه وسلم قال : " من قرأ  
بالآيتين من آخر سورة البقرة في ليلة كفتاه "  
(متفق عليه).



Reported on the authority of Abu Mas'ood Al-Badri (رضي الله عنه) from the Prophet (ﷺ) that he said, "He who recites the two Ayat at the end of Surah Al-Baqarah at night, they will suffice him." (Narrated by Al-Bukhari and Muslim).



Note: These two verses being sufficient may mean that (1) the reader will be safe from all evil that night and (2) that they will be equivalent to tahajjud prayer.

These are the last two verses of Surah Al-Baqarah:

( أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَيْكِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285)  
لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَارْحَمْنَا إِنَّكَ أَنْتَ الْمُؤْتَمِرُونَ عَلَى الْقَوْمِ الْكَافِرِينَ (286) (سورة البقرة 2:285-286).

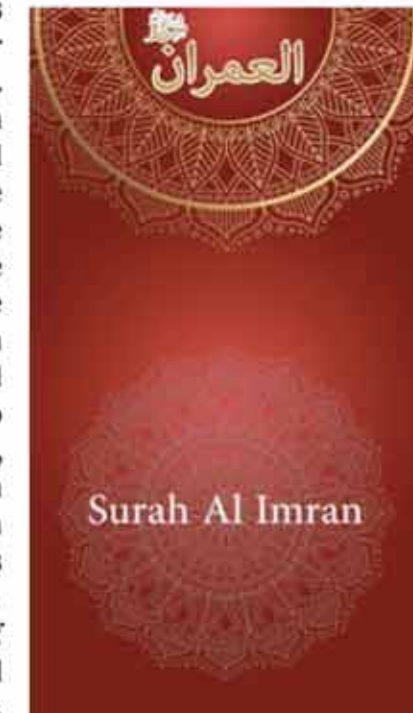
«The Messenger believes in what has been sent down to him from his Lord and (so do) the Believers. Each one believes in Allah, His Angels, His Books, and His Messengers. (They say,) “We make no distinction between one another of His Messengers”- and they say, “We hear and we obey. (We seek) Your forgiveness, our Lord, and to You is the return (of all).” Allah burdens not a person beyond his scope. He gets a reward for that (good) which he has earned, and he will receive punishment for that (evil) which he has earned. “Our Lord! Punish us not if we forget or fall into error, our Lord! Lay not on us a burden like that which You did lay on those before us (the Jews and Christians); our Lord! Put not on us a burden greater than we have the strength to bear. Pardon us and grant us forgiveness. Have mercy on us. You are our *Mawla* (Patron, Supporter, and Protector) and give us victory over the disbelieving people.”» (Surah Al-Baqarah 2:285-286).

### These are the last eleven verses of Surah Ali 'Imran

(إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لَأُولِي الْأَلْبَابِ - الَّذِينَ يُذَكِّرُونَ اللَّهَ قِيمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ - رَبَّنَا إِنَّكَ مَنْ تُنْزِلِ النَّارَ فَقَدْ أَخْرَجْتَهُ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَرٍ - رَبَّنَا إِنَّا سَمِعْنَا مُنَادِيًا يُنَادِي لِلإِيمَانِ أَنْ آمِنُوا بِرَبِّكُمْ فَآمَنَّا رَبَّنَا فَاغْفِرْ لَنَا ذُنُوبَنَا وَكَفِّرْ عَنَّا سَيِّئَاتِنَا وَتَوَقَّنَا مَعَ الْأَبْرَارِ - رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ فَاسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّي لَا أُضِيعُ عَمَلَ عَامِلٍ مِنْكُمْ مِمَّنْ ذَكَرَ أَوْ أَنْشَىٰ بَعْضُكُمْ مِنْ بَعْضٍ فَالَّذِينَ هَجَرُوا وَأُخْرِجُوا مِنْ دِيَارِهِمْ وَأُودُوا فِي سَبِيلِي وَقَاتَلُوا وَقُتِلُوا لَأُكَفِّرَنَّ عَنْهُمْ سَيِّئَاتِهِمْ

وَلَاَدْخُلْنَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ثَوَابًا مِمَّنْ عِنْدَ اللَّهِ وَاللَّهُ عِنْدَهُ حُسْنُ الثَّوَابِ - لَا يَغْرُبُكَ تَقَلُّبُ الَّذِينَ كَفَرُوا فِي الْبَلَدِ - مَتَّعَ قَلِيلًا ثُمَّ مَأْوَاهُمْ جَهَنَّمَ وَبِئْسَ الْمِهَادُ - لَكِنَّ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا نَزَّلَ اللَّهُ مِنْ عِنْدِ اللَّهِ خَيْرًا لَلْأَبْرَارِ - وَإِنَّ مِنْ أَهْلِ الْكِتَابِ لَمَنْ يُؤْمِنُ بِاللَّهِ وَمَا أُنزِلَ إِلَيْكُمْ وَمَا أَنزَلَ إِلَيْهِمْ خَشِيعِينَ لِلَّهِ لَا يَشْتُرُونَ بِآيَاتِ اللَّهِ ثَمَنًا قَلِيلًا أُولَئِكَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ - يَا أَيُّهَا الَّذِينَ آمَنُوا اصْبِرُوا وَصَابِرُوا وَرَابِطُوا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

«Verily, in the creation of the heavens and the Earth, and the alternation of night and day, there are indeed signs for men of understanding. Those who remember Allah standing, sitting, and lying down on their sides, and think deeply about the creation of the heavens and the earth, (saying): “Our Lord! You have not created this without purpose, glory to You! Give us salvation from the punishment of the Fire.) Our Lord! Verily, whom You admit to the Fire, indeed, You have disgraced him, and never will the wrongdoers find any helpers. Our Lord! Verily, we have heard the call of one calling to faith: ‘Believe in your Lord’ and we have believed. Our Lord! Forgive us our sins and expiate from us our evil deeds and make us die along with Al-Abrar (the most righteous). Our Lord! Grant us what You promised us through Your Messengers and disgrace us not on the Day of Resurrection, for You never break (Your) Promise. So, their Lord accepted of them (their supplication and answered them): “Never will I allow to be lost the work of any of you, be he male or female. You are (members) one of another, so those who emigrated and were driven out from their homes, and suffered harm in My Cause, and who fought and died (in My cause), verily, I will expiate from them their evil deeds and admit them into Gardens under which rivers flow (in Paradise); a reward from Allah, and with Allah is the best of awards. Let not the free disposal (and affluence) of the disbelievers





throughout the land deceive you. A brief enjoyment; then their ultimate abode is Hell, and worst indeed is that place for rest. But, for those who have taqwa of their Lord, are Gardens under which rivers flow (in Paradise); therein are they to dwell, and entertainment from Allah; and that which is with Allah is the best for Al-Abrar (the most righteous). And there are, indeed, among the People of the Scripture (Jews and Christians), those who believe in Allah and in that which has revealed to you, and in that which has been shown to them, humbling themselves before Allah. They do not sell the Verses of Allah for a small price, for them is a reward with their Lord. Surely, Allah is swift in account.) O you who believe! Endure, be more patient, stand firm, and have taqwa (fear) of Allah, so that you may be successful. (Surah Ali 'Imran 3:190-200).



### Surah Al-Kahf

وعن أبي الدرداء رضي الله عنه أن رسول الله صلى الله عليه وسلم قال: "من حفظ عشر آيات من أول سورة الكهف، عصم من الدجال" وفي رواية: "من آخر سورة الكهف" (رواهما مسلم).

Abud-Darda` reported that the Messenger of Allah (ﷺ) said: "Whoever commits to memory the first ten *Ayat* of *Surat Al-Kahf* will have protection from (the trial of) *Ad-Dajjal* (the Antichrist)." In another version, it states that he (ﷺ) said, "from the end of *Surah Al-Kahf*." Narrated by Muslim.

### First Ten Verses of Surah Al-Kahf

(الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِوَجًا - فَيَمَّا لِيُذَكِّرَ بَأْسًا شَدِيدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا حَسَنًا - مَّا كُنْتُمْ فِيهِ أَبَدًا - وَيُذَكِّرَ الَّذِينَ قَالُوا اتَّخَذَ اللَّهُ وَلَدًا - مَا لَهُمْ بِهِ مِنْ عِلْمٍ وَلَا لِآبَائِهِمْ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ أَفْوَاهِهِمْ إِن يَقُولُونَ إِلَّا كَذِبًا - فَلَعَلَّكَ بَخْعَ نَفْسِكَ عَلَى آثَرِهِمْ إِنَّ لَمْ يُؤْمِنُوا بِهِذَا الْحَدِيثِ أَسَفًا - إِنَّا جَعَلْنَا مَا عَلَى الْأَرْضِ زِينَةً لِّهَا لِنَبْلُوَهُمْ أَيُّهُمْ أَحْسَنُ عَمَلًا - وَإِنَّا لَجَاعِلُونَ مَا عَلَيْهَا صَعِيدًا جُرُزًا - أَمْ حَسِبْتَ أَنَّ أَصْحَابَ الْكَهْفِ وَالرَّقِيمِ كَانُوا مِنْ آيَاتِنَا عَجَبًا - إِذْ أَوَى الْفِتْيَةُ إِلَى الْكَهْفِ فَقَالُوا رَبَّنَا آتِنَا مِن لَّدُنكَ رَحْمَةً وَهَيِّئْ لَنَا مِنْ أَمْرِنَا رَشَدًا )

«All praise is due to Allah, who has sent down to His slave the Book and has not placed there in any crookedness. (He has made it) Straight to give warning of severe punishment from Him, and to provide good news to the believers who do righteous deeds that they shall have a goodly reward. They shall abide therein forever. And to warn those who say, "Allah has begotten a child." No knowledge have they of such a thing, nor had their fathers. Mighty is the word that comes out of their mouths. They utter nothing but a lie. Perhaps, you would kill yourself in grief, over their footsteps, because they believe not in this narration. Verily, we have made that which is on earth an adornment for it so that We may test which of them are best in deeds. And undoubtedly, We shall make all that is on it bare, dry soil. Do you think that the people of *Al-Kahf* (the cave) and *Ar-Raqeem* (the inscription) were a wonder among Our Signs? When the young men fled for refuge to *Al-Kahf*, they said: "Our Lord! Bestow on us mercy from Yourself and facilitate for us our affair in the right way!"» (Surah Al-Kahf 18:1-10).

عن علي رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من قرأ سورة الكهف يوم الجمعة فهو معصوم إلى ثمانية أيام من كل فتنة تكون فإن خرج الدجال عصم منه". (رواه الضياء في المختارة).

Reported on the authority of 'Ali (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "Whoever recites *Surah Al-Kahf* on Friday will be protected from every *fitnah* (trial) that might occur for eight days; and if the *Dajjal* should appear, he will have protection from him." (Narrated by Adh-Dhiya` in '*Al-Mukhtarah*').



عن أبي سعيد الخدري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم من قرأ سورة الكهف كما أنزلت كانت له نوراً يوم القيامة من مقامه إلى مكة ومن قرأ عشر آيات من آخرها ثم خرج الدجال لم يسلط عليه". (رواه الحاكم)

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "Whoever recited *Surah Al-Kahf* will have a light on the Day of Resurrection that will shine from the place of his resurrection up to Makkah; and whoever recited ten verses from the end of it, after which the Dajjal appeared, he will not be able to control him." (Narrated by Al-Hakim).

### Last Ten Verses of Surah Al-Kahf

(أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا - قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا - الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِنُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا - أُولَئِكَ الَّذِينَ كَفَرُوا بِآيَاتِ رَبِّهِمْ وَلِقَائِهِ فَحَبِطَتْ أَعْمَالُهُمْ فَلَا نُقِيمُ لَهُمْ يَوْمَ الْقِيَامَةِ وَزَنًا - ذَلِكَ جَزَاءُهمْ جَهَنَّمَ بِمَا كَفَرُوا وَاتَّخَذُوا آيَاتِي هُزُوًا - إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ كَانَتْ لَهُمْ جَنَّاتُ الْفِرْدَوْسِ نُزُلًا - خَالِدِينَ فِيهَا لَا يَتَغَوَّنَ عَنْهَا جَوْلًا - قُلْ لَوْ كَانَ الْبَحْرُ مَدَادًا لَكَلِمَتِ رَبِّي لَنَفَذَ الْبَحْرُ قِيلًا أَنْ تَنفَذَ كَلِمَتِ رَبِّي وَلَوْ جِئْنَا بِمِثْلِهِ مَدَدًا - قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَى إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ فَمَنْ كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا ) (سورة الكهف 18: 102-110)

«Do then those who disbelieve think that they can take My slaves (i.e., the angels, Allah's Messengers, 'Eesa [Jesus], son of Maryam [Mary], etc.) as *awliya`* (lords, gods, protectors, etc.) besides Me? Verily, We have prepared Hell as an entertainment for the disbelievers (in the Oneness of Allah Islamic Monotheism). Say (O Muhammad): "Shall we tell you the greatest losers in respect of (their) deeds? Those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds! They are those who deny the *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord and the Meeting with Him (in the Hereafter). So, their works are in vain, and on the Day of Resurrection, We shall not give them any weight. That shall be their recompense, Hell; because they disbelieved and took My *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) and My Messengers by way of jest and mockery. Verily! Those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous deeds, shall have the Gardens of *Al-Firdaus* (the Paradise) for

their entertainment. Wherein they shall dwell (forever). No desire will they have to remove from that place." Say (O Muhammad to humankind): "If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if we brought (another sea) like it for its aid." Say (O Muhammad): "I am only a man like you. It inspires me that your *Ilah* (God) is One *Ilah* (God, i.e., Allah). So, whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord." (*Surah Al-Kahf* 18:102-110).

### Surah As-Sajdah and Surah Al-Mulk

حَدَّثَنَا هُرَيْرٌ بْنُ مَسْعُودٍ - يَزِيدِي - حَدَّثَنَا الْفَضِيلُ بْنُ عِيَّاضٍ، عَنْ لَيْثٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ : ( أَلَمْ \* تَنْزِيلٌ ( وَ ) تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ( . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ لَيْثِ بْنِ أَبِي سُلَيْمٍ مِثْلَ هَذَا . وَرَوَاهُ مُغِيرَةُ بْنُ مُسْلِمٍ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نَحْوَ هَذَا . وَرَوَى زُهَيْرٌ قَالَ قُلْتُ لِأَبِي الزُّبَيْرِ سَمِعْتَ مِنْ جَابِرٍ فَذَكَرَ هَذَا الْحَدِيثَ . فَقَالَ أَبُو الزُّبَيْرِ إِنَّمَا أَخْبَرَنِيهِ صَفْوَانٌ أَوْ ابْنُ صَفْوَانَ وَكَانَ زُهَيْرًا أَتَكَرَّرَ أَنْ يَكُونَ هَذَا الْحَدِيثُ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرٍ .

Narrated on the authority of Jabir (رضي الله عنه) that the Prophet (ﷺ) would not sleep until he had recited *Alif Lam Meem Tanzeel* and: *Tabarak Allazee Biyadihil-Mulk*. This *hadeeth* was reported similarly by more than one from Laith Ibn Abi Sulaim. Mughirah Ibn Muslim reported it from Abu Az-Zubair, from Jabir from the Prophet (ﷺ) and it is similar to this. Zuhair reported it and said: "I said to Abu Az-Zubair: 'Did you hear Jabir mentioning this *hadeeth*?' He said: 'Safwan or Ibn Safwan informed me of it.'" It is as if Zuhair rejected the idea that this *hadeeth* was from Abu Az-Zubair, on the authority of Jabir. (Narrated by At-Tirmizi).

وعن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: "من القرآن سورة ثلاثون آية شفعت لرجل حتى غفرت له، وهي: تبارك الذي بيده الملك". (رواه أبو داود والترمذي وقال: "حديث حسن، وفي رواية أبي داود: "تشفع")

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "I heard the Messenger of Allah (ﷺ) saying, "There is a *Surah* in the Qur'an which contains thirty *Ayat* which kept interceding for a man until Allah forgives his sins. This *Surah* is 'Blessed is He in Whose Hand is the



dominion.' (Surat Al-Mulk 67:1)." In Abu Dawood's version, it says, "which intercede for a man..." (Narrated by Abu Dawood and At-Tirmizi).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا يَحْيَى بْنُ عَمْرٍو بْنِ مَالِكِ النَّكْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَبَاءَهُ عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ خَبَائِي عَلَى قَبْرِ



وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتَّى خَتَمَهَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that he said, "One of the Companions of the Prophet (ﷺ) pitched a tent on a grave without knowing that it was a grave. Suddenly he heard a person from the grave reciting *Surah Al-Mulk* till he completed it. So, he went to the Prophet (ﷺ) and said: 'O Messenger of Allah, I pitched my tent on a grave without realizing that it was a grave. Then suddenly I heard a person from the grave reciting *Surah Al-Mulk* till he completed it.' The Messenger of Allah (ﷺ) said: 'It is the defender; it is the deliverer - it delivers from the punishment of the grave.'" (Narrated by At-Tirmizi).

أخبرني الحسن بن حليم المروزي ، أنبا أبو الموجه ، أنبا عبدان ، أنبا عبد الله ، أنبا سفيان ، عن عاصم ، عن زر ، عن ابن مسعود - رضي الله عنه - ، قال : يؤتى الرجل في قبره فتؤتى رجلاه فتقول رجلاه : ليس لكم على ما قبلي سبيل كان يقوم يقرأ بي سورة الملك ، ثم يؤتى من قبل صدره أو قال بطنه ، فيقول : ليس لكم على ما قبلي سبيل كان يقرأ بي سورة الملك ، ثم يؤتى رأسه ، فيقول : ليس لكم على ما قبلي سبيل كان يقرأ بي سورة الملك ، قال : فهي المانعة تمنع من عذاب القبر وهي في التوراة سورة الملك ، ومن قرأها في ليلة فقد أكثر وأطنب".

Reported on the authority of 'Abdullah Ibn Mas'ood (رضي الله عنه) that he said, "When the deceased is buried in the grave, it (the punishment) comes to his legs and says, 'There is no way for you here as he used to recite *Surah Al-Mulk*.' Then it would stand before his head and say to his tongue, 'There is no way for you because he used to recite *Surah Al-Mulk*.' Then he said, "It is a protector from the punishment of Allah. *Surah Al-Mulk* mentions in the Torah, and whoever recites *Surah Al-Mulk* has increased and become more fragrant." (Narrated by Al-Hakim in 'Al-Mustadrak').



## Surah As-Sajdah and Surah Al-Mulk

### Alm-Sajdah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(الم- تنزيل الكتب لا ريب فيه من رب العالمين- أم يقولون افتراه بل هو الحق من ربك لتذير قوما ما أتتهم من نذير من قبلك لعلهم يهتدون-الله الذي خلق السموات والأرض وما بينهما في ستة أيام ثم استوى على العرش ما لكم من دونه من ولي ولا شفيع أفلا تتذكرون - يُدَبَّرُ الْأَمْرَ مِنَ السَّمَاءِ إِلَى الْأَرْضِ ثُمَّ يَخْرُجُ إِلَيْهِ فِي يَوْمٍ كَانَ مِقْدَارُهُ أَلْفَ سَنَةٍ مِمَّا تَعُدُّونَ - ذَلِكَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيزُ الرَّحِيمُ - الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلْقَهُ وَبَدَأَ خَلْقَ الْإِنْسَانِ مِنْ طِينٍ - ثُمَّ جَعَلَ نَسْلَهُ مِنْ سُلَالَةٍ مِنْ مَاءٍ مَهِينٍ - ثُمَّ سَوَّاهُ وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - وَقَالُوا أَعِذَا ضَلَلْنَا فِي الْأَرْضِ أَإِنَّا لَفِي خَلْقٍ جَدِيدٍ بَلْ هُمْ بِلِقَاءِ رَبِّهِمْ كَافِرُونَ - قُلْ يَتَوَفَّكُم مَلَائِكَةُ الْمَوْتِ الَّتِي وَكَّلَ بِكُمْ ثُمَّ إِلَى رَبِّكُمْ تُرْجَعُونَ - وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُوا رُءُوسِهِمْ عِنْدَ رَبِّهِمْ رَبَّنَا أَبْصَرْنَا وَسَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا إِنَّا مُوقِنُونَ - وَلَوْ شِئْنَا لَآتَيْنَا كُلَّ نَفْسٍ هُدَاهَا وَلَكِنْ حَقَّ الْقَوْلُ مِنِّي لَأَمْلَأَنَّ جَهَنَّمَ مِنْ



الجنّة والناس أجمعين - فذوقوا بما نسيتم لقاء يومكم هذا إنا نسينكم وذوقوا عذاب الخلد بما كنتم تعملون - (إنما يؤمن بآياتنا الذين إذا ذكروا بها خروا سجداً وسبحوا بحمد ربهم وهم لا يستكبرون - تتجافى جنوبهم عن المضاجع يدعون ربهم خوفاً وطمعاً ومما رزقناهم ينفقون - فلا تعلم نفس ما أخفى لهم من قرة أعين جزاء بما كانوا يعملون - أفمن كان مؤمناً كمن كان فاسقاً لا يستؤمن - أما الذين آمنوا وعملوا الصالحات فلهم جنات المأوى نزلوا بها كانوا يعملون - وأما الذين فسقوا فمأواهم النار كلما أرادوا أن يخرجوا منها أعيدوا فيها وقيل لهم ذوقوا عذاب النار الذي كنتم به تكذبون - ولنديقنهم من العذاب الأدنى دون العذاب الأكبر لعلهم يرجعون - ومن أظلم ممن ذكر آيات ربّه ثم أعرض عنها إنا من المجرمين منتقمون - ولقد آتينا موسى الكتاب فلا تكن في مريّة من لقابيه وجعلناه هدى لنبى إسرائيل - وجعلنا منهم أئمة يهدون بأمرنا لما صبروا وكانوا بآياتنا يوقنون - إن ربك هو الفصل بينهم يوم القيامة فيما كانوا فيه يختلفون - أولم يهد لهم كم أهلكنا من قبلهم من القرون يمشون فى مساكنهم إن فى ذلك لآيات أفلا يسمعون - أولم يروا أنا نسوق الماء إلى الأرض الجرز فنخرج به زرعاً تأكل منه أنعمهم وأنفسهم أفلا يبصرون - ويقولون متى هذا الفتح إن كنتم صديقين - قل يوم الفتح لا يتفّع الذين كفروا إيمانهم ولا هم ينظرون - فأعرض عنهم وانتظر إنهم منتظرون) (سورة السجدة 32: 1-30).

Translation:

*In the Name of Allah, the Most Beneficent, the Most Merciful*  
**Alif Laam Meem** (These letters are one of the miracles of the Qur'an, and none but Allah [Alone] knows their meanings). The revelation of the Book (this Qur'an) is from the Lord of the 'Alameen (mankind, jinn and all that exists) in which there is no doubt! Or say they: "He (Muhammad) has fabricated it?" Nay, it is the truth from your Lord, that you may warn a people to whom no warner has come before you (O Muhammad), so that they may be guided.

Allah, it is He Who has created the heavens and the earth, and all that is between them in six Days. Then He *istawa* (rose over) the Throne (in a manner befitting His Majesty). You (mankind) have none, besides Him, as a *Wali* (protector or helper, etc.) or an intercessor. Will you not then remember (or be admonished)?

He arranges (every) affair from the heavens to the earth, then it (the matter) will go up to Him in one day, space of which is a thousand years of your reckoning (i.e., reckoning of our present world's time). That is He, the All-Knowing of the unseen and the seen, the Almighty, the Most Merciful. Who made everything He created good, and He began the creation of man from clay.

Then He made his offspring from semen of sterile water (male and female sexual discharge). Then He fashioned him in due proportion and breathed into him the soul (created by Allah for that person), and He gave you hearing (ears), sight (eyes), and hearts. But little thanks, do you give! And they say: "When we are (dead and become) lost in the earth, shall we indeed be recreated a new?" Nay, but they deny the Meeting with their Lord! Say: "The angel of death who sets over you will take your souls, then you shall be brought to your Lord."

And if you only could see when the *mujrimun* (criminals, disbelievers, polytheists, sinners, etc.) shall hang their heads before their Lord (saying), "Our Lord! We have now seen and heard, so send us back (to the world), we will do righteous good deeds. Verily! We now believe with certainty." And if We had willed, surely! We would have given every person his guidance, but the Word from Me took effect (about evildoers), that I will fill Hell with jinn and humanity together. Then taste you (the punishment of the Fire) because of your forgetting the Meeting of this Day of yours, (and) surely! We, too, will forget you, so taste you the abiding punishment for what you used to do. Only those belief in Our *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.), who, when they remind of them fall prostrate and glorify the Praises of their Lord, and they are not proud. Their sides forsake their beds, to invoke their Lord in fear and hope, and they spend (charity in Allah's Cause) out of what We have bestowed on them. No person knows what is kept hidden for them of joy as a reward for what they used to do. Is then he who is a believer like him who is *fasiq* (disbeliever and disobedient to Allah)? Not equal are they. As for those who believe (in the Oneness of Allah - Islamic Monotheism) and do righteous good deeds, for them are Gardens (Paradise) as entertainment, for what they used to do. And as for those who are *fasiqoon* (disbelievers and disobedient to Allah), their abode will be the Fire, every time they wish to get away there from, they will be put back there to, and it will be said to them: "Taste you the punishment of the Fire which you used to deny." And surely, We will make them taste of the near torment (i.e. the suffering in the life of this world, i.e. disasters, calamities, etc.) before the supreme torment (in the Hereafter), so that they may (repent and) return (i.e. accept Islam). And who does more wrong than he who is reminded of the *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) of his Lord, then he turns





aside from that place? Verily, We shall exact retribution from the *mujrimoon* (criminals, disbelievers, polytheists, sinners, etc.). And indeed, We gave Moosa (Moses) the Scripture (the *Tawrah* [Torah]). So be not you in doubt of meeting him (i.e. when you met Moosa [Moses] during the night of *Al-Isra'* and *Al-Mi'raj* over the heavens). And We made it (the *Tawrah* [Torah]) a guide to the Children of Israel. And We made from among them (the Children of Israel) leaders, giving guidance under Our Command when they were patient and used to believe with certainty in Our *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.). Verily, your Lord will judge between them on the Day of Resurrection, concerning that wherein they used to differ. Is it not a guidance for them, how many generations We have destroyed before them in whose dwellings they do walkabout? Verily, therein indeed are signs. Would they not then listen? Have they not seen how We drive water (rain clouds) to the dry land without any vegetation and, that bring forth crops providing food for their cattle and themselves? Will they not then see? They say: "When will this *Al-Fath* (Decision) be (between us and you, i.e. the Day of Resurrection) if you are telling the truth?" Say: "On the Day of *Al-*

*Fath* (Decision), no profit will it be to those who disbelieve if they (then) believe! Nor will they be granted a respite." So, turn aside from them (O Muhammad) and await, surely, they (too) are waiting." (Surah As-Sajdah 32:1-30)



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ - الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ - الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِنْ فُطُورٍ - ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْتَلِبْ إِلَيْكَ الْبَصَرُ خَاسِنًا وَهُوَ حَسِيرٌ - وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا بِمَصَابِيحَ وَجَعَلْنَاهَا رُجُومًا لِلشَّيَاطِينِ وَأَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيرِ - وَلِلَّذِينَ كَفَرُوا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ يُبْسُ الْمَصِيرُ - إِذَا أُلْقُوا فِيهَا سَمِعُوا لَهَا شَهيقًا وَهِيَ تَفُورٌ - تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ كُلَّمَا أُلْقِيَ فِيهَا فَوْجٌ سَأَلْتَهُمْ خَزَنَتُهَا أَلَمْ يَأْتِكُمْ نَذِيرٌ - قَالُوا بَلَى قَدْ جَاءَنَا نَذِيرٌ فَكَذَّبْنَا وَقُلْنَا مَا نَزَّلَ اللَّهُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا فِي ضَلَالٍ كَبِيرٍ - وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ - فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسَخَقْنَا لِأَصْحَابِ السَّعِيرِ - فَاعْتَرَفُوا بِذُنُوبِهِمْ فَسَخَقْنَا لِأَصْحَابِ السَّعِيرِ - إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُمْ



بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ كَبِيرٌ - وَأَسْرُوا قَوْلَكُمْ أَوْ اجْهَرُوا بِهِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ - أَلَا يَعْلَمُ مَنْ خَلَقَ وَهُوَ اللَّطِيفُ الْخَبِيرُ - هُوَ الَّذِي جَعَلَ لَكُمُ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ وَإِلَيْهِ النُّشُورُ - أَعْمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يَخْسِفَ بِكُمُ الْأَرْضَ فَإِذَا هِيَ تَمُورٌ - أَمْ أَمِنْتُمْ مَنْ فِي السَّمَاءِ أَنْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا فَسَتَعْلَمُونَ كَيْفَ نَذِيرٍ - وَلَقَدْ كَذَّبَ الَّذِينَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيرٍ - أَوَلَمْ يَرَوْا إِلَى الطَّيْرِ فَوْقَهُمْ صَافِتٍ وَيَقْبِضُنَّ مَا يَمْسِكُهُنَّ إِلَّا الرَّحْمَنُ إِنَّهُ بِكُلِّ شَيْءٍ بَصِيرٌ - أَمْنَ هَذَا الَّذِي هُوَ جُنْدٌ لَكُمْ يَنْصَرُّكُمْ مِنْ ذُنُوبِ الرَّحْمَنِ إِنَّ الْكَافِرِينَ إِلَّا فِي غُرُورٍ - أَمْنَ هَذَا الَّذِي يَرْزُقُكُمْ إِنْ أَمْسَكَ رِزْقَهُ بَلْ لَجُوا فِي عُتُوٍّ وَنُفُورٍ - أَمْنَ يَمْشِي مَكِينًا عَلَى وَجْهِهِ أَهْدَى أَمَّنْ يَمْشِي سَوِيًّا عَلَى صِرَاطٍ مُسْتَقِيمٍ - قُلْ هُوَ الَّذِي أَنْشَأَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَالْأَبْصَرَ وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ - قُلْ هُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ تُخْشَرُونَ وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِنْ كُنْتُمْ صَادِقِينَ قُلْ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَإِنَّمَا أَنَا نَذِيرٌ مُبِينٌ فَلَمَّا رَأَوْهُ زُلْفَةً سَبَيْتَ وُجُوهَ الَّذِينَ كَفَرُوا وَقِيلَ هَذَا الَّذِي كُنْتُمْ بِهِ تَدَّعُونَ - قُلْ أَرَأَيْتُمْ إِنْ أَهْلَكْنِي اللَّهُ وَمَنْ مَعِيَ أَوْ رَحِمْنَا فَمَنْ يُجِيرُ الْكَافِرِينَ مِنْ عَذَابِ أَلِيمٍ - قُلْ هُوَ الرَّحْمَنُ عَامِنًا بِهِ وَعَلَيْهِ تَوَكَّلْنَا فَسَتَعْلَمُونَ مَنْ هُوَ فِي ضَلَالٍ مُبِينٍ - قُلْ أَرَأَيْتُمْ إِنْ أَصْبَحَ مَاؤُكُمْ غَوْرًا فَمَنْ يَأْتِيكُمْ بِمَاءٍ مَجِينٍ) (سورة الملك 67: 1-30) .







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

﴿Blessed is He in Whose Hand is the dominion, and He can do all things. Who has created death and life, that He may test you which of you is best indeed? And He is the All-Mighty, the Oft-Forgiving; Who has created the seven heavens one above another, you can see no fault in the creations of the Most Beneficent. Then look again: Can you see any rifts? Then look back, and yet again, your sight will return to you in a state of humiliation and worn out. And indeed, We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away from the *Shayatin* (devils), and have prepared for them the torment of the blazing Fire. And for those who disbelieve in their Lord (Allah) is the torment of Hell, and worst indeed is that destination. When they cast therein, they will hear the (terrible) drawing in of its breath as it blazes forth. It almost bursts up with fury. Every time a group is cast therein, its keeper will ask: "Did no warner come to you?" They will say: "Yes indeed; a warner did come to us, but we belied him and said: 'Allah never sent down anything (of revelation), you are only in great error.'" And they will say: "Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!" Then they will confess their sin. So, away with the dwellers of the blazing Fire. Verily! Those who fear their Lord unseen (i.e. they do not see Him, nor His Punishment in the Hereafter, etc.), theirs will be forgiveness and a great reward (i.e. Paradise). And whether you keep your talk secret or disclose it, indeed, He is the All-Knower of what is in the breasts (of men). Should not He Who has created know? And He is the Kindest and Courteous (to His slaves), Aware (of everything). He is, Who has made the earth subservient to you (i.e., easy for you to walk, to live and to do agriculture on it, etc.), so walk in the path thereof and eat of His provision, and to Him will be the Resurrection. Do you feel secure that He, Who is over the heaven



(Allah), will not cause the earth to sink with you, then behold it shakes (as in an earthquake)? Or do you feel secure that He, Who is over the heaven (Allah), will not send against you a violent whirlwind? Then you shall know how (terrible) has been My

Warning? And indeed, those before them belied (the Messengers of Allah), then how terrible was My denial (punishment)? Do they not see the birds above them, spreading out their wings and folding them in? None upholds them except the Most

Beneficent (Allah). Verily, He is the Seer of all things. Who is he besides the Most Beneficent that can be an army to you to help you? The disbelievers are in nothing but delusion. Who is he that can provide for you if He should withhold His provision? Nay, but they continue to be in pride, and (they) flee (from the truth). Is he who walks without seeing on his face, more rightly guided, or he who (sees and) walks on a Straight Way (i.e., Islamic Monotheism). Say it is He Who has created you and endowed you with hearing (ears), seeing (eyes), and hearts. Little thanks you give. Say: "It is He Who has created you from the earth, and to Him shall you be gathered (in the Hereafter)." They say: "When will this promise (i.e., the Day of Resurrection) come to pass? if you are telling the truth." Say (O Muhammad): "The knowledge (of its exact time) is with Allah only, and I am only a plain warner." But when they see it (the torment on the Day of Resurrection) approaching, the faces of those who disbelieve will be different (black, sad, and in grieve), and it will be said (to them): "This is (the promise) which you were calling for!" Say (O Muhammad): "Tell me! If Allah destroys me and those with me, or He bestows His Mercy on us - who can save the disbelievers from a painful torment?" Say: "He is the Most Beneficent (Allah), in Him we believe, and in Him, we put our trust. So, you will come to know who is it that is in manifest error." Say (O Muhammad): "Tell me! If (all) your water was to be sunk away, who then can supply you with flowing (spring) water?" ﴿Surah Al-Mulk 67:1-30).



## The reward for reciting Surah YaSeen

عن جندب (رضي الله عنه) قال رسول الله صل الله عليه وسلم: "من قرأ يس في ليلة ابتغاء وجه الله عز وجل غفر له" (رواه ابن حبان).

Reported on the authority of Jundub (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "Whoever recites Surah Yas Seen at night seeking Allah's Countenance will be forgiven." (Narrated by Ibn Hibban).

The following is Surah Ya Seen:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(يس - والفرعان الحكيم - إنك لمن المرسلين - على صراط مستقيم - لتنذر قوما العزيز الرحيم - لتنذر قوما ما أنذر آباؤهم فهم غفلون - لقد حق القول على أكثرهم فهم لا يؤمنون - إنا جعلنا في أعقابهم أغلا فلا يأتون إلا الأذنين فهم مغمضون -



وجعلنا من بين أيديهم سداً ومن خلفهم سداً فأغشىتهم فهم لا يبصرون - وسواء عليهم أأنذرتهم أم لم تنذرتهم لا يؤمنون - إنما نذرتهم من أتبع الذكر وخشى الرحمن بالغيب فبشره بمغفرة وأجر كريم - إنا نحن نحي الموتى ونكتب ما قدموا وما آثروا وكل شيء أحصيناه في إمام مبين - واضرب لهم مثلاً أصحاب القرية إذ جاءها المرسلون - إذ أرسلنا إليهم اثنين فكذبوهما فعززنا بثالث فقالوا إنا إليكم مرسلون - قالوا ما أنتم إلا بشر مثلنا وما أنزل الرحمن من شيء إن أنتم إلا تكذبون - قالوا ربنا يعلم إنا إليكم لمرسلون - وما علينا إلا البلاغ المبين - قالوا إنا تطيرنا بكم لننظن أنكم تكذبون - قالوا بل أنتم قوم مسرفون - وجاء من أقصى المدينة رجل يسعى قال طيركم معكم أين ذكركم بل أنتم قوم مسرفون - وجاء من أقصى المدينة رجل يسعى قال يقوم أتبعوا المرسلين - أتبعوا من لا يستلکم أجراً وهم مهتدون - وما لي لا أعبد الذي فطرني وإليه ترجعون - أعخذ من دونه إلهة إن يردن الرحمن بضر لا تغني عني شفاعتهم شيئاً ولا ينفعون - إني إذا لفي ضلل مبين - إني أمانت بربكم فاسمعون - قيل ادخل الجنة قال يلئت قومي يعلمون - بما غفر لي ربي وجعلني من المكرمين - وما أنزلنا على قومه من

بغده من جند من السماء وما كنا منزلين - إن كانت إلا صيحة واحدة فإذا هم خمضون - يحسرة على العباد ما يأتيهم من رسول إلا كانوا به يستهزئون - ألم يروا كم أهلكنا قبلهم من القرون أنهم إنهم لا يرجعون - وإن كل لما جميع لدينا مخضرون - وعآية لهم الأرض الميتة أحيينها وأخرجنا منها حبا فمنه ياكلون - وجعلنا فيها جنات من نخيل وأعقاب وفجرنا فيها من العيون - ليأكلوا من ثمره وما عملته أيديهم أفلا يشكرون - سبحن الذي خلق الأزواج كلها مما تنبت الأرض ومن أنفسهم ومما لا يعلمون - وعآية لهم الليل نسلخ منه النهار فإذا هم مظلمون - والشمس تجري لمستقر لها ذلك تقدير العزيز العليم - والقمر قدرته منازل حتى عاد كالعرجون القديم - لا الشمس ينبغي لها أن تترك القمر ولا الليل سابق النهار وكل في فلك يسبحون - وعآية لهم أننا حملنا نريتهم في الفلك المشحون - وخلقنا لهم من مثله ما يركبون - وإن نشأ نغرقهم فلا صريخ لهم ولا هم ينقون - إلا رحمة منا ومناعا إلى حين - وإذا قيل لهم اتقوا ما بين أيديكم وما خلفكم لعلكم ترحمون وما تأتيتهم من آية من آيات ربهم إلا كانوا عنها معرضين وإذا قيل لهم أنفقوا مما رزقكم الله قال الذين كفروا للذين آمنوا أنطعم من لو شاء الله أطعمه إن أنتم إلا في ضلل مبين - ويقولون متى هذا الوعد إن كنتم صديقين • ما ينظرون إلا صيحة واحدة تأخذهم وهم يخصمون • فلا يستطيعون توصية ولا إلى أهلهم يرجعون - ونفخ في الصور فإذا هم من الأجداث إلى ربهم ينسلون - قالوا يوئيلنا من بعثنا من مرقدنا هذا ما وعد الرحمن وصدق المرسلون - إن كانت إلا صيحة واحدة فإذا هم جميع لدينا مخضرون - فالنوم لا تظلم نفس شيئاً ولا تجزون إلا ما كنتم تعملون - إن أصحاب الجنة اليوم في شغل فكهون - هم وأزواجهم في ظلل على الأراك متكئون - لهم فيها فكهة ولهم ما يدعون - سلام قولاً من رب رحيم - وامتازوا اليوم أيها المجرمون - ألم أعهد إليكم ببني آدم أن لا تعبدوا الشيطان إنه لكم عدو مبين - وأن اعبدوني هذا صراط مستقيم - ولقد أضل منكم جبلاً كثيراً أفلم تكونوا تعقلون - هذه جهنم التي كنتم توعدون - اصلوها اليوم بما كنتم تكفرون - اليوم نختم على أفواههم وتكلمنا أيديهم ونشهد أرجلهم بما كانوا يكسبون - ولو نشاء لطمسنا على أعينهم فاستبقوا الصراط فأنى يبصرون - ولو نشاء لمسخنهم على مكنتهم فما استطعوا مضياً ولا يرجعون - ومن نعمره ننكسه في الخلق أفلا يعقلون - وما علمنا الشجر وما يتبعي له إن هو إلا نكر وفرعان مبين - لتنذر من كان حياً ويحق القول على الكافرين - أولم يروا أنا خلقنا لهم مما عملت أيدينا أنعماً فهم لها ملكون - ودللناهم فيها ركبهم ومنها ياكلون - ولهم فيها منافع ومشارب أفلا يشكرون - واتخذوا من دون الله إلهة لعلهم ينصرون - لا يستطيعون نصرهم وهم لهم جند مخضرون - فلا يخزرك قولهم إنا نعلم ما يسرون وما يعلنون - أولم ير الإنسان أنا خلقناه من نطفة فإذا هو خصيم مبين - وضرب لنا مثلا ونسي خلقه قال من يحي العظام وهي رميم - قل يحييها الذي أنشأها أول مرة وهو بكل خلق عليم - الذي جعل لكم من الشجر الأخضر نارا فإذا أنتم منه توقدون - أوليس الذي خلق السموات والأرض بقدير على أن يخلق مثلهم بلى وهو الخلق العليم -



إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ - فَسَنبَحِنَا الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ  
تُرْجَعُونَ) (سورة ياسين 36-1: 83)



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

﴿*Ya-Sin*. (These letters are one of the miracles of the Qur'an, and none but Allah [Alone] knows their meanings.). By the Qur'an, full of wisdom (i.e., full of laws, evidence, and proofs). Truly, you (O Muhammad) are one of the Messengers. On a Straight Path (i.e., on Allah's Religion of Islamic Monotheism). (This is) a Revelation sent down by the Almighty, the Most Merciful. So that you may warn a people whose forefathers were not warned, so they are heedless. Indeed, the Word (of punishment) has proved true against most of them, so they will not believe. Verily! We have put on their necks iron collars reaching to chins so that their heads are forced up. And We have put a barrier before them, and a barrier behind them, and We have covered them up so that they cannot see. It is the same to them whether you warn them, or you warn them not, and they will not believe. You can only warn him who follows the Reminder (the Qur'an) and fears the Most Beneficent (Allah) unseen. Bear you to such one the glad tidings of forgiveness and a generous reward (i.e. Paradise). Verily, We give life to the dead, and We record that which they send before (them), and their traces (their footsteps and walking on the earth with their legs to the mosques for the five compulsory congregational prayers, *Jihad* [struggle in Allah's Cause] and all other good and evil they did, and that which they leave behind), and all things We have recorded with numbers (as a record) in a Clear Book. And put forward to them a similitude; the (story of the) dwellers of the town (It says that the town was Antioch [Antakiya]), when there came Messengers to them. When We sent them two Messengers, they

belied them both, so We reinforced them with a third, and they said: "Verily! We have been sent to you as Messengers." They (people of the town) said: "You are only human beings like us, and the Most Beneficent (Allah) has revealed nothing, you are only telling lies." The Messengers said: "Our Lord knows that we are sent as Messengers to you. And we only must convey plainly (the Message)." They (people) said: "For us, we see an evil omen from you, if you cease not, we will surely stone you, and a painful



torment will touch you from us." They (Messengers) said: "Your evil omens be with you! (Do you call it "evil omen") because you are admonished? Nay, but you are a people *musrifoon* (transgressing all bounds by committing all kinds of great sins, and by disobeying Allah). And there came running from

the farthest part of the town, a man, saying: "O my people! Obey the Messengers; obey those who ask no wages of you (for themselves), and who are rightly guided. And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned? Shall I take besides Him *alihah* (gods), if the Most Beneficent (Allah) intends me any harm, their intercession will be of no use for me whatsoever, nor can they save me? Then surely, I should be in plain error. Verily! I have believed in your Lord, so listen to me!" It was said (to him when the disbelievers killed him): "Enter Paradise." He said: "Would that my people knew! That my Lord (Allah) has forgiven me and made me of the honoured ones!" And We sent not against his people after him a host from heaven, nor do We send (such a thing). It was but one *saiyah* (shout) and lo! They (all) were silent (dead, destroyed). Alas for mankind! There never came a Messenger to them, but they used to mock at him. Do they not see how many of the generations We have destroyed before them? Verily, they will not return to them. And surely, all of them will be brought before Us. And a sign for them is the dead land. We gave it life, and We brought forth from it grains, so that they eat thereof. And We have made therein gardens of date-palms and grapes, and We have caused springs of



water to gush forth therein. So that they may eat of the fruit thereof, and their hands made it not. Will they not, then, give thanks? Glory be to Him, Who has created all the pairs of that which the earth produces, as well as of their own (human) kind (male and female), and of that which they know not. And a sign for them is the night, We withdraw from that place the day, and behold, they are in darkness. And the sun runs on its fixed course for a term (appointed). That is the Decree of the Almighty, the All-Knowing. And the moon, We have measured for it mansions (to traverse) till it returns like the old dried curved date stalk. It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in orbit. And an *Ayah* (sign) for them is that We bore their offspring in the laden ship (of Nuh [Noah]). We have created for them of the like thereunto, so on them, they ride. And if We will, We shall drown them, and there will be no shout (or helper) for them (to hear their cry for help), nor will they be saved. Unless it is a mercy from Us, and as an enjoyment for a while. And when



torments), and that which is behind you (torments in the Hereafter), in order that you may receive Mercy (i.e., if you believe in Allah's Religion - Islamic Monotheism, and avoid polytheism, and obey Allah with righteous deeds)." And never came an *Ayah* from among the *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord to them, but they did turn away from it. And when it is said to them: "Spend of that with which Allah has provided you," those who disbelieve say to those who believe: "Shall we feed those whom, if Allah willed, He (Himself) would have fed? You are only in a plain error." And they say: "When will this promise (i.e. Resurrection) be fulfilled if you are truthful?" They await only but a single *saiyah* (shout, etc.), which will seize them while they are disputing! Then they will not be able to make bequest, nor they will return to their family. And the Trumpet will be blown (i.e. the second blowing) and behold! From the graves they will come out quickly to their Lord. They will say: "Woe to us! Who has raised us from our place of sleep." (It will be



said to them): "This is what the Most Beneficent (Allah) had promised, and the Messengers spoke truth!" It will be but a single *saiyah* (shout), so behold! They will all be brought up before Us! This Day (Day of Resurrection), none will be wronged in anything, nor will you be rewarded anything except that which you used to do. Verily, the dwellers of the Paradise, that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones. They will have therein fruits (of all kinds) and all that they ask for. (It will be said to them): "*Salamun* (peace be on you), a Word from the Lord (Allah), Most Merciful." (It will be said): "And you *mujrimoon* (criminals, polytheists, sinners, disbelievers in the Islamic Monotheism, wicked evil ones, etc.)! Get you apart this Day (from the Believers). Did I not ordain for you, children of Adam, that you should not worship *Shaitan* (Satan). Verily, he is a plain enemy to you. And that you should worship Me (Alone Islamic Monotheism, and set up not rivals, associate gods with Me). That is a Straight Path." And indeed he (Satan) did lead astray a great multitude of you. Did you not, then, understand? This is Hell, which you were promised. Burn therein this Day, for that you used to disbelieve. This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It says that one's left thigh will be the first to bear the witness). (*Tafseer At-Tabari*, Vol. 22, Page 24). And if it had been Our Will, We would surely have wiped out (blinded) their eyes so that they would struggle for the Path, how then would they see? And if it had been Our Will, We could have transformed them



(into animals or lifeless objects) in their places. Then they should have been unable to go forward (move about), nor they could have turned back. (As it happened with the Jews see Verse 7:166 The Qur'an). And he whom We grant long life, We reverse him in creation (weakness after strength). Will they not then understand? And We have not taught him (Muhammad) poetry, nor is it meet





for him. This is only a Reminder and a plain Qur'an. That he or it (Muhammad or the Qur'an) may give warning to him who is living (a healthy-minded the believer), and that Word (charge) may justify against the disbelievers (dead, as they reject the warnings). Do they not see that We have created for them of what Our Hands have created, the cattle so that they are their owners. And We have subdued them unto them so that some of them they have for riding and some they eat. And they have (other) benefits from them (besides), and they get (milk) to drink, will they not then be grateful? And they have taken besides Allah *alihah* (gods), hoping that they might be helped (by those so-called gods). They cannot help them, but they will be brought forward as a troop against those who worshipped them (at the time of Reckoning). So let not their speech, then, grieve you (oMuhammad). Verily, We know what they conceal and what they reveal. Does not man see that We have created him from *nutfah* (mixed male and female discharge semen drops)? Yet behold! He (stands forth) as an open opponent. And he puts forth for Us a parable and forgets his creation. He says: "Who will give life to these bones when they have rotted away and became dust?" Say: (O Muhammad) "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!" He, Who produces for you fire out of the green tree when behold! You kindle in addition to that. Is not He, Who created the heavens and the earth Able to create the like of them? Yes, indeed! He is the All-Knowing Supreme Creator. Verily, His Command, when He intends a thing, is that He says to it, "Be!" and it is! So Glorified is He and Exalted above all that they associate with Him, and in Whose Hands is the dominion of all



things, and to Him you shall be returned.﴾ (Surah Ya Seen 36:1-83).

## Surah Al-Hashr

Note: In *Surah Al-Hashr* there are several Names of Allah; it is preferred to read the last part of this *Surah*.

What follows is the last part of *Surah Al-Hashr*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



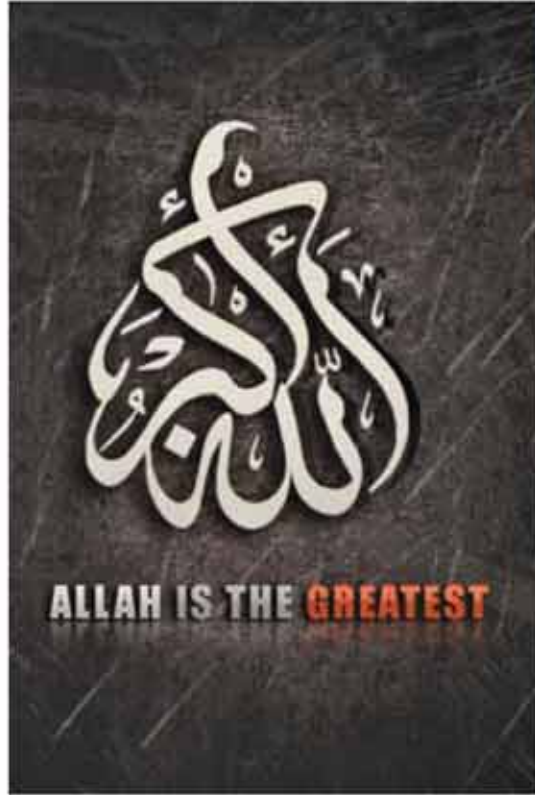
يَأَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ  
وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِـعَدُوِّ  
وَإَتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا  
تَعْمَلُونَ - وَلَا تَكُونُوا كَالَّذِينَ  
نَسُوا اللَّهَ فَأَنسَاهُمْ أَنفُسَهُمْ  
أُولَئِكَ هُمُ الْفَاسِقُونَ - لَا  
يَسْتَوِي أَصْحَابُ النَّارِ  
وَأَصْحَابُ الْجَنَّةِ أَصْحَابُ  
الْجَنَّةِ هُمُ الْفَائِزُونَ وَأَنزَلْنَا  
هَذَا الْقُرْءَانَ عَلَى جَبَلٍ  
لَرَأَيْتَهُ خَاشِعًا مُتَصَدِّعًا مِّنْ  
خَشْيَةِ اللَّهِ وَتِلْكَ الْأَمْثَلُ  
نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ  
يَتَفَكَّرُونَ - هُوَ اللَّهُ الَّذِي لَا  
إِلَهَ إِلَّا هُوَ عَالِمُ الْغُيُوبِ

وَالشَّهَادَةُ هُوَ الرَّحْمَنُ الرَّحِيمُ - هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ  
الْمُهَيَّبُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ - هُوَ اللَّهُ الْخَلِيقُ الْبَارِئُ الْمُصَوِّرُ  
لَهُ الْأَسْمَاءُ الْحُسْنَى يُسَبِّحُ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ (سورة الحشر 59  
(24-14:

O you who believe! Fear Allah and keep your duty to Him. And let every person look to what he has sent forth for the morrow, and fear Allah. Verily, Allah is fully aware of what you do. And be not like those who forgot Allah (i.e., became disobedient to Allah), and He caused them to forget their selves, (let them forget to do righteous deeds). Those are the *fasiqoon* (rebellious, disobedient to Allah). Not equal are the dwellers of the Fire and the dwellers of Paradise. It is the dwellers of Paradise that will be successful. Had







We sent down this Qur'an on a mountain, you would surely have seen it humbling itself and rending asunder by the fear of Allah. Such are the parables which We put forward to mankind that they may reflect. He is Allah, then Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the Knower of the unseen and the seen (open). He is the Most Beneficent, the Most Merciful. He is Allah, besides Whom there is *La ilaha illa Huwa* (none has the right to be worshipped but He) the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the Almighty, the Compeller, the

Supreme. Glory be to Allah! (High is He) Above all that, they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the Best Names. All that is in the heavens and the earth glorify Him. And He is the Almighty, the Wisest. (Surah Al-Hashr 59:14-24).

### The reward for reciting Surah Al-Waqi'ah

عن عبد الله بن مسعود (رضي الله عنه) قال: سمعت رسول الله (صلى الله عليه وسلم) يقول: "من قرأ سورة الواقعة في كل ليلة لم يفتقر" (رواه البيهقي).

Reported on the authority of 'Abdullah Ibn Mas'ood (رضي الله عنه) that he said, "I heard the Messenger of Allah (صلى الله عليه وسلم) saying, "Whoever recites *Surah Al-Waqi'ah* will never be poor." (Narrated by Al-Baihaqi).

The following is *Surah Al-Waqi'ah*:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(إذا وقعت الواقعة- ليس لوقعتها كاذبة- خافضة رافعة- إذا رجعت الأرض رجاً- وبست الجبال بساً- فكانت هباء منبثاً- وكنتم أزواجاً ثلثه- فأصبح الميمنة ما أصبح الميمنة- وأصبح



المشئمة ما أصبح الميمنة- والسبقون السبقون- أولئك المقربون- في جنت النعيم- من الأولين - وقليل من الآخرين - على سرر موضونة - متكئين عليها متقابلين - يطوف عليهم ولدن مخلدون - باكبواب وأباريق وكأس من معين - لا يصدعون عنها ولا ينزفون - وفكهة مما يتخيزون - ولحم طير مما يشنهنون - وخور عين - كأمثال اللؤلؤ المكنون - جزاء بما كانوا يعملون - لا يسمعون فيها لغواً ولا تأثيماً - إلا قيبلاً سلماً سلماً - وأصبح اليمين ما أصبح اليمين - في سدر مخضود - وطلح منضود - وظل منندود - وماء مسكوب - وفكهة كثيرة - لا مقطوعة ولا ممنوعة - وفرش مرفوعة - إنا أنشأناهن إنشاء - فجعلنهن أبقاراً - غرباً أثراباً - لأصبح اليمين - ثلثه من الأولين وثلثه من الآخرين - وأصبح الشمال ما أصبح الشمال - في سموم وحميم - وظل من يخوم - لا بارد ولا كريم - إنهم كانوا قبلاً ذلك مترفين - وكانوا يصبرون على الحنث العظيم - وكانوا يقولون أهدأ منا وكنا ثراباً وعظماً أمنا لنعوثون أو عابأونا الأولون - قل إن الأولين والآخرين - لمجموعون إلى ميقت يوم معلوم - ثم إنكم أيها الضالون المكذبون - لا تكون من شجر من زقوم - فمالئون منها البطون - فشربون عليه من الحميم - فشربون شرب الهيم - هذا نزلهم يوم الدين - نحن خلقناكم فلولا تصدقون - أفراءيتم ما تمنون - أعنتم تخلقونه أم نحن الخلقون - نحن قدرنا بينكم الموت وما نحن بمسبوقين - على أن نبدل أمثلكم وننشقكم في ما لا تعلمون - ولقد علمتم النشأة الأولى فلولا تذكرون - أفراءيتم ما تخرئون - أعنتم تزرعون أم نحن الزارعون - لو نشاء لجعنااه خطماً فظلمت تفكهنون - إنا لمغرمون - بل نحن مخرومون - أفراءيتم الماء الذي تشربون - أعنتم أنزلتموه من المزن أم نحن المنزلون - لو نشاء جعلناه أجاجاً فلولا تشكرون - أفراءيتم النار التي تورون - أعنتم أنشأتم شجرتها أم نحن المنشئون - نحن جعلناها تذكرة ومتعاً للمقوين - فسبح باسم ربك العظيم - فلا أقسم بموقع النجوم - وإنه لقسمة لو تعلمون عظيم - إنه لقرآن كريم - في كتاب مكنون - لا يمسه إلا المطهرون - تنزيل من رب العالمين - أفبهذا الحديث أنتم مذهبون-وتجعلون رزقكم أنكم تكذبون-فلولا إذا بلغت الخلقوم - وأنتم حينئذ تنظرون - ونحن أقرب إليه منكم ولكن لا تبصرون - فلولا إن كنتم غير مدينين - ترجعونها إن كنتم صدقين - فأما إن كان من المقربين - فرؤخ وريحان وجنت نعيم - وأما إن كان من أصحاب اليمين - فسلم لك من أصحاب اليمين - وأما إن كان من المكذبين الضالين - فنزل من حميم - وتصلية جحيم - إن هذا لهُو حق اليقين فسبح باسم ربك العظيم (سورة







الواقعة (سورة الواقعة 56: 1-96)

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

﴿ When the Event (i.e., the Day of Resurrection) befalls. And there can be no denying of its befalling. It will bring low (some); (and others) it will exalt; when the earth will shake with a terrible shake. And the mountains will be powdered to dust. So that they will become floating dust particles. And you (all) will be in three kinds (i.e.,

separate groups). So those on the Right Hand (i.e., those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e., those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell). And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,] will be foremost (in Paradise). These will be those nearest to Allah. In the Gardens of delight (Paradise). A multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later time (generations). When the Event (i.e. the Day of Resurrection) befalls. And there can be no denying of its befalling. It will bring low (some); (and others) it will exalt; when the earth will shake with a terrible shake. And the mountains will be powdered to dust. So that they will become floating dust particles. And you (all) will be in three kinds (i.e. separate groups). So those on the Right Hand (i.e. those who will be given their Records in their right hands), Who will be those on the Right Hand? (As a respect for them, because they will enter Paradise). And those on the Left Hand (i.e. those who will be given their Record in their left hands), Who will be those on the Left Hand? (As a disgrace for them, because they will enter Hell). And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life

of this world on the very first call for to embrace Islam,] will be foremost (in Paradise). These will be those nearest to Allah. In the Gardens of delight (Paradise). A multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later time (generations). (They will be) on thrones are woven with gold and precious stones, reclining thereon, face to face. They will be served by immortal boys. With cups and jugs and a glass from the flowing wine, wherefrom they will get neither any aching of the head nor any intoxication. And fruit; that they may choose. And the flesh of fowls that they desire. And (there will be) *houris* (fair females) with wide, lovely eyes (as wives for the pious), like unto preserved pearls. A reward for what they used to do. No *laghw* (dirty, false, evil vain talk) will they hear therein, nor any sinful speech (like backbiting, etc.). But only the saying of *Salam! Salam!* (greetings with peace)! And those on the Right Hand - Who will be those on the Right Hand? (They will be) among thorn less lote-trees, among *talh* (banana trees) with fruits piled one above another, in the shade long-extended by water flowing constantly. And fruit in plenty, whose season is not limited, and their supply will not be cut



off. And on couches or thrones, raised high. Verily, We have created them (maidens) of special creation and made them virgins. Loving (their husbands only), equal in age. For those on the Right Hand. A multitude of those (on the Right Hand) will be from the



first generation (who embraced Islam). And a multitude of those (on the Right Hand) will be from the later times (generations). And those on the Left Hand Who will be those on the Left Hand? In fierce hot wind and boiling water, and shadow of black smoke. (That shadow) neither cool nor (even) good. Verily, before that, they indulged in luxury. And were persisting in great sin (joining partners in worship along with Allah, committing murders and other crimes). And they used to say: "When we die and become dust and bones, shall we then indeed be resurrected? Also, our forefathers?" Say (o Muhammad): "(Yes) verily, those of old, and those of later times. "All will surely be gathered together for appointed Meeting of a known Day. Then moreover, verily, you the erring ones, the deniers (of Resurrection)! You certainly will eat of the trees of *zaqqum*. Then you will fill your bellies in addition to that, And drink boiling water on top of it. So you will drink (that) like thirsty camels!" That will be their entertainment on the Day of Recompense! We created you, then why do you believe not? Then tell Me (about) the human semen that you emit. Is it you who create it (i.e. make this semen into a perfect human being), or are We the Creator? We have decreed death to you all, and We are not unable to transfigure you and create you in (forms) that you know not. And indeed, you have already known the first form of creation (i.e., the creation of Adam), why then do you not remember or take heed? Tell Me! The seed that you sow in the ground. Is it you that make it grow, or are We the Grower? Were it Our Will, We could crumble it to dry pieces, and you would be regretful (or left in wonderment). (Saying): "We are indeed *mughramoon* (i.e. ruined or lost the money without any profit or punished by the loss of all that we spend for cultivation, etc.)! (See *Tafsir Al-Qurtubi*, Vol. 17, Page 219). Nay, but we are deprived!" Tell Me! The water that you drink. Is it you who cause it from the rainclouds to come down, or are We the Causer of it to come down? If We willed, We verily could make it salt (and undrinkable), why then do you not give thanks (to Allah)? Tell Me!



The fire which you kindle, is it you who made the tree thereof to grow, or are We the Grower? We have made it a Reminder (for the Hellfire, in the Hereafter), and an article of use for the travellers (and all the others, in this world). Then glorify with praises the Name of your Lord, the Greatest. So, I swear by *mawaqi* (setting or the mansions) of the stars (they traverse). And surely, that is indeed a great oath, if you but know. That (this) is indeed an honourable recital (the Noble Qur'an). In a Book well-guarded (with Allah in the heaven, i.e. *Al-Lauh Al-Mahfooz*).



Which (that Book with Allah) none can touch but the purified (i.e. the angels). A Revelation (this Qur'an) from the Lord of the '*alameen* (mankind, jinn and all that exists). Is it such a talk (this Qur'an) that you (disbelievers) deny? And instead (of thanking Allah) for the provision He gives you, on the contrary, you deny Him (by disbelief)! Then why do you not (intervene) when (the soul of a dying person) reaches the throat? And you at the moment are looking on,

but We (i.e. Our angels who take the soul) are nearer to him than you, but you see not (*Tafsir At-Tabari*, Vol. 27, Page 209). Then why do you not, if you are exempt from the reckoning and recompense (punishment), bring back the soul (to its body) if you are truthful? Then, if he (the dying person) be of the *muqarraboon* (those brought near to Allah), (there is for him) rest and provision and a Garden of delights (Paradise). And if he (the dying person) be of those on the Right Hand, then there is safety and peace (from the Punishment of Allah) for (you as you are from) those on the Right Hand. But if he (the dying person) be of the denying (of the Resurrection), the erring (away from the Right Path of Islamic Monotheism), then for him is entertainment with boiling water. And burning in Hellfire. Verily, this is an absolute Truth with certainty. So, glorify with praises the Name of your Lord, the Greatest. (Surah Al-Waqi'ah 56:1-96).



## Surah Al-Qadr

The reward for reciting *Surah Al-Qadr* four times is equivalent to the reward for reciting the whole Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ - وَمَا أَنْزَلْنَاهُ إِلَّا فِي لَيْلَةِ الْقَدْرِ - لَيْلَةُ الْقَدْرِ خَيْرٌ مِنْ أَلْفِ شَهْرٍ - تَنْزِيلُ الْمَلَائِكَةِ وَالرُّوحِ فِيهَا بِإِذْنِ رَبِّهِمْ مَنْ كُنَّ أُمُورٌ سَلَّمَ هِيَ حَتَّى مَطْلَعِ الْفَجْرِ ) (سورة القدر 97: 5-1).

*In the Name of Allah, the Most Beneficent*



« Verily! We have sent it (this Qur'an) down in the night of *Al-Qadr* (Decree). And what will make you know what the night of *Al-Qadr* (Decree) is? The night of *Al-Qadr* (Decree) is better than a thousand months (i.e., worshipping Allah in that night is better than worshipping Him a thousand months, i.e., 83 years and four months). Therein descend the angels and the *Ruh* (Jibreel [Gabriel]) by Allah's Permission with all Decrees, Peace! (All that night, there is Peace and Goodness from Allah to His believing slaves) until the appearance of dawn.» (*Surah Al-Qadr* 97:1-5).

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا يَمَانُ بْنُ الْمُغِيرَةِ الْعَنْزِيُّ، حَدَّثَنَا عَطَاءٌ، عَنْ ابْنِ عَبَّاسٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ "إِذَا زُلْزِلَتْ تُعْدِلُ نِصْفَ الْقُرْآنِ وَقُلْ

هُوَ اللَّهُ أَحَدٌ تُعْدِلُ ثُلُثَ الْقُرْآنِ وَقُلْ يَا أَيُّهَا الْكَافِرُونَ تُعْدِلُ رُبْعَ الْقُرْآنِ" . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ يَمَانِ بْنِ الْمُغِيرَةِ (رواه الترمذي).

It was reported on the authority of 'Abdullah Ibn 'Abbas (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "«*Iza zulzilat*» is equal to half of the Qur'an, «*Qul Huwa Allahu Ahad*» is equal to a third of the Qur'an and «*Qul ya ayyuhal-kafiroon*» is equal to a fourth of the Qur'an." Abu 'Eesa (At-Tirmizi) said, "This *hadeeth* his *ghareeb*; we do not know it except the *hadeeth* of Yaman Ibn Al-Mugheerah." (Narrated by At-Tirmizi).

## Surah Al- Az-Zalzalah, Al-Kafiroon, Al-Ikhlās

The reward for reciting *Surah Az-ZalZalah* two times is equivalent to the award for reciting the whole Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا - وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا - وَقَالَ الْإِنْسَانُ مَا لَهَا - يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا - بِأَنَّ رَبَّكَ أَوْحَىٰ لَهَا - يَوْمَئِذٍ يُصْنَفُ النَّاسُ أُمَّمَاتًا لَنُرَوَّأُ أَصْلَهُمْ - فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ - وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ) (سورة الزلزلة 99: 8-1).

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

« When the earth will shake with its (final) earthquake. And when the ground throws out its burdens. And man will say: "What is the matter with it?" That Day it will declare its information (about all that happened over it of good or evil). Because your Lord has inspired it. That Day humankind will proceed in scattered groups that they may show their deeds. So, whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a little ant) shall see it.» (*Surah Az-Zal-zalah* 97:1-8).





The following is Surah Al-Kafiroon:

The reward for reciting Surah Al-Kafiroon four times is equivalent to the award for reciting the whole Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ - لَا أَعْبُدُ مَا تَعْبُدُونَ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ - وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ - لَكُمْ دِينُكُمْ وَلِيَ دِينِ (سورة الكافرون 109: 1-6)

«Say (o Muhammad) to these mushrikoon and kafiroon): “O Kafiroon (disbelievers in Allah, in His Oneness, in His Angels, in His



Books, in His Messengers, in the Day of Resurrection, and Al-Qadar, etc.)! I worship not that which you worship, nor will you worship that which I worship. And I shall not worship that which you are worshipping. Nor will you worship that which I worship. To you be your religion and to me, my religion (Islamic Monotheism).” (Surah Al-Kafiroon 109:1-6).

The following is Surah Al-Ikhlās:

The reward for reciting Surah Al-Ikhlās three times is equivalent to the award for reciting the whole Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ - اللَّهُ الصَّمَدُ - لَمْ يَلِدْ وَلَمْ يُولَدْ - وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ (سورة الإخلاص 112: 1-4)

In the Name of Allah, the Most Beneficent, the Most Merciful

«Say (o Muhammad): “He is Allah, (the) One. Allahus-Samad (The Self-



Sufficient Master, whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten. And there is none co-equal or comparable unto Him.” (Surah Al-Ikhlās 112:1-4).

The following is Surah Al-Adiyat

The reward for reciting Surah Al-Adiyat two times is equivalent to the reward for reciting the whole Qur'an.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(وَالْعِدْبِيتِ صُنْبَحًا - فَالْمُورِيَّتِ قَنْحًا - فَالْمُغِيرَتِ صُنْبَحًا - فَاتَّرْنَ بِهِ نَقْعًا - فَوَسَطْنَ بِهِ جَمْعًا - إِنَّ الْإِنْسَانَ لِرَبِّهِ لَكَنُودٌ - وَإِنَّهُ عَلَىٰ ذَٰلِكَ لَشَهِيدٌ - وَإِنَّهُ لِحُبِّ الْخَيْرِ لَشَدِيدٌ - أَفَلَا يَعْلَمُ إِذَا بُعْثِرَ مَا فِي الْقُبُورِ - وَخُصِّلَ مَا فِي الصُّدُورِ - إِنَّ رَبَّهُم بِهِمْ يَوْمَئِذٍ لَّخَبِيرٌ ) (سورة العاديات 100: 1-11)

In the Name of Allah, the Most Beneficent, the Most Merciful

«By the (steeds) that run, with panting (breath), striking sparks of fire (by their hooves) and scouring to the raid at dawn. And raise the dust in clouds the while, penetrating forthwith as one into the midst (of the foe); verily! Man (disbeliever) is ungrateful to his Lord; to that fact, he bears witness (by his deeds), and undoubtedly, he is violent in the love of wealth. Knows he not that when the contents of the graves are brought out and poured forth (all humanity is resurrected). And that which is in the breasts (of



men) shall be made known? Verily, that Day (i.e., the Day of Resurrection) their Lord will be Well-Acquainted with them (as to their deeds), (and will reward them for their deeds).» (Surah Al-'Adiyat 100:1-11).

## Surah At-Takathur

عن ابن عمر رضي الله عنهما أن رسول الله صلى الله عليه وسلم قال: "ألا يستطيع أحدكم أن يقرأ ألف آية في كل يوم!" قالوا: "ومن يستطيع أن يقرأ ألف آية؟" قال: "أما يستطيع أحدكم أن يقرأ الهاكم التكاثر؟" (رواه الحاكم في المستدرک).

The Prophet (ﷺ) asked: "Can anyone of you recite a thousand verses daily?" they (the Companions [رضي الله عنهم]) replied: "Who can do so?" He said: "Can anyone of you not recite: 'Alhakumut-Takathur'? (Its reward is equivalent to the reciting of a thousand verses)". (Narrated by Al-Hakim in 'Al-Mustadrak').

**The following is Surah At-Takathur:**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(الْهَكْمُ التَّكَاثُرُ - حَتَّى زُرْتُمُ الْمَقَابِرَ - كَلَّا سَوْفَ تَعْلَمُونَ - ثُمَّ كَلَّا سَوْفَ تَعْلَمُونَ - كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِينِ - لَتَرَوُنَّ الْجَحِيمَ - ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِينِ - ثُمَّ لَتَسْتَلْتَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ) (سورة التكاثر 102: 1-8).

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

«The mutual rivalry for piling up of worldly things diverts you



until you visit the graves (i.e., till you die). Nay! You shall come to know! Again, nay! You shall come to know! Nay! If you knew with a sure knowledge (the result of piling up, you would not have occupied yourselves in worldly things). Verily, you shall see the blazing Fire (Hell)! And again, you shall see it with a certainty of sight! Then, on that day, you shall be asked about the delight (you indulged in this world)!» (Surah At-Takathur 102:1-8).

## Surahs Al-Mu'awwizatain

**(Surah Al-Ikhlās, Al-Falaq and Surah An-Nas):**

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَزَيْدُ بْنُ خَالِدٍ بْنُ مَرْهَبٍ الْهَمْدَانِيُّ، قَالَ حَدَّثَنَا الْمُفَضَّلُ، - يَغْنِيَانِ ابْنِ فَضَالَةَ - عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، رَضِيَ اللَّهُ عَنْهَا أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلَّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا وَقَرَأَ فِيهِمَا { قُلْ هُوَ اللَّهُ أَحَدٌ } { وَ { قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ } { وَ { قُلْ أَعُوذُ بِرَبِّ النَّاسِ } { ثُمَّ يَمْسُحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ (رواه أبو داود).

It was reported on the authority of 'A'ishah (may Allah be pleased



with her) that every night when the Prophet (ﷺ) went to his bed, he joined his hands and breathed into them, reciting into them: "«Say: 'He is Allah, One'», «Say: 'I seek refuge in the Lord of the dawn'» and «Say: 'I seek refuge in the Lord of mankind'».» Then

he would wipe as much of his body as he could with his hands, beginning with his head, his face, and the front of his body, doing that three times (Narrated by Abu Dawood).

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُصَفَّى، حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ، قَالَ أَخْبَرَنِي ابْنُ أَبِي ذُنَيْبٍ، عَنْ أَبِي أُسَيْدٍ الْبَرَادِيِّ، عَنْ مُعَاذِ بْنِ عَبْدِ اللَّهِ بْنِ حُنَيْبٍ، عَنْ أَبِيهِ، أَنَّهُ قَالَ خَرَجْنَا فِي لَيْلَةٍ مَطَرٍ وَظُلْمَةٍ شَدِيدَةٍ نَطْلُبُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِيُصَلِّيَ لَنَا فَأَدْرَكْنَاهُ فَقَالَ " أَصَلَّيْتُمْ " . فَلَمْ أَقُلْ شَيْئًا فَقَالَ " قُلْ "



فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ " قُلْ " . فَلَمْ أَقُلْ شَيْئًا ثُمَّ قَالَ " قُلْ " . فَقُلْتُ يَا رَسُولَ اللَّهِ مَا أَقُولُ قَالَ " { قُلْ هُوَ اللَّهُ أَحَدٌ { وَالْمُعَوَّذَتَيْنِ جِئِنِ تُمَسِي وَجِئِنِ تُصْبِحُ ثَلَاثَ مَرَّاتٍ تَكْفِيكَ مِنْ كُلِّ شَيْءٍ " (رواه أبو داود) .

Reported on the authority of 'Abdullah Ibn Mu'az Ibn Khubaib that he said, "We went out one rainy and intensely dark night to look for the Messenger of Allah (ﷺ) to lead us in prayer, and when we found him, he asked: 'Have you prayed?' but I did not say anything. So, he said: 'Say,' but I did not say anything. He again said: 'Say,' but I did not say anything. He then said: 'Say.' So I said: 'O, Messenger of Allah! What am I to say?' He said: 'Say, 'He is Allah, One,' and *Al-Mu'awwazat* three times in the morning and evening; they will serve you for every purpose.'" (Narrated by Abu Dawood).

أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِي عَمْرَانَ، أَسْلَمَ عَنْ عُقْبَةَ بْنِ غَامِرٍ، قَالَ اتَّبَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ رَاكِبٌ فَوَضَعْتُ يَدِي عَلَى قَدَمِهِ فَقُلْتُ أَقْرَأْنِي يَا رَسُولَ اللَّهِ سُورَةَ هُودٍ وَسُورَةَ يُوسُفَ . فَقَالَ " لَنْ تَقْرَأَ شَيْئًا أَبْلَغَ عِنْدَ اللَّهِ مِنْ ( قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ) وَ( قُلْ أَعُوذُ بِرَبِّ النَّاسِ ) " .

Reported on the authority of 'Uqbah Ibn 'Amir (رضي الله عنه) that he said, "I followed the Messenger of Allah (ﷺ) when he was riding, and I placed my hand on his foot and said: 'O Messenger of Allah, teach me *Surah Hud* and *Surah Yusuf*.' He said: 'You will never recite anything greater before Allah than **«Say: I seek refuge with (Allah), the Lord of the daybreak.»** And **«Say: I seek refuge with (Allah) the Lord of humankind.»**"

وَحَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، حَدَّثَنَا أَبِي، حَدَّثَنَا إِسْمَاعِيلُ، عَنْ قَيْسٍ، عَنْ عُقْبَةَ بْنِ غَامِرٍ، قَالَ قَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنْزَلَ - أَوْ أَنْزَلَتْ - عَلَى آيَاتٍ لَمْ يَزِمْ لَهَا قَطُّ الْمُعَوَّذَتَيْنِ " . (رواه مسلم) .

Reported on the authority of 'Uqbah Ibn 'Amir (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said to me: 'There have been sent down to me verses the like of which had never seen before. They are *Al-Mu'awwazatan* (*Surah Al-Falaq* and *Surah An-Nas*).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ النَّفِيلِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَغْبَرِيِّ، عَنْ أَبِيهِ، عَنْ عُقْبَةَ بْنِ غَامِرٍ، قَالَ بَيْنَا أَنَا أَسِيرُ، مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ الْجُحْفَةِ وَالْأَبْوَاءِ إِذْ غَشِيَتْنَا رِيحٌ وَظَلَمَةٌ شَدِيدَةٌ فَجَعَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

يَتَعَوَّذُ بِ { أَعُوذُ بِرَبِّ الْفَلَقِ } وَ { أَعُوذُ بِرَبِّ النَّاسِ } وَيَقُولُ " يَا عُقْبَةُ تَعَوَّذْ بِهِمَا فَمَا تَعَوَّذَ مُتَعَوِّذٌ بِمِثْلِهِمَا " . قَالَ " وَسَمِعْتُهُ يُؤَمِّنُنَا بِهِمَا فِي الصَّلَاةِ " (رواه أبو داود) .

Reported on the authority of 'Uqbah Ibn 'Amir (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "While I was traveling with the Messenger of Allah (ﷺ) between Al-Juhfah and Al-Abwa', a wind and intense darkness enveloped us, whereupon the Messenger of Allah (ﷺ) began to seek refuge in Allah, reciting: **«I seek refuge in the Lord of the dawn.»** and **«I seek refuge in the Lord of mankind.»** (*Surah Al-Falaq* and *Surah An-Nas*)." He (ﷺ) then said: "Uqbah, use them when seeking refuge in Allah, for no one can use anything to compare with them for the purpose." 'Uqbah added: I heard him reciting them when he led the people in prayer." (Narrated by Abu Dawood).

**Note:** Al-Juhfah and Al-Abwa' were two well-known places on the road between Makkah and Al-Madinah.

## Surah Al-Falaq

(The Dawn)

(This Surah is Madani and consists of six verses)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ مِنْ شَرِّ مَا خَلَقَ - وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ - وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ - وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ) (سورة الفلق 113: 1-6) .

« Say: "I seek refuge with (Allah) the Lord of the daybreak, from the evil of what He has created; and from the evil of the darkening (night) as it comes with its darkness; (or the moon as it sets or goes away); and from the evil of witchcraft when they blow in the knots; and from the evil of the envier when he envies."» (*Surah Al-Falaq* 113:1-6).





## Surah An-Nas

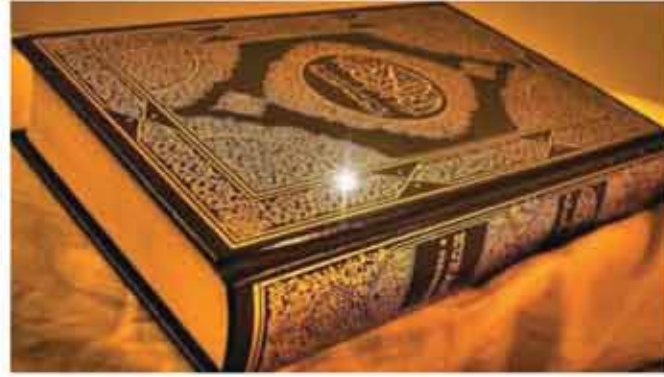
(Mankind)

(This Surah is Madani and consists of six verses)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

(قُلْ أَعُوذُ بِرَبِّ النَّاسِ - مَلِكِ النَّاسِ - إِلَهِ النَّاسِ - مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ - الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ - مِنَ الْجِنَّةِ وَالنَّاسِ) (سورة الناس 114: 1-6).

«Say: "I seek refuge with (Allah) the Lord of mankind, the King of mankind, the *Ilah* (God) of mankind, from the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one's heart after one remembers Allah), who whispers in the breasts of man-



kind, of jinn and mankind."» (Surah An-Nas 114:1-6).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا يَحْيَى بْنُ عَمْرٍو بْنِ مَالِكِ النَّخَعِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي الْجَوْزَاءِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِيَاءَهُ عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ خِيَابِي عَلَى قَبْرِ وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَقْرَأُ سُورَةَ تَبَارَكَ الْمَلِكُ حَتَّى خَتَمَهَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هِيَ الْمَاعِجَةُ هِيَ الْمُنْجِيَةُ تَنْجِيهِ مِنَ عَذَابِ الْقَبْرِ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ (رواه الترمذي).

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that he said, "One of the companions of the Prophet (ﷺ) pitched a tent on a grave without knowing that it was a grave. Suddenly he heard a person from the grave reciting *Surah Al-Mulk* till he completed it. So, he went to the Prophet (ﷺ) and said: 'O Messenger of Allah! I pitched my tent on a grave without realizing that it was a grave. Then suddenly, I heard a

person from the grave reciting *Surah Al-Mulk* till he completed it.' The Messenger of Allah (ﷺ) said: 'It is the defender; it is the deliverer - it delivers from the punishment of the grave.'" (Narrated by At-Tirmizi).

## Sayyid Al-Istighfar

وعن شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "سيد الاستغفار أن يقول العبد : اللهم أنت ربي، لا إله إلا أنت ، خلقتني وأنا عبدك، وأنا على عهدك ووعدك ما استطعت أعوذ بك من شر ما صنعت أبوء لك بنعمتك علي، وأبوء بذنبي، فاغفر لي فإنه لا يغفر الذنوب إلا أنت، من قالها من النهار موقناً بها، فمات من يومه قبل أن يمسي، فهو من أهل الجنة، ومن قالها من الليل وهو موقن بها فمات قبل أن يصبح، فهو من أهل الجنة" (رواه البخاري).

Reported on the authority of Shaddad Ibn Aws (رضي الله عنه) that he said, "The Prophet (ﷺ) said, "The best supplication for seeking forgiveness (*Say-*



*yid Al- Istighfar*) is to say: 'Allahumma Anta Rabbi, la ilaha illa Anta, khalqaqtani wa ana 'abduka, wa ana 'ala 'ahdika wa wa'dika mas-tata'tu, a'oozu bika min sharri ma sana'tu, abu'u laka bini'matika 'alayya, wa abu'u bizananbi faghfir li, fa innahu la yaghfiruz-zunooba illa Anta. (O Allah! You are my Lord. None has the right to be worshipped except You. You have created me, and I am Your slave, and I hold to Your Covenant as far as I can. I seek refuge in You from the evil of what I have done. I acknowledge the favors that You have bestowed upon me, and I confess my sins. Pardon me, for none, but You have the power to pardon).' He who supplicates in these terms during



the day with firm belief in it and dies on the same day (before the evening), he will be one of the dwellers of Paradise; and if anyone supplicates in these terms during the night with firm belief in it and dies before the morning, he will be one of the dwellers of Paradise.” (Narrated by Al-Bukhari).



### Prayer for achieving atonement

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم "من جلس في مجلس، فكثر فيه لغطه فقال قبل أن يقوم من مجلسه ذلك: سبحانك اللهم وبحمدك، أشهد أن لا إله إلا أنت، أستغفرك وأتوب إليك، إلا غفر له ما كان في مجلسه ذلك" (رواه الترمذي).

Messenger of Allah (ﷺ) said, "Whoever sits in a gathering and indulges in useless talk and before getting up supplicates: 'Subhanaka Allahumma wa bihamdika, ashhadu an la ilaha illa Anta, astaghfiruka wa atoobu ilaika (O Allah, You are free from every imperfection; praise be to You. I testify that none has the right to be worshipped except You; I ask Your Pardon and turn to You in repentance),' he will be forgiven for (the sins he may have intentionally or unintentionally committed) in that assembly." (Narrated by At-Tirmizi).

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، أَخْبَرَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ إِنْ دَاوُسًا قَدْ كَفَرَتْ وَأَبَتْ فَأَدْعُ اللَّهَ عَلَيْهَا. فَقِيلَ: هَلَكْتُ دَاوُسٌ فَقَالَ: "اللَّهُمَّ اهْدِ دَاوُسًا وَأَنْتَ بِهِمْ" (رواه مسلم).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "O Messenger of Allah! The tribe of Daws has disbelieved and has misled you, so invoke curses upon them." It was said: "Let Daws be destroyed!" after that he (the Messenger of Allah) said: 'Allah, guide the tribe of Daws aright and direct them to me.'" (Narrated by Muslim).



أَخْبَرَنَا قُتَيْبَةُ، قَالَ حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَخِيهِ، عَبَادِ بْنِ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ، يَقُولُ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ "اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْأَرْبَعِ مِنْ عِلْمٍ لَا يَنْفَعُ وَمِنْ قَلْبٍ لَا يَخْشَعُ وَمِنْ نَفْسٍ لَا تَسْبُغُ وَمِنْ دُعَاءٍ لَا يُسْمَعُ". (رواه النسائي).

Reported on the authority of 'Abbad Ibn Abi Sa'eed that he heard Abu Hurairah (رضي الله عنه) saying, "The Messenger of Allah (ﷺ) used to say, 'Allahumma inni a'oozu bika min al-arba': min 'ilmin la yanfa'u, wa min qalbin la yakhsha'u, wa min nafsina la tashba'u, wa min du'a'in la yusma'u (O Allah, I seek refuge in You from four: From knowledge that is of no benefit, from a heart that is not humble, from a soul that is not satisfied and from a supplication that is not answered)'." (Narrated by An-Nasa'i).

### Supplication for the sick

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ يَزِيدَ أَبِي خَالِدٍ، قَالَ سَمِعْتُ الْمُنْهَالَ بْنَ عَمْرٍو، يُحَدِّثُ عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ " مَا مِنْ عَبْدٍ مُسْلِمٍ يَعُوذُ مَرِيضًا لَمْ يَخْضُرْ أَجَلُهُ فَيَقُولَ سُبْحَانَ اللَّهِ الْعَظِيمِ رَبِّ الْعَرْشِ الْعَظِيمِ أَنْ يَشْفِيكَ إِلَّا عُوِيَ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ الْمُنْهَالَ بْنِ عَمْرٍو (رواه الترمذي).

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that he reported from the Prophet (ﷺ) that he said, "There is no Muslim worshiper who visits







one who is ill - other than at the time of death - and he says seven times: *'As'alullahal-'Azeema Rabbal 'Arshil 'Azeem an yashfiyak* (I ask Allah the Magnificent, Lord of the Magnificent Throne to cure you), except that he will be cured." Abu 'Eesa (At-Tirmizi) said, "We do not know it except from the *hadeeth* of Al-Minhal Ibn 'Amr." (Narrated by At-Tirmizi).

### 'Umar's request for supplication from a child

'Umar (رضي الله عنه) saw a child walking in the streets of Al-Madinah, and he bent down and said to the child, "O my son! Pray to Allah, the Almighty that He may have mercy on us." One of the Companions said, "You are asking a child to pray even though you are one of the men who were guaranteed Paradise by the Prophet (ﷺ)?" 'Umar (رضي الله عنه) replied, "I am asking him to pray because he has not yet reached the age of puberty, and now there are no sins in the record of his deeds."

### The prayer of 'Ata' Al-Khurasani

'Ata' Al-Khurasani always offered this prayer at the end of any meeting: "O Allah"! Grant us the perfect assurance that the troubles of this world will be removed from us."



### Surah Al-Ikhlās

(قل هو الله أحد) - (Say: 'He is Allah, One') is one of the shortest *surahs* in the Qur'an, memorized by almost every Muslim. The Prophet (ﷺ) said, "This *Surah* is equal to one-third of the Qur'an."

Faith and belief explained in this *Surah*. Allah's Glory, Majesty, and His Attributes described in this *Surah*, which is why one of the Companions loved it so much. Once the Messenger of Allah (ﷺ) sent one of the Companions (رضي الله عنه) as commander of a military detachment. In that golden age, the commander used to lead his men in prayer. When he led his men in prayer, he finished with the recitation of (قل هو الله أحد) - (Say: 'He is Allah, One.'). When they returned to Al-Madinah, they mentioned this to the Messenger of Allah (ﷺ). The Messenger of Allah (ﷺ) said, "Ask him why he does that." When the man was asked, he answered, "In this *Surah*, the attributes of Allah, the Most Merciful has stated; therefore, I love to recite it again and again." When the Prophet (ﷺ) heard this reply, he said to the people, "Inform him that Allah holds him in great love and esteem." (Narrated by Al-Bukhari).

Dear readers, why do we not recite this *Surah* three times in the morning and three times in the evening? It takes only one and a half minutes, and you will attain the reward for that.

### The supplication of Imam Ahmad

The Mu'tazilite Caliph, Al-Ma'moon Ar-Rasheed employed great violence in spreading Mu'tazilite ideology. He was informed that unlike the remainder of the scholars, who had submitted to his will, Imam Ahmad Ibn Hanbal did not follow his deviant ideology and so he ordered that Imam Ahmad be arrested and brought to him. He was under arrest, but while he was still on the way



to the Caliph's palace, he (Al-Ma'moon) died, and the Angel of Death took him from this world by Allah's Permission.





## The blessings of Surah Al-Fatihah

Imam Ibn Al-Qayyim Al-Jawziyyah was once in Makkah. While he was performing *tawaf*, he suddenly felt that it was difficult to move, so he put his hands on the place of pain, and recited *Surah Al-Fatihah*. The problem immediately resolved, and he felt as if nothing had happened. Ibn Al-Qayyim Al-Jawziyyah stated that he had done this several times.

The Imam also highlighted the importance of *Zamzam* water in addition to *Surah Al-Fatihah*; he said, "I took a bowl of *Zamzam* water recited *Surah Al-Fatihah* over it many times. This gave me such a sense of health and wellbeing that I felt it was better than the whole world and all that it contains. The effects of these words are under the firmness of one's faith and the strength of one's belief.

(الَّذِينَ يَقُولُونَ رَبَّنَا إِنَّنَا آمَنَّا فَاغْفِرْ لَنَا ذُنُوبَنَا وَقِنَا عَذَابَ النَّارِ - الصَّابِرِينَ وَالصَّادِقِينَ وَالْقَائِمِينَ وَالْمُسْتَقِيمِينَ وَالْمُسْتَغْفِرِينَ بِالْأَسْحَارِ) (سورة آل عمران 3: 16).

«Those who say: "Our Lord! We have indeed believed, so forgive us our sins and save us from the punishment of the Fire.» (Surah Ali 'Imran 3:16).



## Topic #2 - Interpretation of Specific Verses from the Holy Qur'an



### 1 - Ibad-Ur-Rehman

وعباد الرحمن الذين يمشون على الأرض هونا وإذا خاطبتهم الجهلون قالوا سلما ﴿٦٣﴾ والذين يبيتون لربهم سجدا وقياما ﴿٦٤﴾ والذين يقولون ربنا اصرف عنا عذاب جهنم ان غداياتنا كان عذابا عظيما ﴿٦٥﴾ انما ساءت مشقة ومقاما ﴿٦٦﴾ والذين اذا اتوا لطلبنا لم يسرفوا ولم يفتروا وكان بين ذلك قواما ﴿٦٧﴾ والذين لا يدعون مع الله الها اخر ولا يفتنون النفس التي حرم الله الا بالحق ولا يفتنون ولا يفتعل ذلك بلقانا ﴿٦٨﴾ يطعوا له العذاب يوم القيمة ويخلفونه فيها ﴿٦٩﴾ الا من تاب وعمل عملا صالحا فأولى به يجزي الله سبحانه حسنته وكان الله عفورا رحيبا ﴿٧٠﴾ ومن تاب وعمل صالحا فإنه يتوب الى الله متابا ﴿٧١﴾ والذين لا يشبهون الرور و اذا مروا باللغو مروا كراما ﴿٧٢﴾ والذين اذا ذكروا بايت ربهم لم يحزوا عليها حسا وضمينا ﴿٧٣﴾ والذين يقولون ربنا هب لنا من ازواجنا وذرياتنا فرحة اعين واجعلنا للمتقين ايمانا ﴿٧٤﴾ اولئك يجزون العرفة بما صبروا ويملكون فيها نجية وسلمنا ﴿٧٥﴾ خالدين فيها حسنت مشقة ومقاما ﴿٧٦﴾ قل ما بغواكم رب لولا دعاؤكم لقد كنتم فسوقا لوانا ﴿٧٧﴾

The (faithful) slaves of the Beneficent are they who walk upon the earth modestly, and when the foolish ones address them answer: Peace; (63) And who spend the night before their Lord, prostrate and standing, (64) And who say: Our Lord! Avert from us the doom of hell; lo! The destruction thereof is anguish; (65) Lo! it is wretched as abode and station; (66) And those who, when they spend, are neither prodigal nor grudging; and there is ever a firm station between the two; (67) And



those who cry not unto any other god along with Allah, nor take the life which Allah hath forbidden save in (course of) justice, nor commit adultery - and whoso doeth this shall pay the penalty; (68) The doom will be doubled for him on the Day of Resurrection, and he will abide



therein disdained forever; (69) Save him who repent and believe and both righteous work; as for such, Allah will change their evil deeds to good deeds. Allah is ever Forgiving, Merciful. (70) And whosoever repent and does good, he verily repented toward Allah with sincere repentance - (71) And those who will not witness vanity, but when they pass near senseless play, pass by with dignity. (72) And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat. (73) And who say: Our Lord! Vouchsafe us the comfort of our wives' and our offspring and make us patterns for (all) those who ward off (evil). (74) They will be awarded the high place forasmuch as they were steadfast, and they will meet therein with welcome and the ward of peace, (75) Abiding there forever. Happy is it as abode and station! (76) Say (O Muhammad, unto the disbelievers): My Lord would not concern Himself with you but for your prayer. But now ye have denied (the Truth), therefor there will be judgment. (77)

### The First Characteristic

After mentioning the beautiful attributes of the 'Ibad-ur Rahman and their good words and deeds, Allah s.w.t. Then says that believers who are described with these beautiful characteristics will be rewarded with

Jannah. Jannah is described as "the highest place" in this ayah because of its elevation.

It is also important to note that Allah s.w.t. Says:

Those will be rewarded with the highest place because of their patience...

[Surah Al-Furqan 25:75]

Know that each of these nine beautiful qualities of 'Ibad-ur Rahman requires patience and consistency. It means that when we take these qualities, it must be for a lifetime. Our struggles to beautify our akhlaq, to follow the footsteps of 'Ibad-ur Rahman, to become a better slave of Allah s.w.t. is a lifetime effort. And if we can make that as our lifestyle, then Allah s.w.t. will reward us with lofty palaces in Jannah.

### The Second Characteristic

Therein they shall be met with greetings and the word of peace and respect.

[Surah Al-Furqan 25:75]

Because of their patience and consistency in portraying and carrying out these beautiful qualities, the 'Ibad-ur Rahman will be greeted in peace from the angels. This means that they will be greeted first with words of welcome and honor in Jannah. Peace will be theirs, and they will be wished peace. The angels will be so pleased with them, that they would enter from all gates to greet such people of patience. This is as Allah s.w.t. Says:

...And angels shall come unto them from every entrance (saying):  
"Salamun 'Alaikum (peace be upon you) for that you persevered in patience!

Excellent indeed is the final home!"

[Surah Ar-Rad 13: 23-24]



### The Third Characteristic

Abiding therein...  
[Surah Al-Furqan 25:76]

This portion of the ayah means that the 'Ibad-ur Rahman will settle in Jannah and will never leave, or move, or die. They will never exist, or even wish to move to somewhere else! This is like the Ayah,

And those who are blessed, they will be in Jannah, abiding therein for all the time that the heavens and the earth endure...

[Surah Hud 11:108]

Ibnu Jarir Ath Thobari rahima-hullah said that when the Arabs want to describe something that lasts forever, they usually say:



والأرض السموات دوام دائم هذا

“It shall remain as long as the heavens and the earth exist.”  
(I.e., it will remain forever)

My dear brothers and sisters in Islam, internalize and sink this into our hearts: Jannah is forever. There is no end to this perfect gift from Allah s.w.t. You will no longer feel sad in Jannah. You will no longer have to worry about the future. You will no longer need to work or pay those bills. You will no longer worry about losing anyone you love. Anything painful that you are enduring right now – any sadness, any heartbreak or heartache – all of them will come to an end and forget the moment you step in Jannah.

Remember when Rasulallah ﷺ said:

“The people of Jannah will enter Jannah, and the people of the Fire will enter the Fire;

Then a call-maker will get up (and make an announcement) among them:

O the people of the Fire! No death anymore!

**And O people of Paradise! No death (anymore) but Eternity.”**

[Sahih Bukhari]

So, for this, strive o Muslims! Be one of those whom Allah s.w.t. Allow to step into Jannah, where exactly on that moment, you will forget and leave every single sadness and every personal anguish behind, just as Rasulallah ﷺ said:

“One of the people of Jannah who had experienced extreme misery in the life of this world will be dipped in Jannah. Then he will be asked: ‘O son of Adam! Did you ever experience any misery? Did you ever encounter difficulty?’

He will say:

**By Allah, no my Rabb,**

**I neither experienced misery nor passed through hardship.”**

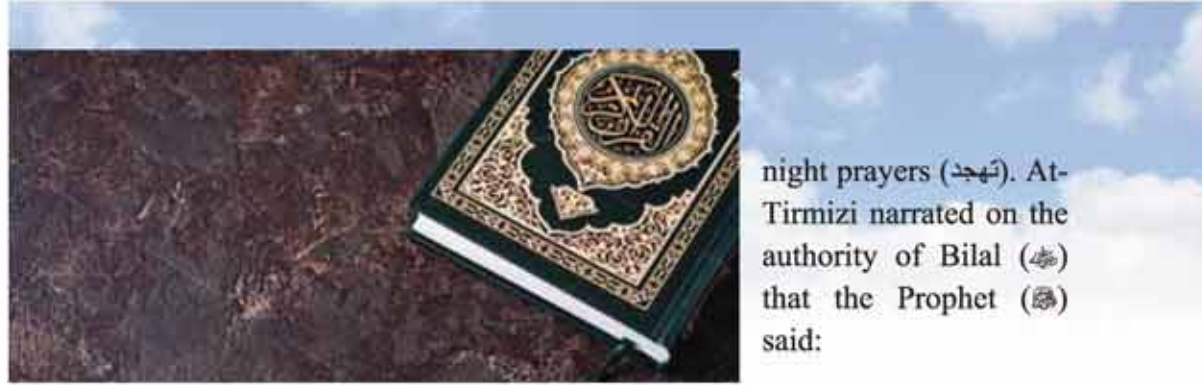
[Sahih Muslim]

### The Fourth Characteristic

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (سورة الفرقان 25: 64).

﴿And those who spend the night before their Lord, prostrate and standing.﴾ (Surah Al-Furqan 25:64). Special mention of night worship is made here because this time is a time of rest, requires extra effort, and secondly because it rules out the possibility of showing off one's worship to others. The idea is to show that they spend their day and night in submission to Allah during the day by teaching and spreading religious tenets and struggling in the Path of Allah at night by praying to Him. The sayings of the Prophet (ﷺ) have extolled the virtue of the





night prayers (تهجد). At-Tirmizi narrated on the authority of Bilal (رضي الله عنه) that the Prophet (ﷺ) said:

"عَلَيْكُمْ بِقِيَامِ اللَّيْلِ فَإِنَّهُ ذَابُ الصَّالِحِينَ قَبْلَكُمْ وَإِنْ قِيَامَ اللَّيْلِ قُرْبَةٌ إِلَى اللَّهِ وَمَنْهَاةٌ عَنِ الْإِثْمِ وَتَكْفِيرٌ لِلْسَيِّئَاتِ وَمَطْرَدَةٌ لِلدَّاءِ عَنِ الْجَسَدِ". قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ بِلَالٍ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَا يَصِحُّ مِنْ قِبَلِ إِسْنَادِهِ".

"Hold fast to *Qiyam Al-Lail*, for it is the practice of the righteous before you, and indeed *Qiyam Al-Lail* is a means of nearness to Allah, a means of prevention from sin, an expiation for bad deeds and a barrier for the body against disease." Abu 'Eesa (At-Tirmizi) said, "This *hadeeth* is *ghareeb*; we do not know it from the *hadeeth* of Bilal (رضي الله عنه) except from this source, and its *isnad* is not *saheeh*." (Narrated by At-Tirmizi).

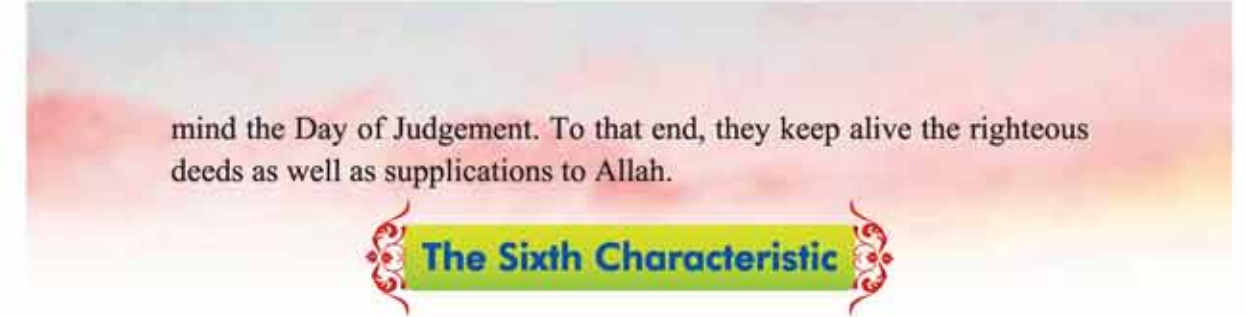
Ibn 'Abbas (رضي الله عنه) said that one who offers two or more *rak'ahs* after the 'isha' prayer also includes in the verse. (Al-Mazhari from Al-Baihaqi).

And 'Uthman (رضي الله عنه) is said to have reported that the Prophet (ﷺ) said that one who offers his 'isha' prayer in the congregation would degrade as having worshipped half the night, while the one who offers his *fajr* prayer in the congregation would degrade as having spent the other half of the night in prayer. (Al-Mazhari from Ahmad and Muslim).

### The Fifth Characteristic

(وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ) (سورة الفرقان 25: 65).

«And those who say: "Our Lord! Avert from us the torment of Hell."» (Surah Al-Furqan 25:65). It means that in spite of their constant prayers by day and night, these favored ones do not sit content, but are always fearful of Allah and keep in



mind the Day of Judgement. To that end, they keep alive the righteous deeds as well as supplications to Allah.

### The Sixth Characteristic

(وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا) (سورة الفرقان 25: 67).

«And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).» (Surah Al-Furqan 25:65). That is, Allah's blessed slaves are neither spendthrifts nor misers but spend moderately. The words *israf*, i.e., extravagance) and *iqtar*, i.e. miserliness) use in verse for the two opposite traits.

*Israf* means to exceed the limits. According to Ibn 'Abbas (رضي الله عنه), Mujahid, Qatadah and Ibn Juraij (رحمهم الله تعالى), any spending on something sinful, however little it may be, is *israf*, while others say that even overspending on rightful and permissible things, which is wasteful spending, is a sin and hence *israf*. Allah, Most High says:



(إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيْطَانِ) (سورة الإسراء 17: 27).

«Verily, spendthrifts are brothers of the *Shayatin* (devils).» (Surah Al-Isra' 17:27). If we bear this in mind, then the latter explanation is also covered by the reason given by Ibn 'Abbas (رضي الله عنه), which is that any spending on sinful things is *israf*. (Al-Mazhari).

*Iqtar* means to spend in a miserly manner. In Islamic jurisprudence, it means to be niggardly in areas where a believer has been directed to pay. If one does not spend at all in areas where he has been addressed to pay, then that is the worst situation. This explanation is given by Ibn 'Abbas (رضي الله عنه), Qatadah, and others (Al-Mazhari). Therefore, the message of the verse is that Allah's blessed slaves are neither spendthrifts nor misers, but in the matter of spending, they take the middle path. There is a saying of the Prophet (ﷺ):





"من فقه الرجل قصده في معيشته" (رواه أحمد) .

"It is a part of the sagacity of a man that he adopts a middle way in his spending." (Narrated by Imam Ahmad). In another *hadeeth* quoted by 'Abdullah Ibn Mas'ood (رضي الله عنه), the Prophet (ﷺ) is reported to have said:

"ما عال من اقتصد" (رواه أحمد) .

"He who is thrifty in spending will not suffer from poverty." (Narrated by Imam Ahmad and quoted by Ibn Katheer).

### The Seventh Characteristic



(وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ) (سورة الفرقان 25: 68) .

«And those who invoke not any other *ilah* (god) along with Allah.» (Surah Al-Furqan 25:68). The first six characteristics included the principles of obedience, and now the attributes of disobedience are described. Among these, the very first one relates to belief; that is, these blessed slaves do not associate anyone with Allah, Most High in His worship. This point established that *shirk* (شرك) is the biggest sin of all.

### The Eighth and Ninth Characteristic

(وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ) (سورة الفرقان 25: 68) .

«Nor kill such life as Allah has forbidden» (Surah Al-Furqan 25:68). This Surah is a description of the significant and grave sins of one's deeds. It mentions that Allah's blessed slaves do not even approach

them. Neither do they indulge in adultery, nor do they kill innocent people? After describing beliefs and major sins, the verse says:

(وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا) (سورة الفرقان 25: 68).

«and whoever does this shall receive the punishment.» (Surah Al-Furqan 25:68). That is, whoever involves himself in the sins above will be punished accordingly. Abu 'Ubaidah has described the meaning of the word *atham* (atham) as meaning the punishment for sins. But other commentators have said that *atham* (atham) is the name of a valley in Hell, which is full of severe and rigorous punishments; and they have quoted some sayings in support of this contention (Al-Mazhari).

The next verse mentions some details of the punishment that will be faced by the sinners mentioned above. In the context of these verses, certainly, this chastisement will be exclusive to those who were disbelievers and indulged in adultery or homicide. In the first place, the phrase:

(يُضَعَّفُ لَهُ الْعَذَابُ) (سورة الفرقان 25: 69) .

«The punishment will be double for him.» (Surah Al-Furqan 25:69) cannot be applied to Muslim sinners because they are told both in the Qur'an and the *Sunnah* that they will be punished with only one punishment for sin. Any increase in the intensity of punishment, therefore, would not apply to believers. The doubling of the sentence is exclusively for the disbelievers; i.e., the first punishment will be for disbelief, and in case they have also committed sins, the punishment will double. Secondly, it mentions that this punishment will be eternal:



(وَيَخْلُدُ فِيهِ مُهَانًا) (سورة الفرقان 25: 69) .



﴿and he will abide therein in disgrace.﴾ (Surah Al-Furqan 25:69). That is, the punished will be placed there forever after being disgraced and condemned. On the other hand, no believer will be sentenced to an eternity in *Jahannam* (Hell), no matter how big a sin he has committed. Muslims will be taken out of *Jahannam* when they have completed their term there. In brief, those disbelievers who reject Monotheism and commit adultery and murder will receive a double punishment, which will increase in intensity and last for all eternity. In the next verse, there is a solace for the sinners above, in that if they seek Allah's Forgiveness and act righteously, then Allah, Most High, will change their sins into righteous deeds. In other words, once they have repented of their past sins and accepted Islam, their former sins will be expunged from their record, and all that will remain in their record will be their righteous deeds. This is because Allah, Most High has promised that when a disbeliever accepts Islam all the sins he may have committed during the period of his unbelief are pardoned. Hence their previous record which was full of sins and evil deeds will be forgiven and erased and will be replaced with a new register of good and righteous deeds that they would perform after embracing Islam. This explanation of conversion of sins into virtues is given by Ibn 'Abbas (رضي الله عنه), Al-Hasan Al-Basri, Sa'eed Ibn Jubair and Mujahid (رحمهم الله تعالى). (Al-Mazhari).

Ibn Katheer has given another explanation for the conversion of sins into virtues. He says that when they remember all those sins which they had committed during the period of their unbelief, they will repent and seek Allah's Forgiveness. This act of repentance will replace their sins with virtues. In support of this explanation, some traditions were quoted.

### The tenth characteristic

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ﴾ (سورة الفرقان 25: 72).

﴿And those who do not witness falsehood﴾ (Surah Al-Furqan 25:72). That is, they do not participate in those meetings where lies and falsehood have currency. The biggest falsehood is *kufr* (disbelief) and *shirk* (associating partners with Allah), followed by common myths and acts of sin. In other words, the blessed and favored slaves of Allah

avoid attending such meetings. Ibn 'Abbas (رضي الله عنه) has said that these meetings or assemblies refer to disbelievers' festivals, celebrations, and festivities, while Mujahid and Muhammad Ibn Haneefah are of the view that they relate to musical gatherings. According to 'Amr Ibn Qais they refer to groups of sexual immorality. Az-Zuhri and Imam Malik describe them as gatherings in which alcohol is consumed (Ibn Katheer). At all events, there is no contradiction between all these explanations, because such gatherings fall under the definition of assemblies of falsehood. Righteous people should avoid such groups as even an intentional look at them is equal to participation in them. (Al-Mazhari).

Some commentaries have taken the sentence ﴿لَا يَشْهَدُونَ الزُّورَ﴾ to mean that they do not give false evidence, which is one of the possible meanings of the word ﴿يَشْهَدُونَ﴾. (The English translation of the meaning of the verse would seem to suggest this interpretation). It is a well-known fact that both the Qur'an and the *Sunnah* declare that false evidence is a great sin and enormous evil. Al-Bukhari and Muslim have narrated that Anas Ibn Malik (رضي الله عنه) quoted the Prophet (ﷺ) as saying that false evidence is one of the gravest of the major sins.

'Umar (رضي الله عنه) said that if the offense of bearing false witness proves against someone, he should be flagged with forty stripes, and then his face painted black, and he should be taken around the market place, after which he should be imprisoned for a long time. (Al-Mazhari).

### The Eleventh Characteristic

﴿وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا - وَالَّذِينَ إِذَا ذُكِّرُوا بِبِئْسَ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُنْيَانًا - وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا ذُرِّيَّتًا طَيِّبَةً وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا﴾ (سورة الفرقان 25: 72).

﴿and if they pass by some evil play or evil talk, they pass by it with dignity.﴾ (Surah Al-Furqan 25:72). That is, if they happen to pass by immoral gatherings, they walk away from them with dignity and grace. In other words, as they do not intentionally attend such gatherings if they pass by them by chance, they walk away from them in a dignified manner. That is, despite their belief that those people's evil acts are



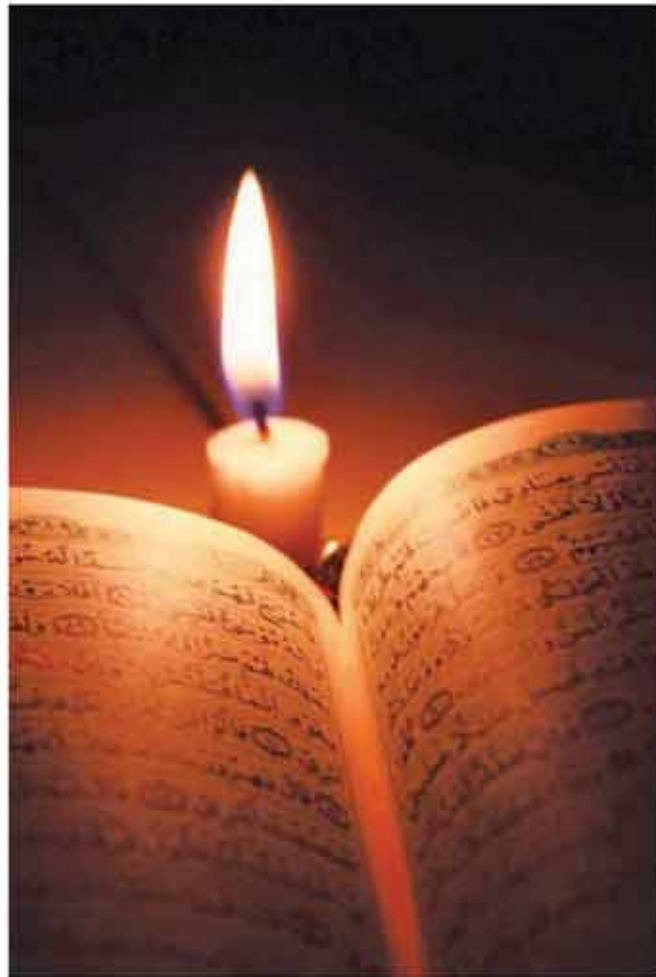
hateful, they do not behave proudly or regard themselves as superior for not indulging in them. Once 'Abdullah Ibn Mas'ood (رضي الله عنه) happened to pass by an immoral and dissolute gathering, so he did not stop there, but walked away. When the Prophet (ﷺ) learned of this incident, he remarked, Ibn Mas'ood has become dignified." Then he recited this verse wherein it is advised to walk away from dissolute gatherings with dignity. (Ibn Katheer).

### The Twelfth Characteristic

(وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَاتًا) (سورة الفرقان 25: 73) .

«And those who, when they are reminded of the *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.» (Surah Al-Furqan 25:73). That is, when the blessed slaves of Allah are reminded of His verses and the

Hereafter, they do not behave towards them as if they are deaf and blind, but pay heed to them, like sober and sensible people, and act upon them. They do not behave like ignorant or negligent people, as if they have not seen or heard (i.e., not understood) the message. Two things mentioned in this verse: The first is to listen with full attention to Divine Revelation, which is a virtuous and commendable act. The second is to react to the verses like deaf and dumb people, which means to hear the message, but without any purpose or commitment and act as though the real message was not understood. And even if they follow the



Qur'anic message, they do so in a manner that is contrary to the understanding and practice of the Prophet (ﷺ) and his Companions (رضي الله عنهم). Such people follow their whims based on rumors, which is as bad as not following the Divine message at all.

Self-study of religious precepts is not sufficient; they need act upon in the light of interpretation given by classical scholars. The verses under discussion make it clear that ignoring the Divine message is condemned. It is also pointed out with equal emphasis that it is listened to and acted upon (by such people) without due diligence, i.e., without comprehending the intent and spirit of the precept, instead of understanding it following one's whim. Ibn Katheer has reported on the authority of Ibn 'Awn that he asked Ash-Sha'bi (may Allah have mercy on him) if he should encounter a people who are prostrating, should he join them in prostration? Ash-Sha'bi (may Allah have mercy on him) replied in the negative, explaining that it would not be correct for him to participate in their prostration without knowing the reason for it. It is not proper for a believer to participate in any action without knowing the intention behind it; instead, he should find out the purpose behind it before taking part in it. When one has not heard a verse of prostration and does not know the purpose of it, one should not join in it.

It is a matter of great satisfaction that there is a new tendency among the younger generation and modern educated people to study the Qur'an; but to achieve this purpose, they often deem it enough to explore the Qur'an and understand it through the translations of the meanings of the Qur'an on their own. This practice, which is contrary to the correct principles of learning, often causes them to fall into error. It is a fact that education and knowledge cannot be imparted only through books unless the guidance of a teacher is available to explain the intricacies of the subject, which are often unnoticed by the ordinary reader. It is rather strange that people feel that this basic rule does not apply to the Qur'an and its related subjects and try to interpret the Holy Book under their desires. This type of study and interpretation of the Qur'an on one's own, without the help and guidance of a well-qualified teacher also falls under the purview of this verse. That is, «they fall not deaf and blind thereat.» (Surah Al-Furqan 25:73). May Allah guide us to the Straight Path.



## The Thirteenth Characteristic

(وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَنُرْسِبْتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا) (سورة الفرقان 23: 74).

«And those who say: “Our Lord! Bestow on us from our wives and our offspring those who will be the comfort of our eyes and make us leaders for the *muttaqoon* (pious).” (Surah Al-Furqan 25:74). This verse contains a prayer for one’s spouse and children. According to the explanation given by Al-Hasan Al-Basri (may Allah have mercy on him), one can draw solace from his loved ones (i.e., his wife and children) if they submit to Allah’s Will. That is the pure bliss for a man, and if the excellent health and wellbeing of his wife and children add to this, then that is also in order.

What is referred to here is that the righteous slaves of Allah do not care only about correcting themselves, but also take care of the virtuous actions of their spouses and children and keep seeking their improvement; and it is a part of their efforts that they pray to Allah to make them take the right path. The second sentence of this verse says:



(وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا) (سورة الفرقان 25:74)

«“and make us leaders for *al-muttaqoon* (the pious).” (Surah Al-Furqan 25:74). This is the prayer for the attainment of high status and

a source of pride, which is forbidden by other injunctions in the Holy Qur’an. The Qur’an says in another place:

(تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ غُلُوبًا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ لِلْمُتَّقِينَ) (سورة القصص 28: 83).

«That home of the Hereafter (i.e., Paradise), We shall assign it to those who rebel not against the truth with pride and oppression in the land nor make mischief by committing crimes. And the good end is for *al-muttaqoon* (the pious)» (Surah Al-Qasas 28:83). Based on this, some scholars have stated that every man is the head or Imam of his family. Therefore, it is clear that the prayer is not meant for personal benefit, but so that the family members might follow the right path. Ibraheem An-Nakha’i (may Allah have mercy on him) also explained regarding this verse that the prayer mentioned in it is not meant for attaining high position or authority for oneself, but to ask that he become a person whom people try to emulate in religious deeds and that it be of benefit to others and ensure those whom he leads in prayer a share in the reward. Makhool Ash-Shami (may Allah have mercy on him) has explained that the purpose of the prayer is to implore Allah to grant the worshipper such an elevated status of God-consciousness that even the pious people might be inspired to emulate him. Al-Qurtubi narrated both explanations and then commented that the result of both is the same. He pointed out that when a person desires an elevated position or high office in religious affairs to attain a reward in the Hereafter, it is not improper; instead, it is permissible. On the other hand, in verse:

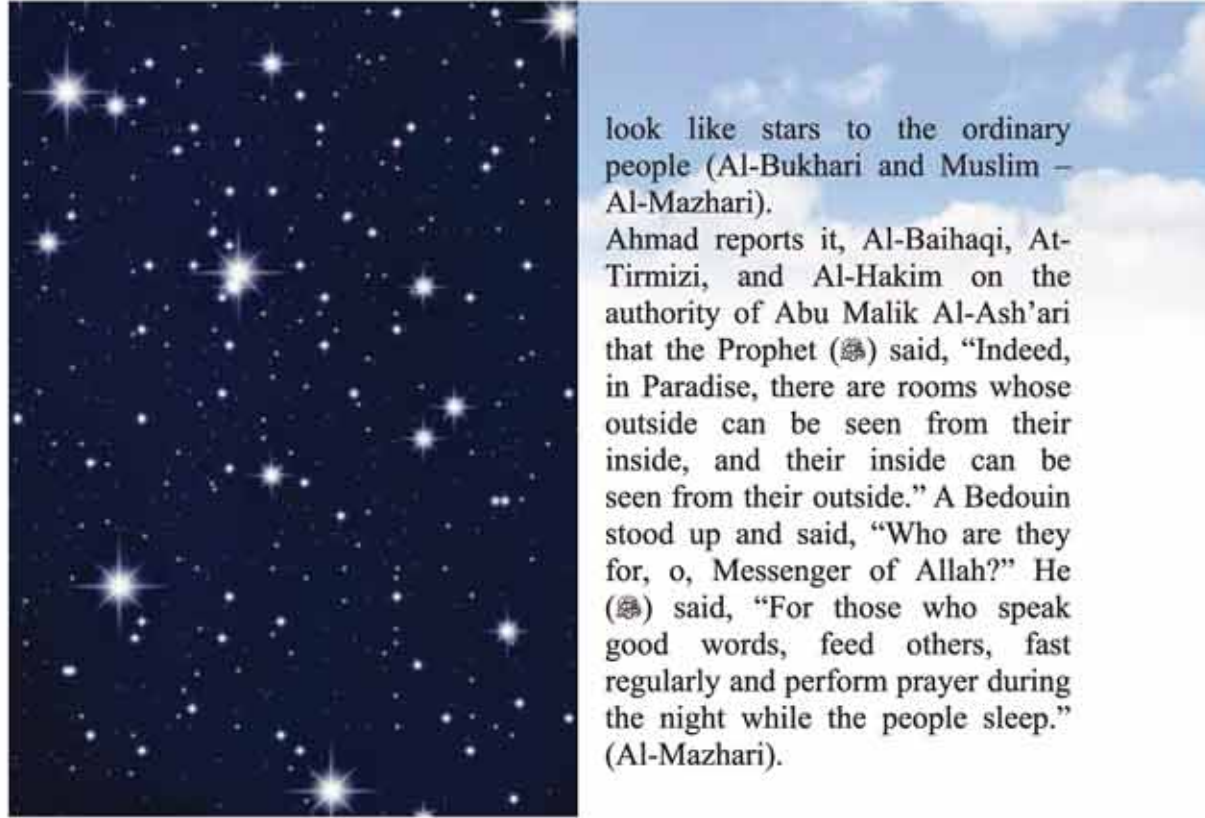
(لَا يُرِيدُونَ غُلُوبًا) (سورة القصص 28: 83).

«Those who rebel not against the truth with pride and oppression» (Surah Al-Qasas 28:83), the desire for worldly power and authority are condemned. Here, the description of the main traits of *‘ibad Ar-Rahman* (those who worship the Most Merciful in a manner befitting His Majesty) has completed. Now their rewards and degrees of exaltedness in the Hereafter are related:

(أَوْلَيْنَاكَ يَجْزُونَ الْغُرْفَةَ) (سورة الفرقان 25: 75).

«Those will be rewarded with the highest place (in Paradise).» (Surah Al-Furqan 25:75). The literal meaning of the word ‘غرفة’ (*ghurfah*) is an upper story. The righteous people who have a special closeness to Allah will be given high chambers in Paradise, which will





look like stars to the ordinary people (Al-Bukhari and Muslim – Al-Mazhari).

Ahmad reports it, Al-Baihaqi, At-Tirmizi, and Al-Hakim on the authority of Abu Malik Al-Ash'ari that the Prophet (ﷺ) said, "Indeed, in Paradise, there are rooms whose outside can be seen from their inside, and their inside can be seen from their outside." A Bedouin stood up and said, "Who are they for, o, Messenger of Allah?" He (ﷺ) said, "For those who speak good words, feed others, fast regularly and perform prayer during the night while the people sleep." (Al-Mazhari).

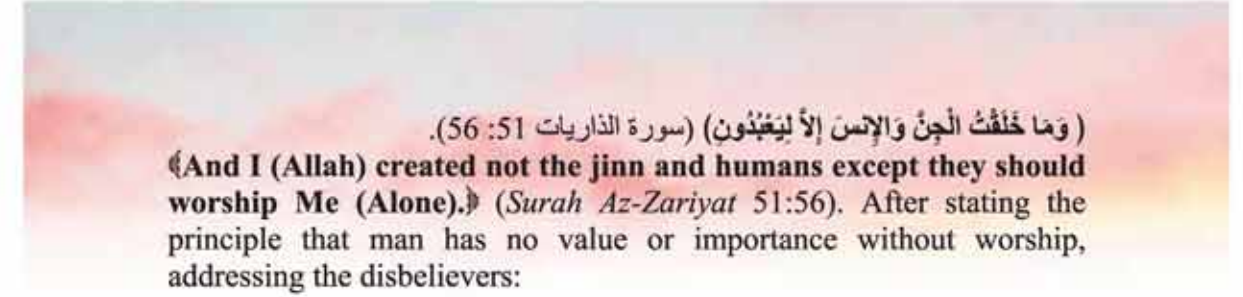
(وَيَلْقَوْنَ فِيهَا تَحِيَّةً وَسَلَامًا) (سورة الفرقان 25 :75).

«**Therein they shall be met with greetings and the word of peace and respect.**» (Surah Al-Furqan 25:75). That is, besides other rewards of Paradise, they will have the honor of being greeted and felicitated by the angels.

Up to this point, the traits and deeds of the sincere believers and the rewards and recompense are given to them were described. Then in the last verse, the disbelievers are warned again of the punishment that will come to them.

(قُلْ مَا يَغِيْبُا بِكُمْ رَبِّي لَوْلَا دُعَاؤُكُمْ) (سورة الفرقان 25 :77).

«**Say (o Muhammad, to the disbelievers): "My Lord pays attention to you only because of your invocation to Him."**» (Surah Al-Furqan 25:77). There are several different interpretations of this verse, but the one given in the text above is the simplest and most straightforward.; that is, you will have no value or importance before Allah if you do not call upon Him and pray to Him. This is because the very purpose of man's creation is to worship Allah, as mentioned in verse:



(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ) (سورة الذاريات 51 :56).

«**And I (Allah) created not the jinn and humans except they should worship Me (Alone).**» (Surah Az-Zariyat 51:56). After stating the principle that man has no value or importance without worship, addressing the disbelievers:

(فَقَدْ كَذَّبْتُمْ) (سورة الفرقان 25 :77).

«**But now you have indeed denied (Him).**» (Surah Al-Furqan 25:77). That is since you have rejected the truth, you are of no consequence before Him.

(فَسَوْفَ يَكُونُ لِزَامًا) (سورة الفرقان 25 :77)



«**So, the torment will be yours forever (inseparable permanent punishment).**» (Surah Al-Furqan 25:77). That is, now this rejection and disbelief have become an integral part of you being and will cling to you until the Day you are thrown into the Fire, to dwell there forever.





## 2 - Heirs of the Qur'an

(إِنَّ الَّذِينَ يَتْلُونَ كِتَابَ اللَّهِ وَأَقَامُوا الصَّلَاةَ وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً يَرْجُونَ تِجَارَةً لَنْ تَبُورَ لِيُؤْتِيَهُمْ أَجْرَهُمْ وَيَزِيدَهُمْ مِنْ فَضْلِهِ إِنَّهُ غَفُورٌ شَكُورٌ وَالَّذِي أَوْحَيْنَا إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ إِنَّ اللَّهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإذنِ اللَّهِ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا يُحَلِّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ - وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ إِنَّ رَبَّنَا لَغَفُورٌ شَكُورٌ - الَّذِي أَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهِ لَا يَمَسُّنَا فِيهَا نُصَبٌ وَلَا يَمَسُّنَا فِيهَا لُغُوبٌ الَّذِينَ كَفَرُوا لَهُمْ نَارُ جَهَنَّمَ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُوا وَلَا يُخَفَّفُ عَنْهُمْ مِنْ عَذَابِهَا كَذَلِكَ نَجْزِي كُلَّ كَافِرٍ - وَهُمْ يَصْطَرِّخُونَ فِيهَا رَبَّنَا أَخْرِجْنَا نَعْمَلْ صَالِحًا غَيْرَ الَّذِي كُنَّا نَعْمَلُ أَوَلَمْ نُعَمِّرْكُم مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَاصِرٍ) (سورة فاطر 35: 29-37)



«Verily, those who recite the Book of Allah (this Qur'an), and perform *As-Salat* (*Iqamat-as-Salat*) and spend (in charity) out of what We have provided for them, secretly and openly, hope for a (sure) trade-gain that will never perish. That He may pay them their wages in full and give them (even) more, out of His Grace. Verily! He is Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense). And what We have inspired in you (o Muhammad), of the Book (the Qur'an), it is the (very) truth (that you [Muhammad] and your followers must act on its instructions), confirming that which was (revealed) before it. Verily! Allah is indeed fully Aware and All-Seeing of His slaves. Then We gave the Book (the Qur'an) for an inheritance to such of Our slaves whom We chose (the followers of Muhammad). Then of them are some who wrong their selves, and of them are some who follow a middle



course; and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an) is indeed a great grace. 'Adn (Eden) Paradise (everlasting Gardens) will they enter; therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e., in Paradise). And they will say: "All praise and thanks be to Allah, Who has removed

from us (all) grief. Verily, our Lord is indeed Oft-Forgiving, Most Ready to appreciate (good deeds and to recompense). Who, out of His Grace, has lodged us in a home that will last forever; their toil will touch us not, nor weariness will touch us." But those who disbelieve (in the Oneness of Allah - Islamic Monotheism) for them will be the Fire of Hell. Neither it will have a complete killing effect on them so that they die, nor shall its torment be lightened for them. Thus, do We requite every disbeliever! Therein they will cry: "Our Lord! Bring us out; we shall do righteous good deeds, not (the evil deeds) that we used to do." (Allah will reply): "Did We not give you lives long enough, so that whosoever would receive admonition could receive it? And the warner came to you. So, taste you (the evil of your deeds). For the *zalimoon* (polytheists, wrongdoers, etc.) there is no helper."»

(*Surah Fatir* 35:29-37).

## Commentary

Mentioned earlier in verse 28 that there is a quality possessed by real scholars ('*ulama*'), which is that they acknowledge Allah; this quality is related to the heart, and it is to have awe for Allah in one's heart. At the start of verse 29, some of the qualities of those blessed people, the *Awliya*, or Friends of Allah, are mentioned, and it states that their *taqwa* finds expression through their bodily actions: the first and



foremost of which is *tilawah* (recitation) of the Qur'an; this refers to the people who recite the Book of Allah regularly. Inferred from the use of 'يتلون' (*yatloona* – they recite) that what is intended is the aorist tense.<sup>3</sup> Other scholars have taken it in its literal sense, that is to say, they follow the Qur'an indeed. But the first explanation is weightier, even though it stands distinct from the explanation that recitation can only be accepted when it results in action that is following the Qur'an. But the word 'تلاوة' (*tilawah* - recitation) used here appears in the recognized sense. Similarly, Mutarrif Ibn 'Abdillah Ibn Shikhkheer (may Allah have mercy on him) said:

"هذه آية القراء"

"This is the sign of the *qurra*" (the reciters of the Qur'an who specialize in that).

The second quality they have is that they establish prayer, and the third is that they spend their wealth in the way of Allah. When the text says:

(وَأَنْفَقُوا مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلَانِيَةً) (سورة فاطر 35: 29).

«and spend (in charity) out of what We have provided for them, secretly and openly.» (Surah Fatir 35:29), it indicates that it is often better to spend privately to be safe from *riya`* (showing off) in acts of worship. But there are occasions when religious considerations require that it should be done openly, as in the case of congregational prayers for which it is necessary to call the *azan* from minarets and perform prayers openly, with the highest possible attendance. Similarly, it is essential to let spending in Allah's Cause to be open to persuading others to do the same. Muslim jurists have laid out details in this matter.

**The topic:**

(ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ بإذن الله ذلك هو الفضل الكبير) (سورة فاطر 35: 32).

<sup>3</sup> Aorist: In the grammar of Ancient Greek, the aorist is a class of verb forms that generally portray a situation as simple or undefined.



«Then We gave the Book (the Qur'an) for an inheritance to such of Our slaves whom We chose (the followers of Muhammad). Then of them are some who wrong their selves, and of them are some who follow a middle course; and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur'an) is indeed a great bounty.» (Surah Fatir 35:32).

This surah implies that the Muslims have been selected from among humanity to be heirs to the Book of Allah and convey its message to others after the Prophet (ﷺ). Though this Book has sent to all of humanity, those who accepted it in the first instance were chosen for the honor to become heirs to a great Book like the Qur'an and the trustees of the teaching and guidance imparted to a great Messenger like Muhammad (ﷺ).

That is, all these Muslims are not alike but divided into three classes:

### Those who are unjust to themselves

They are those who believe sincerely and honestly that the Qur'an is the Book of Allah and that Muhammad (ﷺ) is the Messenger of Allah, but in their day-to-day life, they do not fully follow the Book of Allah and the *Sunnah* of His Messenger (ﷺ). They are believers, but sinful; culprits, but not rebellious; weak in faith, but not hypocritical and unbelieving at heart. Therefore, although they are unjust to themselves, they have been included among the chosen slaves of Allah and the heirs to the Book; otherwise, the rebels, the hypocrites, and the unbelieving people could not be so treated and honored. This class of believers has been mentioned first because they are most numerous among Muslims.





### Those following the middle course

They are the people who fulfil the obligations of this inheritance to some extent, but not entirely. They are obedient as well as erring. They have not left their selves altogether free but try the best they can to turn it towards obedience to Allah. However, at times, they give it undue freedom and become involved in sin. Thus, their lives become a combination of both good and evil actions. They are less numerous than the first group but more numerous than the third, which is why they are placed in the middle.

### Those excelling in good deeds

They are the people of the first rank among the heirs to the Book; they are the ones who are doing full justice to the inheritance. They are at the forefront in following and adhering to the Book and the *Sunnah*, in conveying the Message of Allah to His slaves, in making sacrifices for the sake of the true faith and in every pious and good deed. They are not the ones who would deliberately sin, but if they happened to fall into sin inadvertently, they would be filled with remorse as soon as they became conscious of it. They are less numerous than the people of the first two groups and therefore have been mentioned last, although they merit the first place in the matter of doing justice to the heritage of the Book of Allah.

As for the sentence, “the great bounty,” if it is related to the last sentence, it would mean that to excel in good deeds is the excellent bounty; and the people who excel in good deeds are the best of the Muslim community. And if it is taken to relate with the first sentence, it would mean that to be an heir to the Book of Allah and to choose for this heritage is the excellent bounty; and the people who decide on



account of their faith in the Qur'an and the Prophet Muhammad (ﷺ) are the best among human beings created by Allah.

A close look at the last sentence of verse no. 32 and the statement in verse no.33:

ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ جَنَّتٌ عَدْنٌ يَدْخُلُونَهَا يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ (سورة فاطر 35: 32-33).

«that is indeed a great bounty. 'Adn (Eden) Paradise (everlasting Gardens) will they enter, therein will they be adorned with bracelets of gold and pearls, and their garments there will be of silk (i.e., in Paradise).» (Surah Fatir 35:32-33) shows that at the beginning of verse no. 32, Allah, Most High has pointed to three kinds of His chosen slaves, following which He says:

ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ (سورة فاطر 35: 32).

«that is indeed a great bounty.» (Surah Fatir 35:32). That is, this counting of all these three among His chosen slaves is the great bounty.

Next comes the statement relating to their recompense – that is, they will be admitted to Paradise, that they will be handed bracelets of gold and ornaments of pearls to wear and that their garments will be of silk.

For men, in the life of this world, it is *haram* (unlawful) to wear ornaments of gold and garments of silk. To compensate, they will have these in Paradise. Let there be no doubt about it, saying things like: ‘Adornments are for women, not for men’ is an error and the reason is simple: Making a comparison between the conditions that will prevail in the Hereafter and in





Paradise and those that prevail in the life of this world is unreasonable, not to say, foolish.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، أَخْبَرَنَا عُيَيْنُ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنِ السُّدِّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي قَوْلِ اللَّهِ: (يَوْمَ نَدْعُو كُلَّ أُنَاسٍ بِإِسْمِهِمْ) قَالَ "يُدْعَى أَحَدُهُمْ فَيُعْطَى كِتَابَهُ بِيَمِينِهِ وَيُعَدُّ لَهُ فِي جَسْمِهِ سِتُونَ ذِرَاعًا وَيَبْيَضُّ وَجْهُهُ وَيُجْعَلُ عَلَى رَأْسِهِ تَاجٌ مِنْ لَوْلُو يَتَلَا فَيَنْطَلِقُ إِلَى أَصْحَابِهِ فَيَرَوْنَهُ مِنْ بَعِيدٍ فَيَقُولُونَ اللَّهُمَّ انْتَبِهْ بَهَذَا وَبَارِكْ لَنَا فِي هَذَا حَتَّى يَأْتِيَهُمْ فَيَقُولُوا أَبَشِرُوا لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا. قَالَ وَأَمَّا الْكَافِرُ فَيَسْوَدُ وَجْهُهُ وَيُعَدُّ لَهُ فِي جَسْمِهِ سِتُونَ ذِرَاعًا عَلَى صُورَةِ آدَمَ فَيُلْبَسُ تَاجًا فَيَرَاهُ أَصْحَابُهُ فَيَقُولُونَ نَعُوذُ بِاللَّهِ مِنْ شَرِّ هَذَا اللَّهُمَّ لَا تَأْتِنَا بِهِذَا. قَالَ فَيَأْتِيَهُمْ فَيَقُولُونَ اللَّهُمَّ اخْزِهِ. فَيَقُولُ أُنْعِمُوا اللَّهُ فَإِنَّ لِكُلِّ رَجُلٍ مِنْكُمْ مِثْلَ هَذَا". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَالسُّدِّيُّ اسْمُهُ إِسْمَاعِيلُ بْنُ عَبْدِ الرَّحْمَنِ. (رواه الترمذي).

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that regarding the saying of Allah, Most High: **«The Day when We shall call together all human beings with their (respective) Imam.»** (Surah Al-Isra`17:71) the Prophet (ﷺ) said: "One of you will be called out to be given his record in his right hand, he will grow in his body to sixty forearm-lengths, his face will be whitened, and a crown of sparkling pearls will be placed upon his head. So, he will go to his companions, who can see him from afar, and they will say: 'O Allah! Bring this one to us, and let us be blessed by him,' until he reaches them and says to them: 'Receive the good news! For each man among you shall be the likes of this.' (He (ﷺ) said: :) "As for the disbeliever, his face shall be blackened, he will be grown in his body to sixty forearm-lengths in the image of Adam, he will be given a crown, and his companions will see him and say: 'We seek refuge in Allah from the evil of this one. O, Allah! Do not bring this one to us'." He said: 'So when he reaches them, they will say: 'O Allah! Take him away,' so they will be told: 'May Allah cast you away! Indeed, for each man among you is the likes of this'." (Narrated by At-Tirmizi and Al-Hakim, who authenticated it, and by Al-Baihaqi – Al-Mazhari).

Imam Al-Qurtubi said, "Commentators explain that every inhabitant of Paradise will have bracelets of gold, silver, and pearls to wear on their wrists. About these bracelets, one verse speaks of silver (76:21), while others talk of gold (18:31, 22:23, 35:33). The present explanation reconciles both verses.

**A person who uses utensils of gold and silver and garments of silk will be deprived of them in Paradise:**

101

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنِ ابْنِ عَوْنٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ أَبِي لَيْلَى، قَالَ خَرَجْنَا مَعَ حَدِيثِةَ وَذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَشْرَبُوا فِي أَنْبِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الْحَرِيرَ وَالذَّبْيَاجَ، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ ". (رواه البخاري)

Huzaifah (رضي الله عنه) says that he heard the Prophet (ﷺ) saying, "Do not drink in gold or silver utensils and do not wear clothes of silk or *deebaj*, for these things are for them (the unbelievers) in this world and for you in the Hereafter." (Narrated by Al-Bukhari).

But most of the scholars say that this belongs to the full version above mentioned saying that all three groups of Allah's believers will enter Paradise. Without 'muhasabah'(accountability) by Allah, or with it, or they will go to Paradise after completing their punishment. Also explained in the Quran for "The other groups of nonbelievers of Allah and the person who refuses to believe Allah, they will go to Hell." Similarly, this is explained by the *hadeeth* of the Messenger of Allah (ﷺ), which is narrated by Abu Ad-Darda' (رضي الله عنه), and other Companions also said that.



"فأما الذين سبقوا فأولئك الذين يدخلون الجنة بغير حساب ، وأما الذين اقتصدوا فأولئك الذين يحاسبون حسابا يسيرا ، وأما الذين ظلموا أنفسهم فأولئك الذين يحبسون في طول المحشر ثم هم الذين تلافاهم الله برحمته فهم الذين يقولون : الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور الذي أحلنا دار المقامة من فضله لا يمسنا فيها نصب ولا يمسنا فيها لغوب". (رواه أحمد)

The Muslims who exceeded in their good deeds, they will enter Paradise without questioning from Allah. Those who have average acts

102



(some good and bad) they will face Allah and will go through natural tribulation and will be allowed to enter Paradise but the unjust Muslims would be detained to stay there till the Day of Judgment (which will be equal to 50,000 years). Then they will come under the mercy of Allah, and He will allow them to enter Paradise; they will say: "All praise be to Allah, Who has removed our sadness. Verily, our Lord is Most Forgiving, Most Ready to appreciate, Who permitted us to enter Paradise from His Bounty without any hardship afflicting them therein and without any pains afflicting them therein." (Narrated by Imam Ahmad).



In this *hadeeth* our Prophet (ﷺ) has explained the previous verses as referring to three kinds of Muslims: Those Muslims who performed many good deeds, the average Muslims, who will endure light questioning and that the non-Muslim will be punished for not believing in Allah; therefore they will be punished separately for each sin, but unlike the average Muslim, who will appear with both good and bad deeds. The unjust Muslims will be detained for the entire period. It means they will not be allowed to enter the Hellfire, but they will get the punishment of standing for an extended period in grief to find their results. They will pass through all kinds of hardship by seeing the results of others, and in the end, Allah will bestow His Mercy upon them and allow them to enter Paradise.

There are many *ahadeeth* narrated by the Companions: 'Umar, 'Uthman, 'Abdullah Ibn Mas'ood, 'Abdullah Ibn 'Abbas, 'A'ishah and Abu Sa'eed Al-Khudri (رضي الله عنه) have narrated the same; and the Companions would describe what they had not heard from the Messenger of Allah (ﷺ).

It does not mean that the unjust Muslims will only be punished by being detained until the end of the longest day, and no one will go to the Hellfire. The Qu`ran and *hadeeth* state that if any Muslims commit many evil deeds, even though he has faith in Allah, he will enter the Hellfire. For example, if any Muslim intentionally kills another Muslim, their punishment will be the Hellfire, and the Muslim who



changes the will of the deceased will enter the Hellfire. Allah states that those Muslims who devour interest are the people of the Hellfire. Similarly, any Muslim with other immoral deeds will enter the Hellfire. After that, Allah has explained the condition of Paradise and its luxuries.

(جَنَّاتٌ عَدْنٌ يَدْخُلُونَهَا يُحَلُّونَ فِيهَا مِنْ أَسْنَانٍ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ) (سورة فاطر 35: 33).

« The Gardens of 'Adn (Eden) will they enter; therein they will be adorned with bracelets of gold and pearls, and their garments there will be of silk.» (Surah Fatir 35:33).



It is by the Grace of Allah that they will enter those everlasting Gardens, where they will wear bangles and pearls, and their garments will be of silk. In the beginning, Allah described the three kinds of slaves who will be selected, saying:





﴿ثُمَّ أَوْرَثْنَا الْكِتَابَ الَّذِينَ اصْطَفَيْنَا مِنْ عِبَادِنَا فَمِنْهُمْ ظَالِمٌ لِنَفْسِهِ وَمِنْهُمْ مُقْتَصِدٌ وَمِنْهُمْ سَابِقٌ بِالْخَيْرَاتِ يُؤْتِنُ اللَّهُ ذَلِكَ هُوَ الْفَضْلُ الْكَبِيرُ﴾ (سورة فاطر 35:32).

﴿Then We gave the Book (the Qur`an) for an inheritance to such of Our slaves whom We chose (the followers of Muhammad). Then of them are some who wrong their selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds. That (inheritance of the Qur`an) is indeed a great grace.﴾ (Surah Fatir 35:32).

It is the Grace of Allah that He has included them among those slaves whose reward are described in these verses. They will enter Paradise, and they will wear bangles and pearls, and their dress will be of silk. In the world, it is forbidden to wear gold jewelry and to wear silk garments for men. Instead, they will wear these luxuries in Paradise. Abu Saeed Al-Khudri (رضي الله عنه) reports that the Messenger of Allah (ﷺ) stated that the people of Paradise would wear crowns with pearls. The smallest gem will give off a light that will spread from the east to the west. (Narrated by At-Tirmizi and Al-Hakim and Al-Baihaqi in his 'Saheeh').

Imam Al-Qurtubi says that the scholars of *tafseer* noted that every person in Paradise would be wearing bangles, one of gold, one of silver, and one of the gems.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا عُثْمَانُ بْنُ عُمرَ، حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ عَمْرَانَ بْنِ جِطَّانٍ، قَالَ سَأَلْتُ عَائِشَةَ عَنِ الْخَرِيرِ، فَقَالَتْ أَنْتَ ابْنُ عَبَّاسٍ فَسَأَلْتُهُ قَالَ فَسَأَلْتُهُ فَقَالَ سَلِ ابْنَ عُمرَ. قَالَ فَسَأَلْتُ ابْنَ عُمرَ فَقَالَ أَخْبَرَنِي أَبُو حَفْصٍ - يَعْنِي عُمرَ بْنَ الْخَطَّابِ - أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّمَا يَلْبَسُ الْخَرِيرَ فِي الدُّنْيَا مَنْ لَا خَلْقَ لَهُ فِي الْآخِرَةِ ". (رواه البخاري)

Reported on the authority of 'Umar (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "He who wears silk in this world will have no share of it in the Hereafter." (Narrated by Al-Bukhari).

Likewise, Huzaifah (رضي الله عنه) reported:

حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ، عَنْ ابْنِ عَزَبٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ أَبِي لَيْلَى، قَالَ خَرَجْنَا مَعَ حُدَيْفَةَ وَذَكَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَشْرَبُوا فِي أَنْبِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَلْبَسُوا الْخَرِيرَ وَالذَّبْيَاجَ، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَكُمْ فِي الْآخِرَةِ ". (رواه البخاري).

Reported on the authority of Huzaifah (رضي الله عنه) that he mentioned that the Prophet (ﷺ) said, 'Do not drink from gold or silver utensils and do not wear clothes of silk or *deebaj* (brocade) for these things are for them

(i.e. the unbelievers) in this world and for you in the Hereafter'." (Narrated by Al-Bukhari).

عن أبي الدرداء قال : " سمعت رسول الله صلى الله عليه وسلم يقول قال الله تعالى : { ثم أورثنا الكتاب الذين اصطفينا من عبادنا فمنهم ظالم لنفسه ومنهم مقتصد ومنهم سابق بالخيرات بإذن الله } فأما الذين سبقوا فأولئك يدخلون الجنة بغير حساب وأما الذين اقتصدوا فأولئك الذين يحاسبون حساباً يسيراً وأما الذين ظلموا أنفسهم فأولئك يحبسون في طول المحشر ثم هم الذين يتلقاهم الله تعالى برحمته فهم الذين يقولون { الحمد لله الذي أذهب عنا الحزن إن ربنا لغفور شكور } ". (رواه إمام أحمد وابن جرير والطبراني والبيهقي).

It was reported by Abu Ad-Darda' that the Prophet (ﷺ) said regarding those who are foremost in good deeds: "As for those who are foremost in good deeds, it is they who will enter Paradise without a reckoning, while those who follow a middle way will be held accountable, but their accounting will be an easy one. As for those who wronged their selves, they are to be imprisoned throughout the Gathering. Then Allah will bestow His Mercy on him, and they will be among those who say, 'All praise and thanks be to Allah, Who has removed from us (all) grief.'" (Narrated by Ahmad, Ibn Jareer, At-Tabarani, and Al-Baihaqi).

The next verse (34):

﴿وَقَالُوا الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ﴾ (سورة فاطر 35:34).

﴿And they will say: "All praise and thanks be to Allah, Who has removed from us (all) grief.﴾" (Surah Fatir 35:34) informs us about

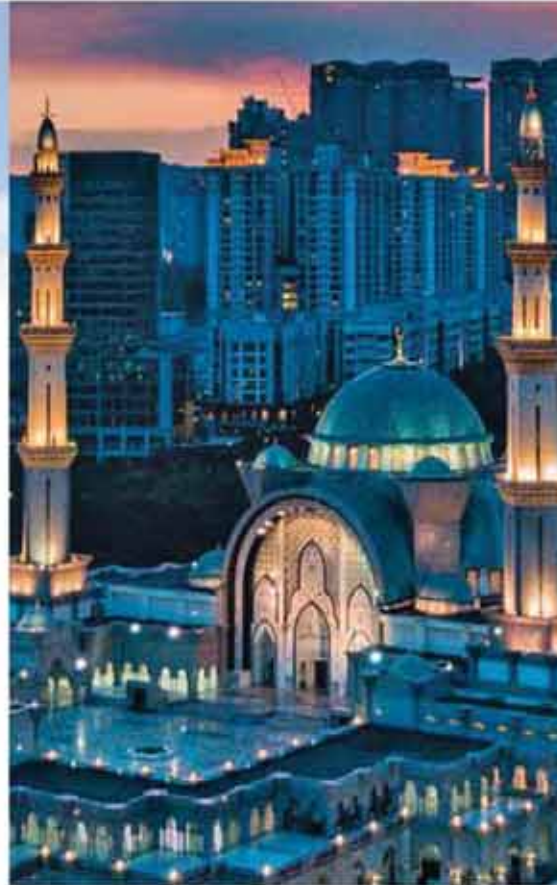
what the people of Paradise will say when they enter it. What does 'grief' mean at this place? Leading commentators have given various explanations for it. However, the truth of the matter is that all manner of grief includes therein. In this world, one may be a king or a prophet or a *waliy*, yet no one can escape it:





**“In this world, no one is free of sorrow,  
And if one is, one is not a human being.”**

In this world, according to our experience, no one good or bad can escape from one concern or another. Therefore, people of wisdom call this world home of sorrows. The sorrow of whose removal this verse speaks includes all those of mortal interest. The second concern is that of the Day of Judgement and Resurrection. The third concern is that of the Reckoning (of deeds) and the fourth us that of the punishment of Hell. From the people of Paradise, Allah will remove all these concerns, anxieties, and sorrows.



According to a narration on the authority of ‘Abdullah Ibn ‘Umar (رضي الله عنه), the Prophet (ﷺ) said, “For the people who uphold the *Kalimah*:

“لا إله إلا الله”

‘*La Ilaha Illallah*’ (none has the right to be worshipped except Allah), there will be no fear or loneliness at the time of death, nor in the grave, nor when they rise again on the Day of Resurrection. It is as if I am seeing them rise from their graves saying:

“الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنَّا الْحَزْنَ” .

“All praise and thanks be to Allah, Who has removed (all) grief from us.” (Narrated by At-Tabarani – Al-Mazhari).

At this point, let us refer to the *hadeeth* of Abu Ad-Darda’ (رضي الله عنه) that mentioned earlier. There it has been stated that it will be said by the unjust, those who have wronged themselves. They will initially suffer high anxiety in place of Resurrection, but finally when they are told to



enter Paradise, their concern will be removed. This statement does not contradict the abovementioned *hadeeth* of Ibn ‘Umar (رضي الله عنه). Again, the reason is that when the person who has wronged himself stands in place of Resurrection, he will have an additional sorrow on his hands, which is more severe than that of others – something that Allah will remove at the time of his admission to Paradise. In short, this is a statement that will be made by all of the people of Paradise, regardless of which group they belong, whether they are from the group who have surpassed the others in good deeds, those who followed a middle course or those who have been unjust to themselves.

When the people of Hell will plead with their Lord that they may be delivered from its punishment and allowed to return to earth and perform good deeds and abstain from the evil deeds they did formerly, at that time, they will be told:



«Did We not give you lives long enough, so that whosoever would receive admonition, - could receive it? And the warner came to you.» (Surah Fatir 35:37). ‘Ali Ibn Husain Zain Al-‘Abideen said, “It means the age of seventeen years.” Qatadah (may Allah have mercy on him) gave the age of eighteen, meaning thereby the age of maturity. The difference between seventeen and eighteen is neither here nor there, since one person may reach the age of maturity at seventeen, while another may enter it at eighteen. According to the *Sharee’ah*





(Islamic Law), the age of adulthood is that at which a person is said to have attained sufficient reason to distinguish right from wrong, good from evil. Therefore, this address will be to the disbelievers in general, irrespective of whether their lives were long or short. However, the one who had a long life yet did not come to his senses, saw all manner of physical proofs around him and heard the teachings of the Prophets, but still did not acknowledge the truth, and such a person will be considered more blameworthy.

Towards the end of the verse, (i.e., verse 37), it was said:

(وَجَاءَكُمْ النَّذِيرُ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِنْ نَصِيرٍ) (سورة فاطر 35 :37).

﴿And the warner came to you.﴾ (Surah Fatir 35:37). It is clear from this verse that from the age of maturity, Allah, Most High has given us sufficient ability to rationalize and recognize at the very least, our Creator and Master, and then go on to live a life whose purpose is to seek His Pleasure. To do this only this, human reason alone would have been sufficient. But Allah, Most High did not merely leave it at that. He sent His 'نذراء' (*nuzara* - warners) to help them reason it out. The word 'نذير' (*nazeer* - warner) is usually translated as 'one who warns' or 'warner' in English (though the latter is not, strictly speaking, an actual word in English, it is used due to the absence of any suitable equivalent). *Anazeer* is a person who, by his mercy and compassion, asks his people to abstain from things that are likely to bring harm to them or cause their total ruination as a people and tries to instill in their hearts the fear of such things, lest they happen. In terms of its accepted meaning, it refers to the noble Prophets (ﷺ) and to the scholars who carry out their mission as their deputies. The conclusion of this verse is that: We gave them the ability to distinguish truth from falsehood. Besides, We also sent our Prophets to guide them on the Path of Truth and keep them safe from that which is untrue.

And it has been reported on the authority of Ibn 'Abbas (رضي الله عنه), 'Ikrimah and Imam Ja'far Al-Baqir, that the word *nazeer* means the grey hair of old age. This statement does not necessarily contradict the first one since old age, and wisdom and learning often go hand-in-hand. And the truth of the matter is that all situations faced by human beings after they reach the age of maturity are dealt with and warned against by the *nuzara* (warners).

### Topic #3 - Events Pertaining to the Life of the Hereafter and the Last Situation in the Light of the Quran and Hadeeth.

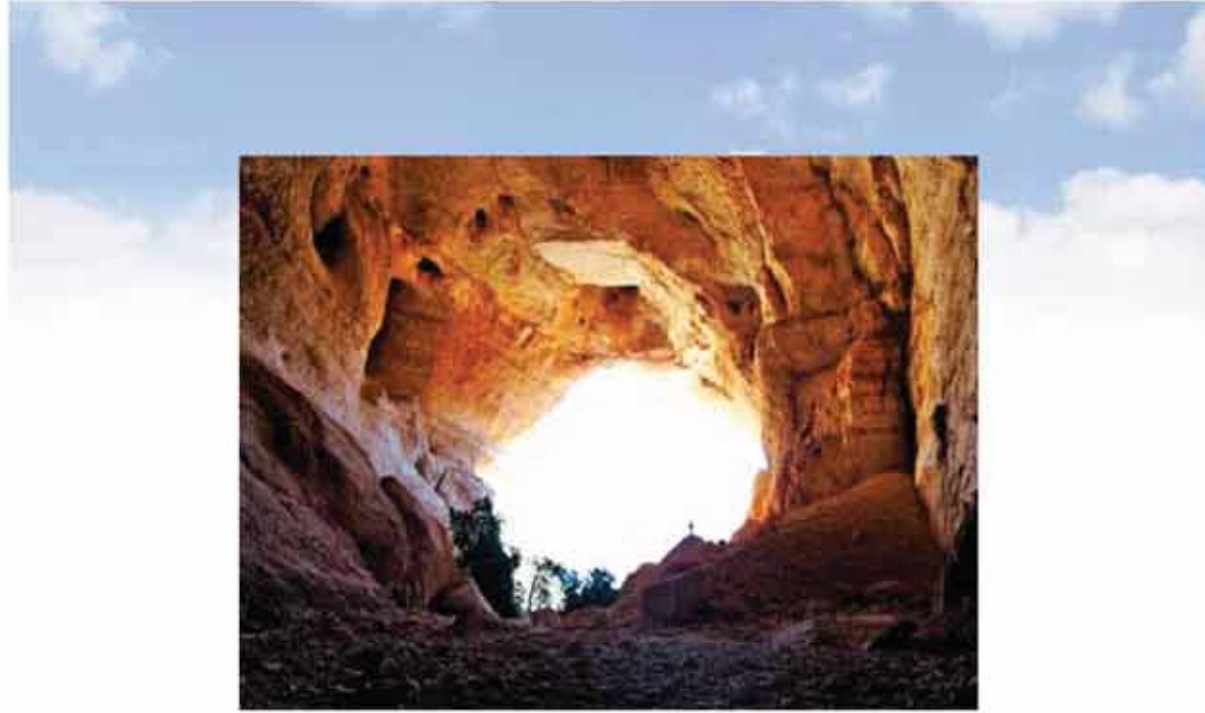


### The State of Death and the Intervening State

The sayings of Prophet Muhammad (ﷺ) indicate that we understand that a dead person is dead (i.e., physically dead), but in fact, he (i.e., his soul) is still alive, although his life differs from ours.

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، قَالَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَّازِيُّ، قَالَ حَدَّثَنَا سَعْدُ بْنُ سَعِيدٍ، عَنْ غَفْرَةَ، عَنْ عَائِشَةَ، قَالَتْ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " كَسْرُ عَظْمِ الْمَيِّتِ كَكَسْرِهِ حَيًّا " . (رواه أبو داود وابن ماجه وابن حبان).



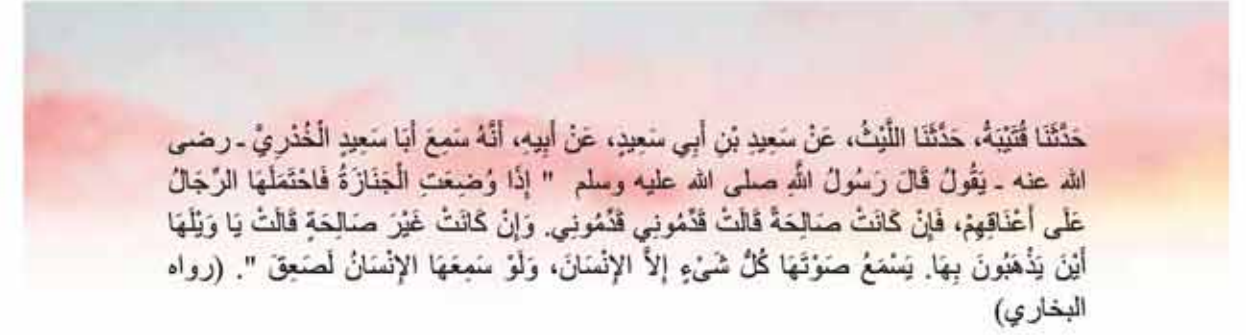


Reported on the authority of 'A'ishah (may Allah be Pleased with her) that she said, "The Prophet (ﷺ) said, "Breaking the bones of the deceased is like breaking his bones when he is alive." (Narrated by Abu Dawood, Ibn Majah, and Ibn Hibban).

حدثنا حسن ، حدثنا ابن لهيعة ، حدثنا بكر بن سوادة ، عن زياد بن نعيم الحضرمي ، عن عمرو بن حزم ، قال : رأني رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ جالساً على قَبْرِ . . وقال في موضع آخر : زياد بن نعيم ، أن ابن حزم إما عمرو ، وإما عُمارة ، قال : رأني رسول الله صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وأنا مُتَكِيٌّ على قَبْرِ ، فقال " : انزل من القبر ، لا تُؤذي صاحب القبر ، ولا يُؤذيكَ " (رواه الإمام أحمد) .

Reported on the authority of 'Amr Ibn Hazm (رضي الله عنه) that he said, "The Prophet (ﷺ) saw me leaning on a grave, so he said, 'Get off the grave. Do not harm the inhabitant of this grave, and he will not harm you'." (Reported by Imam Ahmad).

When a person dies, he moves from this world into the intermediate realm (*Al-Barzakh*). He understands and is aware of what is happening to him.



حَدَّثَنَا قُتَيْبَةُ، حَدَّثَنَا اللَّيْثُ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَ أَبَا سَعِيدٍ الْخُدْرِيَّ -رَضِيَ اللهُ عَنْهُ- يَقُولُ قَالَ رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ " إِذَا وُضِعَتِ الْجَنَازَةُ فَأَخْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ قَدْ مُونِي قَدْ مُونِي. وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ يَا وَيْلَهَا أَيْنَ يَذْهَبُونَ بِهَا. يَسْمَعُ صَوْتَهَا كُلَّ شَيْءٍ إِلَّا الْإِنْسَانَ، وَلَوْ سَمِعَهَا الْإِنْسَانُ لَصَبِقَ ". (رواه البخاري)

Reported on the authority of Abu Sa'eed Al-Khudri that he said, "The Messenger of Allah (ﷺ) said, 'When the funeral is ready (for its burial), and the people lift it on their shoulders, then if the deceased is a righteous person he says, 'Take me ahead,' and if he is not a righteous one then he says, 'Woe to it (me)! Where are you taking it (me)?' And his voice is audible to everything except human beings; if they heard it, they would fall unconscious.'" (Narrated by Al-Bukhari).

The time that passes for every person from the time of death until the Day of Judgement is called the intermediate state (*Al-Barzakh*). The literal meaning of *Al-Barzakh* is a curtain or obstacle. Since this state is between the life of this world and the Hereafter, it is known as the intermediate world. Because most ordinary people bury their dead, the words of relief and punishment in *Al-Barzakh* refer to the grave. It does not mean that those whose bodies are burnt or drowned at sea do not exist in *Al-Barzakh*. Indeed, they also have an intermediate life and are either in torment or in ease and comfort. And the disbelievers and the polytheists will have no rest in *Al-Barzakh* after the life of this world; they will face punishment and retribution.

Known from the *ahadeeth* that the righteous also visit each other in *Al-Barzakh*, and they obtain information from each other about what is going on in the life of this world and about their kin. Sa'eed Ibn Jubair (رضي الله عنه) said, "When a man dies, the members of his family, who have passed away, in *Barzakh* welcome him in the same way as the living persons receive a man in the world on his return from a foreign country. "When a man dies, his relatives in *Al-Barzakh* who are already dead surround him and feel much greater pleasure in meeting him than that felt by a living person in the world at the time of receiving a man on his return from a foreign country."

And Thabit Al-Bunani (رضي الله عنه) said, "When a person dies, his relatives and friends who died before him surround him in *Al-Barzakh*." And when they meet, they are even happier than when they met in the life of this world.





'A'ishah (may Allah be Pleased with her) reported that the Prophet (ﷺ) said, "When a person visits his deceased Muslim brother and sits near his grave, the inhabitant responds to his greetings and is pleased with him, even after the visitor gets up and goes away."

The Prophet (ﷺ) said, "Man loves life when death would be better for him (provided he is a believer and is righteous), and he has a good soul."

### The Honour of the Believer at the Time of Death and After Death

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا جَرِيرٌ، ح وَحَدَّثَنَا هُنَادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، - وَهَذَا لَفْظُ هُنَادٍ - عَنِ الْأَعْمَشِ، عَنِ الْمُنْهَالِ، عَنِ زَادَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ، قَالَ : خَرَجْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَأَنْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا لُحِدَ، فَجَلَسَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجَلَسْنَا حَوْلَهُ كَأَنَّمَا عَلَى رُءُوسِنَا الطُّيُورُ، وَفِي يَدِهِ عَوْدٌ يَنْكُتُ بِهِ فِي الْأَرْضِ، فَرَفَعَ رَأْسَهُ فَقَالَ : " اسْتَعِيدُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ " . مَرَّتَيْنِ أَوْ ثَلَاثًا - زَادَ فِي حَدِيثِ جَرِيرٍ هَذَا هُنَا - وَقَالَ : " وَإِنَّهُ لَيَسْمَعُ خَفَقَ نِعَالِهِمْ إِذَا وَلَّوْا مُدْبِرِينَ جِئْنَ يُقَالُ لَهُ : يَا هَذَا مَنْ رَبُّكَ وَمَا دِينُكَ وَمَنْ نَبِيُّكَ " . قَالَ هُنَادٌ قَالَ : " وَيَأْتِيهِ مَلَكَانِ فَيُجَلِّسَانِيهِ فَيَقُولَانِ لَهُ : مَنْ رَبُّكَ فَيَقُولُ : رَبِّي اللَّهُ . فَيَقُولَانِ لَهُ : مَا دِينُكَ فَيَقُولُ : دِينِي الْإِسْلَامُ . فَيَقُولَانِ لَهُ : مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ قَالَ فَيَقُولُ : هُوَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَيَقُولَانِ : وَمَا يُدْرِيكَ فَيَقُولُ : قَرَأْتُ كِتَابَ اللَّهِ فَأَمَنْتُ بِهِ وَصَدَّقْتُ " . زَادَ فِي حَدِيثِ جَرِيرٍ : " فَذَلِكَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ يُنَبِّئُ اللَّهُ الَّذِينَ آمَنُوا " . الْآيَةُ . ثُمَّ اتَّفَقَا قَالَ : " فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ : أَنْ قَدْ صَدَقَ عَبْدِي فَأَفْرَشُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ وَالْبَسُوهُ مِنَ الْجَنَّةِ " . قَالَ : " فَيَأْتِيهِ مِنْ رُوحِهَا وَطَيِّبِهَا " . قَالَ : " وَيُفْتَحُ لَهُ فِيهَا مَدُّ بَصَرِهِ " . قَالَ : " وَإِنَّ الْكَافِرَ " . فَذَكَرَ مَوْتَهُ قَالَ : " وَتُعَادُ رُوحُهُ فِي جَسَدِهِ وَيَأْتِيهِ مَلَكَانِ فَيُجَلِّسَانِيهِ فَيَقُولَانِ : مَنْ رَبُّكَ فَيَقُولُ : هَاهُ هَاهُ هَاهُ لَا أَدْرِي . فَيَقُولَانِ لَهُ : مَا دِينُكَ فَيَقُولُ : هَاهُ هَاهُ لَا أَدْرِي . فَيَقُولَانِ : مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ فَيَقُولُ : هَاهُ هَاهُ لَا أَدْرِي . فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ : أَنْ كَذَبَ فَأَفْرَشُوهُ مِنَ النَّارِ وَالْبَسُوهُ

مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ " . قَالَ : " فَيَأْتِيهِ مِنْ خَرِّهَا وَسَمُومِهَا " . قَالَ : " وَيُضْنِقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ " . زَادَ فِي حَدِيثِ جَرِيرٍ قَالَ : " ثُمَّ يَقْبِضُ لَهُ أَعْمَى أَنْبَكُمْ مَعَهُ مِرْزَبَةٌ مِنْ حَدِيدٍ، لَوْ ضَرَبَ بِهَا جَبَلَ لَصَارَ تُرَابًا " . قَالَ : " فَيَضْرِبُ بِهَا ضَرْبَةً تَسْمَعُهَا مَا بَيْنَ الْمَشْرِقِ وَالْمَغْرِبِ إِلَّا الثَّقَلَيْنِ فَيُصِيرُ تُرَابًا " . قَالَ : " ثُمَّ تُعَادُ فِيهِ الرُّوحُ " . (رواه أبو داود) .

Al-Bara' Ibn 'Azib (رضي الله عنه) reported: "We went out with the Prophet (ﷺ) to a burial of a man from the Ansar (original inhabitants of Al-Madinah) until we arrived at the grave, and he still had not been placed in the niche of the grave. Then the Messenger of Allah (ﷺ) sat down, and we sat around him. You would have thought that birds were upon our heads from our silence, and in the hand of the Messenger of Allah (ﷺ) was a stick with which he was poking the ground. (Then he started looking at the sky and looking at the earth and looking up down three times). Then he said to us: "Ask Allah for refuge from the torment of the grave," and he repeated this command two or three times. Then he repeated three times, "O Allah! I seek refuge in you from the torment of the grave." Then he said: "Verily, when the believing slave is leaving this life and journeying to the hereafter angels will descend upon him and their faces will be white as if they were suns, they will have with them a shroud (kafan) from the shrouds of Paradise), and an embalming oil (hanoot) from the embalming oils of Paradise. Then, they will sit within view of him. Then the Angel of Death (جبرائيل) will come and sit at his head and will say "O you virtuous soul! Come out to forgiveness and pleasure from your Lord." So, it will come out as a drop comes out of the mouth of a jug (with ease); then he will take it, not leaving it in his hand for longer than a blink of an eye until they (he and the other angels) have placed it in that shroud and embalmed it. And there will emanate from it smell like that of the most sweet-smelling musk on the face of the earth. Then they shall ascend with it, and they shall not pass with it by any group of angels except that they will say: "What is this good and sweet-smelling soul?" Then they shall say to them, "(He is) So-and-so, the son of So-and-so," choosing the best of the names he used to call in this life. Until they reach the lowest sky, then they shall ask permission to enter, and shall be granted entry, until they end at the seventh heaven, then Allah, Most Exalted, Most High will say: "Write the book of my slave in 'illiyeen. **And what will make you know what 'Illiyoon is? A Register inscribed. To which bear witness those nearest (to Allah, i.e. the angels).**" (see Surah Al-



*Mutaffifeen* 83:18), and his book will be written in *'illiyyoon*, and it shall be said, "Return him to the earth, for I have created them from it and into it I shall return them, and from it, I shall extract (resurrect) them a second time." So (he is returned to earth and) his soul is returned to his body (and he will hear the footsteps of his friends who buried him when they leave him)." (Narrated by Abu Dawood).



### The Humiliation of the Disbelievers

And of course, when disbelievers depart from this world and head for the Hereafter, angels with dark faces come to them with sackcloth from Heaven and sit within his sight. Then the Angel of Death will come to him and sit near his head. He will say, "O you wicked soul! Come out to an Anger from your Lord and a Fury (from Him)." Hearing this statement by the Angel of Death, the soul tries to evade him, moving hither and thither. But the Angel of Death extracts his soul from his body as a skewer will rip through damp wool. Meaning that the soul of the disbeliever is taken out forcibly from the body in the same way a skewer is dragged through wet wool, sticking to its prongs, and removed against the disbeliever's will.

Then he will take it (the soul), not leaving it in his hand for longer than a blink of an eye until they have placed it in that sackcloth. And there will emanate from it a stench like that of the most evil-smelling corpse on the face of the earth. Then they shall ascend with it, and they shall not pass by a group of angels with it, but they will say: "What is this wicked soul?" Then they shall say to them, "(He is) So-and-so, son of So-and-so," choosing the most hated of the names he used to call in





this life. Until they reach the lowest heaven, then they shall ask permission to enter, and shall not be granted entry. Because Allah says:

(إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ - لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ) (سورة الأعراف 7 :40) .

«Verily, those who belie Our *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not open, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus, do We recompense the *Mujrimun* (criminals, polytheists, sinners, etc.)» (Surah Al-A'raf 7:40).

Then Allah will command the angels to write their name in *Sijjeen* (a book that lists the names of the damned). So, their soul is thrown to the ground from there. Then the Prophet (ﷺ) recited the verse:

(وَإِذْ بَوَّأْنَا لِإِبْرَاهِيمَ مَكَانَ الْبَيْتِ أَنْ لَا تُشْرِكْ بِي شَيْئًا وَطَهِّرْ بَيْتِيَ لِلطَّائِفِينَ وَالْقَائِمِينَ وَالرُّكَّعِ السُّجُودِ ) (سورة الحج 22 :26) .

«(And (remember) when We showed Ibraheem (Abraham) the site of the (Sacred) House (the Ka'bah at Makkah) (saying): “Associate not anything (in worship) with Me (*La ilaha ill-Allah* [none has the right to be worshipped but Allah Islamic Monotheism]) and sanctify My House for those who circumambulate it; and those who stand up for prayer, and those who bow (submit themselves with humility and obedience to Allah), and make prostration (in prayer etc.)”» (Surah Al-Hajj 22:26).

A man by nature is the slave of none but Allah and inherently accepts the doctrine of *Tawheed* (belief in the Oneness of Allah). Therefore, the one who follows the guidance of the Prophets holds fast to these natural dictates and soars higher and higher. On the other hand, the one who rejects Allah or associated partners with Him becomes a victim of *shayateen* (demons) and evil leaders, or he becomes a slave of his lusts, passions, whims, etc. They lower him down from one wrong position to another until he falls into the most bottomless abyss of degradation.



### The Believer Desiring to Offer Prayers in the Grave

The Prophet (ﷺ) said that when the believer is placed in the grave, he will be commanded to sit up, and he will sit up while the sun appears to him, just like when it is about to set. He will be told, “Tell us about what we are going to ask you.” He will say, “Leave me until I pray.” (Narrated by Al-Baihaqi).

Mulla ‘Ali Al-Qari’ says that he will speak as though he considers himself to be still in the life of this world. He asks that the questions be delayed until he has offered his prayer as the permitted time for offering it is ending. He adds that this will be said by whoever is accustomed to praying on time in the life of this world.

Narrated Al-Bara ibn Azib: We went out with the Messenger of Allah accompanying the bier of a man of the Ansar. When we صلى الله عليه وسلم reached his grave, it was not yet dug. So, the Messenger of Allah sat down and we also sat down around him as if birds were الله عليه وسلم over our heads. He had in his hand a stick with which he was



scratching the ground. He then raised his head and said: Seek refuge with Allah from the punishment in the grave. He said it twice or thrice. The version of Jabir adds here: He hears the beat of their sandals when they go back, and at that moment he is asked: O so and so! Who is your Lord, what is your religion, and who is your Prophet? Hannad's version says: Two angels will come to him, make him sit up and ask him: Who is your Lord? He will reply: My Lord is Allah. They will ask him: What is your religion? He will reply: My religion is Islam. They will ask him: What is your opinion about the man who was sent on a mission among you? He will reply: He is the Messenger (ﷺ) of Allah. They will ask: Who made you aware of this? He will reply: (ﷺ)

I read Allah's Book, believed in it, and considered it true; which is verified by Allah's words: Allah's Book, believed in it, and considered it true, which is verified by Allah's words: Allah establishes those who believe with the word that stands firm in this world and the next. The agreed version reads: Then a crier will call from Heaven: My servant has spoken the truth, so spread a bed for him from Paradise, clothe him from Paradise, and open a door for him into Paradise. So some of its air and perfume will come to him, and a space will be made for him as far as the eye can see. He also mentioned the death of the infidel, saying: His spirit will be restored to his body, two angels will come to him, make him sit up and ask him: Who is your Lord? He will reply: Alas, alas! I do not know. They will ask him: What is your religion? He will reply: Alas, alas! I do not know. They will ask: Who was the man who was sent on a mission among you? He will reply: Alas, alas! I do not know. Then a crier will call from Heaven: He has lied, so spread a bed for him from Hell, clothe him from Hell, and open for him a door into Hell. Then some of its heat and pestilential wind will come to him, and his grave will be compressed, so that his ribs will be crushed together. Jabir's version adds: One who is blind and dumb will then be placed in charge of him, having a sledgehammer such that if a mountain were struck with it, it would become dust. He will give him a blow with it which will be heard by everything between the east and the west except by men and jinn, and he will become dust. Then his spirit will be restored to him. (Narrated by Abu Dawood).



### Sadqa-e-Jariyah and Forgiveness by their Children

حَدَّثَنَا مُحَمَّدُ بْنُ يُحْيَى، حَدَّثَنَا مُحَمَّدُ بْنُ وَهَبٍ بْنُ عَطِيَّةَ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، حَدَّثَنَا مَرْزُوقُ بْنُ أَبِي الْهَدَيْلِ، حَدَّثَنِي الزُّهْرِيُّ، حَدَّثَنِي أَبُو عَبْدِ اللَّهِ الْأَعْرَبِيُّ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " إِنْ مِمَّا يَلْحَقُ الْمُؤْمِنَ مِنْ عَمَلِهِ وَحَسَنَاتِهِ بَعْدَ مَوْتِهِ عِلْمًا عَلَّمَهُ وَنَشْرَهُ وَوَلَدًا صَالِحًا تَرَكَهُ وَمُصْحَفًا وَرَثَهُ أَوْ مَسْجِدًا بَنَاهُ أَوْ بَيْتًا لِابْنِ السَّبِيلِ بَنَاهُ أَوْ نَهْرًا أَجْرَاهُ أَوْ صَدَقَةً أَخْرَجَهَا مِنْ مَالِهِ فِي صِحَّتِهِ وَحَيَاتِهِ يُلْحَقُهُ مِنْ بَعْدِ مَوْتِهِ ". (رواه ابن ماجه)

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said, "The rewards of the good deeds that will reach a believer after his death are: Knowledge which he taught and spread; a righteous son whom he leaves behind; a copy of the Qur'an that he leaves as a legacy; a mosque that he built; a house that he built for wayfarers; a canal that he dug; or charity that he gave during his lifetime when he was in good health. These deeds will reach him after his death." (Narrated by Ibn Majah).

عن أبي هريرة قال قال رسول الله صلى الله عليه وسلم "إن الله عز وجل ليرفع الدرجة للعبد الصالح في الجنة فيقول "يا رب أنى لي هذا؟" فيقول "بإستغفار ولدك لك". (رواه الإمام أحمد في مسنده)



The Messenger of Allah (ﷺ) said, "Allah will raise the rank of a righteous slave in Paradise, and the slave will say, 'O Lord! From where this has come to me?' Allah will say, 'This is because of your son who has been asking forgiveness for you.'" (Narrated by Imam Ahmad in his 'Musnad').

There is a *hadeeth* which states that there will be good deeds like mountains for a slave on the Day of Resurrection, and he will ask, "From where I obtained these?" It will be said, "From the good deeds of your offspring."

Ibn 'Abbas (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said that a dead person in his grave is as weak as anyone who is drowning, and he added that he waits for prayer to reach him from his father, his mother, his brother or his friend. When he receives prayers from them, those prayers are more beloved to him than the life of this world and all that it contains. Indeed, when prayers are offered on earth, Allah magnifies their reward for the people in the graves until they are like mountains. The gift of the living to the dead is praying and asking for forgiveness on their behalf.

Zaid Ibn Aslam (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said, "At the time of death, the angels come to the believer with good tidings and say, "Do not be afraid to go where you are going," so he does not feel fear. They also say, "Do not grieve when departing from the life of this world and its inhabitants and listen to the good news from Paradise." Therefore, he dies in such a state that Allah makes his eyes cool in this world."<sup>4</sup>

### Punishment in the Grave

Abu Sa'eed Al-Khudri (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said, "Ninety-nine serpents will be appointed to sting the disbeliever in his grave and they will keep stinging him until the Day of

<sup>4</sup> Allah says: ﴿Verily, those who say: "Our Lord is Allah (Alone)," and then they remain steadfast, on them the angels will descend (at the time of their death) (saying): "Fear not, nor grieve! But receive the glad tidings of Paradise which you have been promised!"﴾ (Surah Fussilat 41:30).



Resurrection. The strength of their poison is such that if one of them were to sting the earth, nothing would grow there." If one of these serpents were to sting the earth, not even a blade of grass would grow on that spot, due to the strength of its poison.

Note: Seeing the devastation caused by manmade instruments of war, such as atomic bombs, there is no reason to doubt the veracity of this *hadeeth* of the Prophet (ﷺ).

### The Screaming of the Deceased Due to the Punishment of the Grave and Being Beaten with Iron Rods

Al-Bara' Ibn 'Azib (رضي الله عنه) reported that the Prophet (ﷺ) said that when the disbeliever is questioned in the grave and he answers: "Hah! Hah! I do not know," a voice from on high will declare, "He has lied, so spread a bed for him from Hell, clothe him from Hell, and open for him a door into Hell." Then some of its heat and pestilential wind will come to him, and his grave will compress so that his ribs will crush together.



Jabir's version adds: "One who is blind and dumb will then be placed in charge of him, having a sled-hammer such that if a mountain struck with it, it would become dust. He will give him a blow with it, which will be heard by everything between the east and the west except by men and jinn, and he will become dust. Then his spirit will be restored to him." (Narrated by Abu Dawood).

There is a *hadeeth* in 'Saheeh Al-Bukhari' and 'Saheeh Muslim,' which states that due to the punishment with this iron rod, the inhabitant of the grave will scream so loudly that every creature will hear him except for the human beings and jinn.



### Punishment in the Grave Due to Backbiting and not Avoiding Urine Touching the Body

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَهَنَّادُ بْنُ السَّرِيِّ، قَالَ حَدَّثَنَا وَكَيْعٌ، حَدَّثَنَا الْأَعْمَشُ، قَالَ سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ مَرَّ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى قَبْرَيْنِ فَقَالَ " إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ أَمَّا هَذَا فَكَانَ لَا يَسْتَنْزِرُهُ مِنَ الْبَوْلِ وَأَمَّا هَذَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ " . ثُمَّ دَعَا بِعَصِيبٍ رَطَبٍ فَشَقَّهُ بِأَنْثَيْنِ ثُمَّ غَرَسَ عَلَى هَذَا وَاعْلَى هَذَا وَاجِدًا وَقَالَ " لَعَلَّهُ يُخَفَّفُ عَنْهُمَا مَا لَمْ يَنْبِئَا " . قَالَ هَنَّادٌ " يَسْتَنْزِرُ " . مَكَانٌ " يَسْتَنْزِرُهُ " (رواه أبو داود).

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) passed by two graves, and he said: "Both (of the dead) are punished, but they did not receive punishment for a major (sin). One did not safeguard himself from urine. The other carried tales." He then called for a fresh twig and split it into two parts and planted one piece on each grave and said: Perhaps their punishment may be mitigated as long as the twigs remain fresh." Another version of Hannad has: "One of them did not cover himself while urinating," in place of the words: "He did not safeguard himself from urine." (Narrated by Abu Dawood).



### Specific Punishment for Certain Deeds

وعن سمرة بن جندب رضي الله عنه قال: كان رسول الله صلى الله عليه وسلم مما يكثر أن يقول لأصحابه: "هل رأى أحد منكم رؤيا؟" فيقص عليه من شاء الله أن يقص، وإنه قال لنا ذات غداة: "إنه أتاني الليلة أتيان، وإنهما قالوا لي: انطلق، وإني انطلقت معهما، وأنا أتينا على رجل مضطجع، وإذا آخر قائم عليه بصخرة، وإذا هو يهوي بالصخرة لرأسه، فيتلغ رأسه، فيتدهه الحجر ها هنا، فيتبع الحجر فليأخذه، فلا يرجع إليه حتى يصح رأسه كما كان، ثم يعود عليه، فيفعل به مثل ما فعل المرة الأولى!" قال: "قلت لهما: سبحان الله! ما هذان؟ قالوا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل مستلق لقفاه، وإذا آخر قائم عليه بكلوب من حديد، وإذا هو يأتي أحد شقي وجهه فيشرش شذقه إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، ثم



يتحول إلى الجانب الآخر، فيفعل به مثل ما فعل بالجانب الأول، فما يفرغ من ذلك الجانب حتى يصح ذلك الجانب كما كان، ثم يعود عليه، فيفعل مثل ما فعل في المرة الأولى" قال: قلت: سبحان الله! ما هذان؟ قال: قالوا لي: انطلق انطلق، فانطلقنا، فأتينا على مثل التنور فأحسب أنه قال: "فإذا فيه: لغط وأصوات، فاطلعتنا فيه فإذا فيه رجال ونساء عراة، وإذا هم يأتيهم لهب من أسفل منهم فإذا أتاهم ذلك اللهب ضوضوا. قلت: ما هؤلاء؟ قالوا لي: انطلق انطلق، فانطلقنا فأتينا على نهر" حسبت أنه كان يقول: "أحمر مثل الدم، وإذا في النهر رجل سابح يسبح، وإذا على شط النهر رجل قد جمع عنده حجارة كثيرة، وإذا ذلك السابح يسب ما يسبح، ثم يأتي ذلك الذي قد جمع عنده الحجارة، فيفغر له فاه، فيلقمه حجرا، فينطلق فيسبح، ثم يرجع إليه، كلما رجع إليه، فغر له فاه، فألقمه حجرا، قلت لهما: ما هذان؟ قالوا لي: انطلق انطلق، فانطلقنا، فأتينا على رجل كرية المرأة، أو كأكراه ما أنت راء رجلا مرأى فإذا هو عنده نارٌ يحشها ويسعى حولها. قلت لهما: ما هذا؟ قالوا لي: انطلق انطلق، فانطلقنا فأتينا على روضة معتمة فيها من كل نور الربيع، وإذا بين ظهري الروضة رجل طويل لا أكاد أرى رأسه طولا في السماء، وإذا حول الرجل من أكثر ولدان رأيتهم قط، قلت: ما هذا! وما هؤلاء؟ قالوا لي: انطلق انطلق، فانطلقنا، فأتينا إلى دوحة عظيمة لم أر دوحة قط أعظم منها، ولا أحسن! قالوا لي: ارق لي، ارق فيها، فارتقينا فيها إلى مدينة مبنية بلبن ذهب ولبن فضة، فأتينا باب المدينة فاستفتحنا، ففتح لنا، فدخلناها، فتلقنا رجالا شطرا من خلقهم كأحسن ما أنت راء! وشطرا منهم كأقبح ما أنت راء! قالوا لهما: اذهبوا فقعوا في ذلك النهر، وإذا هو نهر معترض يجري كأن ماءه المحض في البياض، فذهبوا فوقعوا فيه. ثم رجعوا إلينا قد ذهب ذلك السوء عنهم، فصاروا في أحسن صورة. قال: قالوا لي: هذه جنة عدن، وهاك منزلك، فما بصري سعدا، فإذا قصر مثل الربابة البيضاء. قالوا لي: هذاك منزلك؟ قلت لهما: بارك الله فيكما، فذرائي فأدخله. قالوا: أما الآن فلا، وأنت داخله. قلت لهما: فإني رأيت منذ الليلة عجبا! فما هذا الذي رأيت؟ قالوا لي: أما إنا سنخبرك: أما الرجل الأول الذي أتيت عليه يتلغ رأسه بالحجر، فإنه الرجل يأخذ القرآن فيرفضه وينام عن الصلاة المكتوبة، وأما الرجل الذي أتيت عليه يشر شر شدة إلى قفاه، ومنخره إلى قفاه، وعينه إلى قفاه، فإنه الرجل يغدو من بيته فيكذب الكذبة تبلغ الأفاق. وأما الرجال والنساء العراة الذين هم في مثل بناء التنور، فإنهم الزناة والزواني، وأما الرجل الذي أتيت عليه يسبح في النهر، ويلقم الحجارة، فإنه أكل الربا، وأما الرجل الكرية المرأة الذي عند النار يحشها ويسعى حولها، فإنه مالك خازن جهنم، وأما الرجل الطويل الذي في الروضة، فإنه إبراهيم، وأما الولدان الذين حولهم، فكل مولود مات على الفطرة" وفي رواية البرقاني: "ولد على الفطرة" فقال بعض المسلمين: يا رسول الله، وأولاد المشركين؟ فقال رسول الله صلى الله عليه وسلم: "وأولاد المشركين، وأما القوم الذين كانوا شطرا منهم حسن، وشطرا منهم قبيح، فإنهم قوم خلطوا عملا صالحا وآخر سيئا، تجاوز الله عنهم". (رواه البخاري).

Reported on the authority of Samurah Ibn Jundub (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) very often used to ask his Companions, "Has anyone of you had a dream?" So, dreams would be narrated to him by those whom Allah willed to relate. One day he (ﷺ) said, "Last night I had a vision in which two men (angels) came to me and woke me up and said to me, 'Proceed!' I set out with them, and we came across a man lying down, and behold, another man was standing over his head, holding a big rock. Behold, he was throwing the rock at the

man's head, smashing it. When he struck him, the stone rolled away, and he went after it to get it, and no sooner had he returned to this man, his head healed and restored to its former condition. The thrower (of the rock) then did the same as he had done before. I said to my two companions, 'Glory be to Allah! Who are these?' They said: 'Proceed, proceed.' So we proceeded and came to a man lying in a prone position and another man standing over his head with an iron hook, and behold, he would put the hook in one side of the man's mouth and tear off that side of his face to the back (of the neck), and similarly tear his nose from front to back, and his eyes from front to back. Then he turned to the other side of the man's face and did just as he has done with the first side. He had hardly completed that (second) side when the first returned to its normal state. I said to my two companions, 'Glory be to Allah! Who are these?' They said, 'Proceed, proceed.' So, we proceeded and came across something like a *tannoor* (a kind of baking oven, a pit usually clay-lined for baking bread)." I (the narrator) think the Prophet (ﷺ) said, "In that oven there was much noise and voices." The Prophet (ﷺ) added, "We looked into it and found naked men and



women, and behold, a flame of fire was reaching to them from underneath, and when it reached them, they cried loudly. I asked, 'Who are these?' They said to me, 'Proceed, proceed.' And we proceeded and came across a river." I (the narrator) think he said, "red like



blood." The Prophet (ﷺ) added, "And behold, in the river there was a man swimming, and on the bank, there was a man who had collected



many stones. Behold, while the other man was swimming, he went near him. The former opened his mouth, and the latter (on the bank) threw a stone into his mouth, after which he went swimming again. Then again, he (the former) returned to him (the latter), and every time the former returned, he opened his mouth, and the latter threw a stone into his mouth (and so on) the performance was repeated. I asked my two companions, 'Who are these?' They replied, 'Proceed, proceed.' And we proceeded till we came to a man with a repulsive appearance, the most repulsive appearance you ever saw a man having! Beside him there was a fire, and he was kindling it and running around it. I asked my two companions, 'Who is this (man).' They said to me, 'Proceed, proceed!' So, we proceeded till we reached a garden of deep green dense vegetation, having all sorts of spring colors. Amid the garden there was a very tall man, and I could hardly see his head because of his great height, and around him there were children in such a large number as I have never seen! I said to my two companions, 'Who is this?' They replied, 'Proceed, proceed.' So, we proceeded till we came to a majestic, huge garden, greater and better than any garden I have ever seen! My two companions said to me, 'Ascend,' and I ascended."

The Prophet (ﷺ) added, "So we ascended till we reached a city built of gold and silver bricks, and we went to its gate and asked (the gatekeeper) to open the gate, and it was open; and we entered the city and found in it men with one side of their bodies as handsome as the

most handsome person you have ever seen, and the other side as ugly as the ugliest person you have ever seen! My two companions ordered those men to throw themselves into the river. Behold, there was a river flowing across (the city), and its water was like milk in whiteness. Those men went and threw themselves in it and then returned to us after the ugliness (of their bodies) had disappeared, and they came in the best form." The Prophet (ﷺ) further added, "My two companions said to me: 'This place is the Garden of 'Adn (Eden) and that is your place.' I raised my sight, and behold, and there I saw a palace like a white cloud! My two companions said to me, 'That palace is your place,' I said to them, 'May Allah bless you both! Let me enter it.' They replied, 'As for now, you will not enter it, but you shall enter it (one day).' I said to them, 'I have seen many wonders tonight. What does all that mean which I have seen?' They replied, 'We will inform you: As for the first man you came upon, whose head was smashed with the rock, he is the symbol of the one who studies the Qur'an and then neither recites it nor acts on its orders, and sleeps, neglecting the enjoined prayers. As for the man you came upon, the sides of whose mouth, nostrils and eyes were torn off from front to back, he is the symbol of the man who goes out of his house in the morning and tells lies that are spread all over the world. And those naked men and women whom you saw in a construction resembling an oven, they are the adulterers and the adulteresses. And the man who was given a stone to swallow is the eater of *ar-riba* (usury), and the bad-looking man whom you saw near the fire, kindling it and going around it, is Malik, the gatekeeper of Hell, and the tall man you saw in the garden is (Prophet) Abraham, and the children around him are those who died upon *al-fitrah* (the Islamic Faith of Monotheism)'" The narrator added: "Some Muslims asked the Prophet (ﷺ), 'O Messenger of Allah! What about the children of *al-mushrikoon* (i.e. polytheists, pagans, idolaters, and disbelievers in the Oneness of Allah and His Messenger Muhammad (ﷺ))?' The Prophet (ﷺ) replied, 'And also the children of *al-mushrikoon*.' The Prophet (ﷺ) added: 'My two companions added, 'The men you saw half handsome and half ugly were those people who had mixed an act that was good with another that was bad, but Allah forgave them.'"



## Those Who Are Safe from Punishment in the Grave

عن أبي هريرة أن رسول الله قال: "وَالَّذِي نَفْسِي بِيَدِهِ، إِنْ الْمَيِّتَ لَيَسْمَعُ خَفَقَ نَعْلِكُمْ حِينَ تَوَلُّونَ عَنْهُ مُذْبِرِينَ، فَإِنْ كَانَ مُؤْمِنًا كَانَتْ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ وَالصَّوْمُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصَّلَةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ، فَيُؤْتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ الصَّلَاةُ: مَا قَبِلِي مَنْخَلًا، فَيُؤْتَى عَنْ يَمِينِهِ فَتَقُولُ الزَّكَاةُ: مَا قَبِلِي مَنْخَلًا، فَيُؤْتَى عَنْ يَسَارِهِ فَتَقُولُ الصِّيَامُ: مَا قَبِلِي مَنْخَلًا، فَيُؤْتَى عِنْدَ رِجْلَيْهِ فَتَقُولُ فِعْلُ الْخَيْرَاتِ: مَا قَبِلِي مَنْخَلًا". (رواه ابن جرير الطبري).

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said, "By Him in Whose Hand is my soul, when the deceased gets buried in the grave, then people return after the burial, and he hears the sound of their shoes as they depart. If he is a believer, then his prayers stand by their heads, their *zakah* to his right and his fasting to his left; the righteous deeds, such as charity, keeping relations with kith and kin, and his acts of kindness to people will stand by his feet. The angels will approach him from their heads, and the prayer will declare, 'There is no admittance from my side.' He will be approached from his right, but the *zakah* will declare, 'There is no admittance from my side.' He will be approached from his left, but the fasting will declare, 'There is no admittance from my side.' He will be approached from his feet, but the acts of righteousness will declare, 'There is no admittance from our side.'" (Narrated by Ibn Jareer At-Tabari).

## One Who Recites Surah Al-Mulk and Surah As-Sajdah

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا يَحْيَى بْنُ عَمْرٍو بْنِ مَالِكِ النَّخَعِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي الْجَوَّزَاءِ، عَنْ ابْنِ عَبَّاسٍ، قَالَ ضَرَبَ بَعْضُ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِيَاءَهُ

عَلَى قَبْرِ وَهُوَ لَا يَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَفْرَأُ سُورَةَ تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ حَتَّى خَتَمَهَا فَأَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي ضَرَبْتُ خِيَاءِي عَلَى قَبْرِ وَأَنَا لَا أَحْسِبُ أَنَّهُ قَبْرٌ فَإِذَا فِيهِ إِنْسَانٌ يَفْرَأُ سُورَةَ تَبَارَكَ الْمَلِكُ حَتَّى خَتَمَهَا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هِيَ الْمَانِعَةُ هِيَ الْمُنْجِيَةُ تُنْجِيهِ مِنْ عَذَابِ الْقَبْرِ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ . (رواه الترمذي).

Ibn 'Abbas (رضي الله عنه) reported that one of the Companions of the Prophet (ﷺ) pitched a tent on a grave, without knowing that it was a grave. Suddenly he heard a person from the grave reciting *Surah Al-Mulk* till he completed it. So, he went to the Prophet (ﷺ) and said: 'O Messenger of Allah! I pitched my tent on a grave without realizing that it is a grave. Then suddenly, I heard a person from the grave reciting *Surah Al-Mulk* till he completed it.' The Messenger of Allah (ﷺ) said: 'It is the defender; it is the deliverer - it delivers from the punishment of the grave.'" Abu 'Eesa (At-Tirmizi) said, "This *hadeeth* is *hasan-ghareeb* from this source." (Narrated by At-Tirmizi).

حَدَّثَنَا عَمْرُو بْنُ مَرْزُوقٍ، أَخْبَرَنَا شُعْبَةُ، أَخْبَرَنَا قَتَادَةُ، عَنْ عَبَّاسِ الْجُمَيْيِّ، عَنْ أَبِي هُرَيْرَةَ، عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " سُورَةٌ مِنَ الْقُرْآنِ ثَلَاثُونَ آيَةً تَشْفَعُ لِصَاحِبِهَا حَتَّى يُغْفَرَ لَهُ " تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ " . (رواه أبو داود والترمذي).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "I heard the Messenger of Allah (ﷺ) saying, "There is a *Surah* in the Qur'an which contains thirty verses that keep interceding for a man until his sins are forgiven. This *Surah* is: **Blessed is He in Whose Hand is the**



**dominion.** ﴿Surah Al-Mulk 67:1﴾ (Narrated by At-Tirmizi and Abu Dawood).

عن خالد بن معدان قال: "إن الم تنزِيل تجادل عن صاحبها في القبر تقول اللهم إن كنت من كتابك فشفعني فيه وإن لم أكن من كتابك فامحني عنه وإنها تكون كالطير تجعل جناحها عليه فيشفع له فتمنعه من عذاب القبر وفي تبارك مثله فكان خالد لا يبيت حتى يقرأ بهما". (رواه الدارمي).

Reported on the authority of Khalid Ibn Ma'dan said of *Surah Al-Mulk* and *Surah As-Sajdah* that they would intercede with Allah on behalf of those who recite them, saying, "O Allah! If I am part of Your Book, make me an intercessor for him; but if I am not a part of Your Book, then erase me from it." He also said, "It will be like a bird spreading its wings over him. It will intercede for him, and it will protect him from the punishment of the grave." (Narrated by Ad-Darimi).

These two *surahs* are intimately involved in saving a person from the torment of the grave, as shown by the abovementioned narrations.

عَنْ جَابِرٍ، أَنَّ النَّبِيَّ (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) كَانَ لَا يَنَامُ حَتَّى يَقْرَأَ: "الم تَنْزِيلٌ" وَ "تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ". (رواه الترمذي).

The Prophet (ﷺ) would not sleep until he recited *Alif Lam Meem Tanzeel* and: *Tabarak Allazee Biyadihil-Mulk*." (Narrated by At-Tirmizi).

**Benefit:** *Surah Alif Lam Meem As-Sajdah* and *Surah Al-Mulk* help save believers from the punishment of the grave. Likewise, we must avoid backbiting and spilling urine on oneself, for both will result in a painful punishment in the grave.



## Classifications of Martyrs





## The Martyrdom of the Hereafter

Below we shall mention the types of martyrdom endured by the martyrs in the Hereafter. They are given ranks of martyrdom in the Hereafter, but they are not all treated in the same manner as those who are martyred in battle. Their bodies are washed and shrouded, then the funeral rites are conducted, and they are buried. The number of types of the martyr who are not warriors has been estimated at approximate twenty-five by scholars, based on *ahadeeth*:

### Hadeeth No. 1:

عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم: "ما تعدون الشهداء فيكم؟ قالوا: يا رسول الله من قتل في سبيل الله فهو شهيد. قال: "إن شهداء أمتي إذا لقليل!" قالوا: فمن يا رسول الله؟ قال: "من قتل في سبيل الله فهو شهيد، ومن مات في سبيل الله فهو شهيد، ومن مات في الطاعون فهو شهيد، ومن مات في البطن فهو شهيد، والغريق شهيد" (رواه مسلم).

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "Whom among you do you consider to be a martyr?" They said, "O Messenger of Allah! The one who is killed in Allah's Cause is a martyr." He said, "In that case, the martyrs among my people would be few." The Companions asked: "O Messenger of Allah! Then who are the martyrs?" He replied, "He who is killed in Allah's Cause is a martyr; who dies naturally in the Cause of Allah is a martyr; he who dies of plague is a martyr, and who dies of abdominal disease is a martyr, and he who is drowned is a martyr." (Narrated by Muslim).



When he was asked why plague is considered as martyrdom, he replied, "It used to be a form of punishment that Allah would inflict on people, but He made it a Mercy for the believers. Any believer who perseveres through it will receive the reward of a martyr."

### Hadeeth No. 2:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ سُمَى، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ وَجَدَ غُصْنًا شَوْكًا عَلَى الطَّرِيقِ فَأَخْرَهُ فَشَكَرَ اللَّهُ لَهُ فَغُفِرَ لَهُ " . وَقَالَ " الشُّهَدَاءُ خَمْسَةٌ الْمَطْعُونُ وَالْمَبْطُونُ وَالْغَرِقُ وَصَاحِبُ الْهَنْدِ وَالشَّهِيدُ فِي سَبِيلِ اللَّهِ عَزَّ وَجَلَّ " (رواه مسلم) .

The Messenger of Allah (ﷺ) said: "The martyrs are of five kinds: one who dies of the plague; one who dies of diarrhea (or cholera); one who is drowned; one who is buried under debris and one who dies fighting in the way of Allah." (Narrated by Muslim, Al-Bukhari and Imam Malik).

Benefit: If one dies fighting to protect his family, his home, and his property, then he will be considered a martyr.

### Classifications of Martyrs:

#### 1. He who is killed in Allah's Cause is a martyr



One person went out for *jihad* in Allah's Cause or went out to acquire knowledge of the religion, but on the way, death came to him. The first did not even fight and the second had not yet received knowledge when death came to him. Similarly, a person who went out to serve a pious person as a helper but died before he could offer any service to him, such a person would be considered a martyr. All of them intended to do good but had no time to do so before death came to them so that they would have the reward of their intentions and thus be considered martyrs.

#### 2. Death by the plague is martyrdom

A person who passes away due to disease is granted the status of martyr. One should not run away from a place where the plague has broken out and nor should one go to such a situation.



حَدَّثَنَا إِسْحَاقُ، أَخْبَرَنَا حَبِيبُ بْنُ خَدَّاجَةَ، حَدَّثَنَا دَاوُدُ بْنُ أَبِي الْفَرَاتِ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ، عَنْ يَحْيَى بْنِ يَعْمَرَ، عَنْ عَائِشَةَ، زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهَا أَخْبَرَتْ أَنَّهَا سَأَلَتْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ الطَّاعُونَ فَأَخْبَرَهَا نَبِيُّ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّهُ كَانَ عَذَابًا يُبْعَثُهُ اللَّهُ عَلَى مَنْ يَشَاءُ، فَجَعَلَهُ اللَّهُ رَحْمَةً لِلْمُؤْمِنِينَ، فَلَيْسَ مِنْ عَبْدٍ يَقَعُ الطَّاعُونَ فَيَمُوتُ فِي بَلَدِهِ صَابِرًا، يُعْلَمُ أَنَّهُ لَنْ يُصِيبَهُ إِلَّا مَا كَتَبَ اللَّهُ لَهُ، إِلَّا كَانَ لَهُ مِثْلُ أَجْرِ الشَّهِيدِ " (رواه البخاري).



Reported on the authority of 'A'ishah (may Allah be Pleased with her), the wife of the Prophet (ﷺ), that she informed us that she asked the Messenger of Allah (ﷺ) about plague and he informed her that: "Plague was a punishment which Allah used to send on those whom He wished, but Allah made it a blessing for the believers. None (among the believers) remains patient in a land in which plague has broken out and considers that nothing will befall him except what Allah has ordained for him, but that Allah will grant him a reward like that of a martyr." (Narrated by Al-Bukhari).

### 3. Death due to abdominal disease is a form of martyrdom

A person who died due to abdominal disease also receives the reward of a martyr, if there is something inside the abdomen or something outside it that afflicts the internal organs, such as swelling, intestinal defect, abdominal pain, etc.



### 4. Death from drowning is a form of martyrdom

If a man deliberately drowns himself, then that is suicide, and he will not receive the reward of a



martyr. One who commits suicide is punished eternally in the Fire by repeatedly killing himself. There are various ways of drowning in water, such as traveling in a boat or ship, which sinks or immersed in the flood. All of these will receive the reward of a martyr.

### 5. Death of a woman during delivery is a form of martyrdom



A woman who died during childbirth receives the reward of martyrdom because at the time woman suffers from severe pain. At the same time, she must face the problem of life or death. A woman who dies in such a manner will receive the reward of martyrdom.

### 6. Death by burning in a fire is a form of martyrdom



A person who does not intentionally jump into a fire, but is surrounded by fire, such as when the room in which he is sleeping catches fire. In this situation, if the fire burned him or if he was thrown into a fire by an enemy, he would receive the reward of martyrdom.

### 7. A person who died while at Jerusalem (Masjid Al-Aqsa) is a martyr



This refers to the area that has been called Masjid Al-Aqsa; this area has also been blessed



in the Holy Qur'an because many prophets are buried there. Jerusalem was built by Prophet Sulaiman (عليه السلام) with the help of *jinn* and human beings. There are various types of service to Jerusalem, such as taking care of the Mosque of Jerusalem or leading the Muslims in prayer. It also includes serving Jerusalem financially or trying to rid Jerusalem from Jewish occupation. Such people will receive the reward of martyrs.

### 8. Death as a result of chronic illness is a form of martyrdom

If a Muslim suffers from a chronic illness lasting for years, he will receive the reward of martyrdom. This is if he is patient during his disease. He should not utter a word of doubt or complaint to Allah while seeking medical help to cure the sickness by Allah's Will. Such patient perseverance will be rewarded with the recompense of martyrdom.

### 9. Being killed while protecting one's property is a form of martyrdom

It consists of three types: (i) protecting one's property; for example, if one was protecting one's property at night and suddenly, thieves came to steal it, and he struggles with them and is killed. (ii) Being killed while protecting one's wife and children. (iii) If he surrendered his property to the thieves to defend himself or anyone else, he would be granted the reward of a martyr.



### 10. Being killed saving one's life is a form of martyrdom

There are two ways to save one's life (i) If one is incarcerated in an enemy prison and is killed while trying to escape. (ii) If one is traveling in the jungle or some such place and one is suddenly attacked by robbers and is unable to escape from them and is forced to struggle



with them, as a result of which he loses his life, such a person would be given the reward of a martyr.

### 11. Dying due to falling from a riding beast is a form of martyrdom



For example, while riding on a camel, horse, or other riding beasts, a person fell and died. According to some scholars (using *qiyas* – analogy), people who died in a road accident, an airplane

crash, or a shipwreck would fall into this category. According to some *ahadeeth*, sudden death is not considered to be a good thing, because there is no opportunity to write a will or to repent and seek forgiveness. But in and of itself, sudden death is not a bad thing. It does not reflect on the deceased in any way.

### 12. The stranger who dies away from his homeland is a martyr



There are three types of strangers: (i) One who left his country to acquire knowledge of his religion; (ii) one who left his homeland for business purposes; (iii) one who left his country for visiting someone or a vacation. In all three cases, if death comes to him, he will receive the reward of a martyr.

### 13. One who dies in the hope of martyrdom is a martyr

If there is a desire for martyrdom in the heart of a Muslim, but he was unable to take part in *jihad* due to illness or some other valid excuse, he will receive the



reward of a martyr. Mentioned in a *hadeeth* that whoever recites twenty-five times the words:

"اللهم بارك لي في الموتِ وفيما بعد الموتِ".

**"O, Allah! Bless me in death and in what follows death."**<sup>1</sup>

If a person says this every day, or even on his deathbed, he will receive the reward of a martyr. It is a good bargain that we should receive martyrdom for wishing in our hearts for the award of a martyr.

#### 14. He who is killed because of his religion is a martyr

There are several ways in which a person may be killed because of



his religion, such as when a person has been imprisoned by a cruel ruler, who tries to compel him to reject his faith, saying, "If you do not turn away from your religion, you will be killed." That person allows himself to be killed, refusing to give up his religion. Another case would be where a person offers the truth to a wicked ruler, but that ruler rejects it and has him killed. Al-Hajjaj Ibn Yoosuf killed many righteous men who spoke the truth, but they did not refrain from speaking the truth. A Muslim who is killed for holding fast to the truth

<sup>1</sup> Narrated on the authority of 'A'ishah (may Allah be Pleased with her) by At-Tabarani in '*Al-Mu'jam Al-Awsat*'.

will receive the reward of a martyr. Similarly, if a beautiful woman attempted to force a man to commit adultery with her by saying, "If you do not do as I say, I will publicly accuse you of having done it anyway, and you will be killed." If he refused to commit adultery and elected to remain pure, he will receive the reward of a martyr.

#### 15. People who are at peace with the Creator are martyrs

A Tabi'i said that he heard from one of the Companions of the Prophet (ﷺ) that he said, "All the people who were at peace with the Creator, who did not hurt anyone or harm their interests, they are all martyrs, whether they were killed or died of natural causes."

The *hadeeth* states:

"المسلم من سلم المسلمون من لسانه، ويده". (رواه البخاري ومسلم).

"A Muslim is the one from whose tongue and hands the Muslims are safe."

(Narrated by Al-Bukhari and Muslim). An essential lesson with regard to social manners that the *Sharee'ah* (Islamic Law) has given us, especially the Emphasis on transactions, mutual relations, and giving the young and the elderly their rights. The fact is that if a person lives following the principles of the *Sharee'ah*, he can save people from his evil. People can live in peace with him. When the Prophet (ﷺ) entered his home at night, he would close the door very quietly, and he would even say, "*As-Salamu 'alaikum*" calmly, and if anyone woke up, they would answer him, but otherwise, he would leave them sleeping. To protect people, one should not expect to benefit from them, but rather, one should try to help them. Do not remind people of the favors you do for them; instead, expect the reward of your deeds from Allah. The one waiting benefits from the people should lose hope of gaining award from Allah. By hoping for Allah's reward, one can avoid the evil of creatures.

#### 16. Jihad (struggle) against oneself is a form of martyrdom

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، أَخْبَرَنَا حَنْبَلَةُ بْنُ شَرِيحٍ، قَالَ أَخْبَرَنِي أَبُو هَانِيءٍ الْخَوْلَانِيُّ، أَنَّ عَمْرُو بْنَ مَالِكِ الْجَنْبِيَّ، أَخْبَرَهُ أَنَّهُ، سَمِعَ فَضَالَهَ بْنَ عُبَيْدٍ، يُحَدِّثُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ: "الْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ". (رواه الترمذي)



Fadhlah Ibn 'Ubaid (رضي الله عنه) reported that the Prophet (ﷺ) said, "The *mujahid* is one who strives against his soul." (Narrated by At-Tirmizi).

In one *hadeeth* struggle against the devil has been mentioned: Abu Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) spoke of the virtue of some actions and said that it is a struggle, i.e., with Satan, who is at war with Muslims.

Included in these actions is the protection of one's borders. It states in a *hadeeth* that the Prophet was once returning to Al-Madinah after a battle and he said:

"قدمت من الجهاد الأصغر إلى الجهاد الأكبر" . قالوا: "وما الجهاد الأكبر؟" قال: "مجاهدة العبد لهواه" . (رواه البيهقي وضعفه ابن رجب)

Narrated states that the Prophet (ﷺ) said to his companions when they returned from a military campaign, "We have come back from the lesser *jihad* to the greater *jihad*." They said, "What is greater *jihad*?" He (ﷺ) replied, "Struggling against one's desires." (Narrated by Al-Baihaqi and declared weak by Ibn Rajab).

#### 17. Falling in love while remaining pure is a form of martyrdom

Reported in a *hadeeth*:

عن ابن عباس عن النبي (صلى الله عليه وسلم) قال: "من عشق فعف فكمات فهو شهيد" . (رواه الحاكم)

"Whoever falls passionately in love, but keeps chaste and hides his love, will die as a martyr." (Narrated by Al-Hakim).



18. The person who falls from a roof, a tree, etc. and dies will also receive the reward of a martyr
19. One who is killed with an arrow or a spear will receive the reward of a martyr
20. One who defends himself against a wrongdoer will receive the reward of a martyr
21. Similarly, one who is devoured by an animal will receive the reward of a martyr
22. One who died while butchering a slaughtered animal will also receive the reward of a martyr
23. Those who died by dismantling a beast such as snakes or other nutritious animals will also get a reward of martyrs.
24. One who is killed while upholding the rights of Allah is a martyr.
25. Those who died due to nausea and headache on a sea journey

will also receive the reward of a martyr, according to Scholars, who dies while traveling the ship, airplane, or in any transportation.

#### The Address of Allah to the Martyrs

Masrooq (a *Tabi'i*) said, "We asked 'Abdullah (Ibn Mas'ood) (رضي الله تعالى عنه) about the interpretation of the verse:

(وَلَا تَحْسَبَنَّ الَّذِينَ قُتِلُوا فِي سَبِيلِ اللَّهِ أَمْوَاتًا بَلْ أَحْيَاءٌ عِنْدَ رَبِّهِمْ يُرْزَقُونَ) (سورة آل عمران 3: 169) .

﴿Think not of those who are killed in the Way of Allah as dead. Nay, they are alive, with their Lord, and they have provision.﴾ (Surah Ali 'Imran 3:169) and he said, "We asked the Messenger of Allah (ﷺ) the same question and he said:





"أرواحهم في جوف طير خضر، لها قناديل معلقة بالعرش، تسرح من الجنة حيث شاءت، ثم تأوي إلى تلك القناديل، فاطلع إليهم ربهم اطلاعة فقال: هل تشتهون شيئاً؟ فقالوا: أي شيء تشتهون ونحن تسرح من الجنة حيث شئنا؟ ففعل ذلك بهم ثلاث مرات، فلما رأوا أنهم لن يتركوها من أن يسألوا، قالوا: يا رب نريد أن ترد أرواحنا في أجسادنا حتى نقتل في سبيلك مرة أخرى، فلما رأى أن ليس لهم حاجة، تركوا".

"Their souls are inside green birds that have lamps, which are hanging below the Throne (of Allah), and they wander about in Paradise wherever they wish. Then they return to those lamps. Allah looks at them and says, 'Do you wish for anything?' They say, 'What more could we wish for, while we go wherever we wish in Paradise?' Allah asked them this question thrice, and when they realize that He will keep asking them until they answer, they say, 'O Lord! We wish that our souls be returned to our bodies so that we are killed in Your cause again.' Allah knew that they did not have any other wish, so they were left." The presence of the souls in the bodies of green birds is not particular with the martyrs. Instead, the souls of other believers also travel to heaven in the bodies of green birds. Ka'b Ibn Malik (رضي الله عنه) reported that the Prophet (ﷺ) said:

"إن أرواح المؤمنين في طير خضر تعلق في شجر الجنة". (رواه ابن ماجه).

"Verily, the souls of the believers are in green birds, eating from the trees of Paradise." (Narrated by Ibn Majah).<sup>2</sup>

The word 'death,' as well as its general concept, has a depressing effect. People have therefore been instructed not to refer to martyrs who laid down their lives for Allah as 'dead' since this might lead to weakening of the spirit, which enables people to struggle and make sacrifices in Allah's Cause. Instead, people are instructed to bear in mind that anyone who lays down his life for Allah has, in fact, attained immortality, as well as being a statement of fact; this also helps to arouse and sustain courage.

### The pain of martyrdom is equal to an ant bite

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما يجد الشهيد من مس القتل إلا كما يجد أحدكم من مس القرصة". (رواه الترمذي وقال: حديث حسن صحيح).



Reported on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "The martyr experiences no more pain in being slain than one of you experiences from the stinging of an ant." (Narrated by At-Tirmizi, who said, "This hadeeth is hasan-saheeh).

### The one who dies on the day or night of Friday

عن عبد الله بن عمرو، قال قال رسول الله صلى الله عليه وسلم " ما من مسلم يموت يوم الجمعة أو ليلة الجمعة إلا وقاه الله فتنة القبر" (رواه الترمذي قال أبو عيسى هذا حديث غريب قال وهذا حديث ليس إسناده بمتصل ربيعه بن سيف إنما يروي عن أبي عبد الرحمن الحبلي عن عبد الله بن عمرو ولا نعرف لربيعة بن سيف سماعاً من عبد الله بن عمرو)

<sup>2</sup>Al-Albani and others graded it as weak.



Reported on the authority of Abdullah Ibn 'Amr (رضي الله عنه) reported that the Messenger of Allah said, "No Muslim dies on Friday, nor the night of Friday, except that Allah protects him from the trials of the grave." (Narrated by At-Tirmizi, who said, "This *hadeeth* is *ghareeb*; its chain of narrators is not connected. Rabee'ah Ibn Saif only narrates from Abu 'Abdir-Rahman Al-Habli, on the authority of 'Abdullah Ibn 'Amr and we are unaware that Rabee'ah Ibn Saif heard from 'Abdullah Ibn 'Amr).

عن أنس بن مالك رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "من مات يوم الجمعة وفي عذاب القبر". (رواه أبو يعلى).

"Anyone who dies on Friday will be safe from the punishment of the grave." (Narrated by Abu Ya'la).<sup>3</sup>

### The one who dies in the month of Ramadhan

Anas (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said, "Of course, in the month of Ramadhan, the punishment of the grave is taken away from the dead."

#### Thought and Belief

In this part, the detailed conditions of Al-Barzakh have been written, including the questions put by the angels, Munkar and Nakeer, rest and relaxation, sadness and pain, the presentation of Heaven and Hell in the morning and the evening, details of the punishment in the grave and some causes of punishment, including mention of those who are protected from the punishment in the grave, people gathering



<sup>3</sup>This *hadeeth* contains in its chain of narrators Waqid Ibn Salamah, of whom Al-Bukhari said, "His narrations are not authentic."

around the one who passes from this world to Al-Barzakh and their asking about the situation of their kin in the world, the honour and respect accorded to martyrs etc. and we have covered a lot of topics in a relatively few pages.

It is not difficult to read the book, and it does not require more time to study it, but after reading, the thing that you need to worry about is who protects humans from sin and puts them on the righteous path. Today people read books, but very few people think and act upon what they have learned.

After reading the book, it is essential to know about your death and your grave and also to think about the long period you will spend in the grave. People in this world are passing through sorrow and comfort.



Some are essential personages, and some are unimportant. Some are governors, and some are kings. Some are ministers, and some are presidents. Some are owners of vast properties and directors of international companies. Some are barristers and judges. Some own much wealth. But everyone needs to worry about what will happen to them at the time of death and after it?

We do not remain in the life of this world forever; death will come, and everyone must face it. Every good and bad person and every believer and disbeliever will face it. How great is the life of Al-Barzakh... think about it: until the Day of Resurrection, a person will remain in that state. When will the Day of Resurrection come? Nobody knows. Thousands of years have passed from the time of Adam (ﷺ) until today. All of those who departed from the life of this world is in

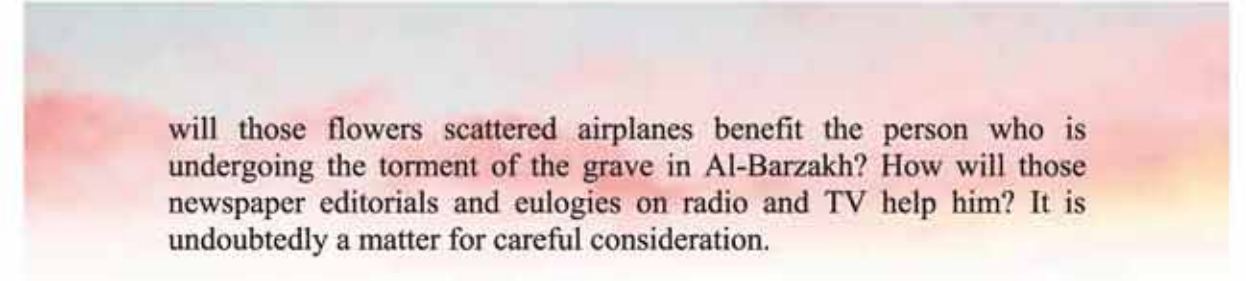




Al-Barzakh, and Allah is Well-Acquainted with them all. How much of the life of this world remains? The knowledge of this is with Allah, Alone. Anyone who is dead or is yet to die will remain in Al-Barzakh until the Day of Resurrection. In the short life of this world, how much worry and effort expends in the pursuit of wealth, position and property, when such a long time must be spent in Al-Barzakh – possibly hundreds or thousands of years? Yet people do not worry about that. Worries set aside; days and nights spent in such actions, which are the cause of torment in the grave — leaving the prayers, abandoning fasting, indulging in usury, filling one's stomach with food and wearing clothes obtained through unlawful sources, being unmindful of physical purity, and disregarding the obligation to clean oneself after bodily evacuations.

Backbiting is widespread, human rights are abused, and various offenses, acts of cruelty, and sin are committed. Once death has occurred, there is no action nor any mediation or intercession that can keep one safe from the punishment of the grave.

Those who took part in the funeral rites walk away from the grave; flowers scattered from airplanes, columns written in newspapers, eulogies, and news of deaths broadcast on radio and TV. People gain the impression that death is rewarding. No one thinks about whether the deceased is a believer or a disbeliever, righteous or corrupt, honest or dishonest. If he died as a disbeliever, he would suffer a painful punishment – one that will last until the Day of Resurrection. Then on that Day, which will last for fifty thousand years, he will be in even greater trouble. He will be thrown into a Fire whose heat is seventy times hotter than the hottest fire on the earth, and he will never be taken out of it, for Allah says that they are: "خَالِدِينَ فِيهَا أَبَدًا" (Abiding therein forever). How can such a person's death be enriching? How



will those flowers scattered airplanes benefit the person who is undergoing the torment of the grave in Al-Barzakh? How will those newspaper editorials and eulogies on radio and TV help him? It is undoubtedly a matter for careful consideration.

If the deceased was an immoral person who did not offer prayers, committed acts of plunder and cruelty and bribery, did not perform *Hajj*, did not pay *zakah* and did not fast in Ramadhan, but was a well-known public figure, a member of Parliament, then Minister, then President, those positions of authority, his wealth and his property will be a source of punishment in the grave for him. But the media encourage people to mourn for them, while poets write eulogies for them, and people praise the way the deceased left his money. A marble grave is built for him in a manner that is condemned by the *Sharee'ah* (Islamic Law). And how will the disbursal of this money under the *Sharee'ah* avail him against the punishment of the grave? Not at all! Not at all!

He who did not worry about his grave during his life and was a bad person, the newspaper editorials, eulogies from poets, and condolence messages from heads of governments cannot save him from the punishment of the grave. Every person should worry – this is the way to success after death. Un-mindfulness is the problem and the cause of punishment.

عن أبي هريرة عن رسول الله ، صلى الله عليه وسلم قال: "يتبع الميت ثلاثة: أهله وماله وعمله: فيرجع اثنان ويبقى واحد: يرجع أهله وماله ويبقى عمله". (متفق عليه) .

Reported on the authority of Abu Hurairah (رضي الله عنه) from the Messenger of Allah (ﷺ) that he said, "Three (things) follow a dead person: members of his family, his property, and his deeds. Two of them return, and one remains with him. The people and his wealth return; his deeds remain with him." (Narrated by Al-Bukhari and Muslim).

The family members are separated from him; they placed him in the grave, and then what do they do? What does a person do for the family and offspring, the household, the nation? He engages in the commission of major sins, earns money from *haram* (unlawful) sources, takes bribes, receiving punishment after

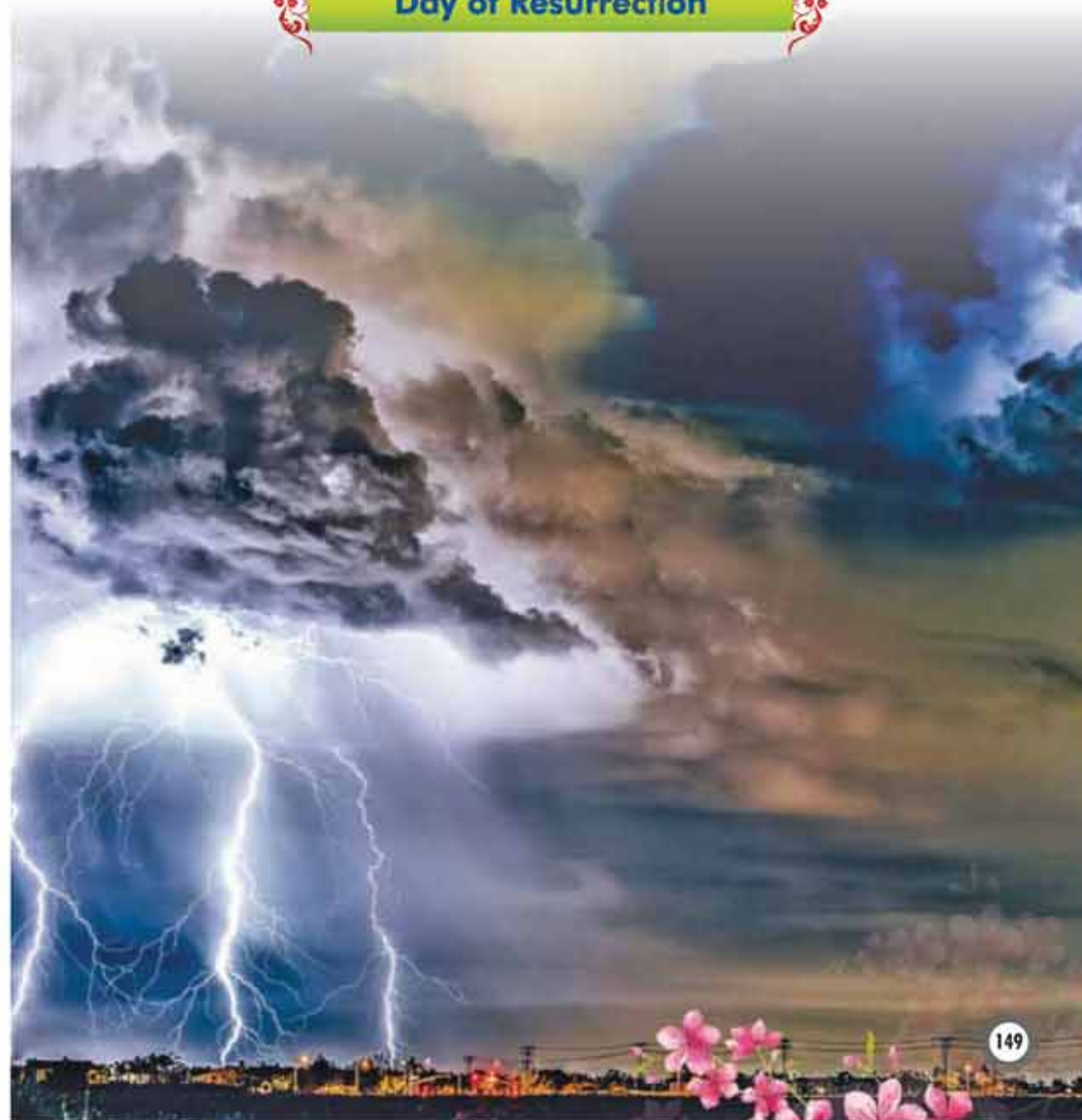




death for his life in this world, and believes that he is living a successful life. He is unjust to his soul and commits a great act of negligence, ignorance, and foolishness against his soul. Every person must act for the sake of his soul after death, abandon sins, repent of previous sins, pay people their rights, perform one's obligations, and worship Allah Alone, with sincerity.

May Allah bless us all and cover us with His Mercy.

### Day of Resurrection



149

The arrival of the Day of Judgment is essential. The graves will open at that time, and People will resurrect. In Surah Yasin Allah said:

وَضَرَبَ لَنَا مَثَلًا وَ نَسِيَ خَلْقَهُ قَالَ مَنْ يُحْيِي الْعِظَامَ وَ هِيَ رَمِيمٌ

(36:78) He struck for Us a similitude and forgot his creation. He says: "Who will quicken the bones when they have decayed?". That is, he regards Us powerless and weak like the creation, and thinks that just as a man cannot raise the dead back to life, so also can't We. "Forgets his creation": Forgets that We created the basic germ of life from dead matter, which became the means of his creation; then We caused the germ to develop to such an extent that now he stands before Us as a disputant.



The replying answer of this question Allah said:

فَلَنْ يُحْيِيَهَا الَّذِي أَنْشَأَهَا أَوَّلَ مَرَّةٍ وَ هُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

(36:79) Say: "He Who first brought them into being will quicken them; He knows well about every kind of creation;

Say: He will give life to them. Who brought them into existence at first. (36:79)

Meaning that One Who created him first and brought him into existence from non-existence will create once again. Is the second creation more complicated than the first one? On the first occasion, even the particles of bones were not there. If it is said that these particles are scattered at various places, He replies:

150





...and He is cognizant of all creation...

He is more knowledgeable about every creation of His. Everything is included in the knowledge of God. In the next verse, He gives a beautiful description to mention the vastness of His wisdom. Whenever one is astonished, if one is reminded of God's limitless power, it becomes easy for him to understand.

It is wrong for a man to try to measure the power of God based on his little knowledge. For your little power, it may be challenging to recreate man from dust, but God's might cannot be measured in this way. He Who created once can create it again.

On the Day of Judgment, it will be Friday. The judgment day will start by blowing the trumpet. The trumpet will be blown two times, as mentioned in the verses of the Quran and Hadith of the Prophet. The first time trumpet is blown, all will be unconscious (لا) (من شاء الله: صرف خدا ہی تیار ہے) then all the living will die and who died earlier will be unconsciousness on their souls. Then the trumpet will be blown again, then the souls of dead will return to their bodies, and those who were unconscious their unconsciousness shall be removed, and they will be healthy and will be present in the court of Allah.

The earth will become a field. There will not be any mount on it. The sky will be exploded, and it will have doors. A dense crowd will stand in the rows. People will gather in three types of places in the resurrection:

1. A party on foot;
2. Second Rider;
3. Third-party that they will go on their faces. This will be of infidels. Righteous slaves of Allah will have white faces, and they will be fresh, laughing, and playing. The unbelievers will be dumb, blinds and deaf, and they will walk on their headlong.

There will be sadness and humiliation in the faces of the disbelievers; in *Surah Ali 'Imran*, Allah says:

( يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ فَأَمَّا الَّذِينَ اسْوَدَّتْ وُجُوهُهُمْ أَكْفَرْتُمْ بَعْدَ إِيمَانِكُمْ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ ) (سورة آل عمران 3: 106) .

On the Day (i.e., the Day of Resurrection) when some faces will become white, and some faces will become black; as for those whose faces will become black (to them will be said): "Did you reject Faith after accepting it? Then taste the torment (in Hell) for rejecting Faith." (*Surah Ali 'Imran* 3:106).

### Varieties of those attending on the Day of Resurrection

#### 1. The condition of beggars:

أَخْبَرَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْحَكَمِ، عَنْ شُعَيْبِ، عَنِ اللَّيْثِ بْنِ سَعْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ، قَالَ سَمِعْتُ حَمْزَةَ بْنَ عَبْدِ اللَّهِ، يَقُولُ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا يَزَالُ الرَّجُلُ يَسْأَلُ حَتَّى يَأْتِيَ يَوْمَ الْقِيَامَةِ لَيْسَ فِي وَجْهِهِ مَرْعَةٌ مِنْ لَحْمٍ " . (رواه النسائي) .

Reported on the authority of 'Ubaidullah Ibn Abi Ja'far that he said, "I heard the Messenger of Allah saying, 'A man will keep on asking until on the Day of Resurrection he will come without even a shared of skin on his face.'" (Narrated by An-Nasa'i).

#### 2. One who has been unjust to his wife:

حَدَّثَنَا أَبُو الْوَلِيدِ الطَّيَالِسِيُّ، حَدَّثَنَا هَمَّامٌ، حَدَّثَنَا قَتَادَةُ، عَنِ النَّضْرِ بْنِ أَنَسٍ، عَنْ بَشِيرِ بْنِ نَهْيَكٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ كَانَتْ لَهُ امْرَأَتَانِ فَمَالَ إِلَى إِحْدَاهُمَا جَاءَ يَوْمَ الْقِيَامَةِ وَشِقَّةُ مَائِلٍ " . (رواه أبو داود) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said: When a man has two wives, and he is favorably inclined towards one of them than the other, he will come on the Day of Resurrection with one side hanging down." (Narrated by Abu Dawood).

#### 3. The problem of perspiration on the Day of Resurrection:

وعن المقداد، رضي الله عنه، قال: "سَمِعْتُ رَسُولَ اللَّهِ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "تَدْنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمِقْدَارِ مِيلٍ" قال سليم بن عامر الراوى عن المقداد: فوالله ما أدري ما يعني الميل، أمسافة الأرض أم الميل الذي يكحل به العين "فيكون



الناس على قد أعمالهم في العرق، فمنهم من يكون إلى كعبيه، ومنهم من يكون إلى ركبتيه، ومنهم من يكون إلى حقويه، ومنهم من يلجمه العرق إجماماً وأشار رسول الله، صلى الله عليه وسلم، بيده إلى فيه (رواه مسلم).

Reported on the authority of Al-Miqdad (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "On the Day of Resurrection, the sun will come so close to people that there would be left only a distance of one *meel*." Sulaim Ibn 'Amir said: 'By Allah, I do not know whether he meant by 'meel,' the mile of the distance measure or the stick used for applying antimony powder to the eye. (The Messenger of Allah (ﷺ) is, however, reported to have said:) "The people then will be submerged in perspiration according to their deeds, some up to their ankles, some up to their knees, some up to the waist, and some will have the bridle of perspiration (reaching their mouth and nose)." And, while saying, the Messenger of Allah (ﷺ) pointed to his mouth with his hand." (Narrated by Muslim).

#### 4. He who forgets the Qur'an:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ، أَخْبَرَنَا ابْنُ إِدْرِيسَ، عَنْ يَزِيدَ بْنِ أَبِي زَيْدٍ، عَنْ عَيْسَى بْنِ فَائِدٍ، عَنْ سَعْدِ بْنِ عُبَادَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا مِنْ امْرئٍ يقرأ القرآن ينسأه إلا لقي الله عز وجل يوم القيامة أعمى " . (رواه أبو داود) .

Reported on the authority of Sa'd Ibn 'Ubadah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "No man recites the Qur'an, then forgets it, but will meet Allah on the Day of Judgment in a maimed condition (or empty-handed, or with no excuse)." (Narrated by Abu Dawood).<sup>4</sup>



#### 5. The murderer:

حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الرَّعْفَرَانِيُّ، حَدَّثَنَا شَيْبَانَةُ، حَدَّثَنَا زُرْقَاءُ بْنُ عَمْرٍ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَجِيءُ الْمَقْتُولُ بِالْقَاتِلِ يَوْمَ الْقِيَامَةِ

<sup>4</sup> Al-Munziri said, "In its *isnad* is Yazeed Ibn Abi Ziyad Al-Hashimi... and his *ahadeeth* may not be cited as evidence." Al-Albani declared it weak in '*As-Silsilah Adh-Dha'eefah*'.

نَاصِيئَتُهُ وَرَأْسُهُ بِيَدِهِ وَأُودَاجُهُ تُشَخَّبُ دَمَا يَقُولُ يَا رَبِّ هَذَا قَتَلَنِي حَتَّى يُذْنِبَهُ مِنَ الْغُرَشِ " . قَالَ فَذَكَرُوا لِابْنِ عَبَّاسِ التَّوْبَةَ فَتَلَا هَذِهِ الْآيَةَ: ( وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا ) قَالَ وَمَا نُسِخَتْ هَذِهِ الْآيَةُ وَلَا بُدِّلَتْ وَأَتَى لَهُ التَّوْبَةُ . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ ابْنِ عَبَّاسٍ نَحْوَهُ وَلَمْ يَرْفَعُهُ . (رواه الترمذي) .



Reported on the authority of 'Amr Ibn Deenar from Ibn 'Abbas that the Prophet (ﷺ) said: "On the Day of Judgement, the murdered will come with the murderer's scalp and his head in his hand, and his jugular vein flowing blood, saying: 'O Lord! This person killed me' until he comes close to the Throne." (Narrated by At-Tirmizi).

#### 6. The killer's helper:

حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ، حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ، حَدَّثَنَا يَزِيدُ بْنُ زَيْدٍ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ أَعَانَ عَلَى قَتْلِ مُؤْمِنٍ بِشَطْرٍ كَلِمَةٍ لَقِيَ اللَّهَ عَزَّ وَجَلَّ مَكْتُوبٌ بَيْنَ عَيْنَيْهِ آيسٌ مِنْ رَحْمَةِ اللَّهِ " . (رواه ابن ماجه)

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "Whoever helps to kill a believer, even with half a word, he will meet Allah with (the words) written between his eyes: 'He has no hope of the mercy of Allah'." (Narrated by Ibn Majah).<sup>5</sup>

#### 7. Punishment for not praying



عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ ذَكَرَ الصَّلَاةَ يَوْمًا فَقَالَ مَنْ خَافَظَ عَلَيْهَا كَانَتْ لَهُ نُورًا وَيُرْهَانَا وَنَجَاةً يَوْمَ الْقِيَامَةِ وَمَنْ لَمْ يَحَافَظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا يُرْهَانٌ وَلَا نَجَاةٌ وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأَبِي بَنْ خَلْفٍ (رواه

<sup>5</sup> Imam Ahmad said, "This *hadeeth* is not authentic." Ibn Hibban described it as "fabricated".



الإمام أحمد).

Reported on the authority of ‘Abdullah Ibn ‘Amr (رضي الله عنه) from the Prophet (ﷺ) that he said, “Whoever guards his prayers will have light and clarity and salvation on the Day of Resurrection. Whoever does not guard his prayers will not have light nor clarity nor salvation, and on the Day of Resurrection he will be with Qaroon, Pharaoh, Haman, and Ubayy Ibn Khalaf.” (Narrated by Imam Ahmad).

#### 8. Not paying Zakah:

حَدَّثَنِي إِسْحَاقُ، حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، عَنْ هَمَّامٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " يَكُونُ كَنْزُ أَحَدِكُمْ يَوْمَ الْقِيَامَةِ شُجَاعًا أَقْرَعًا، يَفْرُ مِنْهُ صَاحِبُهُ فَيَطْلُبُهُ وَيَقُولُ أَنَا كَنْزُكَ. قَالَ وَاللَّهِ لَنْ يَزَالَ يَطْلُبُهُ حَتَّى يَبْسُطَ يَدَهُ فَيَلْقَمَهَا فَاهُ ". وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِذَا مَا رَبُّ النَّعَمِ لَمْ يُعْطِ حَقَّهَا، تُسَلِّطُ عَلَيْهِ يَوْمَ الْقِيَامَةِ، تَخْبِطُ وَجْهَهُ بِأَخْفَافِهَا ". وَقَالَ بَعْضُ النَّاسِ فِي رَجُلٍ لَهُ إِبِلٌ، فَخَافَ أَنْ تَجِبَ عَلَيْهِ الصَّدَقَةُ، فَبَاعَهَا بِإِبِلٍ مِثْلِهَا، أَوْ بَعْتُمْ، أَوْ بَيْعْتُمْ، أَوْ بَدَرْتُمْ، فِرَارًا مِنَ الصَّدَقَةِ بِيَوْمٍ، اخْتِيَالًا فَلَا بَأْسَ عَلَيْهِ، وَهُوَ يَقُولُ إِنَّ زَكَاةَ إِبِلِهِ قَبْلَ أَنْ يَحُولَ الْحَوْلُ بِيَوْمٍ أَوْ بَسَنَةٍ، جَازَتْ عَنْهُ. (رواه البخاري).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, “The Messenger of Allah (ﷺ) said, “On the Day of Resurrection the *Kanz* (treasure or wealth on which *zakah* was not paid) of anyone of you will appear in the shape of a huge bald poisonous male snake, and its owner will run away from it, but it will follow him and say, ‘I am your *Kanz*’.” The Prophet (ﷺ) added, “By Allah, that snake will keep on following him until he stretches out his hand and lets the snake swallow it.” The Messenger of Allah (ﷺ) added, “If the owner of camels does not pay their *zakah*, on the Day of Resurrection those camels will come to him and will strike his face with their hooves.” Some people said: Concerning a man who has camels and is afraid that *zakah* will be due on them, so he sells those camels for similar camels or for sheep or cows or money one day before *zakah* becomes due to avoid payment of their *zakah* by cunning! “He has not to pay anything.” The same scholar said, “If one pays *zakah* on his camels one day or one year before the end of the year (by the end of which *zakah* becomes due), his *zakah* will be valid.” (Narrated by Al-Bukhari).

(وَلَا يَحْسِنُ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرٌ لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ) (سورة آل عمران 3: 180).

Allah, Most High says:

﴿And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *zakah*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth, and Allah is Well-Acquainted with all that you do.﴾ (Surah Ali 'Imran 3:180).

Everything in the heavens and the earth belongs to Allah, Alone. Hence the possession and use of anything by man are purely transient. For everyone will dispose of his temporary belongings, and everything will ultimately return to and abide by Allah. If anyone, therefore, spends openheartedly in Allah's Cause out of his temporary possessions, he does so from the property, which ultimately belongs to Allah, Alone. Anyone who hoards his possessions and fails to spend them in Allah's Cause is indeed foolish.

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ما من صاحب ذهب، ولا فضة، لا يؤدي منها حقها إلا إذا كان يوم القيامة صفحت له صفائح من نار، فأحمي عليها في نار جهنم فيكوى بها جنبه، وجبينه، وظهره، كلما بردت أعيدت له في يوم كان مقداره خمسين ألف سنة".

(متفق عليه).

The Messenger of Allah (ﷺ) said, “If any person possesses gold or silver and does not pay what is due on it (i.e., the *zakah*), on the Day of Resurrection, sheets of silver and gold would be heated for him in the fire of Hell and with them his flank, forehead, and back will be branded. When they cool down, they will be heated again, and the same process will repeat during the day the measure of which will be fifty thousand years.” (Narrated by Al-Bukhari and Muslim).

#### 1. The result for the hypocrite:

Reported on the authority of ‘Ammar Ibn Yasir (رضي الله عنه) that he said, “The Messenger of Allah (ﷺ) said, “The Prophet (ﷺ) said: ‘He who is two-faced in this world will have two tongues of fire on the Day of Resurrection.’” (Narrated by Abu Dawood).



## 2. Lie about dreams

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "Whoever tells of a false dream, will be ordered (on the Day of Resurrection) to tie two grains of barley together, and he will be punished for that." (Narrated by Ibn Majah)

## 3. Listener of others talk

Reported on the authority of Ibn 'Abbas (رضي الله عنه) said, "Whoever listens to people's conversations when they do not want him to do so will have molten lead poured into his ears." (Narrated by Al-Bukhari).

## 4. Painting of living things

It was reported on the authority of 'A'ishah (may Allah be Pleased with her) that she said, "The Messenger of Allah (ﷺ) said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'." (Narrated by Al-Bukhari).

## 5. Showing off your clothes

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: 'Whoever wears a garment of pride and vanity, Allah will clothe him, on the Day of Resurrection, in a garment of humiliation'." (Narrated by Ibn Majah).

## 6. Unlawfully taking possession of others land

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "One should not take a span of land without having a legitimate right to it; otherwise Allah will make him wear (around his neck) seven earths on the Day of Resurrection." (Narrated by Muslim).

## 7. The one who conceals the knowledge

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: "Whoever is asked about some knowledge that he knows, then conceals it, he will be bridled with a bridle of fire on the Day of Resurrection." (Narrated by At-Tirmizi).

## 8. Suppresses his anger

Reported on the authority of Mu'az Ibn Anas (رضي الله عنه) that he said, "The Prophet (ﷺ) said, "Whoever suppresses his anger and has the power to give effect to it will be called out by Allah, the Exalted to the forefront of the creatures on the Day of Resurrection and he will be asked to choose any of the virgins (*hoor*) of his liking." (Narrated by Abu Dawood and At-Tirmizi, who said, "This *hadeeth* is *hasan*.")

## 9. A person who dies during Hajj

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that a man was performing *Hajj* with the Messenger of Allah (ﷺ), and his she-camel threw him, and he died. The Messenger of Allah said: 'Wash him and shroud him in two garments, and do not cover his head or his face, for he will be raised on the Day of Resurrection reciting *Talbiyah*.'" (Narrated by An-Nasa'i).

## 10. Action for the sake of Allah not for others

It was reported on the authority of Abu Sa'eed Ibn Fadhalah Al-Ansari (رضي الله عنه) – who was one of the Companions (رضي الله عنهم) – that he said, "I heard the Messenger of Allah (ﷺ) saying, "When Allah gathers the people on the Day of Judgement – a Day of which there is no doubt – a caller will call out: 'Whoever committed *shirk* in any of the deeds he did for Allah, then let him seek his reward from other than Allah. For indeed, Allah is free of the partners from any need of *shirk*.'" (Narrated by At-Tirmizi, who said, "This *hadeeth* is *hasan-ghareeb*; we do not know it from anyone except Muhammad Ibn Bakr.").

In another *hadeeth* (narrated by Al-Baihaqi in '*Shu'ab Al-Eeman*') it was reported that on the day when Allah will recompense the deeds of His slaves, He will say to the wicked people, "Go to the world of those for whom you used to perform your (good) deeds and see if they will give you some reward or compensation."



## 11. Calculation of prayers and great benefits of voluntary prayers:

وعن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "إن أول ما يحاسب به العبد يوم القيامة من عمله صلاته، فإن صلحت، فقد أفلح وأنجح، وإن فسدت، فقد خاب وخسر، فإن انتقص من فريضته شيئاً، قال الرب، عز وجل: انظروا هل لعبدي من تطوع، فيكمل منها ما انتقص من الفريضة؟ ثم يكون سائر أعماله على هذا" (رواه الترمذي وقال حديث حسن).



The Messenger of Allah (ﷺ) said, "The first of man's deeds for which he will be called to account on the Day of Resurrection will be the prayer. If it is found to be perfect, he will be safe and successful; but if it is incomplete, he will be unfortunate and a loser. If any shortcoming found in the obligatory prayer, the Glorious and Exalted Lord will command to see whether His slave has offered any voluntary prayers so that the obligatory prayer may be made up by it. Then the rest of his actions will be treated in the same manner." (Narrated by At-Tirmizi, who said, "This hadeeth is hasan.")

حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ، حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ تَمِيمِ الدَّارِيِّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - ح وَحَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدِ بْنِ الصَّبَّاحِ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادُ، أَنْبَأَنَا حُمَيْدٌ، عَنِ الْحَسَنِ، عَنْ رَجُلٍ، عَنْ أَبِي هُرَيْرَةَ، وَدَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ تَمِيمِ الدَّارِيِّ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ فَإِنْ أَمَلَهَا كَتَبَتْ لَهُ نَاقِلَةٌ فَإِنْ لَمْ يَكُنْ أَمَلَهَا قَالَ اللَّهُ سُبْحَانَكَ إِنَّمَا أَعْتَدْتُ لِمَنْ لَمْ يَكُنْ لَكَ عِبَادَةٌ أَنْظُرُوا هَلْ تَجِدُونَ لِعَبْدِي مِنْ تَطَوُّعٍ فَأَكْمَلُوا بِهَا مَا ضَيَّعَ مِنْ فَرِيضَتِهِ . ثُمَّ تُؤْخَذُ الْأَعْمَالُ عَلَى حَسَبِ ذَلِكَ " . (رواه ابن مهجه) .

Reported on the authority of Tameem Ad-Dari (رضي الله عنه) that he said that the Prophet (ﷺ) said, "The first thing for which a person will be brought to account on the Day of Resurrection will be his prayer. If it is complete, then the voluntary (prayers) will also be recorded for him (as an increase). If it is not complete then Allah will say to His angels: 'Look

and see whether you find any voluntary prayers for My slave and take them to make up what is lacking from his obligatory prayers.' Then all his deeds will be reckoned in like manner." (Narrated by Ibn Majah).

## 12. Those who will enter Paradise without a reckoning:

عن أسماء بنت يزيد رضي الله عنها عن رسول الله صلى الله عليه وسلم قال: "يحشر الناس في صعيد واحد يوم القيامة فينادي مناد فيقول: أين الذين كانوا تتجافى جنوبهم عن المضاجع؟ فيقومون وهم قليل فيدخلون الجنة بغير حساب - ثم يؤمر بسائر الناس إلى الحساب" . (رواه البيهقي) .

It was reported on the authority of Asma' Bint Yazeed (may Allah be Pleased with her) that she reported from the Prophet (ﷺ) that he said, "The people will gather on the Day of Resurrection in a single place, and a caller will call, "Where are those whose limbs forsook their beds (because they used to spend their nights in prayer). (On hearing this) they will stand forth – and they will be few in numbers – and they will enter Paradise without reckoning." (Narrated by Al-Baihaqi).

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ مُحَمَّدِ بْنِ زَيْدِ الْأَلْهَانِيِّ، قَالَ سَمِعْتُ أَبَا أَمَامَةَ، يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " وَعَذَنِي رَبِّي أَنْ يُدْخَلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثَ حَتَّيَاتٍ مِنْ حَتَّيَاتِهِ " . قَالَ أَبُو عِيَّاسٍ هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . (رواه الترمذي) .

Reported on the authority of Muhammad Ibn Yazeed Al-Alhami that he said, "I heard Abu Umamah (رضي الله عنه) saying, 'I heard the Messenger of Allah (ﷺ) saying, "My Lord promised me that seventy thousand of my Ummah would admit into Paradise without a reckoning against them, nor any punishment. With every thousand are seventy thousand and three measures from the measures of my Lord." (Narrated by At-Tirmizi).

## 13. Relatives will be of no avail:

On that Day, every person will be worried about himself. No one will assist anyone else, and they will run away from each other. They are referred to in many verses, for example in *Surah Luqman*:

(يَأْتِيهَا النَّاسُ اتِّقُوا رَبَّكُمْ وَأَخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُودٌ هُوَ جَارٌ عَنْ وَالِدِهِ شَيْئًا) (سورة لقمان 31: 33) .



«O mankind! Be afraid of your Lord (by keeping your duty to Him and avoiding all evil) and fear a Day when no father can avail aught for his son, nor a son avail aught for his father.» (Surah Luqman 31:33). Allah's Promise is the Promise of the Resurrection when the Judgement of Allah will take place, and everyone will be called to render an account of his deeds.

On the Day of Resurrection, there will be great chaos. Being deceived by the fleeting life of this world (in which relatives may avail us) and foolishly thinking that these people will be able to avail them at the time of the Resurrection is ignorance. In Surah Al-Mu'minoon, Allah says:

(فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَبَ بَيْنَهُمْ يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ) (سورة المؤمنون 23: 101).

«Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.» (Surah Al-Mu'minoon 23:101). This does not mean that they will not remain father and son; instead, it means that they will not be able to help each other, nor will they be able to inquire about each other, as father and son, for each one will be worried and anxious about his plight.

In Surah 'Abasa, Allah says:

(يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ - وَأُمِّهِ وَأَبِيهِ - وَصَحْبِهِ وَبَنِيهِ) (سورة عبس 80: 34-36).

«That Day shall a man flee from his brother, from his mother and his father and his wife and his children.» (Surah 'Abasa 80:34-36). This means that he will have no sympathy or grief for others, and he will run away from his close relatives.



## The Appearance of the Prophet (ﷺ) in place of Gathering

Major Intercession – Al-Maqam Al-Mahmood – the Highest Place



حَدَّثَنَا ابْنُ أَبِي عُمَرَ، حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَبِيَدِي لِيَوْمِ الْحَمْدِ وَلَا فَخْرَ وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمَ فَمَنْ سِوَاهِ إِلَّا تَحَتَّ لِيَوَالِي وَأَنَا أَوْلَى مَنْ تَشْتَقُّ عَنْهُ الْأَرْضُ وَلَا فَخْرَ قَالَ فَيَفْرَغُ النَّاسُ ثَلَاثَ فَرَغَاتٍ فَيَأْتُونَ آدَمَ فَيَقُولُونَ أَنْتَ أَبُوْنَا آدَمَ فَاشْفَعْ لَنَا إِلَى رَبِّكَ . فَيَقُولُ آدَمُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ، نَفْسِي نَفْسِي نَفْسِي، أَذْهَبُوا إِلَى غَيْرِي، أَذْهَبُوا إِلَى نُوحٍ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ يَا نُوحُ إِنَّكَ أَنْتَ أَوْلَى الرَّسْلِ إِلَى أَهْلِ الْأَرْضِ، وَقَدْ سَمَّاكَ اللَّهُ عِبْدًا شُكْرًا اشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي عَزَّ وَجَلَّ قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي أَذْهَبُوا إِلَى غَيْرِي، أَذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ يَا إِبْرَاهِيمَ، أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ لَهُمْ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ كُنْتُ كَذَّبْتُ ثَلَاثَ كَذَبَاتٍ - فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ - نَفْسِي نَفْسِي نَفْسِي، أَذْهَبُوا إِلَى غَيْرِي أَذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى، فَيَقُولُونَ يَا مُوسَى أَنْتَ رَسُولُ اللَّهِ، فَضَلَّكَ اللَّهُ بِرِسَالَتِهِ وَبِكَلَامِهِ





عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أَوْمَرْ بِقَتْلِهَا، نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عَيْسَى، فَيَأْتُونَ عَيْسَى فَيَقُولُونَ يَا عَيْسَى أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ الْقَاهَا إِلَى مَرْيَمَ وَرُوحَ مِنْهُ، وَكَلِمَتِ النَّاسِ فِي الْمَهْدِ صَبِيًا اشْفَعْ لَنَا أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَيَقُولُ عَيْسَى إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ - وَلَمْ يَذْكُرْ ذَنْبًا - نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَأْتُونَ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَقُولُونَ يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمَ الْأَنْبِيَاءِ، وَقَدْ غَفَرَ اللَّهُ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى إِلَى مَا نَحْنُ فِيهِ فَأَنْطَلِقُ فَأَتِي تَحْتَ الْعَرْشِ، فَأَقْعُ سَاجِدًا لِرَبِّي عَزَّ وَجَلَّ ثُمَّ يَفْتَحُ اللَّهُ عَلَيَّ مِنْ مَخَامِيهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ شَيْئًا لَمْ يَفْتَحْهُ عَلَى أَحَدٍ قَبْلِي ثُمَّ يَقَالُ يَا مُحَمَّدُ ارْفَعْ رَأْسَكَ، سَلْ تُعْطَهُ، وَاشْفَعْ تُشْفَعُ، فَارْفَعْ رَأْسِي، فَأَقُولُ أُمَّتِي يَا رَبِّ، أُمَّتِي يَا رَبِّ فَيَقَالُ يَا مُحَمَّدُ أَنْخُلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِمْ مِنَ النَّبَابِ الْأَيْمَنِ مِنَ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ النَّاسِ فِيهَا سِوَى ذَلِكَ مِنَ الْأَبْوَابِ، ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنَّ مَا بَيْنَ الْمَصْرَاعَيْنِ مِنْ مَصَارِيعِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ وَحَمِيرَ، أَوْ كَمَا بَيْنَ مَكَّةَ. (رواه البخاري).

Reported on the authority of Abu Sa'eed (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "I am the chief of the children of Adam on the Day of Judgement, and I am not boasting, and in my hand is the banner of praise, and I am not boasting, and there has been no Prophet since Adam or other than he, except that he is under my banner. And I am the first for whom the earth will split open, and I am not boasting." He said: "The people will be



frightened by three frights. So they will come to Adam saying: 'You are our father Adam, so intercede for us with your Lord.' But he will say: "Today my Lord has become angry as He has never become before, nor will ever become after that. He forbade me (to eat of the fruit of) the tree, but I disobeyed Him. Myself! Myself! Myself! (I am preoccupied with my problems). Go to someone else; go to Noah.' So they will go to Noah and say (to him), 'O Noah! You are the first (of Allah's Messengers) to the people of the earth, and Allah has named you a thankful slave; please intercede for us with your Lord. Don't you see in what state we are?' He will say, 'Today my Lord has become angry as He has never become nor will ever become after that. I had (in the world) the right to make one accepted invocation, and I made it against my nation. Myself! Myself! Myself! Go to someone else; go to Abraham.' They will go to Abraham and say, 'O Abraham! You are Allah's Messenger and His *Khaleel* from among the people of the earth; so please intercede for us with your Lord. Do you not see in what state we are?' He will say to them, 'My Lord has today become angry as He has never been before, nor will ever be after that. I told three lies (Abu Haiyan [the sub-narrator] mentioned them in the *hadeeth*) Myself! Myself! Myself! Go to someone else; go to Moses.' The people will then go to Moses and say, 'O Moses! You are Allah's Messenger, and Allah gave you superiority above the others with this message and with His direct Talk to you; (please) intercede for us with your Lord. Don't you see in what state we are?' Moses will say, 'My Lord has today become angry as He has never been before, nor will be after that. I killed a person whom I had not been ordered to kill. Myself! Myself! Myself! Go to someone else; go to Jesus.' So they will go to Jesus and say, 'O Jesus! You are Allah's Messenger and His Word which He sent to Mary, and a superior soul created by Him, and you talked to the people while still young in the cradle. Please intercede for us with your Lord. Don't you see in what state we are?' Jesus will say, 'My Lord has today become angry as He has never been before nor will ever be after that. Jesus will not mention any sin, but will say, 'Myself! Myself! Myself! Go to someone else; go to Muhammad.' So they will come to me and say, 'O Muhammad! You are Allah's Messenger and the last of the prophets, and Allah forgave your early and late sins. (Please) Intercede for us with your Lord. Do you not see in what state we are?' The Prophet (ﷺ) added, "Then I will go beneath Allah's Throne and fall in prostration before my Lord. And then Allah will guide me to such praises and glorification to Him as He has never guided anybody else before me. Then it will be said, 'O



Muhammad! Raise your head. Ask, and it will be granted. Intercede, and it (your intercession) will be accepted.' So, I will raise my head and say, 'My followers, O my Lord! My followers, O my Lord'. It will be said, 'O Muhammad! Let those of your followers who have no accounts, enter through a gate from among the gates of Paradise that lie on the right; and they will share the other gates with the people.' The Prophet (ﷺ) further said, "By Him in Whose Hand is my soul, the distance between every two gate-posts of Paradise is like the distance between Makkah and Busra (in Sham)." (Narrated by Al-Bukhari).

In another *hadeeth*, Anas (رضي الله عنه) reported that the Prophet (ﷺ) described the events of the intercession and recited this verse:

(عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا) (سورة الإسراء 17: 79).

«It may be that your Lord will raise you to *Maqaman Mahmudan*.» (Surah Al-Isra` 17:79). Then he said, "This (*Al-Maqam Al-Mahmood*) is the station of praise and glory which Allah has promised to your Prophet."



### Recognition of Al-Ummah Al-Muhammadiyah

حَدَّثَنَا يَحْيَى بْنُ أَبِي كَبَشٍ، وَسُرَيْجُ بْنُ يُونُسَ، وَقَتَيْبَةُ بْنُ سَعِيدٍ، وَعَلِيُّ بْنُ حُجْرٍ، جَمِيعًا عَنْ إِسْمَاعِيلَ بْنِ جَعْفَرٍ، - قَالَ ابْنُ أَبِي يُونُسَ حَدَّثَنَا إِسْمَاعِيلُ، - أَخْبَرَنِي الْعَلَاءُ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَى الْمَقْبَرَةَ فَقَالَ " السَّلَامُ عَلَيْكُمْ دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا إِنْ شَاءَ اللَّهُ بِكُمْ لَاجِفُونَ وَبَدَدْتُ أَنَا قَدْ رَأَيْتُنَا إِخْوَانًا " . قَالُوا أَوْلَسْنَا إِخْوَانَكَ يَا رَسُولَ اللَّهِ

قَالَ " أَنْتُمْ أَصْحَابِي وَإِخْوَانُنَا الَّذِينَ لَمْ يَأْتُوا بَعْدُ " . فَقَالُوا كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ بَعْدُ مِنْ أُمَّتِكَ يَا رَسُولَ اللَّهِ فَقَالَ " أَرَأَيْتَ لَوْ أَنَّ رَجُلًا لَهُ خَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرِي خَيْلٍ ذُهُمٌ بِهِمْ أَلَا يَعْرِفُ خَيْلَهُ " . قَالُوا بَلَى يَا رَسُولَ اللَّهِ . قَالَ " فَإِنَّهُمْ يَأْتُونَ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ وَأَنَا فَرَطُهُمْ عَلَى الْخَوْضِ " . (رواه مسلم).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "They (the Companions (رضي الله عنهم)) said: "Messenger of Allah, how would you recognize those persons of your *Ummah* who have not yet been born?" He said: "Supposing a man had horses with white blazes on foreheads and legs among horses which were all black, tell me, would he not recognize his horses?" They said: "Certainly, o, Messenger of Allah." He said: "They would come with white faces and arms and legs owing to ablution, and I would arrive at the Pool before them." (Narrated by Muslim).

### The Pool of Al-Kawthar

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَلِيٍّ بْنِ نَيْزَكِ الْبَغْدَادِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ الدَّمَشْقِيُّ، حَدَّثَنَا سَعِيدُ بْنُ بَشِيرٍ، عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنْ لِكُلِّ نَبِيٍّ حَوْضًا وَإِنَّهُمْ يَتْبَاهُونَ أَيُّهُمْ أَكْثَرُ وَإِنِّي أَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ وَارِدَةً " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ . وَقَدْ رَوَى الْأَشْعَثُ بْنُ عَبْدِ الْمَلِكِ هَذَا الْحَدِيثَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ عَنْ سَمُرَةَ وَهُوَ أَصَحُّ .

Reported on the authority of Samurah that he said, "The Messenger of Allah (ﷺ) said, 'Indeed there is a *hawdh* (pool) for every Prophet, and indeed they compete to see which of them has the most people arriving at it. And I hope that mine will be the one with the most arrivals.' Abu 'Eesa said, "This *hadeeth* is *ghareeb*." Al-Ash'ath Ibn 'Abdil Malik narrated this *hadeeth* from the Prophet (ﷺ) in a *mursal* form, and he did not mention that it is reported on the authority of Samurah – and this is the correct opinion." (Narrated by At-Tirmizi).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَيْثَمِيُّ، حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ، حَدَّثَنَا حَرْبُ بْنُ مَيْمُونِ الْأَنْصَارِيُّ أَبُو الْخَطَّابِ، حَدَّثَنَا النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، قَالَ سَأَلْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ فَقَالَ " أَنَا فَاعِلٌ " . قَالَ قُلْتُ يَا رَسُولَ اللَّهِ فَأَيْنَ أَطْلُبُنِي قَالَ " أَطْلُبُنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصَّرَاطِ " . قَالَ قُلْتُ فَإِن لَمْ أَلْقَكَ عَلَى الصَّرَاطِ قَالَ " فَأَطْلُبُنِي عِنْدَ الْمِيزَانِ " . قُلْتُ فَإِن لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ قَالَ " فَأَطْلُبُنِي عِنْدَ الْخَوْضِ فَإِنِّي لَا أَخْطِي هَذِهِ



الثَّلَاثِ الْمَوَاطِنَ " . قَالَ أَبُو عَيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ . (رواه الترمذي)

An-Nadhr Ibn Anas Ibn Malik, "I asked the Prophet (ﷺ) to intercede for me on the Day of Judgement. He said: 'I am the one to do so.' (He said:) "I said: 'O Messenger of Allah! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the *Sirat* (He said:) "I said: 'If I do not meet you upon the *Sirat*?' He said: 'Then seek me at the *Meezan*.' I said: 'And if I do not meet you at the *Meezan*?' He said: 'Then seek me at the *hawdh*, for indeed I will not be missed at these three locations.'" Abu 'Eesa said, "This *hadeeth* is *hasan-ghareeb*; we do not know it except from this source." (Narrated by At-Tirmizi).

حَدَّثَنَا سُوَيْدُ بْنُ سَعِيدٍ، وَابْنُ أَبِي عُمَرَ، جَمِيعًا عَنْ مَرْوَانَ الْقَزَارِيِّ، - قَالَ ابْنُ أَبِي عُمَرَ حَدَّثَنَا مَرْوَانُ، - عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، سَعْدِ بْنِ طَارِقٍ عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ حَوْضِي أَبْعَدُ مِنْ أَيْلَةَ مَنْ عَدَنَ لَهُوَ أَشَدُّ بَيَاضًا مِنَ التَّلْجِ وَأَحْلَى مِنَ الْعَسَلِ بِاللَّبَنِ وَلَا يَبِيْئُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ وَإِنِّي لَأَصْنُدُ النَّاسَ عَنْهُ كَمَا يَصْنُدُ الرَّجُلُ إِيْلَ النَّاسِ عَنْ حَوْضِيهِ " . قَالُوا يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا يَوْمَئِذٍ قَالَ " نَعَمْ لَكُمْ سِيمًا لَيْسَتْ لِأَحَدٍ مِنَ الْأُمَّمِ تَرُدُّونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ " . (رواه مسلم).

Harithah Ibn Wahb (رضي الله عنه) said, "I heard the Prophet (ﷺ) mentioning the Pool (Al-Kawthar), saying, '(The width of the Pool) is equal to the distance between Al-Madinah and San'a' (capital of Yemen).'" It is whiter than snow and sweeter than honey, which mixes with milk, and its cups are more numerous than the numbers of the stars. Verily I shall prevent the (faithless) people from that place just as a man prevents the camels of the people from his pool. They said: 'Messenger of Allah, will you recognize us on that day?' He said: 'Yes, you will have distinctive marks which nobody among the peoples (except you) will have; you will come to me with blazing foreheads and bright hands and feet on account of the traces of ablution.'" (Narrated by Muslim).

In another *hadeeth*, the Prophet (ﷺ) said:

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ قَالَ نَبِيُّ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يُرَى فِيهِ أَبَارِيقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ " . (رواه ابن ماجه).

Reported on the authority of Anas Ibn Malik (رضي الله عنه) that he said, The Messenger of Allah (ﷺ) said, "One can see in it (*Al-Kawthar*) jugs of



gold and silver, like the number of stars in the sky." (Narrated by Ibn Majah). He (ﷺ) also said: "Two pipes feed into it from Paradise, one of gold and the other of silver." (Narrated by Muslim).

### The First to Reach the Pool of Al-Kawthar

عن أبي امامة أن النبي (ﷺ) قال: "حوضي من عدن إلى عمان البلقاء، ماؤه أشد بياضاً من اللبن، وأحلى من العسل، وأكاويه عدد نجوم السماء، من شرب منه شربة لم يظمأ بعدها أبداً، أول الناس وروداً فقراء المهاجرين، الشعث رؤوساً الدنس ثياباً، الذين لا ينكحون المتنعمات، ولا يفتح لهم السدد" . (رواه الإمام أحمد والترمذي).

Reported on the authority of Abu Umamah (رضي الله عنه) that the Prophet (ﷺ) said, "My Pool is as large as the distance between Aden and 'Amman Al-Balqa'; it is colder than snow, sweeter than honey and more fragrant than musk; its cups number more than the stars in the sky; one who drinks once from it will never feel thirsty. First of all, the poor will arrive at the Fountain." They said, "Tell us about those people, O Messenger of Allah." Thereupon he said: "It is those people whose hair and faces looked weary and scattered (due to hunger and hard labor); the gates of the rulers and kings were not open for them, and nice and noblewomen were not given to them in marriage." (Narrated by Imam Ahmad and At-Tirmizi).



### The people who will be removed from the Pool of Al-Kawthar

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، حَدَّثَنَا مُحَمَّدُ بْنُ مُطَرِّفٍ، حَدَّثَنِي أَبُو حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ، قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنِّي فَرَطُكُمْ عَلَى الْخَوْضِ، مَنْ مَرَّ عَلَيَّ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا، لَيُرَدَّنَّ عَلَيَّ أَقْوَامٌ أَعْرَفُهُمْ وَيَعْرِفُونِي، ثُمَّ يُحَالُ بَيْنِي وَبَيْنَهُمْ ". (رواه البخاري).

Reported on the authority of Sahl Ibn Sa'd that he said, "The Prophet (ﷺ) said, "I am your predecessor (forerunner) at the Pool, and whoever will pass by there, he will drink from it, and whoever will drink from it, he will never be thirsty. There will come to me some people whom I will recognize, and they will recognize me, but a barrier will be placed between them and me." (Narrated by Al-Bukhari).

حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا وَهْبُ بْنُ وَهْبٍ، حَدَّثَنَا عَبْدُ الْعَزِيزِ، عَنْ أَنَسِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيُرَدَّنَّ عَلَيَّ نَاسٌ مِنْ أَصْحَابِي الْخَوْضِ، حَتَّى عَرَفْتُهُمْ اخْتَلَجُوا دُونِي، فَأَقُولُ أَصْحَابِي. فَيَقُولُونَ لَا تَذَرِي مَا أَحَدْتُوا بَعْدَكَ ". (رواه البخاري).

Reported on the authority of Anas (رضي الله عنه) that the Prophet (ﷺ) said, "Some of my Companions will come to me at my Pool, and after I recognize them, they will then be taken away from me, whereupon I will say, 'My companions!' Then it will be said, 'You do not know what they innovated (new things) in the religion after you.'" (Narrated by Al-Bukhari).

Alas, how bad it will be the situation of the tricksters who used to play with the Religion at that time! And the thirst that they will suffer on the Day of Resurrection will be unbearable, but when they reach the Pool of Al-Kawthar, they will be driven away because of the innovations they used to commit – far, far away, according to the Prophet (ﷺ).

The way to happiness and success is through following the verses of the Qur'an and *ahadeeth*. People have invented thousands of innovations and made changes in Religion. They also chase after the life of this world and indulge their vain desires. And various religious innovations in different regions are traditionally found. When matters are explained to such people, they rebuke the advisor. We say one thing clearly and explicitly: If anything is supported by the Qur'an and the teachings of the Prophet (ﷺ), then follow it. If a "Wali (Saint)",

"*Faqir (Sufi Medicant)*" or false claimant to knowledge says that there are a reward and good in committing innovations, then ask him for proof and invite him to tell you whether or not the Prophet (ﷺ) did it and in which book of *hadeeth* reports that approval of this action or performed it himself.

Certain women, so-called 'Awliya' (Saints) and *Fuqara'* (Sufi Mendicants) have created massive innovations and rituals concerning death, marriage and weddings, including gatherings for supplication three days after death and forty days after death, covering the grave with a sheet, washing the grave, burning sandalwood at the cemetery, gathering for supplication on the first anniversary of the death and building up tombs with cement etc. Such things are innovations; think about doing this and prepare for being sent away from the Pool of *Al-Kawthar* as you make circumambulation of the graves and prostrate to 'Awliya' (Saints) and *Fuqara'* (Sufi Mendicants) or graves. This is *shirk* (polytheism), which is a greater sin than innovation.



### Standing before Allah You will be called by your father's names

حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ، قَالَ أَخْبَرَنَا ح، وَحَدَّثَنَا مُسَدَّدٌ، قَالَ حَدَّثَنَا هُشَيْمٌ، عَنْ دَاوُدَ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي زَكَرِيَاءَ، عَنْ أَبِي النَّرْدَاءِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّكُمْ



تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ وَأَسْمَاءِ آبَائِكُمْ فَأَحْسِنُوا أَسْمَاءَكُمْ " . قَالَ أَبُو دَاوُدَ ابْنُ أَبِي زَكَرِيَاءَ لَمْ يُدْرِكْ أَبَا الدَّرْدَاءِ (رواه أبو داود) .

Reported on the authority of Abu Ad-Darda' (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: "On the Day of Resurrection you will be called by your names and by your fathers' names, so give yourselves good names." (Narrated by Abu Dawood).<sup>6</sup>

حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ، حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مَخْصَنٍ، حَدَّثَنَا حُسَيْنُ بْنُ قَيْسِ الرَّحْبِيِّ، حَدَّثَنَا غَطَاءُ بْنُ أَبِي رِيَّاحٍ، عَنْ ابْنِ عُمَرَ، عَنْ ابْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمْرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِلَّا مِنْ حَدِيثِ الْحُسَيْنِ بْنِ قَيْسٍ . وَحُسَيْنُ بْنُ قَيْسٍ يُضَعَّفُ فِي الْحَدِيثِ مِنْ قَبْلِ جَفْظِهِ . وَفِي الْبَابِ عَنْ أَبِي بَرْزَةَ وَأَبِي سَعِيدٍ . (رواه الترمذي) .



Reported on the authority of 'Abdullah Ibn Mas'ood (رضي الله عنه) that that the Prophet (ﷺ) said, "The feet of the son of Adam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: about his life and what he did with it, about his youth and what

<sup>6</sup>This particular *hadeeth* has been designated as weak by Al-Albani, although Al-Bukhari narrated on the authority of Ibn 'Umar (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "When Allah gathers the first and the last on the Day of Resurrection, Allah will raise for every betrayer a banner on the Day of Resurrection and it will be said: This is the betrayer of So-and-so, the son of So-and-so."

he wore it out in, about his wealth and how he earned it and spent it upon, and what he did with what he knew." Abu 'Eesa said, "This *hadeeth* is *ghareeb*; we do not know it from Ibn Mas'ood... except from the *hadeeth* of Al-Husain Ibn Qais, and he is considered weak in *hadeeth* because of his poor memory. In the chapter heading, (something similar) is mentioned on the authority of Abu Barzah and Abu Sa'eed." (Narrated by At-Tirmizi).<sup>7</sup>



**Benefit:**

This *hadeeth* is narrated by various Companions (رضي الله عنه); in this version, the Prophet (ﷺ) has mentioned several matters about which the slave will be asked on the Day of Resurrection. In other versions, other issues are mentioned.

1. The first question a person will be asked about is how he spent his life. Why are

we born? Is it to love someone? Is it to perform some special deed? Or is it a random event? Allah Himself has given this warning:

(أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنْتُمْ إِلَيْنَا لَا تُرْجَعُونَ ) (سورة المؤمنون 23: 115).

«“Did you think that We had created you in play and that you would not be brought back to Us?”» (Surah Al-Mu`minoon 23:115).

The Arabic word (عَبَثًا) in the text means 'in vain.' So, the verse says: 'Did you think that We created you in vain and that there was no purpose behind your creation? In that case, you may eat, drink, be merry, and enjoy your lives as you please.' In addition to this, Allah has made clear the purpose of life:

(وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ) (سورة الذاريات 51: 56).

<sup>7</sup>The abovementioned *hadeeth* of Abu Barzah and Abu Sa'eed is as follows: The Messenger of Allah (ﷺ) said, "Man's feet will not move on the Day of Resurrection before he is asked about his life, how he consumed it, his knowledge, what he did with it, his wealth, how he earned it, how he disposed of it and about his body and how he wore it out." At-Tirmizi declared this narration to be *hasan-saheeh*).



﴿And I (Allah) created not the jinn and humans except they should worship Me (Alone).﴾ (Surah Az-Zariyat 51:56).

In such circumstances, every person should review the whole of his life to assess how much of his precious time should be devoted to this purpose for which he was created and how much time he should spend on his needs, entertainments, and other unimportant pastimes.

You employ a builder for construction work; from your point of view, how much time does he spend on construction work and how much time in smoking and eating? Calculate how much time and money you can afford to spend on his needs.

Or you employ a person to work in a shop and pay him a salary. He remains in his home throughout the day and spends just a few minutes fulfilling his duties in the shop. Would you agree to pay him his full salary? If not, then how do you excuse yourself? Allah created you only to worship Him, and He proclaims His Blessings to you all the time, despite which you waste your time and reassure yourself that you pray five times a day, so what can happen? Would you tolerate this answer from your employees?

Among the Blessings of Allah is that He did not require you to spend all your time in worship, but to allot a particular portion of it. It is unfortunate if you are lazy in fulfilling that.

2. The second question that was asked in the mentioned *hadeeth* is how a person spent his youth. Did he spend it in earning Allah's Pleasure, in good deeds, in the worship of Him, in support of the oppressed, the weak and the disabled? Or did he spend it in disobedience, lewdness, jollity, and going astray? Did he spend it in oppressing the innocent, aiding wrongdoers, in spreading corruption and in wasteful trade in both religious and worldly matters?

The answer will be given in a court where there are no advocates and where lying and semantics will not avail. Not only this, but the person's limbs and organs will testify against him on the Day of Resurrection.

(الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ) (سورة ياسين 65:36).

﴿This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn. (It says that one's left thigh will be the first to bear the witness) (Tafseer At-Tabari, vol. 22, Page 24).﴾ This command will be given concerning the stubborn culprits, who will refuse to confess their sins, will mislead the witnesses, and will reject the evidence of their record book. Then will Allah, the Almighty command, then to cease their chattering and listen to what their limbs say about their misdeeds. In this connection, only the evidence given by their hands and feet is mentioned. But in other places, it has been told that their eyes, their ears, and their tongues and the very skins of their bodies will show how they are employed in the world. They should not forget the Day when their tongues, hands, and feet will bear witness to their misdeeds (Surah An-Noor verse 24). Then their eyes, ears, and skins will bear witness against them regarding what they did in the life of this world. (Surah Ha Meem Sajdah verse 20). The question arises: On the one hand, Allah says: "We shall seal their mouths," and on the other hand, in this verse Surah An-Noor, He says: "Their tongues will bear testimony against them." How can these two things be reconciled? The answer is: To seal their mouths meant to deprive them of the power of speech. That is, after this, they will not be able to say whatever they like with their tongue. The testimony of their tongues means that their tongue will tell how the wicked people had used them, what blasphemies and lies they made to utter, what mischief they had invented and what falsehoods they had been made to say on different occasions. It states in another place:

(وَيَوْمَ يُخْشَرُ أَعْدَاءُ اللَّهِ إِلَى النَّارِ فَهُمْ يُوزَعُونَ) (سورة فصلت 41:19).

﴿And (remember) the Day that the enemies of Allah will be gathered to the Fire, so they will be collected there (the first and the last).﴾ (Surah Fussilat 41:19). What is meant here is: When they will be rounded up to be presented for the Judgement of Allah, though the words used are to the effect that when they will be gathered to be driven to the Fire of Hell, for Hell, in any case, will be their final destination. That is, all the former and later generations and races will be gathered at one time and called to account together. For whatever a person does during his lifetime, whether good or evil, its influence and impact do not end with his life but continues to affect later generations for centuries, and it is responsible for their heritage. It is essential to



examine all these influences and their results and to collect the evidence. For that very reason, generation after generation of people will go on arriving and be held back. The Judgement will begin when all the former and later generations have will assemble on the plain of Resurrection.



**Many ahadeeth have narratives about these witnesses.**  
**In one hadeeth Anas Ibn Malik (رضي الله عنه) reported:**

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، حَدَّثَنِي أَبُو النَّضْرِ، هَاشِمُ بْنُ الْقَاسِمِ حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُبَيْدِ الْمُكَتَبِ، عَنْ فَضِيلِ، عَنِ الشَّعْبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَحِكَ فَقَالَ " هَلْ تَذُرُونَ مِمَّ أَضْحَكُ " . قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " مِنْ مَخَاطِبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجِرْنِي مِنَ الظُّلْمِ قَالَ يَقُولُ بَلَى . قَالَ فَيَقُولُ فَإِنِّي لَا أُجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي قَالَ فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكَرَامِ الْكَاتِبِينَ شُهودًا - قَالَ - فَيُخْتَمُ عَلَى فِيهِ فَيَقَالُ لِأَرْكَانِهِ انْطِقِي . قَالَ فَتَنْطِقُ بِأَعْمَالِهِ - قَالَ - ثُمَّ يُخَلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ - قَالَ - فَيَقُولُ بَعْدًا لَكُنَّ وَسُخْفًا . فَعَنْكَنُ كُنْتُ أَنَاضِلُ " . (رواه مسلم) .

We were in the company of the Messenger of Allah (ﷺ) when he smiled and said, "Do you know why I laughed?" We said: "Allah and His Messenger know best." Thereupon he said: "It was because (there came to my mind the) talk which the slave would have with his Lord (on the Day of Judgment). He would say: 'My Lord, have you not guaranteed me protection against injustice?' He would say: 'Yes.'

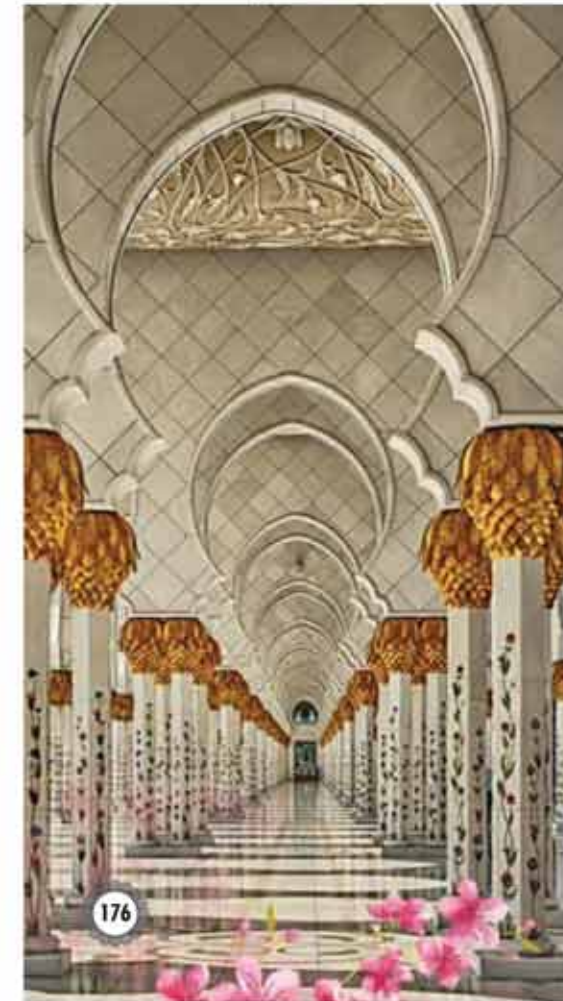


Then the slave will say: 'I do not deem valid any witness against me but myself,' and He will say: 'Well, enough would be the witness of yourself against you and that of the two angels who were appointed to record your deeds.' Then the seal will be set upon his mouth, and his hands and feet will be ordered to speak, and they will talk about his deeds. Then the mouth will be made free to talk, and he will say (to the hands and feet): "Away with you! May the Curse of Allah be upon you! It was for your safety that I contended." (Narrated by Muslim).

In another *hadeeth*, it is stated that the left thigh will be the first to bear witness:

عَنْ عُقْبَةَ بْنِ عَامِرٍ (رضي الله عنه) أَنَّهُ سَمِعَ النَّبِيَّ (ﷺ) يَقُولُ : "إِنَّ أَوَّلَ عَظْمٍ مِنَ الْإِنْسَانِ يَتَكَلَّمُ يَوْمَ يُخْتَمُ عَلَى الْأَفْوَاهِ فَجُذُهُ مِنَ الرَّجْلِ الشَّمَالِ" . (رواه الإمام أحمد) .

Reported on the authority of 'Uqbah Ibn 'Amir (رضي الله عنه) that he heard the Prophet (ﷺ) saying, "The first of a person's bones that will speak on the Day when mouths will be sealed will be the left thigh." (Narrated by Imam Ahmad).



Then the other limbs will speak and thus every organ will bear witness to its good and bad deeds. Because of this, in another *hadeeth*, the Prophet (ﷺ) said:

حَدَّثَنَا مُوسَى بْنُ جِرَامٍ، وَعَبْدُ بْنُ حُمَيْدٍ، وَغَيْرُ، وَاجِدٌ، قَالُوا حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ، فَقَالَ سَمِعْتُ هَانِيَّ بْنَ عُثْمَانَ، عَنْ أُمِّهِ، حُمَيْضَةَ بِنْتِ يَاسِرٍ عَنْ جَدِّهَا، يُسَيْرَةَ وَكَانَتْ مِنَ الْمُهَاجِرَاتِ قَالَتْ قَالَ لَنَا رَسُولُ اللَّهِ (ﷺ): "عَلَيْكُمْ بِالتَّسْبِيحِ وَالتَّهْلِيلِ وَالتَّقْدِيسِ وَاعْقِدْنَ بِالْأَتَامِلِ فَإِنَّهُنَّ مَسْئُولَاتٌ مُسْتَنْطَقَاتٌ وَلَا تُغْفَلَنَّ فَتَنْسِينَ الرَّحْمَةَ" . قَالَ هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ هَانِيَّ بْنِ عُثْمَانَ وَقَدْ رَوَى مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ هَانِيَّ بْنِ عُثْمَانَ . (رواه الترمذي) .

Reported on the authority of Humaidah Bint Yasir, who reported from her grandmother, Yusairah -



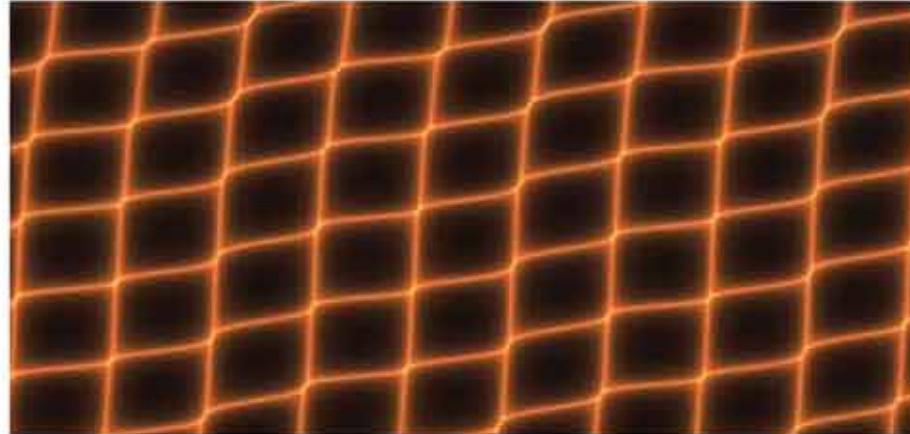
and she was one of those who emigrated – that she said: “The Messenger of Allah (ﷺ) said to us: ‘Hold fast to *at-tasbeeh*, *at-tahleel*, and *at-taqdees* and count them upon the fingertips, for indeed they shall be questioned, and they will be made to speak. And do not become heedless, so that you forget about the Mercy (of Allah).’” Abu ‘Eesa said, “This *hadeeth* is *ghareeb*; we only know it from the *hadeeth* of Hani’ Ibn ‘Uthman and Muhammad Ibn Rabe’e’ah narrated on the authority of Hani’ Ibn ‘Uthman.” (Narrated by At-Tirmizi).

While these bodily parts will count their sins, they will also calculate their good deeds. While the hands recount evil deeds, wrongdoing, injustice, and other unlawful actions, they will also report the counting of Allah’s Pure Names done on them, giving charity and keeping them busy in good deeds.

While this is a broad topic, in summary, we may say that it is necessary to protect those organs during the time of youth and vigor from acts of wrongdoing, injustice, and other unlawful actions. The Prophet (ﷺ) said:

“الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ ، وَالنِّسَاءُ جِبَالَةُ الشَّيْطَانِ” (رواه القضاعي)

“Youth is a part of the madness, and women are a snare from Satan.” (Narrated by Al-Qadha’i).<sup>8</sup>



The reason that a person stays in the snare is because of his madness. Every Friday, these words are heard in sermons. At the time of our youth, we do not think that we will have to answer for it. We waste our

<sup>8</sup>Az-Zahabi said that its *isnad* contains unknown narrators and Al-Albani included it in *Silsilah Al-Ahadeeth Adh-Dha'eefah Wal-Mawdhoo'ah*.

vigor currently in sins and pursuit of the life of this world. We continue to reap the consequences of the deeds done in our youth even after death. Fortunate are the ones who always occupy in working for Allah’s sake and refrain from sin.

3. The third thing mentioned in the above *hadeeth* – without answer of which one will not be able to move from the place of accounting – is how did he acquire his property, and was it lawful or unlawful? It states in the first *hadeeth* that the Messenger of Allah (ﷺ) said:

“لَا يَكْسِبُ عَبْدٌ مَالًا حَرَامًا فَيَتَصَدَّقُ مِنْهُ فَيَقْبَلَ مِنْهُ، وَلَا يُنْفِقُ مِنْهُ؛ فَيُبَارِكَ لَهُ فِيهِ، وَلَا يَتْرُكُهُ خَلْفَ ظَهْرِهِ إِلَّا كَانَ زَادَهُ إِلَى النَّارِ، إِنْ اللَّهُ لَا يَمْحُو السَّيِّئَ بِالسَّيِّئِ، وَلَكِنْ يَمْحُو السَّيِّئَ بِالْحَسَنِ، إِنْ الْخَبِيثِ لَا يَمْحُو الْخَبِيثَ.” (رواه الإمام أحمد في مسنده).

The Messenger of Allah (ﷺ) said, “When a slave (of Allah) acquires *haram* wealth and gives charity from it, it will not be accepted from him. If he spends from it, he does not have any blessing (*barakah*) in it. If he leaves it behind him (i.e., he dies), it will be a means of taking him to the fire (of Hell). Verily, Allah does not wipe out an evil deed with another evil deed; instead, He wipes out an evil deed with a good deed. Indeed, the repulsive does not wipe out the repulsive.” (Narrated by Imam Ahmad in his *Musnad*).

In another *hadeeth*, the Messenger of Allah (ﷺ) said:

يَا كَعْبُ بْنُ عُجْرَةَ إِنَّهُ لَا يَرْبُو لَحْمٌ نَبَتَ مِنْ سُخْتِ الْإِكَاثِ النَّارُ أَوْلَى بِهِ (رواه الترمذي). قَالَ أَبُو عِيْسَى: “هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عُبَيْدِ اللَّهِ بْنِ مُوسَى.”

“O Ka’b bin ‘Ujrah! There is no flesh raised that sprouts from the unlawful except that the Fire is more appropriate for it.” (Narrated by At-Tirmizi). Abu ‘Eesa said, “This *hadeeth* is *hasan-ghareeb*; we do not know it except from the *hadeeth* of ‘Ubaidullah Ibn Moosa.”

In another *hadeeth*, the Messenger of Allah (ﷺ) said:

“من اشترى ثوبا بعشرة في ثمنه درهم حرام لم يقبل الله له صلاة ما دام عليه.” (مشكاة المصابيح).



“Whoever purchases a garment with ten *dirhams* and one *dirham* out of them is unlawful, his prayer will not be accepted as long as a portion of that cloth remains on his body.” (*Mishkat Al-Masabeeh*).<sup>9</sup>

Reported from many sources that the Prophet (ﷺ) said that we should not dismiss how we gained our earning as being of no importance.

حَدَّثَنَا أَبُو طَاهِرٍ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الْمُخْلِصُ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ، حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ، حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ ابْنِ جُرَيْجٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِيهَا النَّاسُ، إِنْ أَحَدَكُمْ لَنْ يَمُوتَ حَتَّى يَسْتَكْمِلَ رِزْقَهُ، فَلَا تَسْتَبْطِنُوا الرِّزْقَ، اتَّقُوا اللَّهَ أَيُّهَا النَّاسُ وَأَجْمِلُوا فِي الطَّلَبِ، خُذُوا مَا حَلَّ وَدَعُوا مَا حَرَّمَ» (رواه البيهقي في السنن الكبرى).

Reported on the authority of Jabir (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “O people! Verily, none if you will die until he has received all his provision, so do not be hasty in seeking provision. Fear Allah, o people! Behave well in seeking (it); take what is lawful and leave what is unlawful.” (Narrated by Al-Baihaqi in ‘*As-Sunan Al-Kubra*’).

It has also been reported from many sources that the Messenger of Allah (ﷺ) said:

حَدَّثَنَا سُلَيْمَانُ بْنُ أَحْمَدَ، حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْبَاقِي الْمَصْبِصِيُّ، حَدَّثَنَا الْمُسَيْبُ بْنُ وَاصِحٍ، حَدَّثَنَا يُونُسُ بْنُ أَسْنَابِطٍ، عَنْ سَفْيَانَ الثَّوْرِيِّ، عَنْ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «لَوْ أَنَّ ابْنَ آدَمَ هَرَبَ مِنْ رِزْقِهِ كَمَا يَهْرَبُ مِنَ الْمَوْتِ، لَأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ» (رواه أبو نعيم في الحلية).

Reported on the authority of Jabir (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “If man were to flee from his sustenance as he flees from death, it would find him just as death finds him.” (Narrated by Abu Nu’aim in ‘*Hilyah Al-Awliya*’).<sup>10</sup>

In another *hadeeth*, it was reported:

عن أبي سعيد الخدري قال: قال النبي (ﷺ): «لو أن أحدكم فر من رزقه لتبعه كما يتبعه الموت». (رواه الكليني).

<sup>9</sup> Narrated by Ibn Hibban in ‘*Adh-Dhu’afa*’ Ibn Hajr said of it: “It is extremely weak.”

<sup>10</sup> Al-Albani included it in his book ‘*As-Silsilah As-Saheehah*’.



Reported on the authority of Abu Sa’eed Al-Khudri (رضي الله عنه) that he said, “The Prophet (ﷺ) said, “Were anyone of you to flee from his sustenance as he flees from death, his sustenance would overtake him in the same way that death overtakes him.” (Narrated by Al-Kulaini).<sup>11</sup>

In another *hadeeth*, the Prophet (ﷺ) said,

Sa’d (رضي الله عنه) once asked the Prophet (ﷺ) to ask Allah that his supplications be accepted. He said:

حَدَّثَنَا مُحَمَّدُ بْنُ عَيْسَى بْنِ شَيْبَةَ، ثنا الحسن بن علي الاختياطي، ثنا أبو عبد الله الجوزجاني رقيق إبراهيم بن أدهم، ثنا ابن جريج، عن عطاء، عن ابن عباس، قال: تليت هذه الآية عند رسول الله صلى الله عليه وسلم: «يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلالًا طَيِّبًا سورة البقرة آية 168 فقام سعد بن أبي وقاص، فقال: يا رسول الله، ادع الله أن يجعلني مستجاب الدعوة، فقال له النبي صلى الله عليه وسلم: «يا سعد أطلب مطعمك تكن مستجاب الدعوة، والذي نفس محمد بيده، إن العبد ليقدف اللقمة الحرام في جوفه ما يتقبل منه عمل أربعين يومًا، وأيما عبد نبت لحمه من السحت والربا فالنار أولى به» (رواه الطبراني).

“Oh, Sa’d! Make your sustenance pure; then, all your prayers will be accepted. By Him in whose Hand is the soul of Muhammad, indeed, when a slave places a morsel of *haram* in his stomach, his deeds will

<sup>11</sup> Al-Albani included it in his ‘*Silsilah Al-Ahadeeth Adh-Dha’eefah Wal-Mawdhoo’ah*’.



not be accepted from him for forty days. (Narrated by At-Tabarani).<sup>12</sup>

In another *hadeeth*, the Messenger of Allah (ﷺ) said:

عَنْ أَبِي بَكْرٍ (رضي الله عنه): "لَا يَنْخُلُ الْجَنَّةَ لَحْمٌ نَبَتَ مِنْ سُخْتِ، النَّارِ أَوْلَى بِهِ" (رواه الإمام أحمد في مسنده)

Reported on the authority of Abu Bakr (رضي الله عنه) that the Prophet (ﷺ) said, "For every flesh that grows from unlawful earnings, the Hellfire is most entitled to it." (Narrated by Imam Ahmad in his 'Musnad').

And there are several *hadeeth* on this subject (*at-targheeb wat-tarheeb*). Therefore, you should be very careful about your earnings. If acting on this caution causes you some loss, that loss may turn out to be a blessing and profitable (in the Hereafter).

4. The fourth question asked in the *hadeeth* is where you spent your wealth. It should be spent in Allah's Cause. For those who have more abundant wealth, it will take more time to calculate, and on the Day of Resurrection, when everyone will be sweating due to the intense heat, everyone will seem as if they are intoxicated, though, in fact, they are not.

Regarding this, Allah says in *Surah Al-Hajj*:

يَأْيُهَا النَّاسُ اتَّقُوا رَبَّكُمُ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ - يَوْمَ تَرْوُهَا تَدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَى وَمَا هُمْ بِسُكَرَى وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ (سورة الحج 22: 1-2).

<sup>12</sup>Al-Munziri declared it to be weak in 'At-Targheeb Wat-Tarheeb'.



﴿ O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour (of Judgement) is a terrible thing. The Day you shall see it, every nursing mother will forget her suckling infant, and every pregnant one will drop her load, and you shall see mankind as in a drunken state, yet they will not be drunk, but severe will be the Torment of Allah.﴾

In another *surah*, Allah says:

اقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُعْرِضُونَ (سورة الأنبياء 21: 1).

﴿Mankind's Reckoning draw near while they turn away in heedlessness.﴾ (Surah An-Nas 21:1). A few verses later, Allah says:



وَتَضَعُ الْمَوَازِينَ الْقِسْطَ لِيَوْمِ الْقِيَامَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْئًا وَإِنْ كَانَ مِثْقَالَ حَبَّةٍ مِنْ خَرْدَلٍ أَتَيْنَا بِهَا وَكَفَى بِنَا حَاسِبِينَ (سورة الأنبياء 21: 47).

﴿And We shall set up balances of justice on the Day of Resurrection; then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We as Reckoners.﴾ (Surah Al-Anbiya` 21:47).

In another place, in *Surah Ar-Ra'd*, it is stated:

لِلَّذِينَ اسْتَجَابُوا لِرَبِّهِمْ الْخَيْرُ وَالَّذِينَ لَمْ يَسْتَجِيبُوا لَهُ لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَافْتَدَوْا بِهِ أُولَئِكَ لَهُمْ سُوءُ الْجَسَبِ وَأُولَئِكَ جَهَنَّمَ وَبِئْسَ الْمِهَادُ (سورة الرعد 13: 18).



﴿For those who answered their Lord's Call (believed in the Oneness of Allah and followed His Messenger Muhammad, i.e., Islamic Monotheism) is *Al-Husna* (i.e., Paradise). But those who answered not His Call (disbelieved in the Oneness of Allah and followed not His Messenger, Muhammad), if they had all that is in the earth together with its like, they would offer it to save themselves (from the torment, it will be in vain). For them, there will be a terrible reckoning. Their dwelling place will be Hell - and worst indeed is that place for rest.﴾ (Surah Ar-Ra'd 13:18).



And in many places' warnings have been given regarding the Accounting on that Day, its harshness and its greatness.

It was reported on the authority of 'A'ishah (may Allah be Pleased with her) that she said:

حَدَّثَنِي إِسْحَاقُ بْنُ مَنْصُورٍ، حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ، حَدَّثَنَا حَاتِمُ بْنُ أَبِي صَغِيرَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي مُلَيْكَةَ، حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ، حَدَّثَنِي عَائِشَةُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَيْسَ أَحَدٌ يُخَاسَبُ يَوْمَ الْقِيَامَةِ إِلَّا هَلَكَ ". فَقُلْتُ يَا رَسُولَ اللَّهِ لَيْسَ قَدْ قَالَ اللَّهُ تَعَالَى " فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ \* فَسَوْفَ يُخَاسَبُ حَسَابًا يَسِيرًا " فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّمَا ذَلِكَ الْعَرُضُ، وَلَيْسَ أَحَدٌ يُنَاقَشُ الْجَسَابَ يَوْمَ الْقِيَامَةِ إِلَّا عَذَّبَ ". (رواه البخاري).

"The Messenger of Allah (ﷺ) said, "None will be called to account on the Day of Resurrection but will be ruined." I said, 'O Messenger of Allah! Has not Allah said: **Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.**﴾ (84:7-8). The Messenger of Allah (ﷺ) said, "That (Verse) means only the presentation of the accounts, but anybody whose account (record) is questioned on the Day of Resurrection, will surely be punished." (Narrated by Al-Bukhari).

In another *hadeeth*, it was reported on the authority of 'A'ishah (may Allah be Pleased with her) that:

حَدَّثَنَا عَفْرُو بْنُ عَلِيٍّ، حَدَّثَنَا يَحْيَى، عَنْ عُثْمَانَ بْنِ الْأَسْوَدِ، قَالَ سَمِعْتُ ابْنَ أَبِي مُلَيْكَةَ، سَمِعْتُ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ، حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. حَدَّثَنَا مُسَدَّدٌ، عَنْ يَحْيَى، عَنْ أَبِي يُوسُفَ، حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ ابْنِ أَبِي مُلَيْكَةَ، عَنْ الْقَاسِمِ، عَنْ عَائِشَةَ - رَضِيَ اللَّهُ عَنْهَا - قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَيْسَ أَحَدٌ يُخَاسَبُ إِلَّا هَلَكَ ". قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ جَعَلَنِي اللَّهُ فِدَاكَ، أَلَيْسَ يَقُولُ اللَّهُ عَزَّ وَجَلَّ " فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ \* فَسَوْفَ يُخَاسَبُ حَسَابًا يَسِيرًا " قَالَ " ذَلِكَ الْعَرُضُ يُعْرَضُونَ، وَمَنْ نُوقِشَ الْجَسَابَ هَلَكَ ". (رواه البخاري).

Reported on the authority of 'A'ishah (may Allah be Pleased with her) that the Messenger of Allah (ﷺ) said, "(On the Day of Resurrection) anyone whose account will be taken will be ruined (i.e. go to Hell)." I said, 'O Messenger of Allah! May Allah make me be sacrificed for you. Does not Allah say: **Then as for him who will be given his record in his right hand, he surely will receive an easy reckoning.**﴾'?" (84:7-8) He replied, "That is only the presentation of the accounts, but he whose record is questioned, will be ruined'." (Narrated by Al-Bukhari).



وعن عدي بن حاتم، رضي الله عنه ، قال: قال رسول الله، صلى الله عليه وسلم " ما منكم من أحد إلا سيكلمه ربه ليس بينه وبينه ترجمان، فينظر أيمن منه، فلا يرى إلا ما قدم، وينظر أشأم منه، فلا يرى إلا ما قدم، وينظر بين يديه، فلا يرى إلا النار تلقاء وجهه، فاتقوا النار ولو بشق تمرة" (متفق عليه).

Reported on the authority of 'Adiyy Ibn Hatim that he said, "The Messenger of Allah (ﷺ) said, 'Every one of you will speak to his Lord without an interpreter between them. He will look to his right side and will see only the deeds he had previously done; he will look to his left and will see only the deeds he had previously done, and he will look in front of him and will see nothing but the Fire before his face. So protect yourselves from the Fire, even by giving half a date (in charity)'." (Narrated by Al-Bukhari and Muslim).



حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا الثَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَسَامَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَتَمَّتْ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَّةٌ مِنْ نَخْلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجَدِّ مَخْبُوسُونَ، غَيْرَ أَنْ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَفُتِنَتْ عَلَى بَابِ النَّارِ فَإِذَا عَامَّةٌ مِنْ نَخْلَهَا النِّسَاءُ ". (رواه البخاري).

Reported on the authority of Usamah (رضي الله عنه) that the Prophet (ﷺ) said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women." (Narrated by Al-Bukhari).

'Abdur-Rahman Ibn 'Awf was a great Companion of the Prophet (ﷺ), possessing exceptional qualities and he was included among those then Companions who were promised Paradise by the Prophet (ﷺ) and he was also one of the six *Shoora* members selected to choose a successor to 'Umar (رضي الله عنه) after he was martyred. It was said that it was 'Abdur-Rahman (رضي الله عنه) who proposed 'Uthman (رضي الله عنه) to succeed him, as a result of which he was appointed as the third Caliph.

He is included among those of whom Allah says:

(وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ) (سورة التوبة: 9: 100).

﴿And the first to embrace Islam of the *Muhajiroon* (those who migrated from Makkah to Al-Madinah) and the *Ansar* (the citizens of Al-Madinah who helped and gave aid to the *Muhajiroon*) and those who followed them exactly (in Faith). Allah is Well-Pleased with them as they are well-pleased with Him. He has prepared for



them Gardens under which rivers flow (Paradise), to dwell therein forever. » (Surah At-Tawbah 9:100).

In addition to this, 'Abdur-Rahman (رضي الله عنه) migrated twice and participated in the Battle of Badr and all of the other battles. He was considered to be a knowledgeable scholar of Islam during the lifetime of the



Prophet (ﷺ). On his suggestion, 'Umar (رضي الله عنه) took action on several issues. The Prophet (ﷺ) once prayed behind him in the *fajr* prayer. The Prophet (ﷺ) was absent at the time of prayer, and so the Companions (رضي الله عنهم) unanimously selected him to lead them in prayer. When he (رضي الله عنه)

returned, the prayer had already begun, and they had offered the first *rak'ah*, so the Prophet (ﷺ) joined the prayer behind 'Abdur-Rahman (رضي الله عنه). When 'Umar (رضي الله عنه) became Caliph, he sent 'Abdur-Rahman as leader of the *Hajj* during the first year of his Caliphate. (*Al-Isabah*).

أَخْبَرَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ الْوَزِيرِ، قَالَ حَدَّثَنَا سَعِيدُ بْنُ كَثِيرٍ بْنُ عَفِيرٍ، قَالَ أَخْبَرَنِي سُلَيْمَانُ بْنُ بِلَالٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسٍ، أَنَّهُ سَمِعَهُ يَقُولُ أَخَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَ فَرَيْشٍ وَالْأَنْصَارِ فَأَخَى بَيْنَ سَعْدِ بْنِ الرَّبِيعِ وَعَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ فَقَالَ لَهُ سَعْدٌ إِنَّ لِي مَالًا فَهُوَ بَيْنِي وَبَيْنَكَ شَطْرَانِ وَلي امرأتانِ فانتظر أيهما أحب إليك فأنا أطلقها فإذا خلعت فتزوجها . قَالَ بَارَكَ اللَّهُ لَكَ فِي أَهْلِكَ وَمَالِكَ دُلُونِي - أَيْ - عَلَى السُّوقِ . فَلَمْ يَزِجْ حَتَّى رَجَعَ بِسَمْنٍ وَأَقِيطٍ قَدْ أَفْضَلَهُ . قَالَ وَرَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى أَنْزِ صَفْرَةَ فَقَالَ " مَهَيْتُمْ " . فَقُلْتُ تَزَوَّجْتُ امْرَأَةً مِنَ الْأَنْصَارِ . فَقَالَ " أَوْلِمَ وَلَوْ بِشَاةٍ " . (رواه ابن ماجه).

Reported from Humaid At-Taweel that he heard Anas (رضي الله عنه) say: "The Messenger of Allah (ﷺ) established the bond of brotherhood between (some of) the *Quraish* and (some of) the *Ansar*, and he established the bond of brotherhood between Sa'd Ibn Ar-Rabi' and 'Abdur-Rahman Ibn 'Awf. Sa'd said to him: "I have wealth, which I will share equally between you and me. And I have two wives, so look and see which one you like better, and I will divorce her, and when her *'iddah* is over, you can marry her." He said: "May Allah bless your



family and your wealth for you. Show me where the market is.” And he did not come back until he brought some ghee and cottage cheese that he had leftover. He said: “The Messenger of Allah (ﷺ) saw traces of yellow perfume on me, and he said: “What is this for?” I said: ‘I have married a woman from among the *Ansar*.’ He said: ‘Give a *waleemah* (wedding celebration) even if it is with one sheep.’” (Narrated by Ibn Majah).

Then the time came when the Prophet (ﷺ) encouraged him to give charity, and he gave half of his fortune in charity. Included in this was a caravan of a hundred camels laden with goods that had lately arrived from Egypt. On another occasion, he gave forty thousand *deenars* in charity, and another time, he gave five hundred horses and five hundred camels for *jihad*, and thirty thousand slaves were manumitted – or according to another report, thirty thousand families were freed. (*Al-Mustadrak*). But it is not known how many men, women, elders, and children these households consisted of.

Once, he sold a piece of land for forty thousand gold coins and distributed all this wealth among the poor refugees, kin of the Prophet’s mother, and nursing mothers. (*Al-Mustadrak*).

At the time of his death, he bequeathed forty gold coins to every person who had taken part in the Battle of Badr; at that time, a hundred participants of Badr were still alive. (*Al-Isabah*). He also gave the selling price of an orchard, which was forty thousand gold coins, to nursing mothers (*Al-Mustadrak*).

Once, after taking a bath, he sat down to eat a meal of bread and meat. Seeing the food placed before him, he began to weep. Someone asked him the reason for his tears, and he said, “When the Prophet (ﷺ) died, he died when he and his family had not even satisfied their appetites with barley bread. I cannot see that our latter days have shown something better.”

5. The fifth question in the abovementioned *hadeeth* that will have to be answered in the place of the Resurrection is: How much of the knowledge that Allah gave to you did you use? Ignorance of any law is not an excuse, for you must know it and saying that you were unaware of Allah’s Command will not be accepted, which is why the Prophet (ﷺ) said:



حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ، حَدَّثَنَا كَثِيرُ بْنُ شَيْظُرٍ، عَنْ مُحَمَّدِ بْنِ سِيرِينَ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " طَلِبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ (رواه ابن ماجه) .

Reported on the authority of Anas Ibn Malik (رضي الله عنه) that the Prophet (ﷺ) said, “Seeking knowledge is a duty upon every Muslim.” (Narrated by Ibn Majah).

And it is also clear that a person who knows that something is unlawful is less likely to do it. The Prophet (ﷺ) ordered us to keep reminding each other with our knowledge, and he said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ كَتَمَ عِلْمًا مِمَّا يَنْفَعُ اللَّهَ بِهِ فِي أَمْرِ النَّاسِ فِي النَّيِّمَةِ اللَّهُ يَوْمَ الْقِيَامَةِ يَلْجَأُ مِنَ النَّارِ " (رواه ابن ماجه) .

Reported on the authority of Abu Sa’eed Al-Khudri (رضي الله عنه) that he said, “The Messenger of Allah (ﷺ) said, ‘Whoever conceals knowledge which Allah has made beneficial for mankind’s affairs of religion, Allah will bridle him with reins of fire on the Day of Resurrection.’” (Narrated by Ibn Majah).

The Prophet (ﷺ) said that people should impart knowledge to their neighbors, order them to do good, and forbid them from doing evil, and he promised them punishment in the life of this world if they do not do so. The Companions (رضي الله عنهم) asked him how they might make others sensible, repeating the question three times, but he repeated the same command. So, they asked him to give them a year’s respite to teach their neighbors, and he granted them that.

This *hadeeth* has also made it clear the harsh punishment meted out to those who have knowledge but do not impart it to the ignorant and the uneducated around them. Learning for their benefit and requirements is not sufficient. They are equally required to establish education for others permanently. But the responsibility is not limited to teaching them, but also to ensure that they put that teaching into practice.

The Prophet (ﷺ) often used to make this supplication to Allah:





حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا وَكَيْعٌ، عَنْ أُسَامَةَ بْنِ زَيْدٍ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " سَلُوا اللَّهَ عِلْمًا نَافِعًا وَتَعَوُّدًا بِاللَّهِ مِنْ عِلْمٍ لَا يَنْفَعُ " . (رواه ابن ماجه).

Reported on the authority of Jabir (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: 'Ask Allah for beneficial knowledge and seek refuge with Allah from the knowledge that is of no benefit.'" (Narrated by Ibn Majah).

حَدَّثَنِي بَشْرُ بْنُ خَالِدٍ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، سَمِعْتُ أَبَا وَائِلٍ، قَالَ قِيلَ لِأَسَامَةَ أَلَا تُكَلِّمُ هَذَا. قَالَ قَدْ كَلَّمْتُهُ مَا دُونَ أَنْ أَفْتَحَ بَابًا، أَكُونُ أَوَّلَ مَنْ يَفْتَحُهُ، وَمَا أَنَا بِالَّذِي أَقُولُ لِرَجُلٍ بَعْدَ أَنْ يَكُونَ أَمِيرًا عَلَى رَجُلَيْنِ أَنْتَ خَيْرٌ. بَعْدَ مَا سَمِعْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " يُجَاءُ بِرَجُلٍ فَيُطْرَخُ فِي النَّارِ، فَيُطَخَّنُ فِيهَا كَطَخْنِ الْجِمَارِ بِرَحَاهُ، فَيُطِيفُ بِهِ أَهْلُ النَّارِ فَيَقُولُونَ أَيْ فُلَانٌ كُنْتَ تَأْمُرُ بِالْمَعْرُوفِ، وَتَنْهَى عَنِ الْمُنْكَرِ فَيَقُولُ إِنِّي كُنْتُ أَمُرُ بِالْمَعْرُوفِ وَلَا أَفْعَلُهُ، وَأَنْهَى عَنِ الْمُنْكَرِ وَأَفْعَلُهُ " . (رواه البخاري).

Reported that Abu Wa'il said that someone said to Usamah (رضي الله عنه), "Will you not talk to this (i.e. 'Uthman)?" Usamah (رضي الله عنه) said, "I talked to him (secretly) without being the first man to open an evil door. I will never tell a ruler who rules over two men or more that he is good after I heard Allah's Messenger (ﷺ) saying, 'A man will be brought and put in the Fire, and he will circumambulate (go around and round) in the Fire like a donkey of a (flour) grinding mill, and all the people of the Fire will gather around him and will say to him, 'O So-and-so! Did you not use to order others to do good and forbid them from evil?' That man will say, 'I used to order others to do good, but I never used to do it, and I used to forbid others from evil while I used to do evil.'" (Narrated by Al-Bukhari).



## Prosecution by witnesses of those who deny their sins

### Testimony of bodily organs

Man is very quarrelsome, and his argumentative nature will show itself on the Day of Resurrection when he will attempt to dispute with Allah, the Almighty. At that time, his objections will be dismissed by the testimony of witnesses; his limbs will bear witness against him:

(الْيَوْمَ نَخْتِمُ عَلَى أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ) (سورة ياسين 36:65).



«This Day, We shall seal up their mouths, and their hands will speak to Us, and their legs will bear witness to what they used to earn.» (Surah Ya Seen, 36:65).

حَدَّثَنَا أَبُو بَكْرِ بْنُ النَّضْرِ بْنِ أَبِي النَّضْرِ، حَدَّثَنِي أَبُو النَّضْرِ، هَانِئُ بْنُ الْقَاسِمِ حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عُبَيْدِ الْمُكَتَبِ، عَنْ فَضَيْلِ، عَنْ الشَّعْبِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ كُنَّا عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَجَّكَ فَقَالَ " هَلْ تَدْرُونَ مِمَّ أَصْنَعُكَ " . قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " مِنْ مَخَاطَبَةِ الْعَبْدِ رَبَّهُ يَقُولُ يَا رَبِّ أَلَمْ تُجْزِنِي مِنَ الظُّلَمِ قَالَ يَقُولُ بَلَى . قَالَ فَيَقُولُ فَإِنِّي لَا أَجِيزُ عَلَى نَفْسِي إِلَّا شَاهِدًا مِنِّي قَالَ فَيَقُولُ كَفَى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ شَهِيدًا وَبِالْكَرَامِ الْكَاتِبِينَ شُهَدَا - قَالَ - فَيُخْتَمُ عَلَى فِيهِ فَيَقَالُ لِأَرْكَانِهِ انْطِقِي . قَالَ فَتَنْطَلِقُ بِأَعْمَالِهِ - قَالَ - ثُمَّ يَخْلَى بَيْنَهُ وَبَيْنَ الْكَلَامِ - قَالَ - فَيَقُولُ بَعْدًا لَكُنْ وَسُحْقًا . فَعَنْكَرُ كُنْتُ أَنْاصِلُ " . (رواه مسلم).

Reported on the authority of Anas (رضي الله عنه) that he said, "We were in the company of the Messenger of Allah (ﷺ) when he smiled and said: 'Do you know why I laughed?' We said: 'Allah and His Messenger, know better.' Thereupon he said: 'It was because (there came to my mind





the) talk which the slave would have with his Lord (on the Day of Judgment). He will say: 'My Lord, have you not guaranteed me protection against injustice?' He will say: 'Yes.' Then the slave will say: 'I do not deem valid any witness against me except myself.' He will say: 'Well enough would be the witness of yourself against you and that of the two angels who had been appointed to record your deeds.' Then a seal will be set upon his mouth, and it would be said to his hands and feet to speak, and they will talk about his deeds. Then his mouth will be made free to talk, and he will say (to his hands and feet): Be away, may the Curse of Allah upon you. It was for your safety that I contended." (Narrated by Muslim).

Reported in another *hadeeth* that his thighs, his flesh, and his bones would bear witness to his deeds:

"وَيَقَالُ لِفَجْدِهِ وَلَحْمِهِ وَعِظَامِهِ انْطَبِقِي فَتَنْطِقِي فَجَدُّهُ وَلَحْمُهُ وَعِظَامُهُ بِعَمَلِهِ". (رواه مسلم).

"...It will be said to his thighs, to his flesh, his bones: "Speak!" Then his thigh, his flesh, and his bones will speak of his deeds." (Narrated by Muslim).

Neither minor sins or major sins will omit, and everything they did will be shown to your Lord, Who will not wrong anyone.

### Distribution of the records of people's deeds

Every person will be handed a written record of his deeds. Those who are righteous and saved from punishment will be given the registry of their deeds in their right hands, while those who are sinful and will be punished in the Fire will receive the record of their deeds in their left hands and from behind their backs:

(إِذَا السَّمَاءُ انشَقَّتْ. وَأَذِنَتْ لِرَبِّهَا وَخَفَّتْ. وَإِذَا الْأَرْضُ مُدَّتْ. وَأَلْقَتْ مَا فِيهَا وَتَخَلَّتْ. وَأَذِنَتْ لِرَبِّهَا وَخَفَّتْ. بِأَيْهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَى رَبِّكَ كَنُحًا فَمُلْقِيهِ. فَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ بِيَمِينِهِ. فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا. وَتَنقَلِبُ إِلَى أَهْلِهِ مُسْرُورًا. وَأَمَّا مَنْ أُوْتِيَ كِتَابَهُ وَرَاءَ ظَهْرِهِ. فَسَوْفَ يَدْعُو ثُبُورًا. وَيَصْلَى سَعِيرًا. إِنَّهُ كَانَ فِي أَهْلِهِ مُسْرُورًا. إِنَّهُ ظَنَّ أَنْ لَنْ يَخُورَ. بَلَى إِنَّ رَبَّهُ كَانَ بِهِ بَصِيرًا)(سورة الانشاقاق 84: 6-15).

191

«O man! Verily, you are returning towards your Lord with your deeds and actions (good or bad), a sure returning, so you will meet (i.e., the results of your deeds which you did). Then, as for him who will be given his Record in his right hand, he surely will receive an easy reckoning, and will return to his family in joy! But whosoever is given his Record behind his back, He will invoke (his) destruction and shall enter a blazing Fire and made to taste its burning. Verily, he was among his people in joy! Undoubtedly, he thought that he would never come back (to Us)! Yes! Verily, his Lord has been ever Beholding him!» (Surah Al-Inshiqaq 84:6-15).

As for the person who was happy in the life of this world, believing that it was all that there is and was preoccupied with it, did not bother about the Hereafter and denied it, on the Day of Resurrection, he will be subject to much trouble and grief. As for those who live in the life of this world and spend their time worrying about the Hereafter and fret about the condition they will be in after they die, such people will be overjoyed to receive the record of their deeds in their right hands on the Day of Judgement. The corrupt are happy in this world, while the righteous will be happy in the Hereafter.

In *Surah Al-Inshiqaq*, Allah says that the wicked will be given their records behind their backs, and in *Surah Al-Haqqah*, He says that they will be given their records in their left hands. Taking both verses into account, those who will be given their records in their left hands will be given them behind their backs, as the angels will not like to look at them.

### The Weighing of deeds

Allah is always aware of the deeds of His creatures. If he delivers a punishment based on His Knowledge of our acts, then He has the right to do so, but He will not do it in the Gathering Place on the Day of Resurrection; instead, the records are presented to the slaves, and their



192



deeds will be weighed, and testimony will be given. Sinners will attempt to deny their crimes, but how can they deny their sins and claim that they are wrongfully punished when their bodies will testify against them?

In *Surah Al-A'raf*, Allah says:

(فَلَنَقُصَّنَّ عَلَيْهِم بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ وَالْوَزْنُ يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ - وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ) (سورة الأعراف 7: 7-9).

«Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We were not absent. And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their selves (by entering Hell) because they denied and rejected Our *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.).» (*Surah Al-A'raf* 7:7-9).

عن سلمان رضي الله عنه قال: "يوضع الميزان يوم القيامة، فلو وزنت فيه السموات والأرض لوسعهن، فتقول الملائكة: يا رب لمن يزن هذا؟ فيقول الله - عز وجل -: لمن شئت من خلقي، فتقول الملائكة: سبحانه ما عبدناك حق عبادتك" (رواه الحاكم في مستدرکه).

Reported on the authority of Salman Al-Farisi (رضي الله عنه) that he said:

"The scales (of justice) will be set up on the Day of Resurrection, and if the heavens and the earth were weighed in them, it would be sufficient to carry them. And the angels will say, 'O Lord, for whom is this?' Allah will say, 'For whomsoever, I will come from among My slaves.'" (Narrated by Al-Hakim in '*Al-Mustadrak*').

عن أنس عن النبي صلى الله عليه وسلم قال: "يرفأ ابن آدم فيوقف بين كفتي الميزان به ملك فان ثقلت موازينه نادى الملك بصوت يسمع الخلائق سعد فلان سعادة لا يشقى بعده ابدا و ان خفت ميزانه نادى الملك بصوت يسمع الخلائق شقى فلان شقاوة لا يسعد بعده ابدا" . (رواه الغزالي في الإحياء).

Anas (رضي الله عنه) said: "Man will be brought on the Day of Resurrection and made to stand in front of the two pans of the scale. An angel will be appointed over him. If his scale is heavy, the angel will announce in a



voice that will be heard by all creation: "Such-and-such a person is most fortunate. He will never experience wretchedness hereafter." If his scale is light, the angel will announce in a voice that will be heard by all creation: "Such-and-such a person is most wretched. He will never experience happiness hereafter." (Narrated by Al-Ghazali in '*Al-Ihya*').

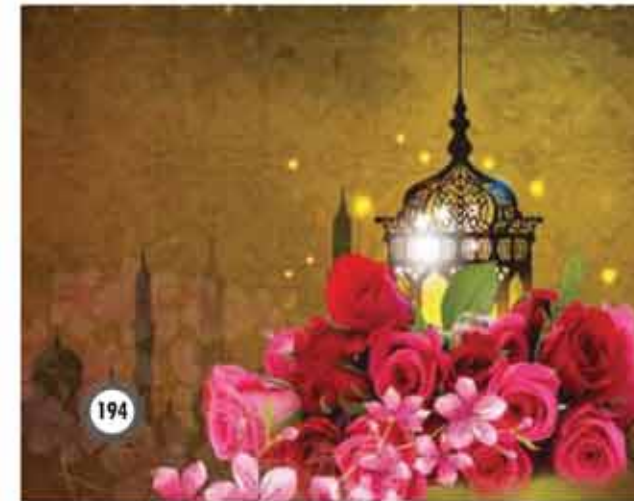
Shah 'Abdul Qadir wrote in '*Mawdhi' Al-Qur'an*' that every person's deeds are recorded in accordance with their weight, those deeds recorded according to the sincerity and love of the doer and how closely they adhered to the *Sharee'ah* (Islamic Law) and whether or not they were performed at the correct time – where those conditions were all fulfilled, the weight of those conditions would increase. But if the deeds had been performed to show off, or did not adhere to Islamic Law, such as being delivered in the wrong time or place, then the weight of those deeds would be lighter. Whosoever has a record of good deeds that is heavy; he will be cleansed of all evils, while whosoever has a record of light deeds, he will suffer the consequences of that.

When Allah strengthens His slaves, He maintains a complete record of his words and deeds, from which even an atom's weight of good is not omitted, and their weight will be apparent to all on the Day of Resurrection.

(لِيَجْزِيَ اللَّهُ كُلَّ نَفْسٍ مَا كَسَبَتْ إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ) (سورة إبراهيم 14: 51).

«That Allah may require each person according to what he has earned. Truly, Allah is Swift at reckoning.» (*Surah Ibraheem* 14:51).

### Intercession



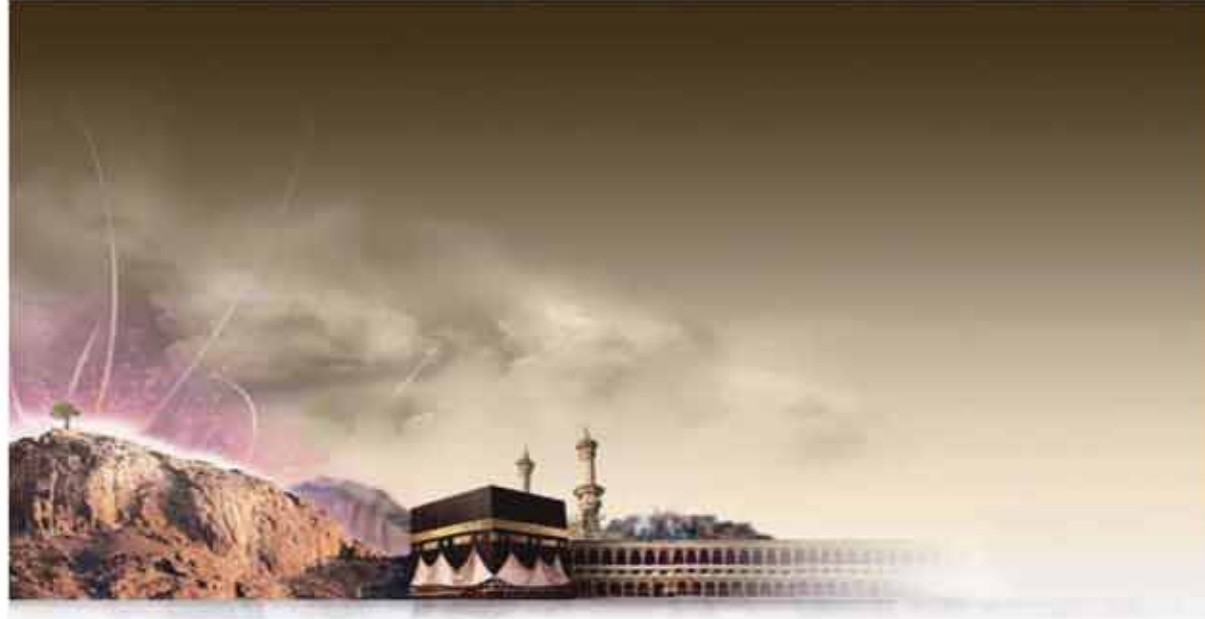
#### Intercession:

Intercession will be permitted by Allah for those whom He allows interceding, as stated in *Ayat Al-Kursi*:



(من ذا الذي يشفع عنده إلا بإذنه) (سورة البقرة 2:255).

«Who is he that can intercede with Him except with His Permission?» (Surah Al-Baqarah 2:255).



And He states in *Surah Ta Ha*:

(يَوْمَئِذٍ لَا تَنْفَعُ الشَّفَاعَةُ إِلَّا مَنْ أَذِنَ لَهُ الرَّحْمَنُ وَرَضِيَ لَهُ قَوْلًا) (سورة طه 20:109).

«On that day, no intercession shall avail, except the one for whom the Most Beneficent (Allah) has given permission and whose word is acceptable to Him.» (Surah Ta Ha 20:109).

The one whom Allah allows to intercede will do so, pleading on behalf of those for whom intercession is permitted. It will not be permitted for disbelievers, and such people will have neither friends nor intercessors, for Allah says:

(وَأَنْذِرْهُمْ يَوْمَ الْأَرْفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَظْمِينَ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ) (سورة غافر 40:18).

«And warn them (O' Muhammad) of the Day that is drawing near (i.e., the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (souls) to their chests



nor can they throw them out. There will be no friend, nor an intercessor for the *zalimoon* (polytheists, wrongdoers, etc.), who could be given heed to.» (Surah Ghafir 40:18).

In '*Mirqat Al-Mafateeh*' (an explanation of '*Miskhat Al-Masabeeh*' p. 310, vol. 10), it has been said that there will be five types of intercession on the Day of Resurrection. First, all of the Prophets will refuse to intercede with Allah before the accounting begins. After that, in place of the Gathering, the Prophet (ﷺ) will intercede for all the Muslims, from first to last.

The second intercession will include those Believers who will enter Paradise without any account.

The third intercession will be for those who deserve Hell because of their evil deeds, and this intercession will also be made by the Prophet (ﷺ), and other persons besides him will also intercede for them.

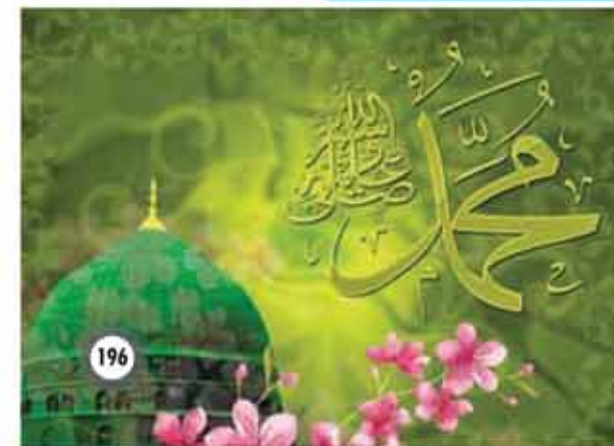
The fourth intercession will be for the sinners who have entered the Fire, for them to be removed from it; Prophets, angels, and Believers will intercede.

The fifth intercession will be to raise the levels of those in Heaven.

Abul Malih reported that:

حَدَّثَنَا هَنَادٌ، حَدَّثَنَا عَبْدُ اللَّهِ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَا بِيْنَ أَيْدِي رَّبِّي فَخَيْرِي بَيْنِي أَنْ يُدْخَلَ بِنَصْفِ أُمَّتِي الْجَنَّةَ وَيَبَيِّنَ الشَّفَاعَةَ فَاحْتَرْتُ الشَّفَاعَةَ وَهِيَ لِيْ مِنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا " . (رواه الترمذي).

### Prophet Mohammad the Messenger of Allah (ﷺ) Intercession



Reported on the authority of 'Awf Ibn Malik (رضي الله عنه) that "The Messenger of Allah (ﷺ) said 'Someone came to me from my Lord to give me choice between half of my *Ummah* being admitted to Paradise or intercession.



So, I chose intercession, and it is for whoever dies without associating anything with Allah’.” (Narrated by At-Tirmizi).

حَدَّثَنَا إِسْمَاعِيلُ، قَالَ حَدَّثَنِي مَالِكٌ، عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُو بِهَا، وَأُرِيدُ أَنْ أَخْتَبِيَ دَعْوَتِي شَفَاعَةً لَأُمَّتِي فِي الْآخِرَةِ ". (رواه البخاري).

It was reported on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “For every prophet there is one special invocation (that will not be rejected) with which he appeals (to Allah), and I want to keep such an invocation for interceding for my followers in the Hereafter.” (Narrated by Al-Bukhari).

It is clear from the above *hadeeth* that every Prophet has been given the authority by Allah to pray for a particular purpose, and that prayer will indeed be accepted, no matter what they ask for. All of the Prophets used to worship Allah, but as a special honor, Allah gave authority to every Prophet to ask for whatever they want. The Prophet (ﷺ) said that every Prophet (ﷺ) used their prayers in the life of this world, but that he kept his prayer to use it on the Day of Resurrection to intercede on behalf of his *Ummah*.

In a *hadeeth* reported on the authority of ‘Abdullah Ibn ‘Amr Ibn Al-‘As (رضي الله عنه), the Prophet (ﷺ) said:

"فَيَأْتُونِي، فَأَنْطَلِقُ حَتَّى أَسْتَأْذِنَ عَلَى رَبِّي فَيُؤْذَنُ. فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا، فَيَدْعُنِي مَا شَاءَ اللَّهُ، ثُمَّ يَقَالُ: ارْفَعْ رَأْسَكَ، وَسَلِّ تَعَطُّهُ، وَقَلِّ يُسْمَعُ، وَاشْفَعُ تُشْفَعُ" (الأربعين النووية)

“So, they will come to me, and I shall set forth to ask permission to come to my Lord, and permission will be given, and when I shall see my Lord, I shall prostrate myself. He will leave me thus for such time as it pleases Him, and then it will be said [to me]: Raise your head. Ask, and it will be granted. Speak, and it will be heard. Intercede, and your intercession will be accepted.” (*FortyHadeeth Qudsi* by An-Nawawi).

عن أمير المؤمنين علي بن أبي طالب -رضي الله عنه - أن رسول الله - صلى الله عليه وسلم - قال: "اشفع لأمتي حتى ينادي ربي تبارك وتعالى: أَرْضِيَتْ يَا مُحَمَّدُ؟ فَأَقُولُ: "أَيُّ رَبِّ رَضِيَتْ". (رواه الطبراني في المعجم الأوسط)

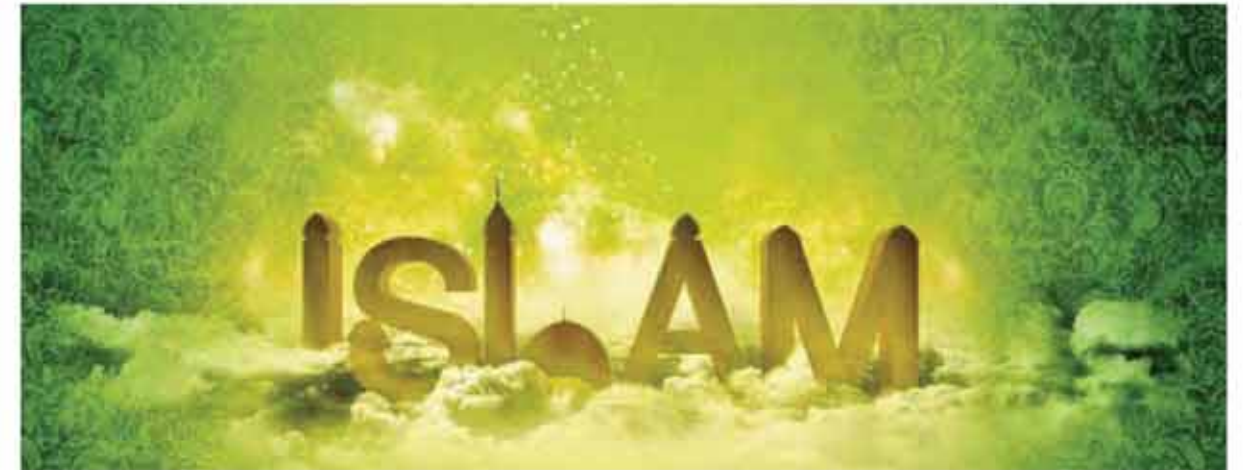
Reported on the authority of the Commander of the Faithful, ‘Ali Ibn Abi Talib (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “I will intercede for my *Ummah* until my Lord calls: ‘O Muhammad! Are you well pleased?’ I will reply, ‘O my Lord! I am well pleased’.” (Narrated by At-Tabarani in ‘*Al-Mu’jam Al-Awsat*’).

*“We read in Surah Adh-Dhuha that He will give,*

*Our hearts are pleased with this blessing,*

*O Messenger of Allah! How can you be happy?*

*When among us are those that are punished or in pain?”<sup>13</sup>*



حَدَّثَنَا إِبْرَاهِيمُ، نا سَعِيدُ بْنُ مُحَمَّدٍ الْجَرْمِيُّ، نا أَبُو عُبَيْدَةَ الْحَدَّادُ، نا مُحَمَّدُ بْنُ ثَابِتِ الْبُنَائِي، عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ الْحَارِثِ بْنِ نَوْفَلٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: " يُوضَعُ لِلْأَنْبِيَاءِ مَنَابِرُ مِنْ ذَهَبٍ يَجْلِسُونَ عَلَيْهَا، وَيَنْقَى مِنْبَرِي لَا أَجْلِسُ عَلَيْهِ "، أَوْ قَالَ: " لَا أَقْعُدُ عَلَيْهِ، فَإِنَّمَا بَيْنَ يَدَيِ رَبِّي عَرْجٌ وَجَلٌّ، مُنْتَصِبًا بِأُمَّتِي، فَيَقُولُ اللَّهُ تَعَالَى: مَا تُرِيدُ أَنْ أَصْنَعَ بِأُمَّتِكَ يَا مُحَمَّدُ؟ فَأَقُولُ: يَا رَبِّ، عَجَلْ جَسَابَهُمْ، فَيَدْعُو بِهِمْ فَيَحَاسِبُونَهُمْ، فَمِنْهُمْ مَنْ يَدْخُلُ الْجَنَّةَ بِرَحْمَةِ اللَّهِ، وَمِنْهُمْ مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِي، فَلَا أزالُ أَشْفَعُ حَتَّى أُعْطِيَ صِغَاكًا بِرِجَالٍ قَدْ أَمَرَ بِهِمْ إِلَى النَّارِ، وَحَتَّى إِذَا خَازَنَ النَّارُ، لَيَقُولُ: يَا مُحَمَّدُ، مَا تَرَكْتَ لِعَضْبِ رَبِّكَ فِي أُمَّتِكَ مِنْ نِقْمَةٍ. " (رواه الطبراني).

Reported on the authority of ‘Abdullah Ibn ‘Abbas (رضي الله عنه) that he said, “The Messenger of Allah (ﷺ) once said, “Pulpits of gold will be

<sup>13</sup>This is an extract from a poem attributed to Hassan Ibn Thabit (رضي الله عنه), the poet of the Messenger of Allah (ﷺ).



erected for the Prophets, who will sit upon them. But my pulpit will remain empty, for I shall be standing before my Lord, fearful that He might send me to Paradise while my *Ummah* remains behind. I shall say, 'O my Lord! My *Ummah*! My *Ummah*!' and Allah, Most High will say, 'O Muhammad! What would you have me do with your *Ummah*?' 'O my Lord!' I shall reply, 'Make brief their reckoning!' And thus, shall I continue to intercede until I am permitted to release men who have already been sent to Hell, so that Malik, the guardian of Hell, will say, 'O Muhammad! I have not left any remnant of your nation to the wrath of your Lord!' (Narrated by At-Tabarani in '*Al-Mu'jam Al-Kabeer*').

#### Warning:

Intercession will be made by the Prophet (ﷺ), and whatever has stated in (authentic) *ahadeeth* is true and correct. But this does not mean that we should depend on this intercession and, as a result, commit sins and behave in an unrighteous manner, for it will become clear from the proceeding *ahadeeth* that many this *Ummah* will cast into the Fire. And we do not know how long they will remain in the Fire before they are taken out due to the intercession of the Prophet (ﷺ). What sinful or righteous person can say that he will never enter the Fire and admitted to Paradise without punishment or accounting? No one can claim it, then commit sins and fail to perform any good deeds? What kind of understanding is this? In these pages, it has already been made clear that from among those who belong to this *Ummah*, a large number of them – whose number is known only to Allah – will be cast into the Fire and this admission to the Fire will be due to disobedience and the commission of sins in opposition to Allah's Commandments.

#### Believers' Intercession

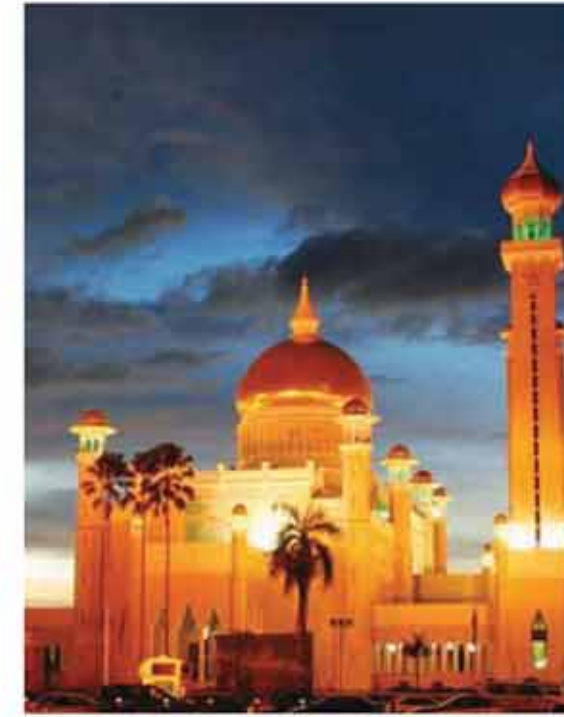
The intercession of the Prophet (ﷺ) will be a mercy to the *Ummah*, and many will be permitted to intercede due to his recommendation.

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that the Prophet (ﷺ) said, "Verily, some people will, from among my *Ummah*, intercede on behalf of all parties, some for a tribe, some for the illiterate and some for a single person – and this will go on until all will enter Paradise."

In another *hadeeth*, it was reported that:



حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا وَهْبُ، حَدَّثَنَا خَالِدٌ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَدْعَاءِ، أَنَّهُ سَمِعَ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَقُولُ " لِيُنْخَلْنَ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي أَكْثَرَ مِنْ بَنِي تَمِيمٍ " . قَالُوا يَا رَسُولَ اللَّهِ سِوَاكَ قَالَ " سِوَايَ " . قُلْتَ أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ أَنَا سَمِعْتُهُ . (رواه ابن ماجه).



Reported on the authority of 'Abdullah Ibn Abil Jaz'a' that he heard the Prophet (ﷺ) saying, 'More than (the members of the tribe of) Banu Tameem will enter Paradise through the intercession of a man from among my *Ummah*.' They said: 'O Messenger of Allah, someone besides you?' He said: 'Someone besides me.' 'Abdullah Ibn Shaqeeq said, 'I said (to Ibn Abil Jaz'a'), 'You heard it from the Messenger of Allah (ﷺ)?' He replied, 'I heard it.' (Narrated by

Ibn Majah).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ يَزِيدِ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " يَصْفُ النَّاسُ يَوْمَ الْقِيَامَةِ صُفُوفًا - وَقَالَ ابْنُ نُمَيْرٍ أَهْلَ الْجَنَّةِ - فَيَمُرُّ الرَّجُلُ مِنْ أَهْلِ النَّارِ عَلَى الرَّجُلِ فَيَقُولُ يَا فُلَانُ أَمَا تَذْكُرُ يَوْمَ اسْتَسْقَيْتَ فَسَقَيْتَكَ شَرْبَةً قَالَ فَيَشْفَعُ لَهُ وَيَمُرُّ الرَّجُلُ فَيَقُولُ أَمَا تَذْكُرُ يَوْمَ نَاولْتِكَ طَهُورًا فَيَشْفَعُ لَهُ " . قَالَ ابْنُ نُمَيْرٍ " . وَيَقُولُ: " يَا فُلَانُ أَمَا تَذْكُرُ يَوْمَ بَعَثْتَنِي فِي حَاجَةٍ كَذَا وَكَذَا فَذَهَبْتَ لَكَ فَيَشْفَعُ لَهُ " . (رواه ابن ماجه).

Reported on the authority of Anas (رضي الله عنه) that the Prophet (ﷺ) said, 'On the Day of Resurrection, people will be lined up in rows, (one of the narrators, Ibn Numair said, 'That is, the people of Paradise) and a man from among the people of Hell will pass by a man (from the people of Paradise) and say: 'O So-and-so! Do you not remember the day when you asked for water, and I gave you water to drink?' So, he will





intercede for him. And another man will come and say: 'Do you not remember the day when I gave you water with which to purify yourself?' And he will intercede for him." Ibn Numair said, 'He will say, 'O, So-and-so! Do you not remember the day when you sent me to do such-and-such, and I went for you?' Then he will intercede with him." (Narrated by Ibn Majah).

### Those who curse will lose their intercession

وعن أبي الدرداء رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "لا يكون اللعانون شفعاء، ولا شهداء يوم القيامة" (رواه مسلم).

Reported on the authority of Abu Ad-Darda' (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, 'Those who frequently resort to cursing (people) would neither be accepted as witnesses nor as intercessors on the Day of Resurrection.'" (Narrated by Muslim).

### The intercession of a warrior

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ، حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحِ الدُّمَارِيُّ، حَدَّثَنِي عَمِي، : نِمْرَانُ بْنُ عُثَيْبَةَ الدُّمَارِيُّ قَالَ : دَخَلْنَا عَلَى أُمِّ الدَّرْدَاءِ وَنَحْنُ أَيْتَامٌ فَقَالَتْ : أَبَشِرُوا فَإِنِّي سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : " يُشْفَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ " . قَالَ أَبُو دَاوُدَ : "صَوَابُهُ رَبَاحُ بْنُ الْوَلِيدِ" . (رواه أبو داود).

Reported on the authority of Nimran Ibn 'Utbah Az-Zimari that he said, "We visited Umm Ad-Darda' when we were orphans, and she said, "Rejoice, for I heard Abu Ad-Darda' saying, 'The Messenger of Allah (ﷺ) said: "The martyr will intercede for seventy members of his family'." Abu Dawood said: "The correct name of the narrator is Rabah Ibn Al-Waleed (and not Al-Waleed Ibn Rabah as was mentioned in the chain of narrators in the text of the tradition). (Narrated by Abu Dawood).

### Intercession by one who recites the Noble Qur'an

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا حَفْصُ بْنُ سُلَيْمَانَ، عَنْ كَثِيرِ بْنِ زَادَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ قَرَأَ الْقُرْآنَ وَاسْتَظْهَرَهُ

فَأَخْلَجَ خَلَالَهُ وَحَرَّمَ حَرَامَهُ أَدْخَلَهُ اللَّهُ بِهِ الْجَنَّةَ وَشَفَعَهُ فِي عَشْرَةِ مِنْ أَهْلِ بَيْتِهِ كُلِّهِمْ وَجَبَتْ لَهُ النَّارُ " . قَالَ أَبُو عَيْمَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِصَحِيحٍ . وَحَفْصُ بْنُ سُلَيْمَانَ يُضَعَّفُ فِي الْحَدِيثِ . (رواه الترمذي).

Reported on the authority of 'Ali Ibn Abi Talib (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: 'Whoever recites the Qur'an and memorizes it, making lawful what it makes lawful, and unlawful what it makes unlawful, Allah will admit him to Paradise due to it, and grant him intercession for ten of his family members who were to be consigned to the Fire.'" (Narrated by At-Tirmizi).





## Splendour, As-Sirat and the distribution of light

### Disbelievers and the awful travails of the hypocrites

The Day of Resurrection will be a Day of Justice; every person will be in Paradise or the Hellfire, having seen the weight of his deeds. None will be able to say that he has been treated unjustly and is going to the Fire without reason:

(وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُوَ أَكْثَرُ بِمَا يَفْعَلُونَ) (سورة الزمر 39:70).

«And each person will be paid in full of what he did, and He is Best Aware of what they do.» (Surah Az-Zumar 39:70).

Allah has prepared Paradise for those who have faith and work righteous deeds. While the Fire is made for the punishment of the disbelievers, the polytheists, and the sinners, their actions will decide whether they will go to Paradise or the Hellfire. To enter Paradise, it will be necessary to cross over the bridge known as *As-Sirat* in *hadeeth*. The believers who fear Allah will pass over it per their status, while disbelievers will not be able to walk; on the bridge, there will be hooks like the thorns of *as-sa'dan* (a thorny plant). "Those hooks will pull the people away according to their deeds. Some of the people will stay in Hell (be destroyed) because of their (evil) deeds, and some will be cut or torn by the hooks (and fall into Hell), and some will be punished and then relieved." (Narrated by Al-Bukhari and Muslim).

Then after some time, according to their deeds, by Allah's Leave, due to the intercession of the Prophets, the angels and the righteous and those who read the Qur'an with a sincere heart, they will be brought out of the Fire and only disbelievers, polytheists and hypocrites will remain in it.

### Distribution of Light (Noor)

The light will be distributed before the crossing of *As-Sirat*; 'Abdullah Ibn Mas'ood (رضي الله عنه) said:

"على قدر أعمالهم يَمْرُونَ على الصراط ، منهم من نوره مثل الجبل ، ومنهم من نوره مثل النخلة ، ومنهم من نوره مثل الرجل القائم ، وأدناهم نوراً من نوره في إبهامه يتقد مرة ويطفأ مرة" . (رواه ابن أبي حاتم وابن جرير) .

"(They will pass over *As-Sirat*) according to their deeds. Some of them will have a light as large as a mountain, some as a date tree, some as big as a man in the standing position. The least among them has light as big as his index finger, it is lit at times and extinguished at other times." (Narrated by Ibn Abi Hatim and Ibn Jareer).

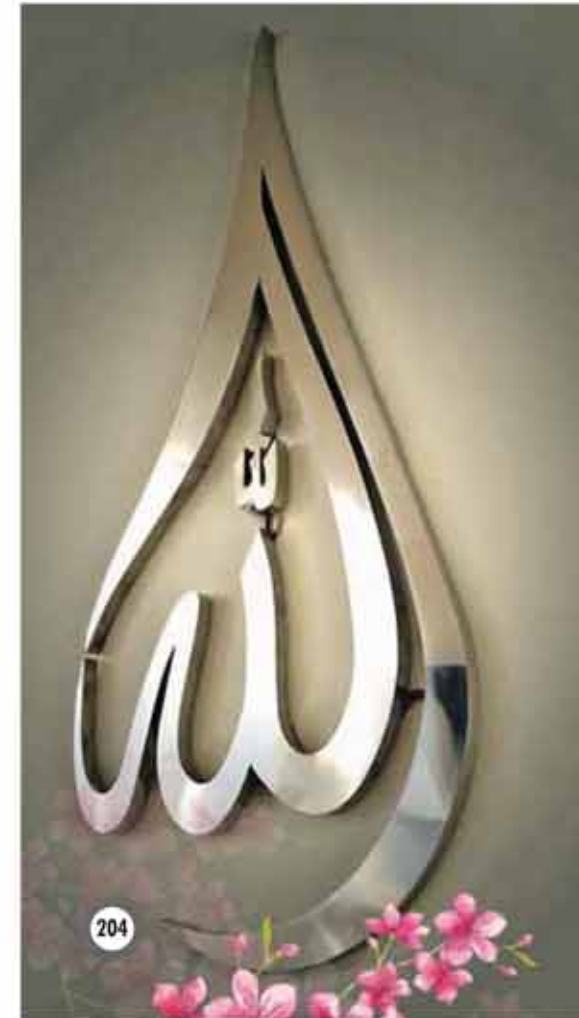
(يَوْمَ تَرَى الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ يَسْعَى نُورُهُمْ بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ بِشَرَاكِهِمُ الْيَوْمَ جَنَّتْ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ذَلِكَ هُوَ الْفَوْزُ الْعَظِيمُ) (سورة الحديد 57:12).

«On the Day you shall see the believing men and the believing women their light running forward before them and by their right hands. Glad tidings for you this Day! Gardens under which rivers flow (Paradise), to dwell therein forever! Truly, this is a great success!» (Surah Al-Hadeed 57:12).

After taking the light, believing men and women will begin to cross *As-Sirat* by their light; the male and female hypocrites will remain behind, and then they will say to the believers:

(يَوْمَ يَقُولُ الْمُنْفِقُونَ وَالْمُنْفِقَاتُ لِلَّذِينَ آمَنُوا انظُرُونَا نَقْتَبِسْ مِنْ نُورِكُمْ قِيلَ ارْجِعُوا وَرَاءَكُمْ فَالْتَمِسُوا نُورًا) (سورة الحديد 57:13).

«On the Day when the hypocrite men and women will say to the believers: "Wait for us! Let us get something from your light!" It will be said: "Go back to your rear! Then seek a light!" So, a wall will be put up between them, with a gate therein. Inside it will be mercy, and outside it will be punishment.» (Surah Al-Hadeed 57:13). Adh-Dhahhak Ibn Muzahim





said, "On the Day of Resurrection, everyone who has embraced the faith will be given light. When they arrive at *As-Sirat*, the light of the hypocrites will be extinguished.

حَدَّثَنَا إِسْحَاقُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا سُفْيَانُ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، أَنَّهُ سَمِعَهُ يُحَدِّثُ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: "قَالَ نَاسٌ: "يَا رَسُولَ اللَّهِ أَنْتَ أَرَى رَبَّنَا يَوْمَ الْقِيَامَةِ قَالَ " هَلْ تُضَارُونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظُّهَيْرَةِ لَيْسَتْ فِي سَحَابَةٍ " . قَالُوا: "لا" . قَالَ: " هَلْ تُضَارُونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ فِي سَحَابَةٍ " ؟ . قَالُوا لا . قَالَ " وَالَّذِي نَفْسِي بِيَدِهِ لا تُضَارُونَ فِي رُؤْيَتِهِ إِلا كَمَا تُضَارُونَ فِي رُؤْيَةِ أَحَدِهِمَا " . (رواه أبو داود) .

### The Light of Allah SWT

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "Some people asked: 'O Messenger of Allah! Shall we see our Lord, the Exalted, on the Day of Resurrection?' He replied: 'Do you feel any trouble in seeing the sun at noon when it is not in the cloud?' They said: 'No.' He asked: 'Do you feel any trouble in seeing the moon on the night when it is full and not in the cloud?' They replied: 'No.' He said: 'By Him in Whose Hand my soul is, you will not feel any trouble in seeing Him except as much as you feel in seeing any of them'." (Narrated by Abu Dawood).



ثُمَّ يُؤْتَى بِالْجَسْرِ فَيُجْعَلُ بَيْنَ ظَهْرِي جَهَنَّمَ " . قُلْنَا يَا رَسُولَ اللَّهِ وَمَا الْجَسْرُ قَالَ " مَذْخَصَةٌ مَرَّةً، عَلَيْهِ خَطَايِيفٌ وَكَلَالِيبٌ وَحَسَكَةٌ مَقْلَطَحَةٌ، لَهَا شَوْكَةٌ عُقِيفَاءُ تَكُونُ بِنَجْدٍ يُقَالُ لَهَا السُّعْدَانُ، الْمُؤْمِنُ عَلَيْهَا كَالطَّرْفِ وَكَالْبَرْقِ وَكَالرَّيْحِ وَكَاجَاوِيدِ الْخَيْلِ وَالرُّكَّابِ . يَقُولُونَ رَبَّنَا إِخْوَانُنَا كَانُوا يَصَلُّونَ مَعَنَا وَيَصُومُونَ مَعَنَا وَيَعْمَلُونَ مَعَنَا . فَيَقُولُ اللَّهُ تَعَالَى اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ . وَيُحَرِّمُ اللَّهُ صَوْرَهُمْ عَلَى النَّارِ، فَيَأْتُونَهُمْ وَيَعْصُهُمْ فَذُ غَابَ فِي النَّارِ إِلَى قَدَمِهِ وَإِلَى أَنْصَافِ سَاقَيْهِ، فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ نِصْفِ دِينَارٍ فَأَخْرِجُوهُ . فَيُخْرِجُونَ مَنْ عَرَفُوا، ثُمَّ يَعُودُونَ فَيَقُولُ اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دُرَّةٍ مِنْ إِيْمَانٍ فَأَخْرِجُوهُ . فَيُخْرِجُونَ مَنْ عَرَفُوا " . قَالَ أَبُو سَعِيدٍ فَإِنْ لَمْ تُصَدِّقُونِي فَأَقْرَأُوا (إِنَّ اللَّهَ لا يَظْلِمُ مِثْقَالَ ذَرَّةٍ وَإِنْ تَكَ حَسَنَةً يَضَاعِفْهَا) " فَيَشْفَعُ النَّبِيُّونَ وَالْمَلَائِكَةُ وَالْمُؤْمِنُونَ فَيَقُولُ الْجِبْرَائِيلُ بَقِيَّتْ شَفَاعَتِي . فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ أَقْوَامًا قَدِ امْتَحَشُوا، فَيُلْقَوْنَ فِي نَهْرٍ بِأَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ مَاءُ الْحَيَاةِ، فَيَنْبُتُونَ فِي حَافَتَيْهِ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ، فَذُ رَأَيْتُمُوهَا إِلَى جَانِبِ الصَّخْرَةِ إِلَى جَانِبِ الشَّجَرَةِ، فَمَا كَانَ إِلَى الشَّمْسِ مِنْهَا كَانَ أَخْضَرَ، وَمَا كَانَ مِنْهَا إِلَى الظِّلِّ كَانَ أَبْيَضَ، فَيُخْرِجُونَ كَأَنَّهُمْ اللُّؤْلُؤُ، فَيُجْعَلُ فِي رِقَابِهِمُ الْخَوَاتِيمُ فَيَنْخَلُونَ الْجَنَّةَ فَيَقُولُ أَهْلُ الْجَنَّةِ هَؤُلَاءِ عَتَقَاءُ الرَّحْمَنِ أَنْخَلَهُمُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلا خَيْرَ قَدَمُوهُ . فَيَقَالُ لَهُمْ لَكُمْ مَا رَأَيْتُمْ وَمِثْلَهُ مَعَهُ " . فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ شَفَعْتُ الْمَلَائِكَةَ وَشَفَعُ النَّبِيُّونَ وَشَفَعُ الْمُؤْمِنُونَ وَلَمْ يَبْقَ إِلا أَرْحَمُ الرَّاحِمِينَ فَيَقْبِضُ قَبْضَةً مِنَ النَّارِ فَيُخْرِجُ مِنْهَا قَوْمًا لَمْ يَعْمَلُوا خَيْرًا قَطُّ فَذُ عَادُوا حُمَمًا فَيُلْقِيهِمْ فِي نَهْرٍ فِي أَفْوَاهِ الْجَنَّةِ يُقَالُ لَهُ نَهْرُ الْحَيَاةِ فَيُخْرِجُونَ كَمَا تَخْرُجُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ إِلا تَرَوْنَهَا تَكُونُ إِلَى الْحَجَرِ أَوْ إِلَى الشَّجَرِ مَا يَكُونُ إِلَى الشَّمْسِ أَصْفَرٌ وَأَخْيَضُ وَمَا يَكُونُ مِنْهَا إِلَى الظِّلِّ يَكُونُ أَبْيَضَ " . فَقَالُوا يَا رَسُولَ اللَّهِ كَأَنكَ كُنْتَ تَرَعَى بِالْبَيَادِيَةِ قَالَ " فَيُخْرِجُونَ كَاللُّؤْلُؤِ فِي رِقَابِهِمُ الْخَوَاتِيمُ يَعْرِفُهُمْ أَهْلُ الْجَنَّةِ هَؤُلَاءِ عَتَقَاءُ اللَّهِ الَّذِينَ أَنْخَلَهُمُ اللَّهُ الْجَنَّةَ بِغَيْرِ عَمَلٍ عَمِلُوهُ وَلا خَيْرَ قَدَمُوهُ ثُمَّ يَقُولُ انْخَلُوا الْجَنَّةَ فَمَا رَأَيْتُمُوهُ فَهُوَ لَكُمْ . فَيَقُولُونَ رَبَّنَا أَطْعَمْتَنَا مَا لَمْ تُعْطِ أَحَدًا مِنَ الْعَالَمِينَ . فَيَقُولُ لَكُمْ عِنْدِي أَفْضَلُ مِنْ هَذَا فَيَقُولُونَ يَا رَبَّنَا أَيُّ شَيْءٍ أَفْضَلُ مِنْ هَذَا . فَيَقُولُ رِضَايَ فَلَا اسْخَطَ عَلَيْكُمْ بَعْدَهُ أَبَدًا " . (رواه البخاري) .

"Then, the bridge will be laid across Hell." We, the companions of the Prophet (ﷺ) said, "O Messenger of Allah! What is the bridge?" He said, "It is a slippery (bridge) on which there are clamps and (hook-like) a thorny seed that is wide at one side and narrows at the other and has thorns with bent ends. Such a thorny seed is found in Najd and is called *As-Sa'dan*. Some of the believers will cross the bridge as quickly as the wink of an eye, some others as quick as lightning, a strong wind, fast horses, or she-camels. So, some will be safe without any harm; some will be safe after receiving some scratches, and some will fall into the Fire. The last person will cross by being dragged (over the bridge)." The Prophet (ﷺ) said, "You (Muslims) cannot be more pressing in claiming from me a right that has been proved to be yours than the believers in interceding with the Almighty for their (Muslim)



brothers on that Day when they see themselves safe. They will say, ‘O Allah! (Save) our brothers (for they) used to pray with us, fast and also do good deeds with us.’ Allah will say, ‘Go and take out (of the Fire) anyone in whose heart you find faith equal to the weight of one (gold) *deenaar*.’ Allah will forbid the Fire to burn the faces of those sinners. They will go to them and find some of them in the Fire up to their feet, and some up to their knees. So, they will take out those whom they will recognize, and then they will return, and Allah will say (to them), ‘Go and take out (of the Fire) anyone in whose heart you find faith equal to the weight of one-half *deenaar*.’ They will take out whomever they will recognize and return, and then Allah will say, ‘Go and take out (of the Fire) anyone in whose heart you find faith equal to the weight of an atom (or the smallest ant), and so they will take out all those whom they will recognize.’ Abu Sa’eed said: ‘If you do not believe me, then read the verse: **«Surely! Allah wrongs not even of the weight of an atom (or the smallest ant), but if there is any good (done), He doubles it.»** (Surah An-Nisa` 4:40). Then Allah, the Almighty, the All-Powerful will say: ‘The angels have interceded, the Prophets have interceded, and the believers have interceded, and no one remains (to grant pardon) but the Most Merciful of the merciful. He will then take a handful from the Fire and bring out from it people who never did any good and who had been turned into charcoal and will cast them into a river called the river of life, on the outskirts of Paradise. They will come out as a seed comes out from silt carried by a flood. You see it near the stone or the tree. That which is exposed to the sun is yellowish or greenish and which is under the shade is white.’ They said: ‘O Messenger of Allah! It seems as if you had been tending a flock in the jungle.’ He (ﷺ) said: ‘They will come forth like pearls with seals on their necks. The inhabitants of Paradise will recognize them (and say): ‘Those are they who have been set free by the Most Merciful, Who has admitted them into Paradise without any (good) deed that they did or any good that they sent in advance.’ Then He will say: ‘Enter Paradise; whatever you see in it is yours.’ They will say: ‘O Lord, You have bestowed upon us (favours) which You did not bestow upon anyone else in the world.’ He will say: ‘There is with Me (a favor) for you better than this.’ They will say: ‘O our Lord! which thing is better than this?’ He will say: It is My Pleasure. I will never be angry with you after this’.” (Narrated by Al-Bukhari).

حَدَّثَنِي عَمْرُو بْنُ مُحَمَّدٍ بْنِ بُكَيْرٍ النَّاقِذِيُّ، حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ أَبُو النَّضْرِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغْبِرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ نُهِينَا أَنْ نَسْأَلَ، رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ

شَيْءٍ فَكَانَ يُعْجِبُنَا أَنْ يَجِيءَ الرَّجُلُ مِنْ أَهْلِ الْبَادِيَةِ الْعَاقِلِ فَيَسْأَلُهُ وَنَحْنُ نَسْمَعُ فَجَاءَ رَجُلٌ مِنْ أَهْلِ الْبَادِيَةِ فَقَالَ يَا مُحَمَّدُ أَتَانَا رَسُولُكَ فَرَزَعَمَ لَنَا أَنْتَ تَزْعُمُ أَنَّ اللَّهَ أَرْسَلَكَ قَالَ " صَدَقَ " . قَالَ فَمَنْ خَلَقَ السَّمَاءَ قَالَ " اللَّهُ " . قَالَ فَمَنْ خَلَقَ الْأَرْضَ قَالَ " اللَّهُ " . قَالَ فَمَنْ نَصَبَ هَذِهِ الْجِبَالَ وَجَعَلَ فِيهَا مَا جَعَلَ . قَالَ " اللَّهُ " . قَالَ فَبِالَّذِي خَلَقَ السَّمَاءَ وَخَلَقَ الْأَرْضَ وَنَصَبَ هَذِهِ الْجِبَالَ اللَّهُ أَرْسَلَكَ قَالَ " نَعَمْ " . قَالَ وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا خَمْسَ صَلَوَاتٍ فِي يَوْمِنَا وَلَيْلَتِنَا . قَالَ " صَدَقَ " . قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا قَالَ " نَعَمْ " . قَالَ وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا زَكَاةَ فِي أَمْوَالِنَا . قَالَ " صَدَقَ " . قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا قَالَ " نَعَمْ " . قَالَ وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا صَوْمَ شَهْرِ رَمَضَانَ فِي سَنَتِنَا . قَالَ " صَدَقَ " . قَالَ فَبِالَّذِي أَرْسَلَكَ اللَّهُ أَمَرَكَ بِهَذَا قَالَ " نَعَمْ " . قَالَ وَزَعَمَ رَسُولُكَ أَنْ عَلَيْنَا حَجَّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا . قَالَ " صَدَقَ " . قَالَ ثُمَّ وُلِيَ . قَالَ وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَزِيدُ عَلَيْكَ وَلَا أَنْقُصُ مِنْهُنَّ . فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " لَنْ يَنْدَخُلَنَّ الْجَنَّةَ " . (رواه مسلم) .

Reported on the authority of Anas Ibn Malik (رضي الله عنه) that he said: “We were forbidden to ask about anything (without genuine need) from the Messenger of Allah (ﷺ). It, therefore, surprised us that an intelligent person from among the Bedouins should come and asked him (ﷺ), and we should hear it. A Bedouin man came and said: ‘O Muhammad! Your messenger came to us and told us your assertion that Allah has sent you (as a Messenger).’ He (ﷺ) replied: He told the truth.’ He (the Bedouin) said: ‘Who created the heaven?’ He (ﷺ) replied: ‘Allah.’ He (the Bedouin) said: ‘Who created the earth?’ He (ﷺ) replied: ‘Allah.’ He (the Bedouin) said: ‘Who raised these mountains and who created in them whatever is created there?’ He (ﷺ) replied: ‘Allah.’ Upon this he (the Bedouin) remarked: ‘By Him Who created the heaven, created the earth and raised mountains thereupon, has Allah (indeed) sent you?’ He (ﷺ) said: ‘Yes.’ He (the Bedouin) said: ‘Your messenger also told us that five prayers had been enjoined on us during the day and the night.’ He (ﷺ) replied: ‘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 (ﷺ) said: ‘Yes.’ He (the Bedouin) said: ‘Your messenger told us that *zakah* had been made obligatory on our wealth.’ He (ﷺ) said: ‘He has told the truth.’ He (the Bedouin) said: ‘By Him Who sent you (as a Messenger), is it Allah Who ordered you about it (*zakah*)?’ He (ﷺ) said: ‘Yes.’ He (the Bedouin) said: ‘Your messenger told us that it had been enjoined upon us to fast every year during the month of Ramadhan.’ He (ﷺ) said: ‘He has told the truth.’ He (the Bedouin) said: ‘By Him Who sent you (as a Messenger), is it Allah Who ordered you about it (the fast of Ramadhan)?’ He (ﷺ) said: ‘Yes.’ He (the Bedouin) said: ‘Your messenger also told us that pilgrimage (*Haji*) to the House (the *Ka’bah*) had been made obligatory for him who can





undertake the journey to it.' He (ﷺ) said: 'Yes.' The narrator said that he (the Bedouin) set off (after this answer, but at the time of his departure) remarked: 'By Him Who sent you with the Truth, I would neither make any addition to them nor would I diminish anything out of them.' Upon this, the Prophet (ﷺ) remarked: 'If he is true (to what he said) he must certainly enter Paradise'." (Narrated by Muslim).

وَحَدَّثَنِي عَمْرُو النَّافِذِ، وَزُهَيْرُ بْنُ حَرْبٍ، قَالَ حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ، حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغْبِرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَتَيْتُ بَابَ الْجَنَّةِ يَوْمَ الْقِيَامَةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ مَنْ أَنْتَ فَأَقُولُ مُحَمَّدٌ . فَيَقُولُ بِكَ أَمْرٌ لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ " . (رواه مسلم).

### Entering into Paradise

**Messenger of Allah (ﷺ) will order to open the doors of paradise**

Reported on the authority of Anas Ibn Malik (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "I will come to the gate of Paradise on the Day of Resurrection. And will ask for it to open. The keeper will say: 'Who are you?' I will say: 'Muhammad.' He will then say: 'It is for you that I have been ordered, and I have been ordered not to open it for anyone else before you.'" (Narrated by Muslim).

The Messenger of Allah (ﷺ) also said:

أَنَا أَوْلُ مَنْ يُحَرِّكُ جَلْقَ الْجَنَّةِ فَيَفْتَحُ اللَّهُ لِي فَيَدْخُلُ فِيهَا وَمَعِيَ فَقَرَاءُ الْمُؤْمِنِينَ وَلَا فَخْرَ وَأَنَا أَكْرَمُ الْأَوَّلِينَ وَالْآخِرِينَ وَلَا فَخْرَ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ . (رواه الترمذي).

"I am the first to shake the rings of Paradise (meaning on the gates of Paradise), and so Allah will open it for me and admit me into it. And with me will be the poor people from the believers, and I am not boasting. And I am the noblest among the first ones and the last ones, and I am not boasting." (Narrated by At-Tirmizi).<sup>14</sup>

### Groups will enter Paradise and the Hell

The gates of Hell will be closed like a prison at first, while the gates of Paradise will open in advance. The disbelievers will be driven towards the Hellfire in humiliation and disgrace. Because there are many kinds of disbelievers with different statuses, they will separate into different groups. In Surah Az-Zumar, Allah says:

(وسيقَ الَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ زُمَرًا) (سورة الزمر 39: 71).

﴿And those who disbelieved will be driven to Hell in groups.﴾ (Surah Az-Zumar 39:71).

Allah has stated in subsequent verses in *Surah Az-Zumar* that:

(حتى إذا جاءوها ففتحت أبوابها وقال لهم خزنتها ألم يأتكم رسل منكم يتلون عليكم آيات ربكم وينذرونكم لقاء يومكم هذا قالوا بلى ولكن حقت كلمة العذاب على الكافرين - قيل ادخلوا أبواب جهنم خالدين فيها فبئس مثوى المتكبرين) (سورة الزمر 39: 71-72).

﴿...till when they reach it, the gates thereof will be opened (suddenly like a prison at the arrival of the prisoners). And its keepers will say, "Did not the Messengers come to you from yourselves, reciting to you the Verses of your Lord and warning you of the Meeting of this Day of yours?" They will say: "Yes, but the Word of torment justifies against the disbelievers!" It will be stated (to them): "Enter you the gates of Hell, to abide therein. And (indeed) what an evil abode of the arrogant!"﴾ (Surah Az-Zumar 39:71-72).

<sup>14</sup>Shaikh Nasiruddeen Al-Albani included it in 'Dha'eef Al-Jami' As-Sagheer'.





**The first ummah to enter Paradise will be that of the Prophet (ﷺ), and they will be the greatest in number**

أَخْبَرَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى، قَالَ حَدَّثَنَا ابْنُ فَضَيْلٍ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي خَارِجٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ حَدِيثِهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَضَلَّ اللَّهُ عَزَّ وَجَلَّ عَنْ الْجُمُعَةِ مَنْ كَانَ قَبْلَنَا فَكَانَ لِلْيَهُودِ يَوْمَ السَّبْتِ وَكَانَ لِلنَّصَارَى يَوْمَ الْأَحَدِ فَجَاءَ اللَّهُ عَزَّ وَجَلَّ بِنَا فَهَذَا يَوْمَ الْجُمُعَةِ فَجَعَلَ الْجُمُعَةَ وَالسَّبْتِ وَالْأَحَدِ وَكَذَلِكَ هُمْ لَنَا تَبِعَ يَوْمَ الْقِيَامَةِ وَنَحْنُ الْأَخْرُونَ مِنْ أَهْلِ الدُّنْيَا وَالْأُولُونَ يَوْمَ الْقِيَامَةِ الْمُقْضِي لَهُمْ قَبْلَ الْخَلَائِقِ " . (رواه النسائي).

Reported on the authority of Huzafah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "Allah, the Almighty, the All-Powerful sent astray from Friday those who came before us, so the Jews had Saturday, and the Christians had Sunday. Then Allah (SWT), the Almighty, the All-Powerful brought us and guided us to Friday, so there is Friday, Saturday, and Sunday, and thus they will follow us on the Day of Resurrection. We are the last of the people of this world but the first on the Day of Resurrection for whom judgment will pass before all other creatures." (Narrated by An-Nasa'i).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ، حَدَّثَنَا حُسَيْنُ بْنُ حَفْصِ الْأَصْبَهَانِيِّ، حَدَّثَنَا سَفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، عَنِ النَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " أَهْلُ

الْجَنَّةِ عَشْرُونَ وَمِائَةً صَفًّا ثَمَانُونَ مِنْ هَذِهِ الْأُمَّةِ وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ " . (رواه ابن ماجه).

Sulaiman Ibn Buraidah reported on the authority of his father that the Prophet (ﷺ) said, "The people of Paradise are a hundred and twenty rows, of which eighty are from this *Ummah* and the other forty from all the other nations." (Narrated by Ibn Majah)."

**The rich will be delayed from entering Paradise due to the accounting**

حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، أَنْبَأَنَا أَبُو عَسَّانَ، بِهَلْوَ حَدَّثَنَا مُوسَى بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ، قَالَ " اشْتَكَى فَقَرَأَ الْمُهَاجِرِينَ إِلَى رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - مَا فَضَّلَ اللَّهُ بِهِ عَلَيْهِمْ أَغْنِيَاءَهُمْ فَقَالَ " يَا مَعْشَرَ الْفُقَرَاءِ أَلَا أُبَشِّرُكُمْ أَنَّ فَقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَانِهِمْ بِنِصْفِ يَوْمٍ خَمْسِمِائَةِ عَامٍ " . (رواه ابن ماجه).

Reported on the authority of 'Abdullah Ibn 'Umar (رضي الله عنه) that he said: "The poor *Muhajiroon* complained to the Messenger of Allah (ﷺ) about that with which Allah had favored the rich over them." He said: 'O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?'" (Narrated by Ibn Majah).<sup>15</sup>

حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا إِسْمَاعِيلُ، أَخْبَرَنَا التَّيْمِيُّ، عَنْ أَبِي عُثْمَانَ، عَنْ أَسَامَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " فَمَنْ عَلَى بَابِ الْجَنَّةِ فَكَانَ عَامَةً مَنْ دَخَلَهَا الْمَسَاكِينُ، وَأَصْحَابُ الْجُدِّ مَحْبُوسُونَ، غَيْرَ أَنْ أَصْحَابَ النَّارِ قَدْ أُمِرَ بِهِمْ إِلَى النَّارِ، وَقَمَّتْ عَلَى بَابِ النَّارِ قِيَادًا عَامَةً مَنْ دَخَلَهَا النِّسَاءُ " . (رواه البخاري).

Reported on the authority of Usamah (رضي الله عنه) that the Prophet (ﷺ) said, "I stood at the gate of Paradise and saw that the majority of the people who entered it were the poor, while the wealthy were stopped at the gate (for the accounts). But the companions of the Fire were ordered to be taken to the Fire. Then I stood at the gate of the Fire and saw that the majority of those who entered it were women." (Narrated by Al-Bukhari).

<sup>15</sup>Al-Albani included it in 'Dha'eef Ibn Majah'.



(وسبق الذين اتقوا ربهم إلى الجنة زمراً) (سورة الزمر 39: 73) .

«And those who kept their duty to their Lord will be led to Paradise in groups» (Surah Az-Zumar 39:73).

Grades of faith and righteousness differ, ranging from low to high. Every class will be separated, and all of them will be allowed to enter Paradise with honor and respect. The gates of Paradise will be opened to receive them, and as soon as they reach the gates, the guardians will tell them to enter in peace and be joyful. This is what Allah says in Surah Az-Zumar:

(حتى إذا جاءوها وفتحت أبوابها وقال لهم خزنتها سلم عليكم طيبتم فاندخلوها خالدين) (سورة الزمر 39: 73).

«...till when they reach it, and its gates will be opened (before their arrival for their reception), and its keepers will say: Salamun 'Alaikum (peace be upon you)! You have done well, so enter here to abide therein.» (Surah Az-Zumar 39:73).

### There will be more women in the Fire

The number of women in the Fire will be very high. The reason for them to be casted into the Fire is made clear in *hadeeth*, and their love



213

of gold and silk (and other such luxurious things) is a factor. Women love clothes and jewelry. Due to this, they pressure their husbands to earn more money or borrow it – or even to resort to taking bribes – and they wear these clothes and jewels to show off. Once a dress is worn for some party or gathering, many women will be ashamed to be seen in the same garment in public again. Wearing jewelry leads to comparison with that of other women and envy. Showing off is a big sin.

أخبرنا محمد بن عبد الأعلى، قال حدثنا المعتمر، قال سمعت منصوراً، يحدث عن ربي، عن امرأته، عن أخت، حذيفة قالت خطبتنا رسول الله صلى الله عليه وسلم فقال " يا معشر النساء أما لكم في الفضة ما تخلين أما إنه ليس منكن امرأة تحلى ذهباً تظهره إلا عذبت به ". (رواه النسائي).

Reported on the authority of Rib'i, from his wife, that the sister of Huzaifah said: "The Messenger of Allah (ﷺ) addressed us, saying: 'O women! Do you not have any silver to wear for adornment? For there is no woman among you who wears gold and shows it, but she is punished because of it.'" (Narrated by An-Nasa'i).<sup>16</sup>

A person who acquires jewelry by illegal means is guilty of sin and would be punished for it. As for jewelry purchased by legal means, what appears to make it legal is the payment of *zakah* on it. Jewelry on which no *zakah* has been paid will be a source of pain and torment in the Hereafter.

وعن ابن عمر رضي الله عنهما أن النبي صلى الله عليه وسلم قال: "يا معشر النساء تصدقن، وأكثرن من الاستغفار، فإني رأيتكن أكثر أهل النار" قالت امرأة منهن: مالنا أكثر أهل النار؟ قال: "تكثرن اللعن، وتكفرن العشير ما رأيت من ناقصات عقل ودين أغلب لدي لب منكن" قالت: ما نقصان العقل والدين؟ قال " شهادة امرأتين بشهادة رجل، وتمكث الأيام لا تصلي" (رواه مسلم).

Reported on the authority of Ibn 'Umar (رضي الله عنهما) that he said: "The Prophet (ﷺ) said, 'O womenfolk! You should give charity and be diligent in seeking Allah's forgiveness because I have seen (i.e. on the Night of the Ascension to the highest heavens) that the dwellers of Hell are women.' A woman amongst them said: 'Why is it that the majority of

<sup>16</sup>Shaikh Ibn Baz (may Allah have Mercy on him) declared it and other similar *ahadeeth* to be weak. Al-Albani said that it is 'shazz' (i.e. it contradicts what has been authentically reported).

214



the dwellers of Hell are women?' The Prophet (ﷺ) replied, 'You curse frequently and are ungrateful to your husbands. In spite of your lacking in wisdom and failing in religion, you are depriving the wisest of men of their intelligence.' Upon this, the woman asked: 'What is the deficiency in our wisdom and our religion?' He (ﷺ) replied, 'Your lack of wisdom can be well judged from the fact that the evidence of two women is equal to that of one man. You do not offer *salah* (prayer) for some days, and you do not fast (the whole of) Ramadhan sometimes, it is a deficiency in religion'." (Narrated by Muslim).

### Conditions of Hell



حَدَّثَنَا يَحْيَى بْنُ أَبِي أُيُوبَ، حَدَّثَنَا خَلْفُ بْنُ خَلِيفَةَ، حَدَّثَنَا يَزِيدُ بْنُ كَيْسَانَ، عَنْ أَبِي، حَازِمٍ عَنْ أَبِي هُرَيْرَةَ، قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذْ سَمِعَ وَجِبَةَ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " تَذَرُونَ مَا هَذَا " . قَالَ قُلْنَا اللَّهُ وَرَسُولُهُ أَعْلَمُ . قَالَ " هَذَا حَجَرٌ رُمِيَ بِهِ فِي النَّارِ مِنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى انْتَهَى إِلَى قَعْرِهَا " . (رواه مسلم) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "We were in the company of Allah's Messenger (ﷺ) when we heard a terrible

sound. Thereupon the Messenger of Allah (ﷺ) said: 'Do you know what (sound) is this?' We said: 'Allah and His Messenger know best.' Thereupon he said: 'That is a stone which was thrown seventy years before in Hell, and it has constantly been slipping down, and now it has reached its base.'" (Narrated by Muslim).

Hell is surrounded by four walls in which the width of every wall is forty years' walking. There are seven classes of Hell, and it is arranged in layers, one above another. Each has a door, and there are different punishments for each level of the wrongdoer.

In Surah An-Nisa', Allah says:

﴿إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا﴾ (سورة النساء 4: 145) .

﴿Verily, the hypocrites will be in the lowest depths (grade) of the Fire; no helper will you find for them.﴾ (Surah An-Nisa` 4:145).

The following names are given to the Fire:

1. *Jahannam*, because of the depths of its pit.
2. *Lazza*, (blazing Fire) because of its flames.
3. *Hatamah*, (broken pieces, debris) because it breaks and crushes everything that is thrown into it.
4. *Sa'eer*, (the kindled fire), because it is kindled and ignited (this word is derived from the root '*sa'ara*' meaning to kindle).
5. *Saqar*, because of the intensity of its heat.
6. *Jaheem*, because of its blazing fire.
7. *Hawiyah*, (chasm, abyss) because the ones who are thrown into it tumble into it from above, falling until they reach the bottom of it.<sup>17</sup>

<sup>17</sup>"Some of them (the scholars of *Tafseer*) said that these are names for the various levels and degrees of Hell, and some of them divided people into various categories on the basis of these levels. But it is not correct to divide people in Hell into categories on this basis, even though the division of people into categories on the basis of their actions is something that is proven from the texts – just as it is not correct to name the various levels of Hell in the manner in which they mentioned. The correct view is that each of these names which they mentioned is a name for the whole of Hell, not for a part of it in exclusion of another part."



The fire of Hell is black, due to its intense heat, for it is seventy times hotter than the hottest fire on earth.

In the Fire, there are long-necked snakes and scorpions as giant as saddled mules, the pain and inflammation from whose sting will last for forty years. This will be an additional punishment aside from the endless punishment of the Fire. There are nineteen angels whose task it is to guard the Hellfire, each one of them having the strength of all the *jinn* and mankind. One of them (Malik) is in charge, and the rest are guardians. The fuel of the Fire is men and stones of sulfur, which were created by Allah on the day that He created the heavens and the earth.

The inhabitants of the Fire will be enclosed inside its walls, and whether they are patient or impatient, they will remain therein. Their hunger and thirst will increase. The food and drink available in the Fire consist of the following:

1. *Dharee'*: (*ash-shibriq*) (*Surah Al-Ghashiyah*)<sup>18</sup>
2. *Ghisleen*: (pus from wounds) (*Surah Al-Haqqah*).
3. *Zaqqoom*: *Zaqqoom* is a tree of the cactus species found in Tihamah. It is bitter, has a noxious odor, and discharges a milky sap when cut or broken. It will burn and boil in their bellies, like molten copper (*Surah Ad-Dukhan*).
4. A food that chokes (*Surah Al-Muzzammil*).<sup>19</sup>

The drinks of Hell will be as follows:

1. *Ghassaq*: The scholars of *Tafseer* hold different views regarding the meaning of *ghassaq*: According to Ibn Katheer, *ghassaq* is gathered from the pus, sweat, tears, and wounds of the people of Hellfire. It is unbearably cold with an intolerable stench. However, the people of the Hellfire will be forced to drink it due to extreme thirst and hunger.
2. Water like *al-muhl*, mentioned in *Surah Al-Kahf*:

<sup>18</sup> *'Al-Jannah Wan-Nar'* (Paradise and Hell) by Dr. 'Umar Al-Ashqar.

<sup>19</sup> Al-Bukhari related that Mujahid said, "Adh-Dharee' is a plant that is called *ash-shibriq*. The people of the Hijaz call it *adh-dharee'* when it dries, and it is poisonous."

<sup>20</sup> Ibn 'Abbas (رضي الله عنه) said that it sticks in the throat and cannot be ejected or swallowed.

(وإن يستغيثوا يُغاثوا بماءٍ كالمُهَلِّ يشوي الوجوه بئس الشراب وسَاءت مُرتَفَقًا ) (سورة الكهف 18: 29).

«And if they ask for help (relief, water, etc.), they will be granted water like boiling oil, that will scald their faces. Terrible the drink, and an evil *Murtafaqa* (dwelling, resting place, etc.)!» (*Surah Al-Kahf* 111118:29).

3. *Sadeed* (oozing pus):

Allah says in *Surah Ibraheem*:

(من ورائه جهنم ويسقى من ماءٍ صديد - يتجرعه ولا يكاد يسيغه ويأتيه الموت من كل مكان وما هو بميتٍ ومن ورائه عذابٌ غليظٌ ) (سورة إبراهيم 14: 16-17).

«In front of him (every obstinate, arrogant dictator) is Hell, and he will be made to drink boiling, festering water. He will sip it unwillingly, and he will find a great difficulty to swallow it down his throat, and death will come to him from every side, yet he will not die and in front of him, will be a terrible punishment.» (*Surah Ibraheem* 14:16-17).

4. *Hameem* (boiling water):

Allah says in *Surah Muhammad*:

(مثل الجنة التي وعد المتقون فيها أنهارٌ من ماءٍ غيرِ آسنٍ وأنهارٌ من لبنٍ لم يتغير طعمه وأنهارٌ من خمرٍ لذةٍ للشربين وأنهارٌ من عسلٍ مُصَفًّى ولهم فيها من كل الثمراتِ ومغفرةٌ من ربهم كمن هو خلدٌ في النارِ وسقوا ماءً حميماً فقَطَعَ أمعاءَهُمْ ) (سورة محمد 47: 15).

«The description of Paradise which the *muttaqoon* (pious - see v. 2:2) have been promised is that in it are rivers of water the taste and smell of which are not changed, rivers of milk of which the taste never changes, rivers of wine delicious to those who drink and rivers of clarified honey (clear and pure); therein for them is every kind of fruit and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be given boiling water to drink so that it cuts up their bowels?» (*Surah Muhammad* 47:15).





### Different forms of punishment

The Fire of Hell and its heat, the snakes, the scorpions, and the unpleasant things to eat and drink – all of these are torments to which they will be subjected. In addition to these punishments, others have been mentioned in the Qur'an and *hadeeth*, including the following:

#### 1. Boiling water poured on their heads:

Allah says in *Surah Al-Hajj*:

(يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ - يُصْهَرُ بِهِ مَا فِي بُطُونِهِمْ وَالْجُلُودُ) (سورة الحج 22:20-19).

#### 2. Maces of iron:

Allah also says in *Surah Al-Hajj*:

(وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ - كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْخَرِيقِ) (سورة الحج 22:21).

﴿And for them are maces of iron (to punish them).﴾ (*Surah Al-Hajj* 22:21).

عَنْ دَرَّاجٍ أَنَّ النَّبِيَّ (صلى الله عليه وسلم) قَالَ : "لَوْ وَضَعْتَ مَقْمَعَةً مِنْهَا فِي الْأَرْضِ فَاجْتَمَعَ عَلَيْهَا الثَّقَلَانِ مَا أَقْلَوْهَا" . (رواه أحمد وأبو يعلى).

Reported on the authority of Darraj (رضي الله عنه) that the Prophet (ﷺ) said, "If a mace of iron were sent to the earth and if all people and *jinn* came together to lift it, they would not be able to lift it." (Narrated by Ahmad and Abu Ya'la).

#### 3. Skin will be replaced:

Allah says in verse no. 56 of *Surah An-Nisa`*:

(إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصَلِّيهِمْ نَارًا كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا) (سورة النساء 4:56).

﴿Surely! Those who disbelieved in Our *Ayat* (proofs, evidence, verses, lessons, signs, revelations, etc.) We shall burn them in Fire. As often as their skins are roasted through, We shall change them for other skins that they may taste the punishment. Indeed, Allah is All-Powerful, Most Wise.﴾ (*Surah An-Nisa`* 4:56).

#### 4. *Sa'ood*: The mountain of fire:

Allah says in *Surah Al-Muddaththir*:

(سَأَرْهُقُهُ صَغُودًا) (سورة المدثر 74:17).

﴿I shall oblige him to (climb a slippery mountain in the Hellfire called) *As-Sa'ood*, (or to face a severe torment).﴾ (*Soorah Al-Muddaththir* 74:17).

حَدَّثَنَا عَبْدُ بَنٍ حُمَيْدٍ، حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى، عَنْ ابْنِ لَهَيْعَةَ، عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " الصَّغُودُ جَبَلٌ مِنْ نَارٍ يَتَصَعَّدُ فِيهِ الْكَافِرُ سَبْعِينَ خَرِيفًا ثُمَّ يَهْوِي بِهِ كَذَلِكَ فِيهِ أَبَدًا " . قَالَ هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا





تَعْرِفُهُ مَرْفُوعًا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ . وَقَدْ رُوِيَ شَيْءٌ مِنْ هَذَا عَنْ عَطِيَّةَ عَنْ أَبِي سَعِيدٍ قَوْلَهُ مَوْقُوفٌ . (رواه الترمذي) .

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: "As-Sa'ud is a mountain of fire, a disbeliever will be raised upon it for seventy autumns, and then similarly, he will fall it forever." (Narrated by At-Tirmizi, who said, "This hadeeth is *ghareeb*; we do not know it as *marfoo'* from the *hadeeth* of Ibn Lahee'ah. Something of it was narrated on the authority of 'Atiyyah, who reported on the authority of Abu Sa'eed in a *mawqoof* form.").

5. *Silsilah*: A very long chain:

Allah says in *Surah Al-Haqqah*:

﴿خُدُوهُ فَغُلُّوهُ - ثُمَّ الْجَحِيمَ صَلُّوهُ - ثُمَّ فِي سِلْسِلَةٍ ذَرْعُهَا سَبْعُونَ ذِرَاعًا فَاسْلُكُوهُ﴾ (سورة الحاقة 69:30-32) .

«(It will be said): "Seize him and shackle him. Then throw him in the blazing Fire. Then fasten him with a chain the length of which is seventy cubits!"» (*Surah Al-Haqqah* 69:30-32). Ibn 'Abbas (رضي الله عنه) said that these chains would be placed around his body, then he will be roasted in the Fire. (*Tafseer Ibn Katheer* p. 416, vol. 2).

6. *Tawq*: (an iron collar):

Allah says in *Surah Ad-Dahr*:

﴿إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَأَغْلَالًا وَسَعِيرًا﴾ (سورة الدهر 76:4) .

«Verily, We have prepared for the disbelievers iron chains, iron collars, and a blazing Fire.» (*Surah Ad-Dahr* 76:4). Explained by the Words of Allah in *Surah Ghafir*:

﴿إِذِ الْأَغْلَالُ فِي أَعْنَاقِهِمْ وَالسَّلْسِلُ يُسْحَبُونَ - فِي الْحَمِيمِ ثُمَّ فِي النَّارِ يُسْجَرُونَ﴾ (سورة غافر 72:40) .

«When iron collars are rounded over their necks and the chains, they shall be dragged along. In the boiling water, then they will be burned in the Fire.» (*Surah Ghafir* 40:71-72). Qatadah said that they

will be drowned in the boiling water and that the sinful will be dragged by their hair when they are drowning in the boiling water, and all of their flesh will be stripped from their bodies, leaving nothing except their skeletons.

7. Garments of pitch:

Allah says in *Surah Ibraheem*:

﴿سَرَابِيلُهُمْ مِنْ قَطْرَانٍ وَتُغْضَىٰ وُجُوهُهُمُ النَّارُ﴾ (سورة إبراهيم 14:50) .

«Their garments will be of pitch, and fire will cover their faces.» (*Surah Ibraheem* 14:50).

وعن أبي مالك الأشعري رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "النانحة إذا لم تتب قبل موتها تقام يوم القيامة وعليها سربال من قطران، ودرع من جرب" (رواه مسلم).

Reported on the authority of Abu Malik Al-Ash'ari (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "The Messenger of Allah (ﷺ) said, "If the wailing woman does not repent before she dies, she will be made to stand on the Day of Resurrection wearing a garment of pitch and a garment of scabies (Allah knows the nature thereof)." (Narrated by Muslim).

### The punishment for hypocritical preaching

عن أنس بن مالك قال: إني سمعته يقول يعني النبي (صلى الله عليه وسلم) يقول: "مررت ليلة أسري بي بأقوام تقرض شفاههم بمقاريض من نار قلت من هؤلاء يا جبريل قال خطباء أمته الذين يقولون ما لا يفعلون" (رواه البيهقي) .

Narrated on the authority of Anas Ibn Malik (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "On the night on which I was taken on the Night Journey, I came to some people whose lips were being cut off with scissors of fire. I said: 'O Jibreel! Who are these?' He said: 'The *khateeb*s of your *Ummah* who said what they did not do and who recited the Book of Allah but did not act upon it.'" (Narrated by Al-Baihaqi).

حَدَّثَنَا عَلِيُّ، حَدَّثَنَا سَفْيَانُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَإِبْرَاهِيمَ، قَالَ قِيلَ لِأَسَامَةَ لَوْ أَتَيْتَ فَلَانًا فَكَلَّمْتَهُ. قَالَ إِنَّكُمْ لَتَرَوْنَ أَنِّي لَا أَكَلِمَةَ إِلَّا أَسْمِعُكُمْ، إِنِّي أَكَلِمَةَ فِي السَّرِّ دُونَ أَنْ أَفْتَحَ بَابًا لَا أَكُونُ أَوْلَىٰ مِنْ



فَتَحَهُ، وَلَا أَقُولُ لِرَجُلٍ أَنْ كَانَ عَلَيَّ أَمِيرًا إِنَّهُ خَيْرُ النَّاسِ بَعْدَ شَيْءٍ سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ. قَالُوا وَمَا سَمِعْتُهُ يَقُولُ قَالَ سَمِعْتُهُ يَقُولُ " يُجَاءُ بِالرَّجُلِ يَوْمَ الْقِيَامَةِ فَيُلْقَى فِي النَّارِ، فَتَنْدَلِقُ أَقْتَابُهُ فِي النَّارِ، فَيَنْدُورُ كَمَا يَنْدُورُ الْحِمَارُ بِرَحَاهُ، فَيَجْتَمِعُ أَهْلُ النَّارِ عَلَيْهِ، فَيَقُولُونَ أَيْ فُلَانٌ، مَا شَأْنُكَ الْيَسَنُ كُنْتَ تُأْمُرُنَا بِالْمَعْرُوفِ وَتَنْهَى عَنِ الْمُنْكَرِ قَالَ كُنْتُ أَمْرُكُمْ بِالْمَعْرُوفِ وَلَا آتِيهِ، وَأَنْهَأَكُمْ عَنِ الْمُنْكَرِ وَآتَيْهِ ". (رواه عُذْرٌ عَنْ شُعْبَةَ عَنِ الْأَعْمَشِ. (رواه البخاري).

Reported on the authority of Abu Wa'il that he said, "It was said to Usamah (رضي الله عنه): 'Will you go to So-and-so (i.e. 'Uthman) and talk to him (i.e., advise him regarding ruling the country)?' He said, 'You see that I don't talk to him. Really I talk to (advise) him secretly without opening a gate (of affliction), for neither do I want to be the first to open it (i.e. rebellion), nor will I say to a man who is my ruler that he is the best of all the people after I have heard something from the Messenger of Allah (ﷺ).' They said, 'What have you heard him saying?' He said, 'I heard him saying, 'A man will be brought on the Day of Resurrection and thrown in the Fire so that his intestines will come out, and he will go around as a donkey goes around a millstone. The people of the Fire will gather around him and say: O So-and-so! What is wrong with you? Didn't you use to order us to do good deeds and forbid us to do bad deeds?' He will reply: 'Yes, I used to order you to do good deeds, but I did not do them myself, and I used to forbid you to do bad deeds, yet I used to do them myself.'" (Narrated by Al-Bukhari).

### Punishment for using gold and silver vessels



قال حذيفة (رضي الله عنه): "سَمِعْتُ النَّبِيَّ (صلى الله عليه وسلم) يَقُولُ: " لَا تَلْبَسُوا الْخَرِيرَ وَلَا الدِّيَابِجَ وَلَا تَشْرَبُوا فِي أَنْبِيَةِ الذَّهَبِ وَالْفِضَّةِ، وَلَا تَأْكُلُوا فِي صِبَاغِهَا، فَإِنَّهَا لَهُمْ فِي الدُّنْيَا وَلَنَا فِي الْآخِرَةِ ". (رواه البخاري ومسلم).

Huzaifah (رضي الله عنه) said, "I heard the Prophet saying, "Do not wear silk or *deebaj*, and do not drink in silver or golden vessels, and do not eat in plates of such metals, for such things are for the unbelievers in this worldly life and us in the Hereafter." (Narrated by Al-Bukhari and Muslim).

حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ، أَنبَأَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ نَافِعٍ، عَنْ زَيْدِ بْنِ عَبْدِ اللَّهِ بْنِ عُمَرَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ، عَنْ أُمِّ سَلَمَةَ، أَنَّهَا أَخْبَرَتْهُ عَنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ " إِنَّ الَّذِي يَشْرَبُ فِي إِنَاءِ الْفِضَّةِ إِنَّمَا يُجْرَجُ فِي بَطْنِهِ نَارَ جَهَنَّمَ ". (رواه ابن ماجه).

Reported on the authority of Umm Salamah (may Allah be Pleased with her) that she said that the Messenger of Allah (ﷺ) said, "The one who drinks from a silver vessel is swallowing Fire into his belly." (Narrated by Ibn Majah).

### The punishment for the one who makes pictures of living things



وعن ابن عباس رضي الله عنهما قال: سمعت رسول الله صلى الله عليه وسلم يقول: "كل مصور في النار يجعل له بكل صورة صورها نفس فيعذبه في جهنم" قال ابن عباس: فإن كنت لا بد فاعلا، فاصنع الشجر وما لا روح فيه" (رواه البخاري ومسلم).

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that he said, "I heard the Messenger of Allah (ﷺ) saying, 'Every image-maker will be in the fire



of Hell. A soul will be made for him for every image which he has made, and it will punish him in the Hellfire.’” (Narrated by Al-Bukhari and Muslim).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، أَخْبَرَنَا عَوْفٌ، عَنْ سَعِيدِ بْنِ أَبِي الْحَسَنِ، قَالَ كُنْتُ عِنْدَ ابْنِ عَبَّاسٍ - رَضِيَ اللَّهُ عَنْهُمَا - إِذْ أَتَاهُ رَجُلٌ فَقَالَ يَا أَبَا عَبَّاسٍ إِنِّي إِنْسَانٌ، إِنَّمَا مَعِيشَتِي مِنْ صَنْعَةِ يَدَيَّ، وَإِنِّي أَصْنَعُ هَذِهِ التَّصَاوِيرَ. فَقَالَ ابْنُ عَبَّاسٍ لَا أُحَدِّثُكَ إِلَّا مَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ سَمِعْتُهُ يَقُولُ " مَنْ صَوَّرَ صُورَةً فَإِنَّ اللَّهَ مُعَذِّبُهُ، حَتَّى يَنْفُخَ فِيهَا الرُّوحَ، وَلَيْسَ بِنَافِخٍ فِيهَا أَبَدًا " . فَرَبَّيَا الرَّجُلُ رَبْوَةً شَدِيدَةً وَاصْفَرَّ وَجْهُهُ. فَقَالَ: " وَيْحَكَ إِنْ أَبَيْتَ إِلَّا أَنْ تَصْنَعَ، فَعَلَيْكَ بِهِذَا الشَّجَرِ، كُلُّ شَيْءٍ لَيْسَ فِيهِ رُوحٌ. " (رواه البخاري).

Sa'eed Ibn Abil Hasan said, "While I was with Ibn 'Abbas (رضي الله عنه) a man came and said, 'O father of 'Abbas! My sustenance is from my manual profession, and I make these pictures.' Ibn 'Abbas (رضي الله عنه) said, 'I will tell you only what I heard from the Messenger of Allah (صلى الله عليه وسلم). I heard him saying, 'Whoever makes a picture will be punished by Allah till he puts life in it, and he will never be able to put life in it.' Hearing this, that man heaved a sigh, and his face turned pale. Ibn 'Abbas (رضي الله عنه) said to him, 'What a pity! If you insist on making pictures, I advise you to take pictures of trees or any other inanimate objects'." (Narrated by Al-Bukhari).

### Punishment for the one who commits suicide



حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، حَدَّثَنَا خَالِدٌ، عَنْ أَبِي قِلَابَةَ، عَنْ ثَابِتِ بْنِ الضَّحَّاكِ (رضي الله عنه) عَنِ النَّبِيِّ (صلى الله عليه وسلم) قَالَ " مَنْ خَلَفَ بِعَمَلٍ غَيْرِ الْإِسْلَامِ كَانِيًا مُتَعَمِّدًا فَهُوَ كَمَا قَالَ، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ عَذَّبَ بِهِ فِي نَارِ جَهَنَّمَ " . وَقَالَ حَجَّاجُ بْنُ مِنْهَالٍ حَدَّثَنَا جَرِيرُ بْنُ حَازِمٍ، عَنْ الْحَسَنِ،

حَدَّثَنَا جُنْدُبٌ - رَضِيَ اللَّهُ عَنْهُ - فِي هَذَا الْمَسْجِدِ فَمَا نَسِينَا، وَمَا نَخَافُ أَنْ يُكْذِبَ جُنْدُبٌ عَنِ النَّبِيِّ (صلى الله عليه وسلم) قَالَ: " كَانَ بِرَجُلٍ جِرَاحٌ فَقَتَلَ نَفْسَهُ فَقَالَ اللَّهُ بِرَبِّي عُنْدِي بِنَفْسِهِ حَرُمْتُ عَلَيْهِ الْجَنَّةُ " . (رواه البخاري).

Reported on the authority of Thabit Ibn Adh-Dhahhak (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said, "Whoever intentionally swears falsely by a religion other than Islam, then he is what he has said, (e.g., if he says, 'If such thing is not true, then I am a Jew', he is really a Jew). And whoever commits suicide with a piece of iron will be punished with the same piece of metal in the Fire." Jundub (رضي الله عنه) reported that the Prophet (صلى الله عليه وسلم) said, 'A man was inflicted with wounds, and he committed suicide; and so Allah said, 'My slave has hastily caused death to himself, so I forbid Paradise for him.'" (Narrated by Al-Bukhari).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا وَكَيْعٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وسلم): " مَنْ شَرِبَ سُمًّا فَقَتَلَ نَفْسَهُ فَهُوَ يَتَخَمَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا " . (رواه ابن ماجه).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (صلى الله عليه وسلم) said, 'Whoever drinks poison and kills himself, will be sipping it in the fire of Hell forever and ever.'" (Narrated by Ibn Majah).

### The punishment of the proud

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ النَّبِيِّ (صلى الله عليه وسلم) قَالَ: " يُحْضَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالُ الدَّرِّ فِي صُورِ الرِّجَالِ يَغْشَاهُمْ الدُّلُّ مِنْ كُلِّ مَكَانٍ فَيَسْأَلُونَ إِلَى سِجِّينَ فِي جَهَنَّمَ يُسَمَّى بُولَسَ تَعْلُوهُمْ نَارُ الْأَنْيَارِ يُسْفُونَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طِينَةَ الْخَبَالِ " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ. (رواه الترمذي).

'Amr Ibn Shu'aib narrated from his father, who reported from his grandfather from the Prophet (صلى الله عليه وسلم) who said: "The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be





covered with humiliation everywhere; they will be dragged into a prison in the Hellfire called Boolas, submerged in the Fire of Fires, drinking the fluids of the people of the Fire, filled with disorder.” Abu ‘Eesa (At-Tirmizi) said, “This *hadeeth* is *hasan*.” (Narrated by At-Tirmizi).

The punishment for hypocritical worshippers

حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ، قَالَا حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ الْمُخَارِبِيُّ، حَدَّثَنَا عَمَّارُ بْنُ سَيْفٍ، عَنْ أَبِي مُعَاذٍ الْبَصْرِيِّ، ح وَحَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ، عَنْ عَمَّارِ بْنِ سَيْفٍ، عَنْ أَبِي مُعَاذٍ، عَنْ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: " تَعَوَّدُوا بِاللَّهِ مِنْ جُبِّ الْحُزْنِ ". قَالُوا يَا رَسُولَ اللَّهِ وَمَا جُبُّ الْحُزْنِ قَالَ " وَإِدْفِ فِي جَهَنَّمَ يَتَعَوَّدُ مِنْهُ جَهَنَّمَ كُلُّ يَوْمٍ أَرْبَعِينَ مَرَّةً ". قَالُوا يَا رَسُولَ اللَّهِ وَمَنْ يَدْخُلُهُ قَالَ " أَعْدَى الْقُرَاءِ الْمُرَائِينَ بِأَعْمَالِهِمْ وَإِنْ مِنْ أَبْغَضِ الْقُرَاءِ إِلَى اللَّهِ الَّذِينَ يَزُورُونَ الْأَمْرَاءَ " (رواه ابن ماجه).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said: “The Messenger of Allah (ﷺ) said: ‘Seek refuge with Allah from *Jubb Al-Huzn*.’ They said: ‘O Messenger of Allah, what is *Jubb Al-Huzn*?’ He said: ‘A valley in Hell from which the hell itself seeks refuge a hundred times a day.’ It was said: ‘O Messenger of Allah! Who will enter it?’ He said: ‘It has been prepared for reciters of the Qur’an who want to show off their deeds. The most hateful of reciters of the Qur’an to Allah are those who visit the rulers.’” (Narrated by At-Tirmizi).<sup>20</sup>

### The punishment for concealing knowledge



<sup>20</sup>Al-Albani included it in 'Dha'eef At-Tirmizi' and 'Dha'eef Ibn Majah'.

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا عَلِيُّ بْنُ الْحَكَمِ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ أَلْجَمَهُ اللَّهُ بِلِجَامٍ مِنْ نَارٍ يَوْمَ الْقِيَامَةِ ". (رواه أبو داود وابن ماجه والترمذي).

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “He who is asked about something he knows and conceals it will have a bridle of fire put on him on the Day of Resurrection.” (Narrated by Abu Dawood, Ibn Majah, and At-Tirmizi).

### Punishment for drinking wine or using drugs

حَدَّثَنَا مُحَمَّدُ بْنُ زَائِعٍ النَّيْسَابُورِيُّ، حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُمَرَ الصَّنْعَاءِيُّ، قَالَ سَمِعْتُ النَّعْمَانَ، يَقُولُ عَنْ طَاوُسٍ، عَنْ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " كُلُّ مُخْمَرٍ حُمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ وَمَنْ شَرِبَ مُسْكِرًا بُخِصَتْ صَلَاتُهُ أَرْبَعِينَ صَبَاحًا فَإِنْ تَابَ تَابَ اللَّهُ عَلَيْهِ فَإِنْ غَادَ الرَّابِعَةَ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طَبِينَةِ الْخَبَالِ ". قِيلَ وَمَا طَبِينَةُ الْخَبَالِ يَا رَسُولَ اللَّهِ قَالَ " صَدِيدُ أَهْلِ النَّارِ وَمَنْ سَقَاهُ صَغِيرًا لَا يَعْرِفُ حَلَالَهُ مِنْ حَرَامِهِ كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَسْقِيَهُ مِنْ طَبِينَةِ الْخَبَالِ " (رواه أبو داود).

Reported on the authority of ‘Abdullah Ibn ‘Abbas (رضي الله عنه) that he said,



“The Messenger of Allah (ﷺ) said: ‘Every intoxicant is *khamr* (wine), and every intoxicant is forbidden. If anyone drinks wine, Allah will not accept prayer from him for forty days, but if he repents, Allah will accept his repentance. If he repeats it a fourth time, it is

binding on Allah that He will give him *teenatal-khabal* to drink.’ He was asked: ‘What is *teenat al-khabal*, Messenger of Allah?’ He replied: ‘The discharge of wounds flowing from the inhabitants of Hell.’ If anyone serves it to a minor who does not distinguish between the lawful and the unlawful, it is binding on Allah that He will give



him to drink the discharge of wounds flowing from the inhabitants of Hell'." (Narrated by Abu Dawood).

عن أبي موسى الأشعري رضي الله عنه قال: قال رسول الله (صلى الله عليه وسلم): "ثلاثة لا يدخلون الجنة مضمين خمر، وقاطع الرحم، ومصدق بالسحر". (رواه أحمد والحاكم والبيهقي).

Reported on the authority of Abu Moosa Al-Ash'ari (رضي الله عنه) reported that the Messenger of Allah (ﷺ) said: "Three will not enter Paradise: the habitual drinker of alcohol, the one who severs the ties of kinship, and the one who believes in sorcery." (Narrated by Ahmad, Al-Hakim, and Al-Baihaqi).

ثُمَّ يُضْرَبُ الْجَسْرُ عَلَى جَهَنَّمَ وَتَحُلُّ الشَّفَاعَةُ وَيَقُولُونَ اللَّهُمَّ سَلِّمْ سَلِّمْ . قِيلَ يَا رَسُولَ اللَّهِ وَمَا الْجَسْرُ قَالَ " نَخْضٌ مَزَلَةٌ . فِيهِ خَطَاطِيفٌ وَكَلَالِيْبٌ وَحَسَنُكَ تَكُونُ بِنَجْدٍ فِيهَا شَوْيْكَةٌ يُقَالُ لَهَا السُّعْدَانُ فَيَمُرُّ الْمُؤْمِنُونَ كَطَرْفِ الْعَيْنِ وَكَالْبَرْقِ وَكَالرَّيْحِ وَكَالطَّيْرِ وَكَأَجَاوِيدِ الْخَيْلِ وَالرُّكَابِ فَتَأْجُحُ مُسَلِّمٌ وَمَخْدُوشٌ مُزْمَلٌ وَمَكْنُوسٌ فِي نَارِ جَهَنَّمَ . حَتَّى إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ قَالُوا الَّذِي نَفْسِي بِيَدِهِ مَا مِنْكُمْ مِنْ أَحَدٍ بِأَشَدَّ مَنَاسِدَةً بِلَّهِ فِي اسْتِفْصَاءِ الْحَقِّ مِنَ الْمُؤْمِنِينَ بِلَّهِ يَوْمَ الْقِيَامَةِ لِأَخْوَانِهِمُ الَّذِينَ فِي النَّارِ يَقُولُونَ رَبَّنَا كَانُوا يَصُومُونَ مَعَنَا وَيُصَلُّونَ وَيُحْجُونَ . فَيُقَالُ لَهُمْ أخرجوا من عرفتم . فَتُحَرَّمُ صُورُهُمْ عَلَى النَّارِ فَيُخْرِجُونَ خَلْقًا كَثِيرًا قَدْ أَخَذَتِ النَّارُ إِلَى نِصْفِ سَاقِيهِ وَإِلَى رُكْبَتَيْهِ ثُمَّ يَقُولُونَ رَبَّنَا مَا بَقِيَ فِيهَا أَحَدٌ مِمَّنْ أَمَرْتَنَا بِهِ . فَيَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ خَيْرٍ فَأُخْرِجُوهُ . فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَنْزِرْ فِيهَا أَحَدًا مِمَّنْ أَمَرْتَنَا . ثُمَّ يَقُولُ ارْجِعُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دُرَّةٍ مِنْ خَيْرٍ فَأُخْرِجُوهُ . فَيُخْرِجُونَ خَلْقًا كَثِيرًا ثُمَّ يَقُولُونَ رَبَّنَا لَمْ نَنْزِرْ فِيهَا خَيْرًا" . (رواه مسلم).

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "...Then the bridge will be set up over Hell, and intercession will be allowed, and they will say: 'O Allah! Keep safe; keep safe!' It was asked: 'Messenger of Allah! What is this bridge?' He said: The void in which one is likely to slip. There will be hooks, tongs, spits like the thorn that is found in Najd and is known as Sa'dan. The believers would then pass over in the twinkling of an eye, like lightning, like wind, like a bird, like the most beautiful horses and camels. Some will escape and be safe, some will be lacerated and let go, and some will be pushed into the fire of Hell till the believers will find rescue from the Fire. By the One in Whose Hand is my soul, there will be none among you more eager to claim a right than the believers

on the Day of Resurrection for (saying they are) brethren in the Fire who will say: 'O our Lord! They were fasting along with us and praying and performing the pilgrimage.' It will be reported to them: 'Take out those whom you recognize.' Then their persons will be forbidden to the Fire, and they will take out a large number of people who had been overtaken by Fire up to the middle of the shank or up to the knees. They will then say: 'O our Lord! Not one of those about whom You did give us command remains in it.' He will later say: 'Go back and bring out those in whose hearts you find good of the weight of a *deenaar*.' Then they will take out a large number of people. Then they will say: 'O our Lord! we have not left anyone about whom You commanded us.' He will later say: 'Go back and bring out those in whose hearts you find as much as half a *deenaar* of good.' Then they will take out many people, and they will say: 'O our Lord! We have not left in it even one of those about whom You commanded us.' Then He will say: 'Go back and anyone in whose heart you find good to the weight of a particle, bring him out.' They will bring out many people and then say: 'O our Lord! Now we have not left anyone in it (Hell) having any good in him'." (Narrated by Muslim).

It may be concluded from this that the devout will cross the bridge, and the gates of Paradise will be open for them, and they will be admitted to it, while the sinners will be cast into the Hellfire. Regarding this, Allah says:

(ثُمَّ نُنَجِّي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثِيًا) (سورة مريم 19: 72).

﴿Then We shall save those who used to fear Allah and were dutiful to Him. And We shall leave the *zalimoon* (polytheists, wrongdoers, etc.) therein (humbled) to their knees (in Hell).﴾ (Surah Maryam 19:72).

### Circumstances of admission to the Fire

In many verses of the Qur'an, the circumstances of admission to Hell have been described; it has been stated that they will cast into the Fire in a state of thirst, and before being thrown into Hell, they will be questioned by the angels. The following verses clearly illustrate this:

Allah says in Surah As-Saffat:

(اِحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ) (سورة الصافات 37: 22).





«(It will be said to the angels): “Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.”» (Surah As-Saffat 37:22).

(مِن دُونِ اللَّهِ فَأَهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ) (سورة الصافات 37: 23) .

«“Instead of Allah and lead them on to the way of flaming Fire (Hell).”» (Surah As-Saffat 37:23).

(وَقِفُّهُمْ إِنَّهُمْ مَسْئُولُونَ) (سورة الصافات 37: 24) .

«“But stop them, verily they are to be questioned.”» (Surah As-Saffat 37:24).

(مَا لَكُمْ لَا تَنْصُرُونَ) (سورة الصافات 37: 25) .

«“What is the matter with you? Why do you not help one another (as you used to do in the world)?”» (Surah As-Saffat 37:25).

(بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ) (سورة الصافات 37: 26) .

«(Nay, but that Day they shall surrender)» (Surah As-Saffat 37:26).



### Du'a` (invocation) to be spared from the punishment of the Hellfire

1. وَخَدَّثَنِي عَنْ مَالِكٍ، عَنْ أَبِي الزُّبَيْرِ الْمَكِّيِّ، عَنْ طَاوُسِ الِیْمَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ يَقُولُ " اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدُّجَالِ وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَخْيَا وَالْمَمَاتِ " . (رواه الإمام مالك في الموطأ)

1. Yahya related to me from Malik from Abuz-Zubair Al-Makki from Tawus Al-Yamani from 'Abdullah Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) used to teach this *du'a* in the same way that he would teach them a *Surah* of the Qur'an: 'O Allah! I seek refuge with You from the torment of *Jahannam*, I seek refuge with You from the trial of the *Dajjal*, and I seek refuge with You from the trial of life and death.' (Narrated by Imam Malik in '*Al-Muwatta*').

2. وعن أنس رضي الله عنه، قال: كان أكثر دعاء النبي صلى الله عليه وسلم: "اللهم أنتا في الدنيا حسنة، وفي الآخرة حسنة، وقنا عذاب النار." (متفق عليه).

2. It was reported on the authority of Anas Ibn Malik (رضي الله عنه) that he said, "The supplication most often recited by the Prophet (ﷺ) was: '*Allahummaatina fid-dunya hasanatanwa fil-akhirati hasanatanwa qina 'azab an-nar* (O Allah! give us in this world that which is good





and in the Hereafter that which is good and protect us from the punishment of the Fire’.” (Narrated by Al-Bukhari and Muslim).

3. حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَبُو النَّضْرِ الدَّمَشْقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، قَالَ أَخْبَرَنِي أَبُو سَعِيدٍ الْفَلَسْطِينِيُّ عَبْدَ الرَّحْمَنِ بْنُ حَسَّانَ، عَنِ الْخَارِثِ بْنِ مُسْلِمٍ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ، مُسْلِمِ بْنِ الْخَارِثِ التَّمِيمِيِّ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَسْرَ إِلَيْهِ فَقَالَ " إِذَا انْصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلِ اللَّهُمَّ اجْزِنِي مِنَ النَّارِ . سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلَتِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا وَإِذَا صَلَّيْتَ الصُّبْحَ فَقُلْ كَذَلِكَ فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جِوَارٌ مِنْهَا " . أَخْبَرَنِي أَبُو سَعِيدٍ عَنِ الْخَارِثِ أَنَّهُ قَالَ أَسْرَهَا إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَحْنُ نَخْصُ بِهَا إِخْوَانَنَا . (رواه أبو داود) .

3. Al-Harith Ibn Muslim At-Tameemi quoted his father Muslim Ibn Al-Harith At-Tameemi as saying that the Messenger of Allah (ﷺ) told him secretly: “When you finish the *maghrib* (sunset) prayer, say: ‘O Allah! Protect me from Hell’ seven times; for if you say that and die that night, protection from it will be recorded for you; and when you finish the *fajr* (dawn) prayer, say it in a similar way, for if you die that day, protection from it will be recorded for you.’ Abu Sa’eed told me that Al-Harith said: ‘The Messenger of Allah (ﷺ) said this to us secretly, so we confine it to our brethren.’” (Narrated by Abu Dawood).<sup>21</sup>

4. حَدَّثَنَا هُنَّادُ بْنُ السَّرِيِّ، حَدَّثَنَا أَبُو الْأَخْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْزَبٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ سَأَلَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتْ الْجَنَّةُ اللَّهُمَّ ادْخُلْهُ الْجَنَّةَ وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ قَالَتْ النَّارُ اللَّهُمَّ اجْزِهِ مِنَ النَّارِ " . (رواه ابن ماجه) .

4. Narrated from Anas bin Malik that the Messenger of Allah (ﷺ) said: “Whoever asks for Paradise three times, Paradise will say: ‘O Allah! Admit him to Paradise.’ And whoever asked to be saved from Hell three times, ‘Hell will say: ‘O Allah! Save him from Hell’.” (Narrated by Ibn Majah).

### The Blessings of Paradise

عن أبي هريرة قال: "قُلْنَا الْجَنَّةُ مَا بَنَاهَا قَالَ (صلى الله عليه وسلم): " لَبِنَةٌ مِنْ فِضَّةٍ وَلَبِنَةٌ مِنْ ذَهَبٍ وَمِلَاطُهَا الْمِسْكُ الْأَذْفَرُ وَحَصْبَاؤُهَا اللُّؤْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا الرَّعْفَرَانُ (رواه الترمذي) .

<sup>21</sup>Al-Albani included it in ‘*Dha'eef Abi Dawood*’.



Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, “We said: ‘Paradise, what is it constructed of?’ He (ﷺ) said, ‘Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, its pebbles are pearls and rubies, and its soil is saffron’.” (Narrated by At-Tirmizi).

"مَنْ يَدْخُلُهَا يَنْعَمُ وَلَا يَبْئَسُ وَيُخَلَّدُ وَلَا يَمُوتُ لَا تَبْلَى ثِيَابُهُمْ وَلَا يَفْنَى شَبَابُهُمْ "

### Enter into Paradise

‘Whoever enters it shall live and shall not suffer, and shall feel joy and shall not die, nor shall their clothes wear out, nor shall their youth come to an end’.”<sup>22</sup>

قال عتبة بن غزوان (رضي الله عنه): "ولقد ذكر (ﷺ) لنا أن ما بين مصراعين من مصاريع الجنة مسيرة أربعين عاماً" . (رواه مسلم) .

‘Utbah Ibn Ghazwan (رضي الله عنه) said, “We have been informed (i.e. by the Prophet [ﷺ]) that the distance between two shutters of the gate of Paradise is forty years (distance).” (Narrated by Muslim).

<sup>22</sup>This is part of the abovementioned *hadeeth* of Abu Hurairah (رضي الله عنه).



رَدَدْنَا عَبَّاسَ الْعَنْبَرِيَّ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَخْبَرَنَا شَرِيكٌ، عَنْ مُحَمَّدِ بْنِ جُحَادَةَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مِائَةٌ عَامٌ ". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

### Types of Paradise

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: 'In Paradise, there are a hundred levels, between every two levels is (the distance of) a hundred years.'" (Narrated by Abu 'Eesa At-Tirmizi, who said, "This hadeeth is *hasan-saheeh*). Two types of inhabitants of Paradise are described in *Surah Al-Waqi'ah*.

وعن جابر رضي الله عنه قال: قال رسول الله (ﷺ): "ياكل أهل الجنة فيها، ويشربون، ولا يتغوطون، ولا يتمخطون، ولا يبولون، ولكن طعامهم ذلك جشاء كرشح المسك، يلهمون التسبيح والتكبير، كما يلهمون النفس". (رواه مسلم).

### Conditions of the people living in Paradise

Reported on the authority of Jabir (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, 'The inhabitants of Paradise will eat and drink therein, but they will not have to pass excrement, to blow their noses or to urinate. Their food will be digested by producing a belch that will give out a smell like that of musk. They will be inspired to declare the freedom of Allah from imperfection and proclaim His Greatness as easily as you breathe.'" (Narrated by Muslim).

### Types of Fruits

*Surah Ar-Rahman* has described the gardens of Paradise, furnishings, fruits, date palms and pomegranates, and *Hoor 'Een* (beautiful maidens), who will be given to the inhabitants of Paradise. Also, the *Surah* mentions rivers, gardens, and houses.

### Type of Food

The fruits of Paradise will lower themselves until they are within reach of the inhabitants whenever they desire them, and will have whatever meat or poultry they desire, and it will come to them cooked and prepared for them to eat.

In *Surah Muhammad*, Allah says:



(مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشُّرَبِيِّينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ) (سورة محمد 47:15).

«The description of Paradise which the *muttaqoon* (pious - see v. 2:2) have been promised is that in it are rivers of water, the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure) therein for them is every kind of fruit; and forgiveness from their Lord. (Are these) like those who shall dwell forever in the Fire and be given to drink boiling water so that it cuts up their bowels?» (*Surah Muhammad* 47:15).

حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ، حَدَّثَنَا فُلَيْحٌ، عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ آمَنَ بِاللَّهِ وَبِرَسُولِهِ وَأَقَامَ الصَّلَاةَ وَصَامَ رَمَضَانَ، كَانَ حَقًّا عَلَى اللَّهِ أَنْ يُدْخِلَهُ الْجَنَّةَ جَاهِدَ فِي سَبِيلِ اللَّهِ، أَوْ جَلَسَ فِي أَرْضِهِ الَّتِي وُلِدَ فِيهَا ". فَقَالُوا يَا رَسُولَ اللَّهِ أَفَلَا نُبَشِّرُ النَّاسَ. قَالَ " إِنْ فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ أَعَدَّهَا اللَّهُ لِلْمُجَاهِدِينَ فِي سَبِيلِ اللَّهِ، مَا بَيْنَ الدَّرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ، فَإِنَّهُ أَوْسَطُ الْجَنَّةِ وَأَعْلَى الْجَنَّةِ، أَرَأَيْتُمْ فَوْقَهُ عَرْشُ الرَّحْمَنِ، وَمِنَهُ تَفَجَّرَ أَنْهَارُ الْجَنَّةِ ". قَالَ مُحَمَّدُ بْنُ فُلَيْحٍ عَنْ أَبِيهِ " وَفَوْقَهُ عَرْشُ الرَّحْمَنِ ". (رواه البخاري).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, 'Whoever believes in Allah and His Messenger, offers prayer perfectly and fasts the month of Ramadhan will rightfully be granted Paradise by Allah, no matter whether he fights in Allah's Cause or remains in the land where he is born.' The people said, 'O Messenger of Allah! Shall we acquaint the people with the is good news?' He said, 'Paradise has one-hundred grades which Allah reserved for the *Mujahidoon* who fight in His Cause, and the distance between each grade is like the distance between the heaven and the earth. So, when you ask Allah (for something), ask for *Al-Firdaws* which is the best and highest part of Paradise.' (The sub-narrator added, "I think the Prophet (ﷺ) also said, 'Above it (i.e. *Al-Firdaws*) is the Throne of the Beneficent (i.e. Allah) and from it originate the rivers of Paradise'.") (Narrated by Al-Bukhari).





### Eating and drinking vessels of Paradise:

Allah says in *Surah Az-Zukhruf*:

( يَطَافُ عَلَيْهِمْ بِصُحُفٍ مِّنْ ذَهَبٍ وَأَكْوَابٍ وَفِيهَا مِمَّا تَشْتَهُبِ الْإِنْسُ وَتَلَذُّ الْأَعْيُنُ وَأَنْتُمْ فِيهَا خَالِدُونَ ) (سورة الزخرف 43: 71) .

«Trays of gold and cups will be passed round them, (there will be) therein all that the one's inner selves could desire, all that the eyes could delight in, and you will abide therein forever.» (*Surah Az-Zukhruf* 43:71).

And Allah says in *Surah Ad-Dahr*:

( وَيَطَافُ عَلَيْهِمْ بِبَاتِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ فَوَارِيرًا فَوَارِيرًا مِّنْ فِضَّةٍ قَدَرُوهَا تَقْدِيرًا ) (سورة الدهر 76: 15-16) .

«And amongst them will be passed round vessels of silver and cups of crystal, Crystal-clear, made of silver. They will determine the measure thereof according to their wishes.» (*Surah Al-Insan* 76:15-16).

### Horse riding for the inhabitants of Paradise:

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ الْأَخْمَسِيُّ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ وَاصِلٍ، هُوَ ابْنُ السَّائِبِ عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ، قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَعْرَابِيٌّ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي أُحِبُّ الْخَيْلَ أَفِي الْجَنَّةِ خَيْلٌ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنْ أُدْخِلْتَ الْجَنَّةَ أَتَيْتَ بِفَرَسٍ مِنْ بَاقُوْتِهِ لَهُ جَنَاحَانِ فَحَمَلَتْ عَلَيْهِ ثُمَّ طَارَ بِكَ حَيْثُ شِئْتُ " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيٍّ وَلَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي أَيُّوبَ إِلَّا مِنْ هَذَا الْوَجْهِ . وَأَبُو سَوْرَةَ هُوَ ابْنُ أَخِي أَبِي أَيُّوبَ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفُهُ يَحْيَى بْنُ مَعِينٍ جَدًّا قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ أَبُو سَوْرَةَ هَذَا مُنْكَرُ الْحَدِيثِ يَرْوِي مَنَاقِبَ عَنْ أَبِي أَيُّوبَ لَا يَتَّبِعُ عَلَيْهَا . (رواه الترمذي) .

Reported on the authority of Abu Ayyoob said that a Bedouin came to the Prophet (ﷺ) and said: "O Messenger of Allah! Indeed, I love horses. Are there horses in Paradise?" The Messenger of Allah (ﷺ) said: "If you are admitted into Paradise, you shall be brought a horse of rubies with two wings, and then you shall be carried on it, then it will fly with you wherever you want." (Narrated by At-Tirmizi).

**Note:** The ships of this world are shaped like fish, but the aircraft of Paradise will be in the shape of horses. You will be carried to the place

where you wish to meet someone, and after the meeting, you will be returned to your home in Paradise.

### The mutual love of the virtuous in Paradise:

( وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ إِخْوَانًا عَلَى سُرُرٍ مُّتَقَابِلِينَ ) (سورة الحجر 15: 47) .

«And We shall remove from their breasts any sense of injury (that they may have), (So they will be like) brothers facing each other on thrones.» (*Surah Al-Hijr* 15:47).

حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ، أَخْبَرَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي الْمُتَوَكِّلِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ - رَضِيَ اللَّهُ عَنْهُ - عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِذَا خَلَصَ الْمُؤْمِنُونَ مِنَ النَّارِ خَبَسُوا بِقَنْطَرَةٍ بَيْنَ الْجَنَّةِ وَالنَّارِ ، فَيَتَقَاصُونَ مَطَالِمَ كَانَتْ بَيْنَهُمْ فِي الدُّنْيَا، حَتَّى إِذَا نَقَوْا وَهَدَّبُوا أَدْبَانَ لَهُمْ بِخُحُولِ الْجَنَّةِ، قَوْلَ الَّذِي نَفَسَ مُحَمَّدٌ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ لِأَحَدِهِمْ بِمَسْكِنِهِ فِي الْجَنَّةِ أَذَلُّ بِمَنْزِلِهِ كَانَ فِي الدُّنْيَا " . وَقَالَ يُوسُفُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَيْبَانُ عَنْ قَتَادَةَ حَدَّثَنَا أَبُو الْمُتَوَكِّلِ . (رواه البخاري) .

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "When the believers pass safely over (the bridge across) Hell, they will be stopped at a bridge in between Hell and Paradise, where they will retaliate upon each other for the injustices done among them in the world, and when they get purified of all their sins, they will be admitted into Paradise. By Him in Whose Hands the life of Muhammad is everybody will recognize his dwelling in Paradise better than he recognizes his dwelling in this world." (Narrated by Al-Bukhari).

### Dress and ornaments for the inhabitants of Paradise:

Allah says in *Surah Al-Kahf*:

(إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ إِنَّا لَا نُضِيعُ أَجْرَ مَنْ أَحْسَنَ عَمَلًا - أُولَئِكَ لَهُمْ جَنَاحٌ مِّنْ تَحْتِهِمُ الْأَنْهَارُ يُخَلِّدُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَيَلْبَسُونَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَإِسْتَبْرَقٍ مُّتَّكِنِينَ فِيهَا عَلَى الْأَرَائِكِ نِعْمَ الثَّوَابُ وَحَسُنَتْ مُرْتَفَقًا ) (سورة الكهف 18: 31-30) .

«Verily! As for those who believe and do righteous deeds, certainly, We shall not suffer from being lost the reward of anyone who does his (righteous) deeds perfectly. These! For them will be 'Adn (Eden) Paradise (everlasting Gardens); wherein rivers flow underneath them, therein they will be adorned with bracelets of



gold, and they will wear green garments of fine and thick silk. They will recline therein on raised thrones. How good is the reward and what an excellent dwelling place! (Surah Al-Kahf 18:30-31).

Mentioned in verse 31 of *Surah Al-Kahf* 'يُحَلُونَ فِيهَا' (They will be adorned therein) that male inhabitants of Paradise will also be adorned with bracelets of gold. The question it may raise is that wearing ornaments is neither becoming for men nor can these be called beauty and adornment in any relative sense. If bracelets were placed on them in Paradise, it might be that they blemish. When ornaments and silk dresses come to be established as adornments and beauty for men of Paradise too, no one is going to feel strange with them there. That which places restraints on us in this life is a law of this world which stipulates that it is not permissible for men to wear any ornaments of gold, even a ring or a gold chain for a watch.

Similarly, silk garments are not permitted for men. But this will not be the law in Paradise. That is an existence separate from this entire universe of our experience. It cannot be imagined based on an analogy of anything in this life.

Al-Baidhawi, the scholar of *tafseer*, writes that:

"بين النوعين الدلالة على أن فيها ما تشتهيهِ الأُنْسُ وتلذُّ الأعْيُنُ".

- which means: "Between the two (gold and silk) there is evidence that they contain that which delights the souls and gladdens the eyes." And it has been said that there would be clothes of green color. Regarding this, the *mufassir*, Al-Baidhawi writes:

"لأنَّ الخَضْرَاءَ أَحْسَنُ الألوانِ وَأَكْثَرُها طِراوَةٌ".

- which means: "...because green is the best of colors and the most tender of them." This does not mean that other colors will be excluded; one color is mentioned and the Qur'an is silent regarding the presence of different colors. But if they are desired by the slaves, Allah will grant them.

Allah says in *Surah Al-Hajj*:

(إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ يُحَلُونَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسُهُمْ فِيهَا حَرِيرٌ) (سورة الحج 22: 23).

«Indeed, Allah will admit those who believe (in the Oneness of Allah Islamic Monotheism) and do righteous good deeds to Gardens underneath which rivers flow (in Paradise), wherein they will be adorned with bracelets of gold and pearls and their garments therein will be of silk.» (*Surah Al-Hajj* 22:23).

عن أبي هريرة (رضي الله عنه) قال: "سمعتُ خليلي صلى الله عليه وسلم يقول: "تبلغ الحلية من المؤمن حيث يبلغ الوضوء" (رواه مسلم).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "I heard my *Khaleel* (the Messenger of Allah [ﷺ]) as saying, "The adornment of the believer (in Paradise) will reach the places where the water of *wudoo`* reaches (his body)." (Narrated by Muslim).

حَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ يَدْخُلُ الْجَنَّةَ يَنْعَمُ لَا يَبْسُ لَا تَبْلَى ثِيَابُهُ وَلَا يَفْنَى شَبَابُهُ " . (رواه مسلم).

Reported on the authority of Abu Hurairah (رضي الله عنه) from the Prophet (ﷺ) that he said, "He who enters Paradise will be in such bliss that he will neither become destitute, nor will his clothes wear out, nor his youth decline." (Narrated by Muslim).

#### The crowning glory for the inhabitants of Paradise:

وعنه عن النبي صلى الله عليه وسلم قال: "إن أهل الجنة ليتراءون أهل الغرف من فوقهم كما تراءون الكوكب الدرّي الغابر في الأفق من المشرق أو المغرب لتفاضل ما بينهم" قالوا: يا رسول الله، تلك منازل الأنبياء لا يبلغها غيرهم؟ قال: "بلى والذي نفسي بيده رجال آمنوا بالله وصدقوا المرسلين" (متفق عليه).

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) from the Prophet (ﷺ) that he said, "The dwellers of Paradise will look at those in the upper abodes above them as you look at a shining star which remains in the eastern or western horizon; such will be the difference in superiority which some of them have over others." The Messenger of Allah (ﷺ) was asked: "Will those be the dwellings of the Prophets which no one else will be able to reach?" He (ﷺ) replied, "Yes, but by



Him in Whose Hand is my soul, men who believed in Allah and acknowledged the truthfulness of the Messengers would reach them.” (Narrated by Al-Bukhari and Muslim).

#### Bedding of the inhabitants of Paradise:

Allah says in *Surah Ar-Rahman*:

(مُنْكَيْنٍ عَلَى فُرْشٍ بَطَانِنُهَا مِنْ إِسْتَبْرَقٍ وَجَنَى الْجَنَّتَيْنِ دَانٍ) (سورة الرحمن 55: 54).

«Reclining upon the couches lined with silk brocade, and the fruits of the two Gardens will be near at hand.» (*Surah Ar-Rahman* 55:54).

(فَبِأَيِّ آءَالٍ رَّبِّكُمَا تُكذَّبَانِ) (سورة الرحمن 55: 55).

«Then which of the Blessings of your Lord will you both (*jinn* and men) deny?» (*Surah Ar-Rahman* 55:55).

Allah also says in *Surah Ar-Rahman*:

(مُنْكَيْنٍ عَلَى رَفْرَفٍ خُضِرٍ وَعَبْقَرِيٍّ حِسَانٍ) (سورة الرحمن 55: 76).

«Reclining on green cushions and luxurious, beautiful mattresses.» (*Surah Ar-Rahman* 55:76). The word ‘عَبْقَرِيٍّ’ (*‘abqariy*) is from ‘Abqar, the capital city of the *jinn*, according to the legends of pre-Islamic Arabia. It was on that account that the Arabs called every fine and rare thing ‘*abqari*, as if it belonged to some mythical land and had no equal in this world. So much so that in their idiom, a man who possessed extraordinary abilities and who performed wonderful deeds was known as ‘*abqariy*. The English word ‘genius’ is also used in the same sense and is derived from the word ‘genie’, which is from the word ‘*jinn*. That is why the word ‘*abqariy*’ has been used here to give an idea of the extraordinary exquisiteness of the provisions of Paradise given to the inhabitants.

(فَبِأَيِّ آءَالٍ رَّبِّكُمَا تُكذَّبَانِ) (سورة الرحمن 55: 77).

«Then which of the Blessings of your Lord will you both (*jinn* and men) deny?» (*Surah Ar-Rahman* 55:77).

(تَبَرَّكَ اسْمُ رَبِّكَ ذِي الْجَلَلِ وَالْإِكْرَامِ) (سورة الرحمن 55: 78).

«Blessed be the Name of your Lord (Allah), the Owner of Majesty and Honor.» (*Surah Ar-Rahman* 55:78).

Allah says in *Surah Al-Ghashiyah*:

(وَجُودٌ يُؤْمِنُ نَاعِمَةٌ - لَسْغِيهَا رَاضِيَةٌ فِي جَنَّةٍ عَالِيَةٍ لَّا تَسْمَعُ فِيهَا لَغِيَةً فِيهَا عَيْنٌ جَارِيَةٌ فِيهَا سُرُرٌ مَرْفُوعَةٌ وَأَكْوَابٌ مَوْضُوعَةٌ وَنَخَارِقٌ مَصْفُوفَةٌ وَزَرَائِبٌ مَبْنُوتَةٌ) (سورة الغاشية 88: 13-16).

«Therein will be thrones raised high. And cups set at hand. And cushions set in rows. And luxurious carpets (all) spread out.» (*Surah Al-Ghashiyah* 88:13-16).

And Allah says in *Surah Al-Waqi'ah*:

(وَالسَّابِقُونَ السَّابِقُونَ أُولَئِكَ الْمُقَرَّبُونَ قَدْ جِئْتَ النُّعْمَانَةَ مِنَ الْأُولَئِينَ وَقَلِيلٌ مِنَ الْآخِرِينَ عَلَى سُرُرٍ مَوْضُوتَةٍ مُنْكَيْنٍ عَلَيْهَا مُتَقَابِلِينَ) (سورة الواقعة 56: 10-16).

«And those foremost [(in Islamic Faith of Monotheism and in performing righteous deeds) in the life of this world on the very first call for to embrace Islam,] will be foremost (in Paradise). These will be those nearest to Allah. In the Gardens of delight (Paradise). A multitude of those (foremost) will be from the first generations (who embraced Islam). And a few of those (foremost) will be from the later time (generations). (They will be) On thrones weaved with gold and precious stones. Reclining thereon, face to face.» (*Surah Al-Waqi'ah* 56:10-16).

And Allah says in *Surah At-Toor*:

(كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ مُنْكَيْنٍ عَلَى سُرُرٍ مَصْفُوفَةٍ وَزَوَّجْنَهُمْ بِحُورٍ عِينٍ) (سورة الطور 52: 19-20).

«Eat and drink with happiness because of what you used to do.” They will recline (with ease) on thrones arranged in ranks. And We shall marry them to *hoor ‘een* (*houris* - fair females) with wide, lovely eyes.» (*Surah At-Toor* 52:19-20).

The abovementioned two verses are addressed to the inhabitants of Paradise, saying to them that they may eat and drink with happiness and enjoy the bounties of Paradise, without entailing any hardship or ailment. They shall recline on bejeweled thrones, arranged in ranks.



Allah, the Almighty shall marry them to beautiful *hoor 'een*, with wide, lovely eyes. Those whom Allah saved from the punishment of the Fire shall have beautiful spouses in the Hereafter. As-Suddi said that those thrones would be made of gold and pearls.

Allah says in *Surah Ya Seen*:

(إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَاكِهُونَ هُمْ وَأَزْوَاجُهُمْ فِي ظِلِّ عَلَى الْأَرَائِكِ مُتَكِنُونَ )  
(سورة ياسين 36: 55) .

«Verily, the dwellers of the Paradise, that Day, will be busy in joyful things. They and their wives will be in pleasant shade, reclining on thrones.» (*Surah Ya Seen*, 36:55).

#### Servants of Jannah:

And Allah says in *Surah At-Toor*:

(وَيَطُوفُ عَلَيْهِمْ غِلْمَانٌ لَهُمْ كَأَنَّهُمْ لُؤْلُؤٌ مَّكْنُونٌ) (سورة الطور 52: 24) .

«And there will go around boy-servants for them, to serve them as if they were preserved pearls.» (*Surah At-Tur* 52:24). Here the word used is 'غِلْمَانٌ لَهُمْ' (*ghilmanun lahum* – boy-servants for them) and not 'غِلْمَانُهُمْ' (*ghilmanuhum*) (their boy-servants). If the latter had used, it would have suggested that their servants in the life of this world would be their servants in Paradise, too, whereas if anyone from this world goes to Paradise, he will go there based on his deeds and entitlement. And there is no reason why after his admission to Paradise he would be made to work for his former master in the life of this world. But it can also be that a servant may attain a higher rank in Paradise than his master on account of his deeds. Therefore, by using the words 'ghilmanun lahum', no room has been left for this doubt. This word explains that these boys will be exclusively appointed to serve them in Paradise.

And He, Most High says in *Surah Al-Insan*:

(وَيَسْقُونَ فِيهَا كَأْسًا كَانَتْ مِرْاجِحًا زَنْجَبِيلًا - عَيْنًا فِيهَا تُسَمَّى سَلْسَبِيلًا وَيَطُوفُ عَلَيْهِمْ وُلْدٌ مُخَلَّدُونَ إِذَا

رَأَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنثُورًا) (سورة الإنسان 76: 17-19) .

«And they will be given to drink there a cup (of wine) mixed with *zanjabeel* (ginger), a spring there, called *Salsabeel*. And round about them will (serve) boys of everlasting youth. If you see them, you would think them scattered pearls.» (*Surah Al-Insan* 76:17-19).

That is, it will not be the kind of wine that is made from fermented fruit and corn in this world but will flow naturally from springs that flow like rivers. In *Surah Muhammad*, the same thing has been described more clearly thus:

(مَثَلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَمْ يَتَغَيَّرَ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّرِيبِينَ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى ) (سورة محمد 47: 15) .

«The description of Paradise which the *muttaqoon* (pious - see V.2:2) have promised is that in it are rivers of water the taste and smell of which are not changed; rivers of milk of which the taste never changes; rivers of wine delicious to those who drink; and rivers of clarified honey (clear and pure).» (*Surah Muhammad* 47:15).

#### Pure spouses in Paradise:

Allah says in *Surah Ali 'Imran*:

(أَقُلْ أُوْتِبْتُكُمْ بِخَيْرٍ مِنْ ذَلِكَ لِّلَّذِينَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَأَزْوَاجٌ مُطَهَّرَةٌ وَرِضْوَانٌ مِنَ اللَّهِ وَاللَّهُ بَصِيرٌ بِالْعِبَادِ) (سورة آل عمران 3: 15) .

«Say: "Shall I inform you of things far better than those? For *al-muttaqoon* (the pious - see v. 2:2) there are Gardens (Paradise) with their Lord, underneath which rivers flow. Therein (is their) eternal (home) and *azwajun mutahharatun* (purified mates or wives) (i.e., they will have no menses, urine, or stool, etc.) And Allah will be pleased with them. And Allah is



All-Seeing of the (His) slaves.” ﴿Surah Ali 'Imran 3:15).

The Qur'anic text has the Arabic word 'أزواج' (*azwaj*), which means 'spouses' or 'couples' and includes both husbands and wives. The husband is the 'zawj' of his wife and vice versa. However, in the Hereafter, this relationship of spouses will be qualified by purity. If a man has been virtuous in the life of this world while his wife has not, their involvement in the Hereafter will be severed, and the man will receive another spouse who will be pure and virtuous. On the other hand, if a noblewoman has had a husband who was not righteous, she will be joined with an honest man. Where husband and wife have both been noble, their relationship will become everlasting.

**The reward of those who are pious (muttaqoon) is better than all the joys of this world:**

Therefore, Allah says:

﴿Say: “Shall I inform you of things far better than those?”﴾ (Surah Ali 'Imran 3:15). This verse means: “O Muhammad! Say to the people: “Should I tell you about what is better than the delights and joys of this life, which will soon perish?” Allah informed them of what is better when He said: “For those who have *taqwa* there are Gardens (Paradise) with their Lord, underneath which rivers flow,” meaning rivers run throughout it. These rivers carry various types of drinks: honey, milk, wine, and water such that no eyes have ever seen, no ear has ever heard, and no heart has ever imagined. Therein (is their) eternal (home),” meaning that they shall remain in it forever and will not want to be removed from it. “And *azwajun mutahharatun* (purified mates or wives), meaning purified from filth, dirt, harm, menstruation, postpartum bleeding, and other things that affect women in the life of this world. “And Allah will be Pleased with them,” meaning that Allah's Pleasure will descend on them, and He shall never be Angry with them after that. Therefore, Allah says in Surah At-Tawbah (9:72):

(وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ) (سورة التوبة 9: 72).

﴿But the highest bliss is the Good Pleasure of Allah.﴾ (Surah At-Tawbah 9:72).

Allah then says: “And Allah is the All-Seeing of the slaves,” and He gives each provision according to what they deserve.

The beauty of the wives in Paradise and other things:



Allah says in Surah Al-Waqi'ah:

(إِنَّا أَنشَأْنَهُنَّ إِنثَاءً - فَجَعَلْنَهُنَّ أَبْكَارًا عُرْبًا أَثْرَابًا لِأَصْحَابِ الْيَمِينِ) (سورة الواقعة 56: 35-37).

﴿Verily, We have created them of unique creation and made them virgins. Loving (their husbands only), equal in age. For those on the right hand.﴾ (Surah Al-Waqi'ah 56:35). This refers to the virtuous women of the world who will enter Paradise due to their faith and good deeds. Allah will make them young, no matter how old they were when they died in the life of this world; He will make them beautiful whether or not they were beautiful in the life of this world; and He will make them virgins, whether they died as virgins in the life of this world or women who have borne children. If their husbands also entered Paradise with them, they will join with them. If not, Allah will wed them to another inhabitant of Paradise. This explanation of this verse has transmitted from the Prophet (ﷺ) in several *ahadeeth*:

أنت امرأة عجوز النبي صلى الله عليه وسلم فقالت: يا رسول الله! ادع الله أن يدخلني الجنة، فقال: يا أم فلان! إن الجنة لا تدخلها عجوز! فقلت تبكي، فقال: أخبروها أنها لا تدخلها وهي عجوز، إن الله تعالى يقول: (إِنَّا أَنشَأْنَهُنَّ إِنثَاءً \* فَجَعَلْنَاهُنَّ أَبْكَارًا \* عُرْبًا أَثْرَابًا). (رواه الترمذي في الشمائل المحمدية)

According to 'Shama'il At-Tirmizi',<sup>23</sup> an old woman requested the Prophet (ﷺ) to pray for her admission to Paradise. The Prophet (ﷺ)

<sup>23</sup> *Ash-Shama'il Al-Muhammadiyah* (The Characteristics of Muhammad), often referred to as *Shamā'il At-Tirmizi* or simply *Ash-Shama'il*, is a collection of *ahadeeth*



replied, "O Mother of So-and-so! No old woman will enter Paradise." On hearing this, the older woman went back weeping. The Prophet (ﷺ) said to the people around him: "Go and tell the old woman that she will not enter into Paradise as an old woman, for Allah says:

(إِنَّا أَنشَأْنَهُنَّ إِنشَاءً - فَجَعَلْنَهُنَّ أَبْكَرًا عُرْبًا أَثْرَابًا لِأَصْحَابِ الْيَمِينِ ) (سورة الواقعة 56:37-35).

﴿Verily, We have created them of special creation and made them virgins. Loving (their husbands only), equal in age. For those on the right hand.﴾ (Surah Al-Waqi'ah 56:35)." (Narrated by At-Tirmizi in 'Ash-Shama'il Al-Muhammadiyah').

Ibn Abi Hatim narrated on the authority of Salamah Ibn Yazeed (رضي الله عنه) that he heard the Prophet (ﷺ) explain this verse thus: "This refers to the women of the world, whether they died as virgins or married women. At-Tabarani narrated a lengthy tradition reported from Umm Salamah (may Allah be pleased with her) in which she asked the Prophet (ﷺ) the meaning of the several references in the Qur'an to the women of Paradise. In answer, the Prophet (ﷺ) explained this verse, saying: "These are the women who died as aged women, with sticky eyes and grey hair; after this old age, Allah will make them young and virgins. Umm Salamah (may Allah be pleased with her) asked, "If a woman had several husbands in the life of this world, one after another, to whom will she belong in Paradise?" The Prophet (ﷺ) replied, "She will be asked to make her own choice, and she will choose the one who had the best moral character. She will say, 'O my Lord! Make me his wife, for he was the best in his conduct and dealings with me.' O Umm Salamah! Ethical, moral conduct has carried off all the good of this world and the Hereafter."<sup>24</sup>

The word 'عُرْبًا' ('*uruban*) is used for the best feminine qualities of the women in Arabic. This indicates that a woman who is graceful and elegant, well-mannered, eloquent and filled with feminine feelings,

compiled by the 9th-century scholar At-Tirmizi, regarding the intricate details of the Prophet Muhammad's appearance, belongings, manners and life (ﷺ).

<sup>24</sup> "Any woman whose husband dies, and she marries someone else after him, she will be with the last of her husbands." This was classed as *saheeh* by Al-Albani (may Allah have mercy on him) in *Saheeh Al-Jami'*, 2704, and in *As-Silsilah As-Saheehah*, 1281.



who loved her husband with all her heart and whose husband also loves her with all his heart.

This can have two meanings:

- (1) That they will be of equal age with their husbands.
- (2) That they will be of equivalent age among themselves; i.e., all the women in Paradise will be of the same age and will remain eternally young.

Both meanings may be correct at the same time, i.e., these women may be of the same age among themselves, and their husbands also may be made of equivalent age with them.

حَدَّثَنَا أَبُو هُرَيْرَةَ، مُحَمَّدُ بْنُ فِرَاسِ الْبَصْرِيُّ حَدَّثَنَا أَبُو دَاوُدَ، حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَامِ، عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً ". قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَبَعْضُ أَصْحَابِ قَتَادَةَ رَوَوْا هَذَا عَنْ قَتَادَةَ مُرْسَلًا وَلَمْ يُسَيِّدُوهُ . (رواه أحمد والترمذي).

Reported on the authority of Mu'az Ibn Jabal (رضي الله عنه) that the Prophet (ﷺ) said, "The people of Paradise shall enter Paradise without body hair, *murd* (beardless), with *kuhl* on their eyes, thirty years of age or thirty-three years." (Narrated by Imam Ahmad and At-Tirmizi). Abu 'Eesa





said, "This *hadeeth* is *hasan-ghareeb*; some of the companions of Qatadah narrated this on the authority of Qatadah in a *mursal* form, without including an *isnad* (chain of narrators) for it."

Allah says in *Surah Sad*:

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ أَثْرَابٌ) (سورة ص 38: 52) .

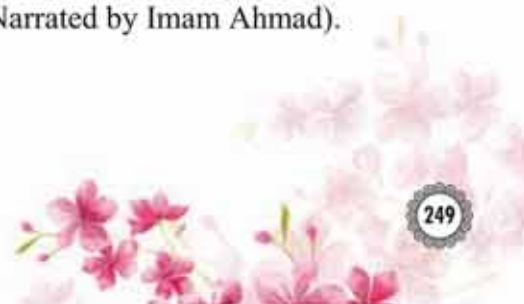
«And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages.» (*Surah Sad* 38:52).

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ، حَدَّثَنَا فَرُوقُ بْنُ أَبِي الْمَغْرَاءِ، أَخْبَرَنَا عَيْبَةُ بْنُ حُمَيْدٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " إِنَّ الْمَرْأَةَ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ لَيُرَى بَيَاضُ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً حَتَّى يُرَى مَخْهَا وَذَلِكَ بِأَنَّ اللَّهَ يَقُولُ: (كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ) فَأَمَّا الْيَاقُوتُ فَإِنَّهُ حَجَرٌ لَوْ أُدْخِلْتَ فِيهِ سِلْكَاً ثُمَّ اسْتَصْفَيْتَهُ لَأَرَيْتَهُ مِنْ وَرَائِهِ " . (رواه الترمذي) .

It was reported on the authority of 'Abdullah Ibn Mas'ood (رضي الله عنه), who reported from the Prophet (ﷺ) that he said, "Indeed, a woman from the wives of the people of Paradise, the whiteness of her shin is visible through seventy garments until her marrow is seen, and that is because Allah, the Exalted, says: As if they are sapphires and pearls. So, as for the sapphire, it is a stone that if you were to enter a wire through it, then you polished its cloudiness away, you would surely be able to see it through it." (Narrated by At-Tirmizi).

عن أبي سعيد الخدري رضي الله عنه عن النبي صلى الله عليه وسلم في قوله تعالى: (كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ) قال: " ينظر إلى وجهه في خدها أصفى من المرأة وإن أدنى لؤلؤة عليها لتضيء ما بين المشرق والمغرب وأنه ليكون عليها سبعون ثوبا ينفذها بصره حتى يرى مخ ساقها من وراء ذلك" (رواه الإمام أحمد) .

Abu Sa'eed Al-Khudri (رضي الله عنه) reported that the Prophet (ﷺ) said, "A woman will come to the believer in Paradise, and she will put her hand on his shoulder. When the man looks at her face, it will appear more clearly than a mirror. She will have pearls, and one of the least qualities can shine from the east to the west. She will be wearing seventy garments and the whiteness of her shin will be so great that the believer will be able to see through it." (Narrated by Imam Ahmad).



### Hoor 'Een (Houris):

#### The Hoor 'Een (Houris) of Paradise:

They are "very fair females created by Allah, and as such, they are not from the offspring of Adam (ﷺ), with intense black irises in their eyes and intense white sclerae." (The Noble Qur'an, glossary: houris).

The houris (*hoor 'een*) have variously been described as being "chaste females", "restraining their glances", "modest gaze", "wide and beautiful/lovely eyes", "untouched", with hymen unbroken by sexual intercourse", "like pearls", "virgins", "voluptuous/full-breasted", "with large, round breasts, which are not inclined to sag", non-menstruating/urinating/defaecating and childfree", "companions of equal age", "transparent to the marrow of their bones", "eternally young", "hairless", "pure", "beautiful", "white", "regurgitating" and "splendid beauty".

Now you may read some verses of the Noble Qur'an mentioning the attributes of the *hoor 'een* (houris):

(وَعِنْدَهُمْ قَصِيرَاتُ الطَّرْفِ عَيْنٌ - كَأَنَّهُنَّ بَيَاضٌ مَخْنُونٌ) (سورة الصافات 37: 48-49) .





﴿And with them will be chaste females, restraining their glances (desiring none except their husbands), with full and beautiful eyes. (Delicate and pure) as if they were (hidden) eggs (well) preserved.﴾ (Surah As-Saffat 37:48-49).

(وَعِنْدَهُمْ قَصِيرَاتُ الطُّرْفِ اثْرَابٌ) (سورة صافات 38: 52).

﴿And beside them will be chaste females (virgins) restraining their glances only for their husbands, (and) of equal ages.﴾ (Surah Sad 38:52).

(كَذَلِكَ وَزَوَّجْنَاهُمْ بِحُورٍ عِينٍ) (سورة الدخان 44: 54).

﴿(It will be said to them)! Verily, this is Our Provision, which will never finish﴾ (Surah Ad-Dukhan 44:54).

And Allah says in Surah Ar-Rahman:

(فِيهِنَّ خَيْرَاتٌ حِسَانٌ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ خُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَاتِلَمْ يَطْمِئِنَّهُنَّ أَنْسَ قُلُوبُهُنَّ وَلَا جَانٌّ فَبِأَيِّ آلَاءِ رَبِّكُمَا تُكَذِّبَانِ) (سورة الرحمن 55: 70-75).

﴿Therein (gardens) will be fair (wives) good and beautiful. Then which of the Blessings of your Lord will you both (jinn and men) deny? Houris (beautiful, fair females) restrained in pavilions. Then which of the Blessings of your Lord will you both (jinn and men) deny. Whom no man or jinn (has opened their hymens with sexual intercourse) before them. Then which of the Blessings of your Lord will you both (jinn and men) deny?﴾ (Surah Ar-Rahman 55:70-75).

And Allah says in Surah Al-Waqi'ah:

(وَخُورٌ عِينٌ - كَأَمْثَلِ الْمَثُورِ) (سورة الواقعة 56: 22-23).

﴿And (there will be) Houris (fair females) with wide, lovely eyes (as wives for the pious). Like unto preserved pearls.﴾ (Surah Al-Waqi'ah 56:22-23).

(وَعِنْدَهُمْ قَصِيرَاتُ الطُّرْفِ عِينٌ - كَأَمْثَلِ بَيْضِ مَثُورٍ) (سورة الصافات 37: 48-49).



﴿And with them will be chaste females, restraining their glances (desiring none except their husbands), with full and beautiful eyes.﴾ (Surah As-Saffat 37:48-49). The words of the text mean this: As if they are hidden, or well-preserved eggs. The commentators have given different interpretations of these words, but the correct explanation is the one which Umm Salamah (رضي الله عنها) has related from the Prophet (ﷺ). She said that when she asked the Prophet (ﷺ) about the meaning of the verse, he said: "Their delicacy and elegance and tenderness will be like the thin skin which exists between the shell of the egg and its fleshy part." (Ibn Jareer).

#### A particular invocation by the Hoor 'Een:

عن ابن مسعود أن النبي (صلى الله عليه وسلم) قال: "إن الجنة تزين لرمضان من رأس الحول إلى الحول، حتى إذا كان أول يوم من رمضان، هبت ريح من تحت العرش، فصفتت ورق الجنة، فتتظر الحور العين إلى ذلك، فيقلن: يا رب اجعل لنا من عبادك في هذا الشهر أزواجاً، تقر أعيننا بهم، وتقر أعينهم بنا." (رواه أبو يعلى في مسنده).

Reported on the authority of Ibn Mas'ood (رضي الله عنه) that the Prophet (ﷺ) said: "Paradise is decorated the whole year for Ramadhan. When the first night of Ramadhan comes, the wind blows from the bottom of the Throne. Leaves of the trees of Paradise shake. The houris in Paradise look at this and say: "O our Lord! Give us spouses (husbands) from your servants whose eyes we will delight and who will delight our eyes." (Narrated by Abu Ya'la in his 'Musnad').





حَدَّثَنَا أَحْسَنُ بْنُ عَرَفَةَ، حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ، عَنْ بَجِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ الْحَضْرَمِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا تُؤْذِي امْرَأَةً زَوْجَهَا فِي الدُّنْيَا إِلَّا قَالَتْ زَوْجَتُهُ مِنَ الْحُورِ الْعِينِ لَا تُؤْذِيهِ قَاتِلُكَ اللَّهُ فَإِنَّمَا هُوَ عِنْدَكَ نَخِيلٌ يُوشِكُ أَنْ يَفَارِقَكَ إِلَيْنَا " . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ . (رواه الترمذي وابن ماجه) .

“No woman annoys her husband in the world except that his wife among *al-hoor al-'een* says: ‘Do not annoy him, may Allah destroy you, he is only like a guest with you, soon he will part from you for us’.” Abu ‘Eesa said, “This *hadeeth* is *hasan-ghareeb*; we do not know it except from this source.” (Narrated by At-Tirmizi and Ibn Majah).

It is clear from these two *hadeeths* that Paradise and all of its blessings are already in existence, including the *hoor 'een*. Al-Hafiz Al-Munziri has narrated a long *hadeeth* on the authority of Umm Salamah (may Allah be Pleased with her), the wife of the Prophet (ﷺ), in ‘*At-Targheeb Wat-Tarheeb*.’

يا رسول الله أنساء الدنيا أفضل أم الحور العين؟ قال: بل نساء الدنيا أفضل من الحور العين، كفضل الظهارة على البطانة. قلت: يا رسول الله وبم ذلك؟ قال: بصلاتهن وصيامهن وعبادتهن لله، ألبس الله وجوههن النور، وأجسادهن الحرير، بيض الألوان، خضر الثياب، صفراء الحلبي، مجامرهن الدر، وأمشاطهن الذهب، يقطن: ألا نحن الخالدات فلا نموت أبداً، ألا ونحن الناصعات فلا نياس أبداً، ألا ونحن المقيمات فلا نضعن أبداً، ألا ونحن الراضيات فلا نسخط أبداً، طوبى لمن كنا له وكان لنا " . (رواه الطبراني) .

Umm Salamah (may Allah be Pleased with her) said that she once said to the Prophet (ﷺ), “O Messenger of Allah! Are the women of this world superior or the hooris (of Paradise)?” He (ﷺ) replied, “The women of this world will have superiority over the hooris just as the outer lining of a garment has superiority over the inner lining.” Umm Salamah (may Allah be Pleased with her) then asked, “O Messenger of Allah! What is the reason for this?” He answered, “Because they performed the prayer, fasted, and worshipped (Allah). Allah will put light on their faces and silk on their bodies. (The human women) Will be fair in complexion and will wear green clothing and yellow jewelry. Their incense-burners will be made of pearls, and their combs will be of gold. They will say, ‘We are the women who will stay forever, and we will never die. We are the women who will always remain in comfort, and we will never undergo difficulty. We are the women who will stay, and we will never leave. Listen, we are happy women, and

we will never become sad. Glad tidings to those men for whom we are and who are for us’.” (Narrated by At-Tabarani).<sup>25</sup>

عن أبي هريرة أن النبي (صلى الله عليه وسلم) قال: "فيدخل الرجل على ثنتين وسبعين زوجة مما ينشئ الله، وزوجتين من ولد آدم" . (رواه البيهقي والطبراني) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said, “The believer in Paradise shall enter upon seventy-two women, seventy women of the hereafter and two women of the women of this world.” (Narrated by Al-Baihaqi and At-Tabarani).

Another fascinating narration exists that refers to a verse in the Qur'an itself:

أنت امرأة عجوز النبي صلى الله عليه وسلم فقالت: يا رسول الله! ادع الله أن يدخلني الجنة، فقال: يا أم فلان! إن الجنة لا تدخلها عجوز! فقلت تبكي، فقال: أخبروها أنها لا تدخلها وهي عجوز، إن الله تعالى يقول: (إِنَّا أَنشَأْنَاهُنَّ إِنثَاءً \* فَجَعَلْنَاهُنَّ أَبْكَارًا \* غُرُبًا أَثْرَابًا) . (رواه الترمذي في الشمائل)

According to ‘*Shama'il At-Tirmizi*,<sup>26</sup> an old woman requested the Prophet (ﷺ) to pray for her admission to Paradise. The Prophet (ﷺ) replied, “O Mother of So-and-so! No old woman will enter Paradise.” On hearing this, the older woman went back weeping. The Prophet (ﷺ) said to the people around him: “Go and tell the old woman that she will not enter into Paradise as an old woman, for Allah says:

(إِنَّا أَنشَأْنَاهُنَّ إِنثَاءً - فَجَعَلْنَاهُنَّ أَبْكَارًا \* غُرُبًا أَثْرَابًا لِأَصْحَابِ الْيَمِينِ ) (سورة الواقعة 56:37-35) .

﴿Verily, We have created them of unique creation and made them virgins. Loving (their husbands only), equal in age. For those on the right hand.﴾ (Surah Al-Waqi'ah 56:35).” (Narrated by At-Tirmizi in ‘*Ash-Shama'il Al-Muhammadiyah*’).

<sup>25</sup> Ibn Al-Qayyim said: “It was only narrated by Sulaiman Ibn Abi Kareemah, who was declared weak by Abu Hatim,” while Ibn ‘Adiyy said, “Most of his *ahadeeth* are *manakeer* (narrated by a weak narrator in contradiction to what has been authentically reported).”

<sup>26</sup> *Ash-Shama'il Al-Muhammadiyah* (The Characteristics of Muhammad), often referred to as *Shama'il At-Tirmizi* or simply *Ash-Shama'il*, is a collection of *ahadeeth* compiled by the 9th-century scholar At-Tirmizi, regarding the intricate details of the Prophet Muhammad's appearance, belongings, manners and life (ﷺ).



These above texts are the most explicit regarding the status of the believing women in Paradise and in particular, their superiority over *al-hoor al-'een*.

However, there remains a great deal to discuss about concerns that women have regarding *al-hoor al-'een* and how one may try to address them. Part two of this article will, in sha' Allah, delve into more detail and consider various questions and responses that arise.

### The market of Paradise:

حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ، حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ بْنُ أَبِي الْعَشِيرِينَ، حَدَّثَنَا الْأَوْزَاعِيُّ، حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ أَبُو هُرَيْرَةَ أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ، بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ . فَقَالَ سَعِيدٌ أَفِيهَا سُوقٌ قَالَ نَعَمْ أَخْبَرَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " أَنَّ أَهْلَ الْجَنَّةِ إِذَا دَخَلُوهَا نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ ثُمَّ يُؤَدَّنُ فِي مَقَادِرِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا فَيُزَوَّرُونَ رَبِّهْم وَيُرْرَضُونَ لِهَمِّ عَرْشِهِ وَيَتَّبَدَى لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ فَيُوضَعُ لَهُمْ مَنَابِرٌ مِنْ نُورٍ وَمَنَابِرٌ مِنْ لَوْلُؤٍ وَمَنَابِرٌ مِنْ يَاقُوتٍ وَمَنَابِرٌ مِنْ زَبَرْجَدٍ وَمَنَابِرٌ مِنْ ذَهَبٍ وَمَنَابِرٌ مِنْ فِضَّةٍ وَيَجْلِسُ أَذْنَاهُمْ وَمَا فِيهِمْ مِنْ ذَنْبٍ عَلَى كُتُبَانَ الْمَسْكَ وَالْكَافُورِ وَمَا يُرَوَّنُ أَنْ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلِ مِنْهُمْ مَجْلِسًا " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ (رواه الترمذي).

Reported on the authority of Sa'eed Ibn Al-Musayyib (رضي الله عنه) that he met Abu Hurairah (رضي الله عنه) and Abu Hurairah (رضي الله عنه) said, "I supplicate Allah to bring you and me together in the market of Paradise." Sa'eed (رضي الله عنه) said: "Is there a market in it?" He said: "Yes, the Messenger of Allah (ﷺ) informed me that:

"When the people of Paradise enter it, they shall take their places according to the virtue of their deeds. Then permission shall be granted to them to visit their Lord, for the length of a Friday from the days of the world. He shall present for them His Throne, and He shall manifest the gardens of Paradise. Then lofty seats of light shall be erected for them, along with lofty seats of



pearl, lofty seats of ruby, lofty seats of green gems, lofty seats of gold, and lofty seats of silver. And the lowest of them – and none of them is (truly) low – shall sit upon a dune of musk and camphor, and they shall not regard those upon the seats as having a better sitting place than them". Abu 'Eesa said, "This *hadeeth* is *ghareeb*; we do not know it except from this source." (Narrated by At-Tirmizi).

قَالَ أَبُو هُرَيْرَةَ قُلْتُ يَا رَسُولَ اللَّهِ وَهَلْ نَرَى رَبَّنَا قَالَ " نَعَمْ قَالَ هَلْ تَتَمَارَوْنَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ " . قُلْنَا لَا . قَالَ " كَذَلِكَ لَا تَتَمَارَوْنَ فِي رُؤْيَةِ رَبِّكُمْ وَلَا يَتَقَى فِي ذَلِكَ الْمَجْلِسِ رَجُلٌ إِلَّا حَاضِرَهُ اللَّهُ مُحَاضِرَةً حَتَّى يَقُولَ لِلرَّجُلِ مِنْهُمْ يَا فُلَانُ ابْنُ فُلَانٍ أَنْتَ كَرُيَوْمٌ يَوْمَ قُلْتَ كَذَا وَكَذَا فَيَذْكُرُهُ بِبَعْضِ عَذَابِهِ فِي الدُّنْيَا فَيَقُولُ يَا رَبِّ أَفَلَمْ تَغْفِرْ لِي فَيَقُولُ بَلَى فَيَسْعَى مَغْفِرَتِي بَلَغَتْ مَنْزِلَتَكَ هَذِهِ . فَيَبِينُ مَا هُمْ عَلَى ذَلِكَ غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ فَأَمْطَرَتْ عَلَيْهِمْ طِينًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ وَيَقُولُ رَبُّنَا تَبَارَكَ وَتَعَالَى قَوْمُوا إِلَى مَا أَعَدَدْتُ لَكُمْ مِنَ الْكَرَامَةِ فَخَلُّوا مَا اسْتَهَيْتُمْ . قَالَ فَنَاتِي سُوقًا قَدْ حَفَّتْ بِهِ الْمَلَائِكَةُ فِيهِ مَا لَمْ تَنْتَظِرِ الْعُيُونُ إِلَى مِثْلِهِ وَلَمْ تَسْمَعْ الْأَذَانُ وَلَمْ يَخْطُرْ عَلَى الْقُلُوبِ فَيَحْمَلُ لَنَا مَا اسْتَهَيْتُمْ لَيْسَ يَبَاعُ فِيهَا وَلَا يُشْتَرَى وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلَ الْجَنَّةِ بَعْضُهُمْ بَعْضًا قَالَ فَيَقْبَلُ الرَّجُلُ دُوَ الْمَنْزِلَةِ الْمُرْتَفِعَةِ فَيَلْقَى مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ ذَنْبٌ فَيُزَوِّعُهُ مَا يَرَى عَلَيْهِ مِنَ اللَّبَاسِ فَمَا يَنْقَضِي أَحْرُ حَبِيبِهِ حَتَّى يَخِيلَ إِلَيْهِ مَا هُوَ أَحْسَنُ مِنْهُ وَذَلِكَ أَنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَخْرَنَ فِيهَا ثُمَّ تَنْصَرَفُ إِلَى مَنْزِلِنَا فَتَلْقَانَا أَزْوَاجَنَا فَيَقْلُنَ مَرْحَبًا وَأَهْلًا لَقَدْ جِئْتُمْ وَإِنَّ بِكُمْ مِنَ الْجَمَالِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ . فَتَقُولُ إِنَّا جَالِسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارِ وَيَجْعَلُنَا أَنْ نَنْقَلِبَ بِمِثْلِ مَا انْقَلَبْنَا " قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ (رواه الترمذي).

Abu Hurairah (رضي الله عنه) said: "I said: 'O Messenger of Allah! Will we see our Lord?' He (ﷺ) said: 'Yes. Do you doubt (concerning) seeing the sun, or the moon on a night when it is full?' We said: 'No.' He said: 'Likewise, you will not doubt concerning seeing your Lord. And there shall not remain in that meeting any man except that Allah shall give him a lecture until he says to a man from among them: 'O So-and-so, son of So-and-so! Do you remember the day when you said such-and-such' And He will remind him of some of his betrayals in the world so that he will say: 'O my Lord, did you not forgive me?' So, He will say: 'Indeed! It is by the vastness of My Forgiveness that you reached this station of yours.' So, while they are engaged in this, they shall be covered by a cloud that shall rain upon them a perfume the like of whose smell they have never smelled. And our Lord shall say: 'Arise to what I have prepared for you of generosity and take whatever you desire.' Then we will come to a market which the angels will have already surrounded. (In it) Shall be what no eyes have seen the like of, nor ears have heard of, nor ever has it occurred in the hearts (of men). And there shall be carried to us whatever we desire. There shall be





nothing sold or bought in this market, and, in that market, the people of Paradise shall meet one another.' He said: 'So the person of high rank shall come and meet the one below him in rank – and there is none among them that is low – so he shall be impressed by the clothes he sees on him, their discussion shall not come to an end until he shall imagine upon himself what is more beautiful than it, and that is because it does not fit for anyone to feel regret therein. Then we will return to our places, and our wives shall meet us saying: 'Welcome and greetings, you have come, and you have beauty greater than what you parted us with.' So we will say: 'Indeed we sat today with our Lord, the Most Powerful, and we should return with what we have returned with.'" Abu 'Eesa said, "This *hadeeth* is *ghareeb*; we do not know of it except from this source." (Narrated by At-Tirmizi).

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ، وَهَذَا، قَالَ حَدَّثَنَا أَبُو مُعَاوِيَةَ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنِ النَّعْمَانَ بْنِ سَعْدٍ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ فِي الْجَنَّةِ لَمَوْقًا مَا فِيهَا شِرَاءٌ وَلَا بَيْعٌ إِلَّا الصُّورَ مِنَ الرِّجَالِ وَالنِّسَاءِ فَإِذَا اشْتَهَى الرَّجُلُ صُورَةَ دَخَلَ فِيهَا " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ غَرِيبٌ . (رواه الترمذي).

Reported on the authority of 'Ali (ﷺ) that he said, "The Messenger of Allah (ﷺ) said, "Indeed in Paradise, there is a market in which there is no buying nor selling, except for images of men and women. So, whenever a man desires an image, he enters it." Abu 'Eesa said, "This *hadeeth* his *ghareeb*." (Narrated by At-Tirmizi).

### The greatest blessing of Paradise is seeing the Lord:

وعن صهيب (رضي الله عنه) أن رسول الله صلى الله عليه وسلم قال: "إذا دخل أهل الجنة الجنة يقول الله تبارك وتعالى: تريدون شيئاً أزيدكم؟ فيقولون: ألم تبيض وجوهنا؟ ألم تدخلنا الجنة وتنجنا من النار؟ فيكشف الحجاب، فما أعطوا شيئاً أحب إليهم من النظر إلى ربهم" (رواه مسلم).

Reported on the authority of Suhaib (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "When the inhabitants



of Paradise enter it, Allah, Most Glorified, Most High will say to them: 'Do you wish me to give you anything more?' They will reply: 'Have You not made our faces bright? Have You not admitted us into Paradise and delivered us from the Fire?' And Allah will remove the Veil. The (inhabitants of Paradise) will feel that they will not be rewarded with anything dearer to them than looking at their Lord." (Narrated by Muslim).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، أَنبَأَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَغْلَى بْنِ عَطَاءٍ، عَنْ وَكَيْعِ بْنِ خُدْسٍ، عَنْ عَمْرِو أَبِي رَزِينٍ، قَالَ قُلْتُ يَا رَسُولَ اللَّهِ أَكُنَّا يَرَى اللَّهُ يَوْمَ الْقِيَامَةِ وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ قَالَ " يَا أَبَا رَزِينِ الْبَيْتُ كُلُّكُمْ يَرَى الْقَمَرَ مُخْلِياً بِهِ " . قَالَ قُلْتُ بَلَى . قَالَ " فَأَلَّهُ أَعْظَمُ وَذَلِكَ آيَتُهُ فِي خَلْقِهِ " . (رواه ابن ماجه).

Reported on the authority of Wakee' Ibn Hudus , who reported on the authority of his paternal uncle, Abu Razeen (رضي الله عنه) that he said, "I said: 'O Messenger of Allah! Will we see Allah on the Day of Resurrection? And what is the sign of that in His creation?' He said: 'O Abu Razeen! Do each of you do not see the moon individually?' I said: 'Of course.' He said: 'Allah is Greater, and that is His sign in His creation.'" (Narrated by Ibn Majah).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ، حَدَّثَنَا أَبُو عَاصِمٍ الْعَبَّادَانِيُّ، حَدَّثَنَا الْفَضْلُ الرَّقَاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " بَيْنَا أَهْلَ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ سَطَعَ لَهُمْ نُورٌ فَرَفَعُوا رُءُوسَهُمْ فَإِذَا الرَّبُّ قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ فَقَالَ السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ . قَالَ وَذَلِكَ قَوْلُ اللَّهِ (سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ) قَالَ فَيَنْظُرُونَ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ مَا دَامُوا يَنْظُرُونَ إِلَيْهِ حَتَّى يَخْتَجِبَ عَنْهُمْ وَيَبْقَى نُورُهُ وَيَبْرَكُنَّهُ عَلَيْهِمْ فِي دِيَارِهِمْ " . (رواه ابن ماجه).

Reported on the authority of Jabir Ibn 'Abdillah (رضي الله عنه) that the Messenger of Allah (ﷺ) said: "While the people of Paradise are enjoying their blessings, a light will shine upon them, and they will raise their heads, and they will see their Lord looking down upon them from above. He will say: 'Peace be upon you, o people of Paradise.' This is what Allah says in the Verse: '*Salam* (peace be upon you) - a Word from the Lord (Allah), Most Merciful.' He will look at them, and they will look at Him, and they will not pay any attention to the delights (of Paradise) so long as they look at Him until He screens Himself from them. But His light and blessing will remain with them in their abodes." (Narrated by Ibn Majah).<sup>27</sup>

<sup>27</sup>Al-Albani included it in '*Dha'eef Ibn Majah*'.



حَدَّثَنَا عَيْدُ بْنُ حُمَيْدٍ، أَخْبَرَنِي شَيْبَانَةُ، عَنْ إِسْرَائِيلَ، عَنْ ثَوْبَانَ، قَالَ سَمِعْتُ ابْنَ عُمَرَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ إِلَى جَنَابِهِ وَأَزْوَاجِهِ وَتَعْيِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مِثْبَابَةً أَلْفَ سَنَةٍ وَأَكْرَمَهُمْ عَلَى اللَّهِ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وَعَشِيَّةً " . ثُمَّ قَرَأَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: (وَجُودَ يَوْمَئِذٍ نَاصِرَةٌ \* إِلَى رَبِّهَا نَاظِرَةٌ ) . (رواه الترمذي) .

Reported on the authority of Thuwair that he said, "I heard Ibn 'Umar (رضي الله عنه) saying, "The Messenger of Allah (ﷺ) said: 'Indeed the least of the people of Paradise in rank is the one who shall look at his gardens, his wives, his bounties, his servants and his beds for the distance of a thousand years, and the noblest of them with Allah is the one who shall look at His Face morning and night.' Then the Messenger of Allah (ﷺ) recited: 'Some faces on that day shall be radiant. They shall be looking at their Lord (Surah Al-Qiyamah 75:22-23)'." (Narrated by At-Tirmizi).<sup>28</sup> This verse in Surah Al-Qiyamah is proof from the Qur'an that the believers will see their Lord. In the hadeeth the high and low ranking has been mentioned. How many grades there will be in between the highest and the lowest is known only to Allah, and according to those grades, they will enjoy more or fewer blessings in Paradise. Though all of the people of Paradise will see their Lord, the



most honored of them will see Him morning and evening.

**Benefit:** Allah cannot be seen in this world, but the believers will see their Lord in Paradise – and there is no greater blessing than that – while disbelievers and hypocrites

will lose this blessing. It is essential to know that Allah is Pure and free from body and frame (in any manner that we would recognize). The people of Paradise will see their Lord; this is right, and it is right to believe it.

فهل من مشتري لها؟

Are there those who would purchase it (by their deeds)?

Who is preparing for Paradise?

<sup>28</sup>Al-Albani included in 'Silsilah Al-Ahadeeth Adh-Dha'eefah Wal-Mawdhoo'ah'.

You have read of the circumstances of Paradise and learned details of the blessings there. If you want to abide there, you will have prayed for admission to it. And of course, every Muslim must have a desire for Paradise and a wish to abide therein. But an aggressive and demanding person cannot stand aloof from the righteous. Those who desire Heaven but remain addicted to sin cannot every be included among the righteous. In the Qur'an, Allah has purchased for the believers Paradise in return for their lives and their deeds. Therefore, it is incumbent on the believers to be a people deserving of Heaven, possessing the property and the things required by the law. In the Qur'an, Allah says:

(إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ) (سورة التوبة 9: 111).

«Verily, Allah has purchased of the believers their lives and their properties; for the price that theirs shall be the Paradise. » (Surah At-Tawbah 9:111).

If you are called for prayers by the *mu'azzin* in the mosque, would you carry on sleeping and not pray? When *zakah* is required, would you avoid paying it? When Ramadhan comes, would you not fast? When *Hajj* is required, would you ignore the call and continue with your pursuit of wealth? Would you learn how to acquire wealth illegally from others? Do you consider the reading of the Qur'an and *hadeeth* as a defect? Would you practice cruelty against the weak and the poor? Would you acquire knowledge about bribery transactions?



Would you devour the wealth of the orphans and not distribute the inheritance under the law? Would you avoid performing voluntary prayers and remembrance of Allah? And while doing all these things, would you wish for the highest levels of Paradise. Such behavior would be bizarre, indeed. One has to be patient and persevering to attain the higher levels of Paradise. It has been



stated in a *hadeeth*:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ مَعْنَانَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، وَحَمِيدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ " . (رواه البخاري) .

Reported on the authority of Anas Ibn Malik (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "Paradise is surrounded by hardships, and the Hell-Fire is surrounded by temptations." (Narrated by Muslim). This means that the person who devotes himself to worship and is obedient to Allah while avoiding unlawful desires will be one of the people of Paradise. Being patient in the face of adversity is the key to attaining Paradise. Contrarily, when a person is a slave to his desires and is ignorant about the lawful and unlawful, his abode will be the Fire. It is mentioned in a *hadeeth* that:

عن أبي يعلى شداد بن أوس رضي الله عنه عن النبي صلى الله عليه وسلم قال: "الكيس من دان نفسه، وعمل لما بعد الموت، والعاجز من أتبع نفسه هواها، وتمنى على الله الأماني." (رواه الترمذي وقال حديث حسن).

It was reported on the authority of Shaddad Ibn Aws (رضي الله عنه) from the Prophet (ﷺ) that he said, "A wise man is the one who calls himself to account (and refrains from doing evil deeds) and does noble deeds to benefit him after death, and the foolish person is the one who subdues himself to his temptations and desires and seeks from Allah the fulfilment of his vain desires." (Narrated by At-Tirmizi, who said that it is *hasan*).

A person who is concerned about avoiding Hell and desires to attain Paradise will not prefer the life of this world to that of the Hereafter. It is very wrong to avoid obedience and worship and at the same time to feel sure of attaining Paradise.

Every moment we are getting nearer to the grave, which is the first stage of the Hereafter. Have we prepared something for the life of the Hereafter? If not, then do repent! There is still time.

Allah says: -

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُونَ مِنْهُ فَإِنَّهُ مُلَاقِيكُمْ ثُمَّ تُرَدُّونَ إِلَىٰ عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (سورة الجمعة 62: 8) .

﴿Say (to them): "Verily, the death from which you flee will surely meet you, then you will be sent back to (Allah), the All-Knowing of the unseen and the seen, and He will tell you what you used to do.﴾" (Surah Al-Jumu'ah 62:8).

The Prophet (ﷺ) said:

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ، عَنْ يَحْيَى بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَا رَأَيْتُ مِثْلَ النَّارِ نَامَ هَارِيئُهَا وَلَا مِثْلَ الْجَنَّةِ نَامَ طَالِبُهَا " . قَالَ أَبُو عِيْسَى هَذَا حَدِيثٌ إِثْمًا نَعْرَفُهُ مِنْ حَدِيثِ يَحْيَى بْنِ عُبَيْدِ اللَّهِ . وَيَحْيَى بْنُ عُبَيْدِ اللَّهِ ضَعِيفٌ عِنْدَ أَهْلِ الْحَدِيثِ تَكَلَّمَ فِيهِ شُعْبَةُ وَيَحْيَى بْنُ عُبَيْدِ اللَّهِ هُوَ ابْنُ مَوْهَبٍ وَهُوَ مَذْنِبِي . (رواه الترمذي) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: 'I have not seen the likes of the Fire in which the one who runs from it sleeps, nor the likes of Paradise in which the one who seeks it sleeps.'" Abu 'Eesa said, "We only know this *hadeeth* from the narration of Yahya Ibn 'Ubaidillah and Yahya Ibn 'Ubaidillah is weak, according to the scholars of *hadeeth*; Shu'bah spoke about him. And Yahya Ibn 'Ubaidillah is Ibn Mawhab, who is a Madinite." (Narrated by At-Tirmizi). This means that one who believes in the suffering and pain of the Fire will do all he can to ensure that he avoids it, and one who believes in the blessings of Paradise will do all he can to ensure that he attains it. There are people in this world who desire to avoid Hell but fail to take action required to prevent it due to laziness, and there are those who wish to attain Paradise but are negligent about performing the acts that would help them to achieve it. This is so surprising.

The life of this world is a journey whose last destination is Paradise for the believers. But one must work hard to achieve it because that which is better, and superior is not attained without effort. It has been said in a *hadeeth*:

وعن أبي هريرة، (رضي الله عنه) قال: قال رسول الله (ﷺ) "من خاف أدلج، ومن أدلج، بلغ المنزل، ألا إن سلعة الله غالية، إلا إن سلعة الله الجنة" (رواه الترمذي وقال: حديث حسن).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "I heard Messenger of Allah (ﷺ) saying, "He who is afraid of the pillage of the enemy, sets out in the early part of the night; and he who sets out early, reaches his destination. Be on your guard that the commodity of Allah is precious. Verily the commodity of Allah is Paradise." (Narrated by



At-Tirmizi, who said that it is *hasan*). This *hadeeth* encourages us to observe obedience to the Lord and to spare no effort in refraining from all acts of disobedience, to achieve the lofty goal of entering Paradise, by Allah's leave. "Setting out (or traveling) in the early part of the night" indicates one's diligence and seriousness, and whoever is diligent and serious will surely reach that status. The "commodity" is what man presents for sale, and Allah has presented Paradise for His slaves to buy.



## Topic #4-Invocation for Human Rights





There are two types of obligations on every Muslim which are necessary to be fulfilled:

#### (a) Obligations to Allah

- (i) To believe in Allah, His Messengers, the angels, the Books of Allah, the Day of Resurrection and Allah's *Qadar* (the good and the bad of it).
- (ii) To offer the prayers, fasting, paying *zakah*, and performing *Hajj*, if he can.
- (iii) It is necessary for Muslims to believe in all these things, but if there is any reduction in them, then Allah is Merciful. If one repents to Him, then it is hoped that Allah will forgive.

#### (b) Human rights

It is best to deal with all the people one encounters in the best way. Including parents, brothers, sisters, offspring, relatives, neighbors, friends, strangers, and everyone encounters. This is the responsibility of every Muslim.

The Noble Qur'an and *ahadeeth* have given complete information about both types of obligations, and it is the duty of every Muslim to acquire knowledge of them and implement them.

If there is any deficit in a Muslim's implementation of them, Allah's Forgiveness will be conditional upon the slave apologizing to the person he has wronged, even if they did not ask him to do so. The following narrations describe what will happen to those who behave in contradiction to these requirements:

#### A Man from the People of Paradise

عن أنس (رضي الله عنه) قال: " كنا جلوسا مع رسول الله (ﷺ) فقال: يطلع عليكم الآن رجل من أهل الجنة، فطلع رجل من الأنصار تنطف لحيته من وضوئه، قد تعلق نعليه بيده الشمال، فلما كان الغد قال رسول الله (ﷺ) مثل، فطلع ذلك الرجل مثل المرة الأولى، فلما كان في اليوم الثالث قال رسول الله (ﷺ) مثل مقالته أيضا، فطلع ذلك الرجل على مثل حاله الأولى، فلما قام رسول الله (ﷺ) تبعه عبدالله بن عمرو بن العاص، فقال: إني لاحيت أبي فأقسمت أن لا أدخل عليه ثلاثا، فإن رأيت أن تؤويني إليك حتى تمضي فعلت، قال: نعم، قال أنس: فكان عبدالله يحدث أنه بات معه تلك الثلاث الليالي فلم يره يقوم من الليل شيئا، غير أنه إذا تعار وتقلب على فراشه ذكر الله وكبر، حتى يقوم لصلاة الفجر، قال عبدالله: غير أنني لم أسمعته يقول إلا خيرا، فلما مضت الثلاث ليل وكدت أن أحتقر عمله، قلت: يا عبدالله لم يكن بيني وبين أبي غضب ولا هجر، ولكني سمعت رسول الله يقول لك ثلاث مرار: يطلع الآن رجل من أهل الجنة، فطلعت أنت الثلاث المرار، فأردت أن أوي إليك لأنظر ما عملك فأفتدي بك، فلم أرك تعلم كثير عمل، فما الذي بلغ بك ما قال رسول الله؟ قال: ما هو إلا ما رأيت، فلما وليت دعائي: ما هو إلا ما رأيت غير أنني لا أجد في نفسي لأحد من المسلمين غشا، ولا أحسد أحدا على خير أعطاه الله إياه، قال عبدالله: هذه التي بلغت بك وهي التي لا نطق "

Reported on the authority of Anas Ibn Malik (رضي الله عنه) that he said, "We were sitting with the Messenger of Allah (ﷺ), and he said, "Coming upon you now is a man from the people of Paradise." A man from the *Ansar* came whose beard was disheveled by the water of ablution, and he was carrying both of his shoes with his left hand. The next day the Prophet (ﷺ) repeated the same words, and the man came in the same condition. On the third day, the Prophet (ﷺ) repeated the same, and the man went in the same condition. When the Prophet (ﷺ) stood up to leave, Abdullah Ibn 'Amr (رضي الله عنه) followed the man, and he said, 'I am in dispute with my father, and I have sworn not to enter my home for three days. May I stay with you?' He said 'Yes.'

Abdullah stayed three nights with the man, but he never saw him praying at night. Whenever he went to bed, he would remember Allah and rest until he woke up for morning prayer. 'Abdullah said that he never heard anything but good words from his mouth. When three nights had passed, and he did not see anything special about his actions, he asked him, 'O slave of Allah! I have not been in dispute with my father, nor have I cut relations with him. I heard the Prophet say three times that a man from the people of Paradise was coming to us, and then you came. I should stay with you to see what you are doing that I should follow, but I did not see you do anything



special. Why did the Prophet speak highly of you?' The man said, 'I am as you have seen.' When 'Abdullah was about to leave, the man said, 'I am as you have seen, except that I do not find dishonesty in my soul towards the Muslims and I do not envy anyone because of the good that Allah has given them.' Abdullah said, 'This is what you have achieved, and it is something we have not accomplished.'" (Narrated by Imam Ahmad in his 'Musnad').<sup>1</sup>

#### Hadeeth no. 2:

وعن أبي هريرة رضي الله عنه، أن رسول الله صلى الله عليه وسلم قال: "أكثر من المفلس؟" قالوا: المفلس فينا من لا درهم له ولا متاع فقال: "إن المفلس من أمتي يأتي يوم القيامة بصلاة وصيام وزكاة، ويأتي قد شتم هذا، وقذف هذا وأكل مال هذا، وسفك دم هذا، وضرب هذا، فيعطى هذا من حسناته، وهذا من حسناته، فإن فنيت حسناته قبل أن يقضي ما عليه، أخذ من خطاياهم فطرحه عليه، ثم طرح في النار" (رواه مسلم).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (صلى الله عليه وسلم) said, 'Do you know who is bankrupt?' They said, 'The bankrupt among us is one who has neither money with him nor any property.' He said, 'The real bankrupt of my *Ummah* will be he who will come on the Day of Resurrection with prayer, fasting and charity, (but he will find himself bankrupt on that day as he will have exhausted the good deeds) because he reviled others, brought calumny against others, unlawfully devoured the wealth of others, shed the blood of others and beat others; so his good deeds will be credited to the account of those (who suffered at his hand). If his good deeds fall short to clear the account, their sins will be entered in his account, and he will be thrown in the Fire.'" (Narrated by Muslim).

#### Benefits:

When a person deals with different people in the world, we find among them:

1. Those to whom we do good.
2. Those to whom we do evil.
3. Those who do good to us.
4. Those who do evil to us.

<sup>1</sup>Al-Albani included it in 'Dha'eef At-Targheeb At-Tarheeb'.

Our behavior should be that of the first category; that is, if anyone does something bad to us, we should respond with goodness.

For categories 2, 3, and 4, the following invocations have been reported:

These invocations should be made before sleeping at night:

#### Invocation no. 1

O' Allah! Those who are my acquaintances and those who I do not know if I have taken their money, angered them, betrayed them, or have hurt them. I am humiliated at myself for this and repent that I will not do this again to anyone. O' Allah! Forgive me. I will try to meet with them and apologize for doing so.

#### Invocation no. 2

O' Allah! Raise the rank of those who are my acquaintances, and those who know don't know me, anyone who has done well with me, give him success in this world and the hereafter. Protect them from all kinds of chastisement and provide them with a place in Jannat Al-Firdous.

#### Invocation no. 3

O' Allah! Those who are my acquaintances and those who don't know me, anyone who has done evil with me, has taken my money, has wronged me, and has oppressed me. I sincerely forgive them, and O' Allah, please forgive them all and make good relations between us.

And whenever you meet them, meet them like a brother and behave well towards them. It may be that Allah treats you like the person in invocation no. 1 and gives you Paradise too. (Ameen).



## Topic #5- Etiquettes of performing prayer and of the mosque



### Instructions for performing prayers

The second pillar of Islam is prayer; in various *ahadeeth* it has been referred to as such. Prayer is the most important pillar of Islam after the *shahadah* (the testimony: *'La Ilaha Illallah, Muhammadur-*

*Rasoolullah'* – none has the right to be worshipped except Allah and Muhammad is the Messenger of Allah), on which the rest of the pillars depend.

وَحَدَّثَنِي عَنْ مَالِكٍ، عَنْ نَافِعٍ، مَوْلَى عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ عُمَرَ بْنَ الْخَطَّابِ، كَتَبَ إِلَى عُمَّالِهِ إِنَّ أَمْرَكُمْ عِنْدِي الصَّلَاةُ فَمَنْ حَفِظَهَا وَحَافِظَ عَلَيْهَا حَفِظَ دِينَهُ وَمَنْ ضَيَّعَهَا فَهُوَ لِمَا سِوَاهَا أَضْيَعُ (رواه الإمام مالك).

Yahya related to me from Malik from Nafi', the *mawla* (freed slave) of 'Abdullah Ibn 'Umar (رضي الله عنه), that 'Umar Ibn Al-Khattab (رضي الله عنه) wrote to his governors saying, "The most important of your affairs in my view is the prayer. Whoever protects it and observes it is protecting his *deen* (religion) while whoever is negligent about it will be even more negligent about other things." (Narrated by Imam Malik).

That is why the prayer is the most important pillar of Islam (after the *shahadah*). A person who abandons the prayer has been described as a disbeliever:

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَافِظٌ عَلَيْهَا كَانَتْ لَهُ نُورًا وَيُرْهَانًا وَنَجَاةً يَوْمَ الْقِيَامَةِ وَمَنْ لَمْ يُحَافِظْ عَلَيْهَا لَمْ يَكُنْ لَهُ نُورٌ وَلَا بُرْهَانٌ وَلَا نَجَاةٌ وَكَانَ يَوْمَ الْقِيَامَةِ مَعَ قَارُونَ وَفِرْعَوْنَ وَهَامَانَ وَأَبِي بَنْدٍ (رواه الإمام أحمد).

Reported on the authority of 'Abdullah Ibn 'Amr (رضي الله عنه): The Prophet (ﷺ) said, "Whoever guards his prayers will have light, proof, and salvation on the Day of Resurrection. Whoever does not guard his prayers will not have light, nor proof, nor salvation. On the Day of Resurrection, he will be with Qaroon, Fir'awn (Pharaoh), Haman, and Ubayy Ibn Khalaf." (Narrated by Imam Ahmad).

(When a person acts like an unbeliever, then logic dictates that he will be classed along with them).

The Commandment of Allah concerning prayer is:

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ) (سورة البقرة 2: 43).

﴿And perform *as-salah* (*iqamah as-salah*), and give *zakah*, and *irka'* (i.e., bow down or submit yourselves with obedience to Allah) along with *ar-raki'oon*.﴾ (Surah Al-Baqarah 2:43).



This means that the five prayers are ordered to be performed in congregation, the reward of which is twenty-seven times that of worship alone, and if the *miswak* is used after *wudhoo`*, its reward can be increased by up to seventy times.

For prayer to be accepted, the body, clothing, and place of worship must be clean, and ablution is obligatory.

### Performing ablution

By following this Commandment of Allah, you will have performed a complete ablution:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ إِنَّهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ ) (سورة المائدة 5: 6) .

«O you who believe! When you intend to offer *as-salah* (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles. If you are in a state of *janabah* (i.e., had a sexual discharge), purify yourself (bathe your whole body). But if you are ill or on a journey or any of you comes from answering the call of nature, or you have been in contact with women (i.e., sexual intercourse), and you find no water, then perform *tayammum* with clean earth and rub in addition to that your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you and to complete His Favour on you that you may be thankful.» (Surah Al-Ma`idah 5:6).

### The manner of performing wudhoo`

1. The *niyyah* (intention) is not spoken and should be made in the heart. One should say '*Bismillah*' (in the Name of Allah).

271

2. Then you should wash your hands three times; make sure to clean between your fingers and wash up to the wrists.

3. Then you should rinse your mouth three times, swirling the water around inside your mouth.

4. Rinse your nose three times, blowing the water out, and using the left hand to remove the water from your nose.

5. Wash your face three times, from the hairline to the jawbone and chin, and from ear to ear. A man should wash the hair of his beard because it is part of the face. If his beard is thin, he must clean it inside and out, and if it is thick and covers the skin, he should clean the surface of it only and run his wet fingers through it.

6. Wash the arms up to the elbows three times. The arm extends from the fingertips, including the nails, to the lower part of the upper arm.

7. Wipe the head once with fresh water, not the water leftover from washing the arms. How the head is to be wiped is that you put your wet hands at the front of your head and bring them to the back of your head, then bring them back to the place where you started.

8. Put your index fingers in your ears and wipe the end of the ears with your thumbs.

9. Wash your feet three times up to the ankles, namely the bones at the bottom of the leg. Make sure to wash between the toes, using the little finger of the left hand. Start with the right foot and scrub each foot three times.

10. Memorize the order; the actions of *wudhoo`* should be performed one after another, in the correct order (*tarteeb*), so it is essential to know the proper steps so that you can follow them accurately. If you



272



make a mistake in the order, you must begin your *wudhoo`* from the beginning again.<sup>2</sup>

"اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَوَسِّعْ لِي فِي دَارِيكَ لِي فِي رِزْقِي"

*"Allahummaghfir lee zanbee wa wassi' lee fee daree wa barik lee fee rizqee"*

*(O Allah! Forgive my sins, widen my grave, and bless my sustenance.) (Hisn Al-Haseen).<sup>3</sup>*

### Supplications after ablution

#### First supplication:



You should recite (looking towards heaven if you wish):

"أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ  
وَخَدَّةُ لَا شَرِيكَ لَهُ، وَأَشْهَدُ  
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"

*Ashhadu alla ilaha  
Illallahu Wahdahu  
la sharika Lahu, wa  
ashhadu anna  
Muhammadan  
'abduhu wa  
Rasooluh (I bear  
witness that none is*

*worthy of worship except Allah, Alone, without partners and I bear witness that Muhammad is His slave and Messenger).<sup>4</sup>*

<sup>2</sup>This was the view of Imam Ahmad, however, the majority of scholars, including Imam Abu Haneefah are of the opinion that although it is highly preferred and the *Sunnah* to perform all the acts of *wudhoo`* uninterrupted and in the exact prescribed sequence, if for some reason, one interrupts the performance of the *wudhoo`* or goes against the prescribed sequence, the *wudhoo`* would still be considered valid.

<sup>3</sup>Narrated by Ibn Abi Shaibah in his *'Musannaf'*.

<sup>4</sup>Narrated by Muslim.

### Second prayer asking for forgiveness after ablution

عن أبي سعيد الخدري (رضي الله عنه) أن رسول الله (ﷺ) "ما منكم من أحد يتوضأ فيبلغ الوضوء - أو قال: يسبغ الوضوء - ثم يقول: أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله إلا فتحت له أبواب الجنة الثمانية، يدخل من أيها شاء". (رواه مسلم).

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "There is no one among you completes *wudhoo`* - or he said: performs *wudhoo`* well, then says *Ashhadu alla ilaha illa Anta, astaghfiruka wa atoobu Ilaika* (I bear witness that none has the right to be worshipped except You; I ask Your Forgiveness and turn to You in repentance)" except that the eight doors of Paradise will be opened for him, and he will enter from any of them that he wills." (Narrated by Muslim).

These words will be stored in a sealed envelope and placed under the Throne, and the seal will not be broken until the Day of Resurrection. Their seal will be opened on the Day of Resurrection, and on that Day, these words will benefit the one who recited them.

There is no need to raise the hands when making *du'a`* currently.

Then recite this *du'a`*:

"اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ ، واجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ"

"Allahumma! Ij'alnee min at-tawwabeena waj'alnee min al-mutatahhireen (O Allah! Make me one of those who turn in repentance and make me one of those who purify themselves).<sup>5</sup>

And also recite this supplication:

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا أَنْتَ ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ"

Subhanak Allahumma wa bihamdika, Ashhadu alla ilaha illa Anta, Astaghfiruka wa atoobu Ilaik (Glory be to You and all praise be to You. I bear witness that none has the right to be worshipped except You. I see Your forgiveness, and I turn in repentance to You).<sup>6</sup>

Seeking mercy after performing *wudhoo`*

<sup>5</sup>Narrated by Muslim and At-Tirmizi.

<sup>6</sup>Narrated by Abu Dawood.



عن أبي سعيد الخدري (رضي الله عنه) أن رسول الله (صلى الله عليه وسلم) قال: "من توضأ فقال: سبحانك اللهم وبحمدك أشهد أن لا إله إلا أنت استغفرك وأتوب إليك كتب في رقي ثم طبع بطابع فلم يكسر إلى يوم القيامة". (رواه النسائي في عمل اليوم والليلة والحاكم في المستدرک).

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that the Messenger of Allah (صلى الله عليه وسلم) said, "Whoever performed ablution then said after it, 'Subhanak Allahumma wa bihamdika, Ashhadu alla ilaha illa Anta. Astaghfiruka wa atoobu Ilaik (Glory be to You, Allah, and all praise be to You. I seek Your forgiveness, and I turn in repentance to You), it is written on a paper, and it is sealed, and it will not be broken until the Day of Resurrection.'" (Narrated by An-Nasa'i in 'Amal Al-Yawmi Wal-Lailah' and by Al-Hakim in 'Al-Mustadrak').<sup>7</sup>

### The benefits of using miswak after ablution

أخبرنا حميد بن مسعدة، ومحمد بن عبد الأعلى، عن يزيد، - وهو ابن زريع - قال حدثني عبد الرحمن بن أبي عتيق، قال حدثني أبي قال، سمعت عائشة، عن النبي (صلى الله عليه وسلم) قال: "السواك مطهرة للفم مرضاة للرب". (رواه النسائي).



Reported on the authority of 'Abdur-Rahman Ibn Abi 'Ateeq that he said, "My father told me, 'I heard 'A'ishah (may Allah be Pleased with her) saying that she heard from the Prophet (صلى الله عليه وسلم): 'Siwak is a means of purification for the mouth and is pleasing to the Lord.'" (Narrated by An-Nasa'i).

**It is said that the miswak is:**

1. A cure for every disease except death.<sup>8</sup>
2. It strengthens the stomach.
3. Siwak purifies the heart.
4. The one who supplicates while using siwak in the mosque is rewarded seventy times.

<sup>7</sup>An-Nasa'i said that it is *mawqoof*.

<sup>8</sup>Related by Ad-Dailami on the authority of 'A'ishah (may Allah be Pleased with her) in 'Al-Firdaws'.

5. It increases intelligence.
6. It improves memory.
7. It makes the removal of the soul from the body at the time of death more comfortable.
8. Death will be made easier.

أخبرنا قتيبة، عن مالك، عن العلاء بن عبد الرحمن، عن أبيه، عن أبي هريرة، أن رسول الله صلى الله عليه وسلم خرج إلى المقبرة فقال "السلام عليكم دار قوم مؤمنين وإنا إن شاء الله بكم لأجفون وددت أنني قد رأيت إخواننا". قالوا يا رسول الله ألسنا إخوانك قال "بل أنتم أصحابي وإخواني الذين لم يأتوا بعد وأنا فرطهم على الحوض". قالوا يا رسول الله كيف تعرف من يأتي بعدك من أمته قال "أرأيت لو كان لرجل خيل غر محجلة في خيل بهم دهم ألا يعرف خيله". قالوا بلى. قال "فإنهم يأتون يوم القيامة غرا محجلين من الوضوء وأنا فرطهم على الحوض". (رواه النسائي).

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Companions asked the Prophet (صلى الله عليه وسلم): "O Messenger of Allah! How will you know those of your *Ummah* who come after you?" He said, "Do you not think that if a man has a horse with a white blaze and white feet among horses that are solid black, he will recognize his horse?" They said: "Of course." He said: "They will come on the Day of Resurrection with glittering white faces and glittering white hands and feet because of Wudu', and I will reach the *hawdh* before them." (Narrated by An-Nasa'i).

According to this *hadeeth*, you should perform wudhoo' in an excellent manner.

### The manner of performing ghusl (complete ablution)

Before performing *ghusl*, one must make the intention (*niyyah*) in the heart. Without the intention, the *ghusl* will be invalid.<sup>9</sup> When performing *ghusl*, one should not face the *Qiblah*, and one should perform it in a private place. *Ghusl* can be performed standing or seated, though seated is preferred. According to some scholars, it is

<sup>9</sup>This is because the Messenger of Allah (صلى الله عليه وسلم) said, "Actions are indeed judged by intentions and every person will only get the recompense of what he intended." (Al-Bukhari and Muslim).



disliked speaking while performing *wudhoo`* or *ghusl*.<sup>10</sup> One should use enough water and refrain from reciting the Qur'an. Above all, one should be aware of the following rules while performing *ghusl*:

1. Wash both hands up to the wrists thoroughly.
2. Wash the private parts thoroughly.

**Note:** The hands and private parts should be washed (after using the toilet) even if one is not in a state of *janabah*.

1. If there is some impurity (*najasah*) on the body, it should now be washed off.
2. Perform *wudhoo`* (per the *Sunnah*). If you perform *ghusl* on a stool or platform where water will flow away quickly, then perform a complete *wudhoo`*. However, if there a fear of the feet being immersed in wastewater during the *ghusl*, then one can delay the washing of the feet till the end of the *ghusl*.<sup>11</sup>
3. Thoroughly rinse the mouth and nostrils (three times).
4. After performing *wudhoo`*, pour water over the head (three times), rubbing the hair down to the roots.
5. Then wash the body, making sure that the water reaches all parts, starting with the right side of the body and then the left, and rubbing it with the hands so that the water reaches the entire body.
6. Regarding the head, if the hair is not plaited, it is required to wet the



<sup>10</sup>Al-Qadhi 'Iyad narrated in his commentary on '*Saheeh Muslim*' that the scholars disliked speaking during *wudoo`* and *ghusl*. Shaikh Ibn 'Uthaimin was asked about it and he said, "Speaking whilst doing *wudoo`* is not *makrooh*, but in fact it distracts the individual, because when the one who is doing *wudoo`* washes his face, he should bear in mind that he is obeying the command of Allah, and when he washes his arms, wipes his head and washes his feet, he should bear this intention in mind."

<sup>11</sup>This is proven from the *hadeeth* of the Prophet (ﷺ) narrated by Al-Bukhari and Muslim, on the authority of Maimoonah (may Allah be Pleased with her).

hair to its roots. On the other hand, if the hair is plaited, she is not obliged to let down her hair; it will be enough for her to pour three handfuls of water on your head.<sup>12</sup>

7. It is preferable to clean the whole body by rubbing it thoroughly.
8. Every part of the body should be rubbed carefully with the hand to make sure that no part of it is left dry.
9. It is advised to remove jewelry if it is so tight that it prevents water from reaching the skin underneath. Ensure that the navel and the ears are also wetted; if they are not, the *ghusl* will not be complete.
10. At the end of the *ghusl*, one should move to a clean place and wash the feet if they are not washed during the *wudhoo`*. If they are washed during the *wudhoo`*, then it is not necessary to wash them again.
12. Dry the body with a clean towel and dress.

In case of illness, when one fears for one's health if the water is used, or when traveling, if one does not find water, it is permissible to perform *tayammum*.

### Performing *tayammum*

1. Find a piece of ground that is free from any impurities (*najasat*).
2. Make the intention (*niyyah*) in the heart to perform *tayammum*.
3. Recite the *bismillah*.
4. Place the hands on the surface of the ground.
5. Lift your hands and dust them off, wiping the back of each hand with the other.
6. Wipe the face with the hands; the face includes from the right ear to the left and from the top of the forehead to the bottom of the chin.
7. Strike your hands on the ground again. Brush off the dust of both hands.

<sup>12</sup>Narrated by Muslim.



8. Use your left hand, rub your right arm from the fingertips up to the elbow, and back along the inner arm to the fingertips. Repeat this for your left arm.

The same conditions that invalidate *wudhoo`* also invalidate *tayammum*. Also, a person's *tayammum* is invalidated as and when water becomes available. *Tayammum* is permissible when water is not near or if using water would pose a risk to the person's safety.

### The number of raka'at in the five daily prayers

1. The *fajr* prayer (2+2) = 2 *raka'at* of *sunnah* (*ratibah*) and two *raka'at* of *fardh* (compulsory).
2. The *zuhr* (midday) prayer (4+4+4) = 4 *raka'at* of *sunnah*, 4 *raka'at* of *fardh*.<sup>13</sup> 2 *raka'at* *sunnah* and 2 *raka'at* *nafil*.
3. The *'asr* (afternoon) prayer (4+4) = 4 *raka'at* of *sunnah* and 4 *raka'at* of *fardh*.
4. The *maghrib* (evening) prayer (3+2) = 3 *raka'at* of *fardh* and 2 *raka'at* of *sunnah*.
5. The *'isha`* prayer (4+4+4) = 4 *raka'at* of *sunnah*, 4 *raka'at* of *fardh* and 4 *raka'at* of *sunnah*.<sup>14</sup> 2 *raka'at* of *sunnah*, 2 *raka'at* of *nafil*.
6. The *witr* prayer (1 or 3) = 1 or 3 *raka'at*<sup>15</sup> of *sunnah mu`akkadah* (highly recommended) prayer.<sup>16</sup>

<sup>13</sup>It was reported on the authority of Umm Habeebah (may Allah be Pleased with her) that the Prophet (ﷺ) said, "Whoever regularly performs four *raka'at* before *zuhr* and four after it, Allah will forbid the Fire for him."  
(*This hadeeth* was classed as *saheeh* by Al-Albani in '*Saheeh Sunan An-Nasa'i*').

<sup>14</sup>"Allah will build a house in Paradise for whoever is diligent in observing twelve *raka'at* of *sunnah* (as follows): 4 *raka'at* before and 2 after the *zuhr* (midday) prayer, 2 after the *maghrib* (sunset prayer), 2 after the *'isha*' (night) prayer and 2 before the *fajr* (dawn) prayer." (This is anauthentic *hadeeth* narrated by At-Tirmizi and by others).

<sup>15</sup>Praying one *rak'ah* is based on *ahadeeth* narrated by Al-Bukhari and Muslim, whilst praying three *raka'at* is based on a *hasanhadeeth* narrated by An-Nasa'i and Al-Baihaqi.

<sup>16</sup>It was reported on the authority of Talhah Ibn 'Ubaidillah (رضي الله عنه) said, "A man came to the Messenger of Allah (ﷺ) and said: "O Messenger of Allah, what prayers has Allah

### Different prayers and their related optional prayers

*Nafl (optional) prayers:*

*Ishraq: 2*

*Tahajjud: 2 x 4 = 8*

*Salah At-Tasbeeh: 4*

*Tahiyyah Al-Wudhoo': 2*

*Tahiyyah Al-Masjid: 2*

*Qasr: Travelling of 48 miles or more and staying for less than 15 days.*<sup>17</sup>

### Method of praying

Having cleansed yourself by performing *wudhoo`* you may proceed to perform the prayer. *Wudhoo`* is a ritual cleansing; before you begin your prayer, you must ensure that your body is clean, the prayer place is clean, and that your clothing is free from any impurities. The minimum dress required for prayer is:

a) For males: Any clothing that covers from the naval to the knees; it is preferable to cover the shoulders.<sup>18</sup>



enjoined on me?" He said: "The five prayers, unless you do anything voluntarily." The version narrated by Muslim says: "Five prayers every day and night." He said: "Do I have to do anything else?" He said, "No, unless you do it voluntarily." This indicates that *witr* is not obligatory.

<sup>17</sup> It says in '*Fatawa Al-Lajnah Ad-Da'imah*' (8/99): "The distance is approximately eighty kilometers. Whoever travels this distance, or more may avail himself of the concessions for travellers, such as wiping over his socks for three days and two nights, joining and shortening prayers, and not fasting during Ramadhan. If this traveller intends to stay in a place for more than four days, then he should not avail himself of the concessions for travellers. If he intends to stay there for four days or less, then he may avail himself of the concessions for travellers."

<sup>18</sup> The majority of jurists hold that it is not obligatory, though the Hanafis regard it as *wajib*.



b) For males: Any clothing that covers all of the body (including the head). Except the face and hands, and according to Abu Haneefah, the toes and a portion of the front of the feet.<sup>19</sup>

**The way to offer salah (prayer) is:**

1. Stand upright facing the direction of the *Ka'bah*; this position is called *qiyam*, and the direction is called the *Qiblah* in Arabic. The *Qiblah* in North America towards the east, with a slight angle towards the north.
2. Perform the *niyyah* (intention) in your heart for the specific prayer that you intend to offer.
3. Raise your hand to the level of the shoulders or the ears and say: "*Allahu Akbar* (Allah is Greater). Known as *takbeerah al-ihram*.
4. Now place your right hand on top of your left wrist on the chest and look downward, towards the place of prostration and recite silently:

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ"

This means: "*Glory and praise be to You, O Allah; Your Name is Blessed, and Your Majesty is Exalted, and none has the right to worshipped but You.*" (Only recite this at the beginning of the first *rak'ah*).

"أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ"

This is called *at-ta'awwuz*, and it means: "I seek refuge with Allah from the accursed Satan."

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

This is called the *tasmiyah*, and it means "In the Name of Allah, the Most Beneficent, the Most Merciful." It is also the first verse of *Surah Al-Fatihah*.

Then recite the remainder of *Surah Al-Fatihah*:

<sup>19</sup>The majority hold that it is obligatory for her to cover her feet, based on a report from Umm Salamah (may Allah be Pleased with her), narrated by Abu Dawood.

(الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ، الرَّحْمَنُ الرَّحِيمُ، مَلِكُ يَوْمِ الدِّينِ، إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ، اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ، صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ (سورة الفاتحة 1: 1-7).

﴿All the praises and thanks be to Allah, the Lord of the 'Alamin (humankind, jinns and all that exists). The Most Beneficent, the Most Merciful. The owner (and Ruling Judge) of the Day of Recompense (i.e., the Day of Resurrection). You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger nor of those who went astray.﴾ (*Surah Al-Fatihah* 1:1-7).

Now recite any other *Surah* from the *Qur'an*, such as *Surah Al-Ikhlās*:

(قُلْ هُوَ اللَّهُ أَحَدٌ، اللَّهُ الصَّمَدُ، لَمْ يَلِدْ وَلَمْ يُولَدْ، وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ) (سورة الإخلاص 112: 1-4).

﴿Say (O Muhammad): "He is Allah, (the) One. Allah is *As-Samad* (The Self-Sufficient Master, Whom all creatures need, He neither eats nor drinks). He begets not, nor was He begotten; And there is none co-equal or comparable unto Him.﴾" (*Surah Al-Ikhlās* 112:1-4).

5. *Rukoo' (bowing)*: Now bow down, saying:

"الله أكبر"

"*Allahu Akbar* (Allah is Greater)."

– placing your hands on your knees and say three times quietly:

"سُبْحَانَ رَبِّيَ الْعَظِيمِ"

"*Subhana Rabbial 'Azeem*"

This means: "Glorified be my Lord, the Supreme." While in *rukoo'*, keep your head in line with your back (which should be straight) and look down towards the place of *sujood* (prostration).



6. Straighten up from the *rukoo'*, saying:

"سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ"

**"Sami'allahu liman hamidah"**

This means: "Allah hears the one who praises Him." As you straighten up, say:

"رَبَّنَا وَلَكَ الْحَمْدُ"

**"Rabbana Wa Lakal Hamd"**

This means: "Our Lord! To You belongs all praise."

7. Prostrate on the ground, saying:

"اللَّهُ أَكْبَرُ"

**"Allahu Akbar"**

– With your forehead, nose, palms of both hands, knees, and toes all touching the floor. Then recite quietly:

"سُبْحَانَ رَبِّيَ الْأَعْلَى"

**"Subhana Rabbial A'la"**

– which means: "Glorified be my Lord, Most High." Do these three times. This position is known as *sujood*; keep your arms away from the sides of your body and keep the forearms off the ground.

8. Sit up from the ground, saying:

"اللَّهُ أَكْبَرُ"

**"Allahu Akbar"**

Sit upright, with your knees bent, and palms placed on them and say:

"رَبِّ اغْفِرْ لِي"

**"Rabbighfir lee"**

– Which means: "O my Lord! Forgive me."

Say: "*Allahu Akbar*" again and prostrate in the *sujood* position. Then recite: "*Subhana Rabbial A'la*" three times. Then sit up from this position, saying: "*Allahu Akbar*."

This completes the first *rak'ah* or unit of prayer. Now stand up for the second *rak'ah* of the prayer and perform it in the same way, except that you do not recite *Du'a' Al-Istiftah* (Opening Supplication). After the second prostration, sit on your left leg, keeping the right foot upright and put your right hand on your right thigh, with all the fingers together in a fist, except the index finger; hold the index finger straight out, moving it up and down and fixing his eyesight on it. Place the left hand on the left thigh (with the fingers spread). Now recite the *tashahhud* quietly:

"التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ، السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، السَّلَامُ عَلَيْنَا وَعَلَىٰ عِبَادِ اللَّهِ الصَّالِحِينَ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"

**"At-tahiyyatu Lillahi was-Salawatu wat-tayyibatu, as-salamu 'alaika ayyuhan-nabiyyu wa Rahmatullah wa Barakatuhu, as-salamu 'alaina wa 'ala 'Ibadillahis-saliheen, ash-hadu al-la ilaha Illallahu wa ash-hadu anna Muhammadan 'abduhu wa rasooluh"**

This means: "All salutations, prayers, and pure words are due to Allah. Peace

Be upon you, o Prophet, and the Mercy of Allah and His Blessings. Peace be upon us and the righteous slaves of Allah. I bear witness that none has the right to be worshipped except Allah, and I bear witness that Muhammad is His slave and His Messenger."

– This means: "O Allah! Send prayers on Muhammad and the family of Muhammad, as you sent prayers on Abraham and the family of Abraham; You are indeed Worthy of praise, Full of Glory. O, Allah! send blessings on Muhammad and the family of Muhammad, as you sent blessings on Abraham and the family of Abraham; You are indeed Worthy of praise, Full of Glory."

### As-Salatul Ibraheemiyyah

"اللهم صل على محمد وعلى آل محمد كما صليت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد، اللهم بارك على محمد وعلى آل محمد كما باركت على إبراهيم وعلى آل إبراهيم إنك حميد مجيد"



“Allahumma salli ‘ala Muhammadin wa ‘ala ali Muhammadin kama Sallaita ‘ala Ibraheema wa ‘ala ali Ibraheema Innaka Hameedun Majeed. Allahumma barik ‘ala Muhammadin wa ‘ala ali Muhammadin kama Barakta ‘ala Ibraheema wa ‘ala ali Ibraheema Innaka Hameedun Majeed.”

### Invocation after As-Salah Al-Ibraheemiyyah

(رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاءِ، رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ) (سورة إبراهيم 14: 40-41).

This means: “O my Lord! Make me one who performs *as-salath* (*iqamah as-salah*) and (also) from my offspring, our Lord! And accept my invocation. Our Lord! Forgive my parents and me, and (all) the believers on the Day when the reckoning will be established.” (Surah Ibraheem 14:40-41).

Now turn your face to the right, saying:

“السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ”

“As-Salamu ‘alaikum wa Rahmatullahi wa Barakatuh”

– which means: “May the Peace of Allah and His Mercy and Blessings be upon you.”

Then turn to the left and repeat the same words.

### Du’a after completing the prayer

“اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ”

“Allahumma Antas-Salamu wa Minkas-Salamt tabarakta ya Zal-Jalali wal-Ikram”



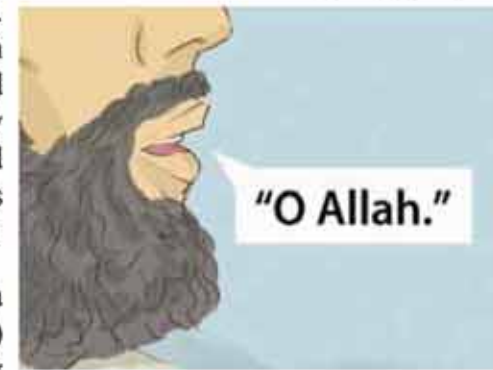
– This means: “O Allah! You are the Peace and from You comes Peace; Blessed are You, O Owner of Majesty and Honour.”

This completes the two *rak’ah* prayer.

In the three *rak’ah* prayer (*maghrib*) or the four *rak’ah* prayers (*zuhr*, *‘asr* and *‘isha*) the whole procedure is repeated in the remaining *rak’ah*(s), except after the *tashahhud*, you say ‘Allah Akbar’ and stand up, and you are only required to recite *Surah Al-Fatihah*.<sup>20</sup> Then continue doing the rest of the actions as before, (*rukoo’ qiyam, sujood*). After that, stand up again for the fourth *rak’ah*; after this *rak’ah*, sit for the *tashahhud* and quietly recite the words of the *tashahhud*, including *As-Salah Al-Ibraheemiyyah*.<sup>21</sup> At the end of any prayer, you must finish by making the *tasleem*.

### When to recite aloud or quietly

During obligatory *fajr* prayers, recite the Qur’an aloud in both *rak’ahs*. You also recite the first two *rak’ahs* of the obligatory prayers of *maghrib* and *‘isha* aloud. However, the third and fourth *rak’ahs* are always recited quietly during the obligatory prayers. Also, in the *zuhr* and *‘asr* prayers, the recitation is always silent in all four *rak’ahs*.



The *witr* prayer is an extra prayer that the Prophet (ﷺ) always offered, and he highly encouraged the Muslims to perform it as well. He (ﷺ) never left it, even when traveling. You may offer *witr* prayers any time after the *‘isha* prayer until the time for *fajr* prayer. You may choose to offer one, three, five, seven or nine or eleven *rak’ahs*. In the *witr* prayer, recite *Surah Al-Fatihah* and some other verses from the Qur’an. Before or after *rukoo’* in the last *rak’ah*, raise your hands to chest height and supplicate using the following *du’a*, with your palms facing upwards:

<sup>20</sup> With regard to reciting an additional *surah* in the third and fourth *rak’ahs*, there was a difference of opinion among the scholars as to whether it is preferred or not. Malik (may Allah have mercy on him) regarded it as disliked. Al-Shafi’i (may Allah be pleased with him) regarded it as preferred in his later opinion but not in his earlier opinion.

<sup>21</sup> Ash-Shafi’i, An-Nawawi and others pointed out that there is no evidence that *As-Salat Al-Ibraheemiyyah* is not to be recited in the first *tashahhud* as well as the second.



## Du'a Al-Qunoot

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ  
وَنَتَوَكَّلُ عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ  
وَلَا نَكْفُرُكَ وَنَخْلَعُ وَنَتْرِكُ مَنْ يَفْجُرُكَ  
اللَّهُمَّ إِنَّا كُنَّا نَعْبُدُكَ وَنُحْسِبُكَ  
نَسْعًا وَنَحْفِدُكَ وَنَرْجُو رَحْمَتَكَ وَنَخْشَى عَذَابَكَ  
إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ

### Hadeeth:

حَدَّثَنَا ابْنُ الْمُثَنَّى، حَدَّثَنَا أَبُو إِسْحَاقَ الطَّلَقَانِيُّ، حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى، عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الْعَتَكِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ بَرِيْدَةَ، عَنْ أَبِيهِ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " الْوُثْرُ حَقٌّ فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا الْوُثْرُ حَقٌّ فَمَنْ لَمْ يُؤْتِرْ فَلَيْسَ مِنَّا " (رواه أبو داود).

Reported on the authority of Buraidah Ibn Al-Hasib (رضي الله عنه) that he said, "I heard the Messenger of Allah (ﷺ) say: The *witr* is a duty, so he who does not observe it does not belong to us; the *witr* is a duty, so he who does not observe it does not belong to us; the *witr* is a duty, so he who does not observe it does not belong to us." (Narrated by Abu Dawood).

<sup>22</sup> Hence, never leave *witr*.

<sup>22</sup> According to Shaikh Nasiruddin Al-Albani, this *hadeeth* has been declared weak by scholars of *hadeeth*.



## Etiquettes of prayer

Prayer (*salah*) is a great act of worship; in it, a Muslim faces Allah, the Exalted, with his mind and body. It is, therefore, necessary for him to precede it by preparing himself and making his mind and body ready for him to be devoted and to observe the prayer perfectly. For this reason, the following are prescribed for the observation of prayer:

1. When praying, do not look around; while standing, one should look at the place where we place our forehead during *sajda*, in *ruku*, look at the place of your toenails, and while sitting, look at your lap.
2. After making the intention, say the *takbir*, go in *ruku*, go in *sajda*, then sit down and make *salaam* on both sides. Do everything by following the Imam.
3. While in the *ruku*, put both hands on your knees and keep your head and back aligned.
4. While going into *sajda* after standing. First, put both your knees onto the ground, then put your hands on the ground, and in between your hands, put your nose and then your forehead. When you sit after the first *sajda*, sit for a moment and read the following dua: "*Allahum magh firlee war hamnee.*"



5. While going into the sajda and then standing from the sijda. Do not put your hands on the ground (there is an excuse for sick people and the elderly.)

6. While performing sajda, your fingers should be straight and touching each other, and their direction should be towards the qibla. Your thighs should not be touching your stomach. And your arms should not be touching the side of your torso.

7. During the two sajdahs and after the sajdahs, while sitting, your left foot should be laid, and you should sit on the left foot and keep your right foot in a vertical position and turn your toes towards the qibla. And keep your hands on your knees facing the qibla.

8. Keep tranquility in the prayer is a must; it means to have a fear of Allah SWT and hope for getting a reward. This action is a fundamental. Surah Baqrah Ayah number 43-46 has explained this concept

(وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ) وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ - الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَاوَا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (سورة البقرة 2: 43-46).

#### Summarized interpretation:

﴿And perform *as-salah* (*iqamah as-salah*), and give *zakah*, and *irka'* (i.e., bow down or submit yourselves with obedience to Allah) along with *ar-raki'oon*.﴾.

Ayah 43. Prayer and purifying alms (*zakah*) have always been among the most important pillars of the Islamic faith. Like other Prophets, the Prophets of Israel laid great stress on them. The Jews, however, had become very negligent about these duties. Congregational prayer had all but ceased among them; in fact, a great majority of the Jews did not even perform prayers individually. And not only had they ceased to pay purifying alms, but they had even gone so far as to make their living out of interest (usury).

Ayah 44. That is, they feel difficulty in adhering to righteousness; the remedy lies resorting to prayer and patient perseverance (*sabr*). From these two attributes, they will derive the strength needed to follow their chosen course.

Ayah 45. The literal meaning of '*sabr*' is to exercise restraint, to keep oneself tied down. It denotes the willpower, the firm resolve, and the control over animal desires, which enables man to advance along the path of his choice – the path that satisfies his heart and his conscience – in utter disregard of the temptations within and of all obstacles and opposition from without. The purpose of this directive is to urge man to develop this quality and to reinforce it from the outside through prayer.

Ayah 46. This means that prayer is an insufferable encumbrance and affliction for the man who does not wish to obey Allah and to believe in the Hereafter. For the man who, of his own volition, must stand before Allah after death, it is a failure to perform the prayer, rather than its performance that becomes intolerable.

"لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ وَمَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَ أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَمِلَ" . (رواه الترمذي).

Reported on the authority of 'Abdullah Ibn Mas'ood (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "The son of Adam will not be dismissed from before his Lord on the Day of Resurrection until he has been questioned about five things: 1) his life and how he spent it, 2) his youth and how he used it, 3) his wealth and how he earned it and 4) how he disposed of it, and 5) how he acted upon what he acquired of knowledge." (Narrated by At-Tirmizi). Keeping these questions in our hearts and mind will have a fear of Allah SWT and keeping these things will always seek Allah's mercy and will have tranquility.

9. In *fajr*, *maghrib* and '*isha*' prayers, where the Imam recites aloud in the first two rak'ahs, it is not permissible for a *muqtadi* (follower) to recite behind the Imam in the audible prayers, as the recitation of the Imam is sufficient for the follower.

10. If you are performing prayer alone, then recite slowly and quietly, so that you do not disturb other worshippers.

11. The bottom part of your clothes must be above the ankles:

حَدَّثَنَا أَنَسُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا سَعِيدُ بْنُ أَبِي سَعِيدٍ الْمَقْبُرِيُّ، عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنِ النَّبِيِّ (ﷺ) قَالَ: " مَا أَسْفَلَ مِنَ الْكُعَيْنِ مِنَ الْإِزَارِ فِي النَّارِ " . (رواه البخاري).



Reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said, "The part of the *izar* which hangs below the ankles is in the Fire." (Narrated by Al-Bukhari). Socks are not included in this, since they do not hang down from the ankles, but are inserted into the feet from below.

There is a *hadeeth*:

"إِنَّهُ كَانَ يُصَلِّي وَهُوَ مُسْبِلٌ إِزَارَهُ وَإِنَّ اللَّهَ لَا يَقْبَلُ صَلَاةَ رَجُلٍ مُسْبِلٍ". (رواه أبو داود).

"He was praying while hanging down his lower garments, and Allah does not accept the prayer of a man who hangs down his lower garment." (Narrated by Abu Dawood).<sup>23</sup>

13. *Rukoo'* (bowing) and *sujood* (prostration); the Prophet (ﷺ) said:

"وَأَسْوَأُ السَّرِقَةِ الَّذِي يَسْرِقُ صَلَاتَهُ". قَالُوا وَكَيْفَ يَسْرِقُ صَلَاتَهُ يَا رَسُولَ اللَّهِ قَالَ " لَا يَتِمُّ رُكُوعَهَا وَلَا سُجُودَهَا". (رواه الإمام مالك في الموطأ).

"And the worst of thieves is the one who steals his prayer." They said, "How does he steal his prayer, Messenger of Allah?" He replied, "He does not perform *rukoo'* or *sujood* properly." (Narrated by Imam Malik in his '*Muwatta*').

### Duties of prayer

**The nine conditions of prayer:**

1. Islam (prayer is only accepted by a Muslim).
2. *Al-'Aql* (Sanity; an insane person is not held accountable for his or her actions).
3. *At-Tamyeez* (Puberty).
4. State of purity (having a valid *wudhoo'* or *ghusl* to remove ritual purity).
5. Removal of impurity (clothing and the place of prayer should be free from any impurities).

<sup>23</sup> Al-Albani included it in '*Dha'eef Sunan Abi Dawood*'.



6. Covering the '*awrah*'.

7. Commencement of the time for the validity of prayer (The prayer must be performed at its proper time and not a minute before).

8. Facing the *Qiblah* (prayer direction).

9. *An-Niyyah* (the intention to offer the prayer must be made in the heart).

Conditions are prerequisites for the validity of prayer; a person is not excused from them, regardless of whether he was ignorant of them, if he forgot them or if he deliberately neglected them.

### The arkan (pillars) of prayer

1. *Takbeer Al-Iftitah* (The opening *takbeer*): This means saying '*Allahu Akbar*' (Allah is Greater). It is not permissible to replace it with any other words.

2. *Qiyam* (standing): *Qiyam* means to stand when performing prayer. One who is too ill to stand may perform the prayer in a sitting position. If he is too ill to sit, he may perform it lying down, and the movements can be made through gestures in place of physical movements.



3. *Qira'ah*: It means reciting *Surah Al-Fatihah* (obligatory) and other verses from the Qur'an (*Sunnah*).

4. *Rukoo'*: It means bowing and placing the hands on the knees, with the back straight and the head parallel to it, after completing the recitation.

5. Rising from the bowing.

6. Standing up straight.

7. *Sujood*: It means prostrating oneself after *rukoo'*.

8. Rising from prostration.

9. Sitting between the two prostrations.

10. Being at ease in each of these pillars.

11. The final sitting for the *tashahhud*: It means sitting in the last *rak'ah* (each unit of prayer is called a *rak'ah*) for as long as it takes to recite the words of the *tashahhud*.

12. The *tasleem*.

The pillars (*arkan*; singular: *rukn*) of the prayer are its essential parts that necessary for its validity. If any of these pillars is left out due to forgetfulness or deliberate omission, the prayer becomes invalid.

### The obligatory acts of the prayer

1. *Takbeers* other than the opening *takbeer* (which is a pillar).

2. Saying "*Sami'a Allahu liman hamidah* (Allah hears the one who praises Him)."

3. Saying, "*Rabbana wa Lakal-hamd* (Our Lord, to You, be all praise)."

4. Saying "*Subhana Rabbiyal 'Azeem* (Glory be to my Lord Almighty)" once when bowing.

5. Saying "*Subhana Rabbiyal-A'la* (Glory be to my Lord Most High)" once when prostrating.

6. Saying "*Rabbighfir lee* (My Lord! Forgive me)" between the two prostrations.

7. The first *tashahhud*

8. Sitting for the first *tashahhud*.

### Acts which invalidate the prayer

1. That which invalidates *wudhoo'*, such as breaking wind or eating camel meat.

2. Uncovering the *'awrah* deliberately. But if it is uncovered by accident and what is uncovered is only a little, or if a lot becomes uncovered, but he covers it immediately, then the prayer is not invalidated.

3. Turning away from the *Qiblah* to a large extent.

4. Presence of *najasa* (impurity) on one's body or clothes, or in the place where one is praying. If he notices it or remembers it during the prayer and removes it immediately, then his prayer is valid. Similarly, if he does not find out about it until after the prayer is over, his prayer is still valid.

5. Excessive continuous movement during the prayer for no essential reason.

6. Omitting one of the pillars (essential parts) of the prayer, such as bowing and prostration.

7. Deliberately doing an extra pillar, such as bowing.

8. Deliberately doing some pillars before others.

9. Deliberately saying the *salaam* before completing the prayer.

10. Deliberately changing the meaning while reciting.

11. Deliberately omitting one of the obligatory parts of the prayer. If a person forgets, his prayer is valid, but he must perform the prostration of forgetfulness (*sujood as-sahw*).

12. Deciding to stop praying.



13. Laughing out loud. Merely smiling does not invalidate the prayer.
14. Deliberately speaking. If one speaks by mistake or out of ignorance of the ruling, the prayer is not invalidated.
15. Eating and drinking.

#### Acts that are disliked during the prayer

1. Turning the head around during prayer, for when the Prophet (ﷺ) was asked about this act, he said:

"هُوَ اخْتِلَاسٌ يَخْتَلِسُهُ الشَّيْطَانُ مِنْ صَلَاةِ الْعَبْدِ" . (رواه البخاري) .

"It is a way of stealing by which Satan takes away a portion from a person's prayer." (Narrated by Al-Bukhari).

2. Fiddling with one's hands or face, placing one's hands on the hips, clasping one's hands together, and cracking one's fingers.
3. Engaging in prayer when one is distracted by something, such as one's need to answer the call of nature, for the Prophet (ﷺ) said:

"لَا صَلَاةَ بِحَضْرَةِ الطَّعَامِ وَلَا وَهُوَ يُدَافِعُهُ الْأَخْبَثَانِ" . (رواه مسلم) .

"No prayer should be offered when the food is served, or when one is prompted by the call of nature." (Narrated by Muslim).

#### Mustahabb acts of the prayer that the Prophet (ﷺ) used to perform

**These are the mustahabb acts of the prayer that the Prophet (ﷺ) used to perform; they are preferred, but not required**

1. Raising both hands to the level of the shoulders or the tops of the ears: when saying the opening takbeer, while going down into *rukoo'*, upon straightening up from *rukoo'* and upon every *takbeer* in the prayer.
2. The position of the hands during the recitation of *Surah Al-Fatihah* and other Qur'anic verses. The right hand is placed over the left hand on the chest.



3. The opening supplication (*du'a' alistiftah*): After the first *takbeer* and before reciting *Al-Fatihah*. One example of the many supplications authentically reported from the Prophet (ﷺ) is:

"إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ السَّمَوَاتِ وَالْأَرْضَ خَنِيفًا وَمَا أَنَا مِنَ الْمُشْرِكِينَ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ اللَّهُمَّ مِنْكَ وَلَكَ عَن مُحَمَّدٍ وَأُمَّتِهِ" .

"Verily, I have turned my face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this, I have been commanded, and I am the first of the Muslims. O Allah, from You to You, on behalf of Muhammad and his nation."

4. Saying: '*Ameen*' (Amen). This word is a supplication, asking Allah to accept and respond after reciting *Surah Al-Fatihah*; one says '*Ameen*' in a loud voice in the loud prayers and a quiet voice in the quiet prayers.

5. Recitation from the Qur'an after *Surah Al-Fatihah*; this is a *sunnah* in the two *rak'ahs* of the morning and Friday prayers and the first two *rak'ahs* of the noon, afternoon, sunset and night (*maghrib* and '*isha*') prayers. It is also *sunnah* with all *rak'ahs* of the voluntary prayers



(*nawafil*). It is recommended that the Qur'anic verses be recited in a clear, calm voice, which indicates a pious and devout nature.

6. Raised voice and subdued voice in the recitation of *Surah Al-Fatihah* and the Qur'anic verses. It is *sunnah* to recite it in a loud voice in the two *rak'ahs* of the morning (*fajr*) prayer and the Friday (*Jumu'ah*) prayer, the first two *rak'ahs* of the sunset (*maghrib*) prayer and the night (*'isha*) prayer and the two *rak'ahs* of the *'Eid* prayer. The recitation is done in a subdued voice in the noon (*zuhr*) and afternoon (*'asr*) prayers, the third *rak'ah* of the sunset (*maghrib*) and the last two *rak'ahs* of the night (*'isha*) prayer. As far as the voluntary (*nawafil*) prayers during the day, the recitation is subdued, and in the night (*'isha*) prayer, they are in a loud or subdued voice, as one pleases. When reciting in a subdued voice, one should keep one's voice at a middle level. When praying behind an Imam, the Imam recites aloud, and the followers do not recite but listen to his recitation. When the Qur'an is being recited, listen to it attentively and be silent, so that you may receive (Allah's) Mercy. The Prophet (ﷺ) said:

"إنما جعل الإمام ليؤتم به، فإذا كبر فكبروا، وإذا قرأ فأنصتوا." (رواه الإمام أحمد).

The Imam is there to be followed, so when he says *takbeer*, say *takbeer*, and when he recites, be silent." (Narrated by Imam Ahmad).

However, in the *rak'ahs* where subdued recitation is required, the followers should recite *Surah Al-Fatihah* and some verses from the Qur'an alone.

7. Saying the *takbeer* when moving from one position to another in the prayer: when bowing, prostrating, sitting or rising (except when rising from *rukoo* ).

8. Remembrance of Allah.

9. Sitting and reciting the *tashahhud* at the end of the second *rak'ah* in three and four *rak'ah* prayers.<sup>24</sup>

10. Reciting *As-Salah Al-Ibraheemiyah* at the end of the second *tashahhud*.<sup>25</sup>

<sup>24</sup> According to the majority of jurists, it is *wajib*. Should the worshipper forget, he must perform *sujood as-sahw*.

11. Supplication after the second *tashahhud* and before the *tasleem*. One may ask Allah for whatever one wishes in this life and the Hereafter.

12. Supplication after *tasleem*: a number of these supplications have been reported from the Prophet (ﷺ); two popular ones are:

a) Reciting *Ayah Al-Kursi* (*Surah Al-Baqarah* 2:255).

b) Glorifying Allah by saying:

"سُبْحَانَ اللَّهِ"

"Subhan Allah"

(Glory be to Allah)

- thirty-three times.

"الْحَمْدُ لِلَّهِ"

"Al-Hamdu Lillah"

(All praise and thanks be to Allah),

- thirty-three times.

"اللَّهُ أَكْبَرُ"

"Allahu Akbar"

(Allah is Greater)

- thirty-four times.

Then once:

"لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ"

"La ilaha Illallahu Wahdahu La shareeka Lahu"

(None has the right to be worshipped except Allah, Alone, without partners)

<sup>25</sup> According to Imam Ash-Shafi'i, there is no evidence that *As-Salah Al-Ibraheemiyah* should not be recited in both *tahshhuds*; Ibn Baz and Al-Albani concurred with this view.



### Some special orders regarding prayer for women

The great scholar of *hadeeth*, Imam Al-Baihaqi has mentioned a general rule regarding the manner of women's prayer; he writes: "The separating factor between the laws of prayer for males and females is that of concealment. A woman is commanded to do all those actions which are more concealing for her." (*Sunan Al-Baihaqi*).

1. When beginning prayer, a woman should raise her hands to the shoulders without taking her hands out of her cloak. This is mentioned in a *hadeeth* in '*Majma' Az-Zawa'id*' and was the practice of Umm Ad-Darda' (may Allah be Pleased with her), as reported in the '*Musannaf*' of Ibn Abi Shaibah.<sup>26</sup>

2. Women should bow down slightly, just enough for the hands to touch the knees.<sup>27</sup>

3. The hands should be placed in line with the ears and close to the ears while in *sujood*. The fingers should be close together and facing the *Qiblah*.

4. The manner of sitting for women is to sit on the left buttock, take the feet out to the right and keep the right thigh on the left thigh. The feet must be kept horizontally on the ground and not kept erect. 'Abdullah Ibn 'Umar (رضي الله عنه) said that women during the time of the Messenger of Allah (ﷺ) were then ordered to draw themselves close together and lean onto one side by resting on their left buttocks and completely contracting themselves (*Jami' Al-Masaneed*). Abul Wafa' Afghani adds, "This is the most authentic narration in this matter. It is for this reason that Imam Abu Haneefah has made it the basis of his *mazhab*."<sup>28</sup>

<sup>26</sup>bn Abi Shaibah narrated some reports from some of the *Salaf* which suggest that there is a difference in the way women and men sit (in prayer), but the only evidence that must be taken into account is the Words of Allah and those of His Messenger (ﷺ). Then he narrated from some of the *Salaf* that the way in which men and women pray is the same. Al-Bukhari (may Allah have Mercy on him) said: "Umm Ad-Darda' used to sit in prayer as a man sits and she was a scholarly woman."

<sup>27</sup>A *rukoo'* in which a woman does not keep her back straight would not be valid, according to jurists. The only stipulation they make is that women do not spread out their limbs in *rukoo'* and *sujood*.

<sup>28</sup>The *hadeeth* about the *indhimam* (tucking up) of a woman in prostration, and that she is in

5. The *ahadeeth* describing the manner of the prayer of the Messenger of Allah (ﷺ) state that he used to separate his thighs from his stomach ('*Sunan At-Tirmzi*' and '*Sunan Abi Dawood*'). However, this is about the prayer of men. There are explicit *ahadeeth* which emphasize that the prayer of women is different from the prayer of men. 'Abdullah Ibn 'Umar (رضي الله عنه) reports that the Messenger of Allah (ﷺ) said, "When a woman sits in *sajdah* she should place one thigh over the other, and when she prostrates, she should attach her stomach to her thighs so that it is more concealing for her." (*Sunan Al-Baihaqi*). In all, there are twelve narrations from the Messenger of Allah (ﷺ), the Companions (رضي الله عنهم), and the *Tabi'oon*. In this regard, We will not quote them all at this juncture for the sake of brevity.<sup>29</sup>

6. For benefit's sake, I also wish to include another relevant issue regarding the prayer of women. The Messenger of Allah (ﷺ) commanded men not to spread their arms on the ground like a dog ('*Saheeh Muslim*,' At-Tabarani). However, this command does not apply to women. Yazeed Ib Habeeb narrates that the Messenger of Allah (ﷺ) passed by two women who were performing their prayer. He said to them, "When you prostrate, then make the parts of your body touch the ground because a woman is unlike a man in these aspects." ('*Maraseel Abi Dawood*').<sup>30</sup>

7. The women should not recite the surah loudly; they should recite it in a slow voice.

### Makrohat of Prayers

**Some of the most commonly committed makrooh acts include the following:**

1. Omitting *ta'deel al-arkan*.<sup>31</sup>
2. Turning the head and looking around.

that regard not like a man, is *mursal* and not authentic. Abu Dawood transmitted it in '*Al-Maraseel*'.

<sup>29</sup> As mentioned previously, nothing authentic has been narrated in this regard, according to Al-Albani and Ibn Baz.

<sup>30</sup> As stated above, this *hadeeth* is *mursal* and weak.

<sup>31</sup>*Ta'deel Al-Arkan* means to perform the pillars (*arkan*) properly, i.e. to perform each *rukn* (pillar) of the prayer like *qiyam*, *rukoo'*, *sajdah*, etc calmly, solemnly and properly, and not to hurry.



3. Spreading the arms flat and resting the forearms on the ground during *sajdah*.<sup>32</sup>

4. Bowing the head to one side,

5. Not closing the mouth when yawning.

6. Shutting the eyes without a valid excuse.

7. Performing *salah* in the back row though there is space in the front row.

8. Performing *salah* in a garment on which there is a picture of an animal or a human.

9. Performing *salah* in a room where the picture of an animal or a human hang.

10. Performing *salah* clad in clothes that you wear at work or that you could not wear if you were to see your superiors or to wear smelly socks.

11. Beginning *salah* when you need to urinate, defecate, or break wind.

12. Keeping the fingers close together or wide open when saying the opening *takbeer* or when sitting (you should keep them in the natural state. Keep them close together in *sajdah* and open in *rukoo'*).

13. Pulling up pants when going down for *sajdah*.

14. (For a man) Performing *salah* bareheaded, (*salah* is offered bareheaded when he is in *ihram* in Makkah).

15. Putting more weight on one foot than the other.

16. When the *Imam* starts leading the obligatory prayer of *fajr*, a newcomer's performing the *sunnat salat* of *Salat al-Fajr* among *jama'at* or anywhere else instead of the anteroom of the mosque or behind a pillar, (If the *Imam* is about to start the *fardh* prayer, one must

<sup>32</sup>According the majority of jurists, it is obligatory to raise the forearms from the ground during *sujood*.

not start the *sunnah* prayer of *zuhr*, of *'asr*, or of *'isha'*. One must follow the *Imam*).

17. Reciting the prayer that begins with "*Subhaanakallahumma ...*" while the *Imam* is performing recitation loudly.

18. Putting the head on the ground or raising it earlier than the *imam* does or bowing for *rukoo'* or lifting the head from *rukoo'* before the *Imam* does.

19. (For a man) performing *salah* barefoot (he should perform *salah* barefoot in *Shafi'i* jurisprudence.

20. (For a man) performing *salah* with his sleeves rolled up.

21. Bending to the right or the left or swinging.

22. Not touching the nose to the ground in *sajdah*,

23. Lifting one foot from the ground during *sajdah* (according to some scholars, it nullifies *salah* to lift both feet).

24. Completing in *rukoo'* what you are reciting in *qiyam*, and vice versa.

25. Scratching and itching place twice in a *rukun* (it nullifies *salah* to scratch a place three separate times in a *rukun*).

26. Performing recitation in *salah* as loudly as four or five people can hear (*salah* will not be valid if one recites as quietly as one cannot hear one's recitation).

27. Reciting in the second *rak'ah* the *ayah* that you recited in the first *rak'at* or the *ayah* preceding it (it is not *makrooh* to do so forgetfully) or reciting in the second *rak'ah* more *ayat* than the ones recited in the first *rak'ah*.

28. Not sitting in the *sunnah* method during *tashahhud* without a valid excuse for not keeping the feet apart with four fingers during standing position (in the *Shafi'i mazhab*, what is *sunnah* is to keep them apart with a distance of a hand span).



29. Standing up by leaning against something without a valid excuse.

30. Not standing up immediately for *sunnat salat* after performing a *fard salat*, or talking or reciting something in between,

31. Walking in front of a person performing *salah* or performing *salah*.

<sup>33</sup>

32. Omitting one of the *sunnah* elements of prayer.

### Prostration of forgetfulness (*sujood as-sahw*)

If a person praying adds an extra standing, sitting, bowing, or prostration, then his prayer is invalid. If, however, he does so due to forgetfulness and does not remember the addition until he has completed it, then there is nothing incumbent upon him except to perform *sujood as-sahw*, in which case his prayer will be rendered valid. If, however, he remembers while performing that addition, then it is obligatory upon him to leave that addition and also to perform *sujood as-sahw*, upon which his prayer will be rendered valid.

### Method of performing *sujood as-sahw*

If during the performance of prayer, some mistake or forgetfulness occurs, *sujood as-sahw* is required. After reciting *at-tahiyat* in the last sitting of the prayer, make the *tasleem* and then perform the prostration of forgetfulness twice.<sup>34</sup>

<sup>33</sup>Most jurists hold that it is unlawful to deliberately pass between a worshipper and his *sutrah*. This is proven by the *hadeeth* which states: "If the person who passed in front of someone praying knew (the sin) on him, it would be better for him to wait forty than to pass in front." (Abu An-Nadr said, "I do not remember exactly whether he said forty days, months or years."). Narrated by Al-Bukhari and Muslim.

<sup>34</sup>It says in 'Fatawa of the Permanent Committee' (8/7): "The first *tashahhud* in the prayer is one of the obligatory parts of prayer, according to the more correct of the two scholarly views, because the Prophet (ﷺ) used to do it and he said: "Pray as you have seen me praying." (Narrated by Al-Bukhari and Muslim). If he omitted it by mistake, he should prostrate because of forgetting, and if he omitted it deliberately, then his prayer is invalid. The one who omitted it by mistake can make up for it by doing the prostration of forgetfulness before the *tasleem*."



### The adab (etiquettes) of the mosque

The masjid is the house of Allah and has been made for His remembrance; therefore, the Prophet (ﷺ) forbade *ghaflah* (neglectfulness or unmindfulness towards Allah) and acts of *ghaflah* in the mosque. It is like being invited into someone's house and then ignoring the host. In the same way that we respect the host and appreciate his inviting us into his home, we must also respect our Creator, who invited us to His House to gain His Mercy. We should also be grateful that He has our hearts inclined towards His masjid, as many of our brothers could not achieve this opportunity.

1. The *masjid* is not for personal use and should not be treated as such; this is a denigration of the mosque.

2. The *masjid* is for the remembrance of Allah; to use it for any other purpose is disrespectful to the *masjid*.

Reported on the authority of Fatimah (may Allah be pleased with her) that the Prophet (ﷺ) would say on entering the mosque:

"بِسْمِ اللَّهِ وَالسَّلَامُ عَلَى رَسُولِ اللَّهِ اللَّهُمَّ اغْفِرْ لِي ذُنُوبِي وَافْتَحْ لِي أَبْوَابَ رَحْمَتِكَ"

"Bismillahi was-Salamu 'ala Rasoolillah, Allahummaghfir lee zunoobi waftah lee abwaba Rahmatik."



(In the Name of Allah and may Peace be upon the Messenger of Allah.  
O, Allah! Forgive me my sins and upon for me the doors of Your  
Mercy).

- and when he left the mosque, he would say:

”بِسْمِ اللَّهِ وَالصَّلَاةِ وَالسَّلَامِ عَلَى رَسُولِ اللَّهِ  
اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ“

“Bismillahi was-Salamu ‘ala Rasoolillah, Allahhumma Inni Asaluka  
Min Fadlik”

(In the Name of Allah and may Peace be upon the Messenger of Allah.  
O, Allah! Verily I see from you, Your Bounty).

### Etiquettes of the mosques

1. Honor and revere them. Allah, Most Glorified, Most High says:

ذَلِكَ وَمَنْ يُعْظَمْ شَعْنِ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ (سورة الحج 22: 32) .

«And whosoever honors the Symbols of Allah, and then it is truly  
from the piety of the heart.»(Surah Al-Hajj 22:32).

2. You are Allah’s guests, so act in the best way. It is stated in a  
hadeeth:

”مَنْ أَتَى الْمَسْجِدَ فَهُوَ زَائِرُ اللَّهِ“ . (رواه الطبراني) .

“Whoever goes to the mosque, he is a guest of Allah, Most High.”  
(Narrated by At-Tabarani).

Where else can you be a guest of Allah?

3. Leaving your house with *wudhoo`* (ablution). In the above narration,  
the Prophet (ﷺ) said:

”مَنْ تَوَضَّأَ فِي بَيْتِهِ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْمَسْجِدَ فَهُوَ زَائِرُ اللَّهِ وَحَقٌّ عَلَى الْمَزُورِ أَنْ يُكْرِمَ  
الزَّائِرَ“ .

305

“Whoever performs *wudhoo`* in his house and performs it well, then  
goes to the mosque, he is a guest of Allah, Most High – and it is an  
obligation upon the host to honor the guest.”

The first two etiquettes are mental preparations, while this one is  
physical preparation. In another narration, the Messenger of Allah (ﷺ)  
said:

” مَنْ تَطَهَّرَ فِي بَيْتِهِ ثُمَّ مَشَى إِلَى بَيْتٍ مِنْ بُيُوتِ اللَّهِ لِيَقْضِيَ فَرِيضَةً مِنْ فَرَائِضِ اللَّهِ كَانَتْ  
حَطَوَاتِهِ إِخْدَامًا تَحُطُّ حَطِيئَتُهُ وَالْآخَرَى تَرْفَعُ رَجَّةً “ (رواه مسلم) .

“He who purified himself in his house, and then he walked to one of  
the houses of Allah for the sake of performing a *fardh* (obligatory act)  
out of the *fara'idh* (obligatory acts) of Allah, both his steps (would be  
significant) as one of them would obliterate his sin and the second one  
would raise his status.” (Narrated by Muslim).

4. Dressing in nice, clean clothes. Allah, Most High says:

يَبْتِئِي عَادِمٌ خُدُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ  
(سورة الأعراف 7: 31) .

«O Children of Adam! Take your adornment (by wearing your  
clean clothes), while praying and going around the *Ka'bah* and eat  
and drink, but waste not by extravagance, certainly, He (Allah)  
likes not *al-musrifoon* (those who waste by extravagance).» (Surah  
*Al-A'raf* 7:31). Imam As-Sa'di explained this verse by saying that  
“Take your adornment” means “Cover yourself properly with clothing  
that is nice and clean.” This is beautiful because you are covering your  
*'awrah*, and secondly, you are doing so with clothing that is clean and  
pleasant. Usually, the discussion of clothing in Islam is centered  
around women, but this verse is addressing both genders. Both genders  
should refrain from wearing tightly fitting clothes, clothes that give off  
the smell of food and clothes that do not cover the body properly.

5. Reciting the Prophetic supplication for leaving the house to go to the  
mosque:

”اللَّهُمَّ اجْعَلْ فِي قَلْبِي نُورًا وَاجْعَلْ فِي سَمْعِي نُورًا وَاجْعَلْ فِي بَصَرِي نُورًا وَاجْعَلْ مِنْ تَحْتِي  
نُورًا وَاجْعَلْ مِنْ فَوْقِي نُورًا وَعَنْ يَمِينِي نُورًا وَعَنْ شِمَالِي نُورًا وَاجْعَلْ أَمَامِي نُورًا وَاجْعَلْ  
خَلْفِي نُورًا وَأَعْظِمْ لِي نُورًا “ . (رواه النسائي) .

306



“Allahummaj'al fee qalbee nooran waj'al fee sam'ee nooran waj'al fee basree nooran, waj'al min tahtee nooran waj'al min fawqee nooran, wa 'an yameeni nooran wa 'an yasaree nooran waj'al amamee nooran, waj'al khalfee nooran wa a'zim lee nooran.”

(O Allah, place light in my heart, and place light in my hearing, and place light in my seeing, and place light beneath me, and place light above me, and light on my right, and light on my left, and place light behind me, and make the light greater for me.) (Narrated by An-Nasa'i). Why does this supplication keep mentioning 'noor' (light)? The scholars say that it is because the Prophet (ﷺ) said that prayer is light:

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأُنِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَاوَاتِ وَالْأَرْضِ وَالصَّلَاةُ نُورٌ وَالصَّدَقَةُ بُرْهَانٌ وَالصَّنْبَرُ ضِيَاءٌ وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ كُلُّ النَّاسِ يَغْدُو فَبَايَعُ نَفْسَهُ فَمَعَيْتُهَا أَوْ مُوْبِقُهَا" . (رواه مسلم) .

Reported on the authority of Abu Malik Al-Ash'ari (رضي الله عنه) that he said, “The Messenger of Allah (ﷺ) said, “Purity is half of faith, and the praise of Allah fills the scale. Glorification and praise fill up what is between the heavens and the earth. Prayer is a light, charity is proof, and patience is the illumination. The Quran is a proof for you or against you. All people go out early in the morning and sell themselves, either setting themselves free or ruining themselves.” (Narrated by Muslim).

This means that prayer is a light in the heart of the believer, and it will be a light for him in the Hereafter. In this supplication, the believer asks Allah to increase him in this spiritual light and to surround him with light from all directions.

#### 6. Parking properly:

The Prophet (ﷺ) said:

عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) عَنِ النَّبِيِّ (ﷺ) وَسَلَّمَ قَالَ: "الْإِيمَانُ بَضْعٌ وَسَبْعُونَ، أَوْ بَضْعٌ وَسِتُّونَ شَعْبَةً: فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ، وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ، وَالْحَيَاءُ شَعْبَةٌ مِنَ الْإِيمَانِ" (متفق عليه).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, “The Prophet (ﷺ) said, “Eeman (faith) has over seventy branches - or

over sixty branches - the uppermost of which is the declaration: ‘None has the right to be worshipped but Allah’; the least of them is the removal of harmful object from the road, and modesty is a branch of *ee-man*.” (Narrated by Al-Bukhari and Muslim). *Shaikh* Ibn ‘Uthaimen (may Allah have Mercy on him) says in his explanation of this *hadeeth*,

“If removing harm from the path is a sign of *ee-man*, then placing harm there is a deficiency in *ee-man*. Today, some people park their cars wherever they want for long periods and in the



middle of the road, no matter if the area is wide or narrow. But this is not a trait of a believer. The believer is the one whose heart is aware of the feelings of the people. He loves the people what he loves for himself. How can you, for example, park your car in the middle of the street, not caring about making the street narrow for the people? Sometimes the car blocks the street. They park in front of the door of the Jami' Mosque and the path becomes narrow. So, when the people come out after *Jumu'ah*, they make (the street) narrow for them. This is wrong.”

7. Reciting the supplication for entering the mosque and entering with the right foot. Upon leaving the mosque, reciting the supplication for leaving and stepping outside the left foot first. Anas (رضي الله عنه) said:

عَنْ أَنَسٍ (رضي الله عنه) أَنَّهُ كَانَ يَقُولُ: "مَنْ السَّنَةِ إِذَا دَخَلْتَ الْمَسْجِدَ أَنْ تَبْدَأَ بِرِجْلِكَ الْيَمْنَى، وَإِذَا خَرَجْتَ أَنْ تَبْدَأَ بِرِجْلِكَ الْيَسْرَى" . (رواه الحاكم) .

Reported on the authority of Anas Ibn Malik (رضي الله عنه) said: “It is from the *Sunnah* to enter the mosque with your right foot and exit with your left foot.” (Narrated by Al-Hakim).

8. Salutations to the mosque: How do we make salutations to the mosque? The Prophet (ﷺ) said:



" إِذَا دَخَلَ أَحَدُكُمْ الْمَسْجِدَ فَلْيَرْكَعْ رَكْعَتَيْنِ قَبْلَ أَنْ يَجْلِسَ " . (رواه البخاري ومسلم) .

"When anyone of you enters the mosque, let him pray two *rak'ahs* before he sits down." (Narrated by Al-Bukhari and Muslim).

9. Lowering the voice and refraining from disturbing those who are praying:

رَسُولُ اللَّهِ ﷺ خَرَجَ عَلَى النَّاسِ وَهُمْ يُصَلُّونَ وَقَدْ عَلَتْ أصْوَاتُهُمْ بِالْقِرَاءَةِ فَقَالَ " إِنَّ الْمُصَلِّيَّ يَنْجِي رَبَّهُ فَلْيَنْظُرْ بِمَا يَنْجِيهِ بِهِ وَلَا يَجْهَرْ بَعْضُكُمْ عَلَى بَعْضٍ بِالْقُرْآنِ " . (رواه أبو داود ومالك) .

Reported on the authority of Abu Sa'eed Al-Khurdi (رضي الله عنه) reports that the Prophet (ﷺ) was making seclusion (*i'tikaf*) in the mosque, and he heard the people reciting aloud. He (ﷺ) said: "Verily, each of you is in a private conversation with his Lord so you should not disturb each other. And you are not to raise your voices against each other in the recitation (of the Quran)." (Narrated by Abu Dawood and Malik).

The Companions (رضي الله عنهم) did not like to raise their voices in the mosque:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ، قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، قَالَ حَدَّثَنَا الْجَعْفَرِيُّ بْنُ عَبْدِ الرَّحْمَنِ، قَالَ حَدَّثَنِي يَزِيدُ بْنُ خُصَيْفَةَ، عَنِ السَّائِبِ بْنِ يَزِيدٍ، قَالَ كُنْتُ قَائِمًا فِي الْمَسْجِدِ فَحَصَّنْتَنِي رَجُلٌ، فَظَنَرْتُ فَإِذَا عُمَرُ بْنُ الْخَطَّابِ فَقَالَ أَذْهَبَ فَأَتَيْتَنِي بِهِدْنِينَ. فَجِئْتُهُ بِهِمَا. قَالَ مَنْ أَنْتَ مَا - أَوْ مِنْ أَيْنَ أَنْتَ مَا قَالَا مِنْ أَهْلِ الطَّائِفِ. قَالَ لَوْ كُنْتُمَا مِنْ أَهْلِ الْبَيْدِ لَأَوْجَعْتُكُمَا، تَرَفَعَانِ أصْوَاتَكُمَا فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ " . (رواه البخاري) .

Reported on the authority of As-Sa'ib Ibn Yazeed that he said, "I was standing in the mosque, and somebody threw a pebble at me. I looked and found that it was 'Umar Ibn Al-Khattab (رضي الله عنه). He said to me, "Bring those two men to me." When I did, he said to them, "Who are you?" (Or he said,) "Where do you come from?" They replied, "We are from At-Ta'if." 'Umar (رضي الله عنه) said, "Were you from this city (Al-Madinah) I would have punished you for raising your voices in the Mosque of the Messenger of Allah (ﷺ)." (Narrated by Al-Bukhari).

This does not mean we cannot talk in the mosque, but it is another way to revere the House of Allah. The author of '*Fiqh As-Sunnah*,' Sayyid Sabiq (may Allah have Mercy on him) says, "It is not allowed to raise one's voice in such a way that it disturbs others' prayers, even if it is done while reciting the Qur'an. Teaching or imparting knowledge (to others) is exempt from this."

10. Maintaining the mosques by keeping them clean and smelling nice:

عن عائشة قالت "أمر رسول الله (صلى الله عليه وسلم) ببناء المساجد في الدور وأن تنظف وتطيب" . (رواه ابن حبان) .

Reported on the authority of 'A'ishah (may Allah be pleased with her) that she said, "The Messenger of Allah (ﷺ) ordered that mosques be built in residential areas, that they are kept clean and that they are perfumed." (Narrated by Ibn Hibban).

We also learn from a *hadeeth* in '*Saheeh Al-Bukhari*' that:

وعنه أن امرأة سوداء كانت تقيم المسجد، أو شابا، ففقدها، رسول الله (صلى الله عليه وسلم) فسأل عنها أو عنه، فقالوا: مات. قال: " أفلا كنتم أنتموني " فكانهم صغروا أمرها، أو أمره، فقال: " دلوني على قبره " فدلوه فصلى عليه " (رواه البخاري ومسلم) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "A black woman (or possibly a young man) used to clean the mosque. Messenger of Allah (ﷺ) missed her (or him) and asked about her (or him). He was told that she (or he) had died. He (ﷺ) said, "Why did you not inform me?" (It seemed as if) They (the Companions) considered the matter insignificant. Then he (ﷺ) said, "Show me her (or his) grave." When it was shown to him, he offered (*janazah*, i.e. the funeral) prayer over it." (Narrated by Al-Bukhari and Muslim). This *hadeeth* shows how much the Prophet (ﷺ) loved this woman for cleaning the mosque.

At the time of prayer, some people take keys, mobiles, etc. from their pockets and place them on the ground, and they leave them there during the prayer; due to this, spaces remain between the worshippers. To prevent this, keep your belongings in your pockets. If you wish to be protected from the devil and his disruption during the prayer, ensure that you stand shoulder-to-shoulder and ankle-to-ankle, leaving no spaces in between.

#### Passing in front of a person offering prayer

دُنْتُ إِسْحَاقَ بْنَ مُوسَى الْأَنْصَارِيِّ، حَدَّثَنَا مَعْنٌ، حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ، عَنِ أَبِي النَّضْرِ، عَنِ بُسْرِ بْنِ سَعِيدٍ، أَنَّ زَيْدَ بْنَ خَالِدِ الْجُهَنِيِّ، أَرْسَلَهُ إِلَى أَبِي جُهَيْمٍ يَسْأَلُهُ مَاذَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ فِي الْمَارِ بَيْنَ يَدَيْ الْمُصَلِّيِّ فَقَالَ أَبُو جُهَيْمٍ قَالَ رَسُولُ اللَّهِ ﷺ: "لَوْ يَعْلَمُ الْمَارُ بَيْنَ يَدَيْ الْمُصَلِّيِّ مَاذَا عَلَيْهِ لَكَانَ أَنْ يَقِفَ أَرْبَعِينَ خَيْرًا لَهُ مِنْ أَنْ يَمُرَّ بَيْنَ يَدَيْهِ " . قَالَ أَبُو النَّضْرِ لَا





أُدرِي قَالَ أَرْبَعِينَ يَوْمًا أَوْ شَهْرًا أَوْ سَنَةً قَالَ أَبُو عَيْسَى وَفِي النَّبَابِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ وَأَبِي هُرَيْرَةَ وَابْنِ عُمَرَ وَعَبْدَ اللَّهِ بْنِ عَمْرٍو . قَالَ أَبُو عَيْسَى وَحَدِيثُ أَبِي جُهَيْمٍ حَدِيثٌ حَسَنٌ صَحِيحٌ (رواه الترمذي) .

Reported on the authority of Zaid Ibn Khalid Al-Juhani that he sent a message to Abu Juhaim asking him what he had heard from the Messenger of Allah (ﷺ) about passing in front of a person who was performing prayer. Abu Juhaim said that the Messenger of Allah (ﷺ) said: "If the one who passed in front of the person performing prayer knew what he was doing, then for him to stop (and wait for forty) would be better for him than to pass in front of him." Abu An-Nadhr said, "I don't know if he said forty days, months or years." Abu 'Eesa said in the chapter regarding Abu Sa'eed Al-Khudri, Abu Hurairah, Ibn 'Umar, and 'Abdullah Ibn 'Amr: "The *hadeeth* of Abu Juhaim is *hasan-saheeh*." (Narrated by At-Tirmizi).

### Du'a (supplication) after prayer

1. While still after the *tasleem*, say:

"أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، أَسْتَغْفِرُ اللَّهَ، اللَّهُمَّ أَنْتَ السَّلَامُ وَمِنْكَ السَّلَامُ تَبَارَكْتَ يَا ذَا الْجَلالِ وَالْإِكْرَامِ"

311



"Astaghfirullah, Astaghfirullah, Astaghfirullah, Allahumma Antas-Salamu wa Minkas-Salamu Tabarakta ya Zal-Jalali Wal-Ikram"

(I seek forgiveness from Allah, I seek forgiveness from Allah, I seek forgiveness from Allah, O Allah! You are Peace and from You is Peace, Blessed are You, O Owner of Majesty and Honour)

2. Say three times:

"الله أكبر"

"Allahu Akbar"

(Allah is Greater)

3. Recite *Ayah Al-Kursi* once:

عَنْ أَبِي أُمَامَةَ قَالَ قَالَ: "رَسُولُ اللَّهِ (ﷺ) مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ دُبُرَ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمْنَعَهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ". (رواه الطبراني في المعجم الكبير) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "Whoever recites *Ayah Al-Kursi* after every prescribed prayer, there will be nothing standing between him and his entering Paradise except death." (Narrated by At-Tabarani in '*Al-Mu'jam Al-Kabeer*').

312



After the compulsory prayers of fajr and maghrib while still sitting:

1. Recite seven times:

"اللَّهُمَّ أَجِرْنِي مِنَ النَّارِ"

"Allahumma, Ajirnee min an-nar"

(O Allah! Save me from the Fire)

If anyone dies during fajr and maghrib or maghrib and fajr, he will be saved from the Fire (in sha` Allah).<sup>35</sup>

"بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ"

"Bismillahil-Lazee La yadhurru ma'asmihi shay'un fil-ardhi wa la fis-sama'i wa Huwas-Samee'ul-'Aleem"

(In the Name of Allah, with Whose Name there is protection against every kind of harm in the earth or the heaven, and He is the All-Hearing, the All-Knowing)

2. "Whosoever recites these words three times every morning and evening, and nothing will harm him." (Narrated by Abu Dawood and At-Tirmizi).

3. Recite thirty-three times:

"أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ"

"Ash-hadu an la Ilaha Illallahu Wahdahu la shareeka Lahu, wa ash-hadu anna Muhammadan 'Abduhu wa Rasooluh"

(I bear witness that none is worthy of worship except Allah, Alone, without partners and I bear witness that Muhammad is His slave and His Messenger).

Other things that can be recited in addition to these. For details, please refer to the books of hadeeth.

<sup>35</sup> This is based on a hadeeth narrated by Abu Dawood; Al-Albani included it in 'Dha'eef Sunan Abi Dawood'.

## Topic #6 - Simple Deeds and Easy Path to Paradise

Today, the speed of life is such that time passes without us being aware of it. Time spent on day-to-day work or business engagements passes, and evenings and nights are passed in eating, sleeping, etc. Holidays are passed in socializing with family members, such as husbands, wives, children, etc.

Addressing the topic mentioned above, we must focus on some basic principles:

All praise and thanks are due to Allah, Alone, Who created man so that the blessing that does not end with time, to grant human beings from such treasures, which are unimaginable to the minds of men. Allah has placed the essence of abilities in human beings, and by using



them, man can take advantage of Allah's treasures, and those capabilities can always obtain the key to eternal happiness in Paradise.

May Allah's Mercy and Blessings be upon the Prophet Muhammad (ﷺ), who is the master of all of the prophets and messengers, who has been given the honor of intercession on behalf of the sinful. He has been sent as a blessing for all the worlds, and Allah chose him to describe the details of Allah's unlimited treasures, and He gave him the wisdom and knowledge and revealed to him His glorious Attributes, which were not known to anyone. His chest was opened to realize those capabilities with which Allah has endowed human beings. The slaves who get closer to Allah are those who use their natural abilities and help others in the affairs of this world and the Hereafter. Allah has given the Prophet Muhammad (ﷺ) the wisdom and knowledge of the deeds which lead man to success in the life of this world and the Hereafter, as wrong actions cause loss and forfeiture in both worlds. The religion of Islam is based on the following things:

### The foundations and duties of faith



وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَزُهَيْرُ بْنُ حَرْبٍ، جَمِيعًا عَنْ ابْنِ عُثَيْمٍ، قَالَ زُهَيْرٌ حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِزًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ " أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَيْعَةِ الْآخِرَةِ " . قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ " الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتَقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ " . قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ " أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ " . قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ " مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنْ

السَّائِلِ وَلَكِنْ سَأَحَدُّثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتِ الْأُمَّةُ رَيْبَهَا فَذَلِكَ مِنْ أَشْرَاطِهَا وَإِذَا كَانَتِ الْعُرَاةُ الْخَفَاءَ رُعُوسَ النَّاسِ فَذَلِكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِعَاءُ الْبَيْتِ فِي الْبَنِيَانِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي خَمْسٍ لَا يَعْلَمُهُنَّ إِلَّا اللَّهُ " . ثُمَّ تَلَا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مِمَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ) " . قَالَ ثُمَّ أَذْبَرَ الرَّجُلُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " رُدُّوا عَلَيَّ الرَّجُلَ " . فَأَخَذُوا لِيَزُودَهُ فَلَمْ يَرَوْا شَيْئًا . فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " هَذَا جِبْرِيلُ جَاءَ لِيُعَلِّمَ النَّاسَ دِينَهُمْ " . (رواه مسلم) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "One day the Messenger of Allah (ﷺ) appeared before the public, and a man came to him and said, 'O Messenger of Allah! What is *eeman*? He (ﷺ) replied, 'That you believe in Allah, His angels, His Books, His meeting and His Messengers and that you affirm your faith in the Resurrection. He (again) said, 'O Messenger of Allah! (tell me) what does Islam mean?' He (ﷺ) replied, 'Islam means that you worship Allah and do not associate anything with Him and you establish obligatory prayer, and you pay the obligatory poor-due (*zakah*), and you observe the fast of Ramadhan.' He (the inquirer) again said, 'O Messenger of Allah! What does *ihsan* mean?' He (ﷺ) replied, 'That you worship Allah as if you are seeing Him, and if you do not see Him, then (be aware that) He sees you.' He (the inquirer) again said, 'O Messenger of Allah! When will the Hour be?' He (ﷺ) replied: 'The one who is asked about it is no better informed than the inquirer. I, however, narrate some of its signs (and these are): when the slave-girl will give birth to the master when the naked, barefooted become the chiefs of the people - these are some of the signs. (Moreover) When the shepherds of the black (camels) exult themselves in buildings, this is one of the signs. It is one of the five things that no one knows but Allah. Then he (ﷺ) recited (the verse): **﴿Verily, Allah! With Him (Alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily, Allah is All-Knowing, fully Aware (of all things).﴾** (Surah Luqman 31:34) He (the narrator, Abu Hurairah) said, "Then the person turned back and went away." The Messenger of Allah (ﷺ) said, 'Bring that man back to me.' They went to bring him back, but they saw nothing there. Upon this, the Messenger of Allah remarked, 'That was Gabriel, who came to teach the people their Religion.'" (Narrated by Muslim).



We have received orders from the Qur'an and *Sunnah*, and if we adhere to them both, we will be following the path to Paradise.

1. Believe in one Allah and his last Messenger of Allah
2. Prey
3. Zakat
4. Hajj
5. Fasting in Ramadan

The Qur'an should be read from beginning to end, and we should try to understand its meanings; we should also spare some time to study authentic *ahadeeth*. Once read, it is necessary to read them again and to read the Qur'an repeatedly. It is an obligation upon every Muslim to implement the above mentioned five pillars. Those who do not implement them are guilty of a major sin, and they lose the path to Paradise. Those who act upon them hold fast to the path, to highlight their importance, some details have been taken from the book '*Seventy Major Sins*,' by Mawlana 'Abdul Qawiyy. The importance of these elements will become clear, along with details of what will happen to those who do not perform them and what will be their end.

### Not praying

In *Surah Maryam*, Allah says:

(فَخَلَفَ مِنْ بَدِيهِمْ خَلْفًا أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهَوَاتِ فَسُوفَ يَلْقَوْنَ غِيًّا) (سورة مريم 19:59).



«Then, there has succeeded them a posterity who have given up *as-salah* (the prayers) and have followed lusts. So, they will be thrown in Hell.» (*Surah Maryam*

19:59). Ibn 'Abbas (رضي الله عنه) said that "giving up the prayers" does not mean completely abandoning them, but that it means offering them after the time for them has passed. Sa'eed Ibn Al-Musayyib (may Allah have

Mercy on him) says that this means deliberately delaying the *zuhr* prayer until the time for the *asr* prayer, then deliberately delays the *asr* prayer until the time of the *maghrib* prayer – and he behaves similarly concerning all of the prayers. When a person habitually does this, Allah has promised '*Ghayy*,' which is a deep and dirty valley in the Fire.

حدثني به زكريا بن أبان المصري ، قال : ثنا عمرو بن طارق ، قال : ثنا عكرمة بن إبراهيم ، قال : ثنا عبد الملك بن عمير ، عن مصعب بن سعد ، عن سعد بن أبي وقاص ، قال : "سألت النبي صلى الله عليه وسلم عن (الذين هم عن صلاتهم ساهون) قال : "هم الذين يؤخرون الصلاة عن وقتها". (رواه البيهقي في السنن الكبرى).

Sa'd Ibn Abi Waqqas (رضي الله عنه) related, "I asked the Prophet (ﷺ) about the meaning of "the worshipers who are neglectful of their prayer." He said, "It means delaying the performance of the prayer from its prescribed time." The word (*Wail*) in the Ayah may refer to severe torture, or it may be the name of a valley in the Fire. Were the whole mountains of the world brought to such a valley, it would melt because of the severe heat. This is the abode of those who are not serious in prayer unless they repent to Allah and regret what they have done'." (Narrated by Al-Baihaqi in '*As-Sunan Al-Kubra*'). Such a person maintains the performance of the prayers, but due to his inconsiderate and careless attitude with his prayers, he is promised severe chastisement by the word '*Wail*'.

Some have said that it is a valley in the Fire, which, if all the mountains of the world were places in it, the intensity of its heat would melt them all. This is the place of everyone who is negligent with his prayers and deliberately delays them. In another verse, Allah, Most High says:

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ) (سورة المنافقون 63:9).

«O you who believe! Let not your properties or your children divert you from the remembrance of Allah. And whosoever does that; then they are the losers.» (*Surah Al-Munafiqoon* 63:9).

Now a word of admonition is being addressed to all those people who have entered Islam, whether they are true, sincere believers or



those who merely profess their faith verbally. As we have explained in several places above, the words 'الذين آمنوا' (*al-lazeena amanoo* – those who believe) are sometimes used to refer to the true believers, sometimes to refer to the hypocrites, who profess their faith only with their tongues and sometimes to refer to the Muslims in general. The context in each place shows which group is being referred to. Mention of possessions and children, in particular, has been made, for man mostly turns away from the demands of the faith for the sake of their wellbeing and their interests and becomes involved in hypocrisy, weakness of faith, or wickedness and disobedience; otherwise it implies everything in this world that allures man so completely that he becomes heedless of the remembrance of Allah. This heedlessness concerning the remembrance of Allah is indeed the root cause of all evil. If man only remembers that he is not free, but the slave of one God, and that God is fully aware of all of his actions, and he will be held accountable one day before Him for all of his actions, he would never be involved in any deviancy or wickedness, and if he ever commits an error due to human weakness, he will immediately rectify it as soon as he comes to realize his wrongdoing and repent.

وعن بريدة (رضي الله عنه) عن النبي صلى الله عليه وسلم قال: "العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر" (رواه الترمذي وقال: حديث حسن صحيح).

"The difference between them and us (disbelievers) is that of prayer, so whoever abandons prayer certainly commits *kufir* (disbelief)." (Narrated by At-Tirmizi, who said, "This *hadeeth* is *hasan-saheeh*.").

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "أَمِرْتُ أَنْ أَقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَيَقِيمُوا الصَّلَاةَ، وَيُؤْتُوا الزَّكَاةَ؛ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي بِمَاءِ هُمْ وَأَمْوَالِهِمْ إِلَّا بِحَقِّ الْإِسْلَامِ، وَجَسَابَتِهِمْ عَلَى اللَّهِ تَعَالَى." (رواه البخاري ومسلم).

Reported on the authority of 'Abdullah Ibn 'Umar (رضي الله عنه) that the Messenger of Allah (ﷺ) said, 'I have been ordered to fight against the people until they testify that there is none worthy of worship except Allah and that Muhammad is the Messenger of Allah, and until they establish the prayer and pay *zakah*. And if they do that, then they will have gained protection from me for their lives and property – unless (they commit punishable acts) in Islam, in which case, their reckoning will be with Allah.'" (Narrated by Al-Bukhari and Muslim).

وعن ابن مسعود، رضي الله عنه قال: قلت يا رسول الله أي العمل أحب إلى الله تعالى؟ قال: "الصلاة على وقتها" قلت: "ثم أي؟" قال: "بر الوالدين" قلت: "ثم أي؟" قال: "الجهاد في سبيل الله" (متفق عليه).

Reported on the authority of Ibn Mas'ood (رضي الله عنه) that he said, "I asked the Messenger of Allah (ﷺ), 'Which action is dearest to Allah?' He (ﷺ) replied, 'Performing the prayer at its earliest fixed time.' I asked, 'What is next (in goodness)?' He (ﷺ) said, 'Kindness towards parents.' I asked, 'What is next (in goodness)?' He (ﷺ) said, 'To participate in *jihād* in Allah's Cause.'" (Narrated by Al-Bukhari and Muslim).

"ويخرج تارك الصلاة من قبره مكتوب على جبهته ثلاثة أسطر أولها: يا مضيع حق الله ثانيها: يا مخصوصاً بغضب الله وثالثها: كما ضيعت حق الله فائس اليوم من رحمة الله."

In a *hadeeth*, it is reported that the person who does not pray would come forth on the Day of Resurrection with three lines were written on his forehead: The first will say: O you neglecter of Allah's right; (the second will say:) O you who earned Allah's Wrath; (and the third will say:) Just as you neglected Allah's right in the world, you should despair of His Mercy on this Day."

**Benefit:** Some scholars have rejected this *hadeeth*, saying that those who abandoned prayers deliberately after puberty should be killed. They say that if a non-adult is ordered to be punished for not offering the prayers, then certainly an adult should receive a more severe punishment for that. Killing is a greater punishment. But there is a difference of opinion among the schools of Islamic Jurisprudence: The Maliki and Shafi'i schools hold that he should be killed by striking his neck with a sword, but the Hanafi school says that he should be imprisoned until he prays and that if he prays, he may be released.

In addition to the dispute regarding punishment, the scholars differ regarding whether he is a Muslim. Ibraheem An-Nakha'i, Ayoob Sathani, 'Abdullah Ibn Al-Mubarak, Ahmad Ibn Hanbal and Ishaq Ibn Rahawaih (may Allah have Mercy on them all) state that he is a disbeliever and they cited as evidence the following *hadeeth*:

وعن بريدة (رضي الله عنه) عن النبي (ﷺ) قال: "العهد الذي بيننا وبينهم الصلاة، فمن تركها فقد كفر" (رواه الترمذي وقال: حديث حسن صحيح).



Reported on the authority of Buraidah (رضي الله عنه) that the Prophet (ﷺ) said, "The difference between them and us (disbelievers) is that of prayer, so whoever abandons prayer certainly commits *kufr* (disbelief)." (Narrated by At-Tirmizi, who said, "This *hadeeth* is *hasan-saheeh*."). So, whoever abandoned prayers has disbelieved. But according to Imam Abu Haneefah, this is not correct; he says that those who abandon prayers should not be killed, though he says that they are corrupt and guilty of sin.

### Story 1

Reported in a tradition that one day, a woman came to Moses (عليه السلام), and she said, "O Moses! I have committed a great sin. Please pray to Allah that He may forgive me and accept my repentance." Moses asked, "What is your sin?" She replied, "I have committed adultery, and when I gave birth to a baby boy, I killed him out of fear." Moses (عليه السلام) became angry and said, "Depart from here, I fear the punishment of Allah on all of us because of your sin." She returned, sad and disappointed. Then Gabriel (عليه السلام) came and said, "Allah says, 'O Moses! Why did you reject a repentant woman? Do you not have any greater sin than it?' Moses (عليه السلام) replied, "Is any sin greater than adultery and murder?" Allah said, "Deliberately abandoning prayer."

### Story 2

The story is that while a person was engaged in the burial of his sister, his purse fell into the grave. He did not notice it at the time, but later he realized what had happened, and because he had a lot of money in the purse, he went to the cemetery after all the people had left and opened one side of his sister's grave. In doing so, he saw that the body in the grave was burning in the Fire. He quickly reburied the tomb and went to his mother and weeping; he said to her, "Mother! Tell me, what were my sister's circumstances?" His mother asked, "Why do you ask?" He related the story of what had occurred to her, upon which his mother started crying and said, "Nothing, except that she used to delay the prayers." *Allahu Akbar!* This is the punishment for the person who deliberately delays his prayers, so what is going to happen to a person who has completely abandoned prayers? Let us pray to Allah that He may help us to protect our prayers. *Ameen*.

In these times, the educated classes are unlikely to accept such things and instead to dismiss them as illogical and against common sense. It

has always been Allah's way to overcome the negligence of mankind and to spread awareness amongst them by such events as these which relate to the punishment of the grave, in addition to the stories related in the Qur'an and the *ahadeeth* of the Prophet (ﷺ). And there are many things in the life of this world that defy human understanding and contrary to perceived wisdom.

The result should be that every non-praying Muslim prays five times a day in the congregation, and regarding prayers that were not performed, he should consult Muslim scholars regarding how best to make them up.

### One who does not pay zakah

In *Surah Ali 'Imran*, Allah says:

﴿وَلَا يَحْسَبَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ هُوَ خَيْرًا لَّهُمْ بَلْ هُوَ شَرٌّ لَّهُمْ سَيُطَوَّقُونَ مَا بَخُلُوا بِهِ يَوْمَ الْقِيَامَةِ وَاللَّهُ مِيرَاثُ السَّمَوَاتِ وَالْأَرْضِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ﴾ (سورة آل عمران 3: 180).

«And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (Wealth) think that it is good for them (and so they do not pay the obligatory *Zakat*). Nay, it will be worse for them; the things which they covetously withheld shall be tied to their necks like a collar on the Day of Resurrection. And to Allah belongs the heritage of the heavens and the earth, and Allah is Well-Acquainted with all that you do.» (*Surah Ali 'Imran* 3:180).

And in *Surah At-Tawbah*, Allah says:

﴿يَأَيُّهَا الَّذِينَ آمَنُوا إِنَّ كَثِيرًا مِنَ الْأَخْيَارِ وَالرُّهْبَانِ لِيَآْكُلُوا أَمْوَالِ النَّاسِ بِالْباطِلِ وَيَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ وَلَا يَنْفِقُونَهَا فِي سَبِيلِ اللَّهِ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ﴾ (سورة التوبة 9: 34).

«O you who believe! Verily, there are many of the (Jewish) rabbis and the (Christian) monks who devour the wealth of mankind in



falsehood and hinder (them) from the Way of Allah (i.e., Allah's Religion of Islamic Monotheism). And those who hoard up gold and silver (*al-kanz*:the money, the *zakah* of which has not been paid), and spend it not in the Way of Allah, announce unto them a painful punishment.﴾ (Surah At-Tawbah 9:34).

Some scholars have said that those who do not pay *zakah* will only be punished on their foreheads, their flanks, and their backs (based on verse 35 of Surah At-Tawbah). It is mentioned in a *hadeeth* that three men will enter Hell before all:

1. The tyrannical ruler.
2. The person who did not pay Allah's right (i.e. *zakah*) on his wealth.
3. The arrogant beggar.

أَخْبَرَنَا الْفَضْلُ بْنُ سَهْلٍ، قَالَ حَدَّثَنَا حَسَنُ بْنُ مُوسَى الْأَشْجَبِيُّ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ الْمَدَنِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ آتَاهُ اللَّهُ عَزَّ وَجَلَّ مَالًا فَلَمْ يُؤَدِّ زَكَاتَهُ مُثَلَّ لَهُ مَالُهُ يَوْمَ الْقِيَامَةِ شَجَاعًا أَفْرَعُ لَهُ زَبَيْبَتَانِ يَأْخُذُ بِلَهْزَمَتَيْهِ يَوْمَ الْقِيَامَةِ فَيَقُولُ أَنَا مَالُكَ أَنَا كُنْزُكَ " . ثُمَّ تَلَا هَذِهِ الْآيَةَ { وَلَا يَخْسِنَنَّ الَّذِينَ يَبْخُلُونَ بِمَا آتَاهُمُ اللَّهُ مِنْ فَضْلِهِ } الْآيَةَ . (رواه النسائي).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Prophet (ﷺ) said, 'If Allah gives a person wealth and he does not pay *zakah* on it, his wealth will appear to him on the Day of Resurrection as a bald snake with two dots above its eyes. It will take hold of the corners of his mouth on the Day of Resurrection and will say: 'I am your wealth; I am your hoarded treasure.' Then he recited this verse: ﴿And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (wealth) and think that it is good for them (and so they do not pay the obligatory *zakah*)﴾." (Surah Ali Imran 3:180). (Narrated by An-Nasa'i).

Mentioned in a second *hadeeth* that the Prophet (ﷺ) said that when one nation breaks a covenant with another nation, Allah will inflict severe punishment on them. When people make decisions contrary to the Qur'an and *Sunnah*, Allah will bring down poverty and depression on them. When adultery is common in society, Allah will increase the incidence of death among them. When people give short measure, Allah will cause them to suffer from drought. And if they fail to pay *zakah*, rain will be withheld.

عَنْ ابْنِ عُمَرَ (رضي الله عنه) قَالَ أَقْبَلَ عَلَيْنَا النَّبِيُّ (ﷺ) فَقَالَ لَمْ يَمْنَعْ قَوْمٌ زَكَاةَ أَمْوَالِهِمْ إِلَّا مُنِعُوا الْقَطْرَ مِنَ السَّمَاءِ وَلَوْلَا الْبَهَائِمُ لَمْ يُمْطَرُوا" . (رواه الطبراني في المعجم الكبير) .

Reported on the authority of Ibn Umar that he said, "The Prophet (ﷺ) said, "Never do people withhold *zakah* on their wealth except that a portion from the sky will be withheld and were it not for the animals it would never rain." (Narrated by At-Tabarani in 'Al-Mu'jam Al-Kabeer').

#### حكاية:

روي عن محمد بن يوسف الفريابي قال : خرجت أنا و جماعة من أصحابي في زيارة أبي سنان رحمه الله فلما دخلنا عليه و جلسنا عنده قال : قوموا بنا نرور جارا لنا مات أخوه و تعزیه فيه فقمتا معه و دخلنا على ذلك الرجل فوجدناه كثير البكاء و الجزع على أخيه فجلسنا نسلية و تعزیه و هو لا يقبل تسلیة و لا تعزیه فقلنا : أما تعلم أن الموت سبيل لا بد منه ! قال : بلى و لكن أبكي على ما أصبح و أمسى فيه أخي من العذاب فقلنا له : هل أطلعك الله على الغيب ؟ قال : لا و لكن لما دفنته و سويت التراب عليه و انصرف الناس جلست عند قبره إذ صوت من قبره يقول : أه أقدوني وحيدا أقاسي العذاب قد كنت أصلي قد كنت أصوم قال : فأبكاني كلامه فنبشت عنه التراب لأنظر حاله و إذا القبر يشتعل عليه نارا و في عنقه طوق من نار فحملتني شفقة الأخوة و مددت يدي لأرفع الطوق عن رقبتة فاحترقت أصابعي و يدي ثم أخرج إلينا يده فإذا هي سوداء محترقة قال فرددت عليه التراب و انصرفت فكيف لا أبكي على حاله و أحزن عليه ؟ فقلنا : فما كان أخوك يعمل في الدنيا ؟ قال : كان لا يؤدي الزكاة من ماله قال فقلنا هذا تصديق قول الله تعالى (و لا يحسبن الذين يبخلون بما آتاهم الله من فضله هو خيرا لهم بل هو شر لهم سيطوقون ما بخلوا به يوم القيامة) أو أخوك عجل له العذاب في قبره إلى يوم القيامة قال : ثم خرجنا من عنده و أتينا أبا ذر صاحب رسول الله صلى الله عليه و سلم و ذكرنا له قصة الرجل و قلنا له : يموت اليهودي و النصراني و لا نرى فيهم ذلك ! فقال : أولئك لا شك أنهم في النار و إنما يريكم الله في أهل الإيمان لتعتبروا قال الله تعالى: (من عمل صالحا فلنفسه ومن أساء فعليها وما ربك بظلام للعبيد) فنسال الله العفو و العافية إنه جواد كريم

#### Story

Narrated on the authority of Muhammad Ibn Yoosuf Al-Firyabi that he said, "One day, I went out to meet Abu Sinan (رضي الله عنه) along with my companions. When we reached him, he said, "Let us meet my neighbor and deliver condolences to him, for his brother has died." we went there and found that the man was very sad about the death of his brother and was weeping profusely. We sat near him and spoke words of comfort to him, but he did not listen to our words and continued to weep. So, we said, "Brother, do you not know that death is something inevitable?" He said, "I know that very well, but I am crying because of the punishment that I know is being inflicted on him by morning and



evening.” We asked, “Did Allah inform you of the unseen?” He said, “No, but it is a fact that when I had buried my brother and smoothed the earth on his grave and the people had left, I sat there on the edge of the grave and I heard a voice from the grave saying, ‘Ah! I am alone, suffering punishment I used to pray and fast.’ I became very agitated and opened the grave to see what was happening; I saw that a ring of fire around his neck. Full of pity for my brother, I moved forward to remove the ring of fire from his neck, but my fingers and hands were burnt by fire.” Then he stretched out his hand to us, and we saw that it was blacked and burnt. He said, ‘Then I filled in the soil and returned. Tell me, after witnessing this great tragedy, shall I not weep and be remorseful?’ We asked, ‘What wrong thing did your brother do during his life?’ He said, ‘Everything (in his life) was good, except that he did not pay *zakah* on his property.’ On hearing this, we recited the verse: **«And let not those who covetously withhold of that which Allah has bestowed on them of His Bounty (wealth) and think that it is good for them (and so they do not pay the obligatory *zakah*).»** (Surah Ali ‘Imran 3:180). And we said, “Your brother’s punishment has been hastened on before the Day of Resurrection.” We left that man and went to see the Companion of the Prophet (ﷺ), Abu Zarr (رضي الله عنه), and told this story to him, adding: “We see that the Jews and Christians die, but we do not observe such a thing among them.” Abu Zarr (رضي الله عنه) replied, “As for those (people), they are certainly in the Fire. But Allah sometimes shows you the punishment of the believers so that you may reflect and learn a lesson. Allah, Most High says: **«Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his own self, and whosoever blinds himself, will do so to his harm, and I (Muhammad) am not a watcher over you.»** (Surah Al-An’am 6:104) and (He says): **«Whosoever does righteous good deed it is for (the benefit of) his ownself, and whosoever does evil, it is against his self, and your Lord is not at all unjust to (His) slaves.»** (Surah Fussilat 41:46). (Narrated by Az-Zahabi in ‘Al-Kaba’ir’).

### Not fasting Ramadhan without a (valid) excuse

In Surah Al-Baqarah Allah says:

(يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ أَيَّامًا مَّعْدُودَاتٍ فَمَن كَانَ مِنكُم مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامًا مِّنكُم مِّمَّن تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ وَأَن تَصُومُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ ) (سورة البقرة 2: 183-184).

**«O you who believe! Observing *as-sawm* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *al-muttaqoon* (the pious - see v. 2:2). (Observing *sawm* [fasts]) For a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g., an older man, etc.), they have (a choice either to fast or) to feed a *miskeen* (poor person) (for every day). But whoever does good of his own accord, it is better for him. And that you fast, it is better for you if only you know.»** (Surah Al-Baqarah 2:183-184).

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ الْهَمْدَانِيُّ، حَدَّثَنَا أَبُو خَالِدٍ، - يَعْنِي سُلَيْمَانَ بْنَ خَيْثَانَ الْأَحْمَرِ - عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنْ ابْنِ عُمَرَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " بَنَى الْإِسْلَامَ عَلَى خَمْسَةٍ عَلَى أَنْ يُؤَخَّذَ اللَّهُ وَإِقَامَ الصَّلَاةِ وَإِيتَاءَ الزَّكَاةِ وَصِيَامَ رَمَضَانَ وَالْحَجَّ " . فَقَالَ رَجُلٌ الْحَجَّ وَصِيَامَ رَمَضَانَ قَالَ لَا . صِيَامَ رَمَضَانَ وَالْحَجَّ . هَكَذَا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . (رواه مسلم) .

Reported on the authority of ‘Abdullah Ibn ‘Umar (رضي الله عنه) that the Prophet (ﷺ) said, “Islam is built upon five pillars, i.e., bearing witness that none has the right to be worshipped and that Muhammad is the Messenger of Allah, the establishment of prayer, payment of *zakah*, the fast of Ramadhan and pilgrimage to Makkah.” A man said (to ‘Abdullah Ibn Umar, the narrator), “Which of the two precedes the other – pilgrimage or the fast of Ramadhan?” Upon this, he replied: “No, the fast of Ramadhan precedes the pilgrimage. That is how I heard it from the Messenger of Allah (ﷺ).” (Narrated by Muslim).

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا حَدَّثَنَا وَكَيْعٌ، عَنْ سُفْيَانَ، عَنْ خَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ ابْنِ الْمُطَوِّسِ، عَنْ أَبِيهِ الْمُطَوِّسِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - " مَنْ أَطْرَقَ يَوْمًا مِنْ رَمَضَانَ مِنْ غَيْرِ رُخْصَةٍ لَمْ يُجْزِهِ صِيَامُ الدَّهْرِ " . (رواه ابن ماجه) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Messenger of Allah (ﷺ) said, “Whoever does not fast one day in Ramadan without



having a concession allowing that, fasting for a lifetime will not make up for that.” (Narrated by Ibn Majah).<sup>36</sup>

عن ابن عباس رضي الله عنه الذي قال: "دعائم الإسلام ثلاثة : شهادة أن لا إله إلا الله ، والصلاة ، وصيام رمضان، من ترك واحداً منها فقد كفر". (رواه أبو يعلى ، والهيثمي ، والإمام الذهبي في كتاب الكبائر) .

Reported on the authority of ‘Abdullah Ibn ‘Abbas (رضي الله عنه) that he said, “The bare essence of Islam consists of three (acts); (they are:) Testifying that none is worthy of worship except Allah, the obligatory prayers, and the fast of Ramadan. Whoever abandons any one of them has committed an act of *kufr*.” (Narrated by Abu Ya’la and Ad-Dailimi).<sup>37</sup>



<sup>36</sup>Shaikh Ibn Baz (may Allah have Mercy on him) said “This is a weak *hadeeth*, according to the scholars.”

<sup>37</sup>Al-Albani included it in ‘*Silsilah Al-Ahadeeth Adh-Dha'eefah Wal-Mawdhoo'ah*'.

## Not performing Hajj in spite of the ability to do so

﴿فِيهِ آيَاتٌ بَيِّنَاتٌ مَّقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ آمِنًا وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ (سورة آل عمران 3: 97) .

«In it are manifest signs (for example), the *Maqam* (place) of Ibraheem (Abraham); whosoever enters it, he attains security. And *Hajj* (pilgrimage to Makkah) to the House (*Ka'bah*) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence); and whosoever disbelieves (i.e., denies *Hajj* [pilgrimage to Makkah], then he is a disbeliever in Allah), and Allah stands not in need of any of the 'alameen (mankind and jinn).» (Surah Ali 'Imran 3:97).



حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْقُطَيْبِيُّ الْبَصْرِيُّ، حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ، حَدَّثَنَا هِلَالُ بْنُ عَبْدِ اللَّهِ، مَوْلَى رَبِيعَةَ بْنِ عَمْرٍو بْنِ مُسْلِمِ الْبَاهِلِيِّ حَدَّثَنَا أَبُو إِسْحَاقَ الْهَمْدَانِيُّ، عَنِ الْخَارِثِ، عَنْ عَلِيٍّ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ مَلَكَ زَادًا وَرَاحِلَةً يُبَلِّغُهُ إِلَى بَيْتِ اللَّهِ وَلَمْ يُحِجْ فَلَا عَلَيْهِ أَنْ يَمُوتَ يَهُودِيًّا أَوْ نَصْرَانِيًّا وَذَلِكَ أَنَّ اللَّهَ يَقُولُ فِي كِتَابِهِ : (وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ) (سورة آل عمران 3: 97) . قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَفِي إِسْنَادِهِ مَقَالٌ . وَهِلَالُ بْنُ عَبْدِ اللَّهِ مَجْهُولٌ وَالْخَارِثُ يُضَعَّفُ فِي الْحَدِيثِ . (رواه الترمذي) .

Reported on the authority of ‘Ali (رضي الله عنه) that The Messenger of Allah (ﷺ) said: “Whoever has the provisions and the means to convey him to Allah’s House and he does not perform *Hajj*, then it does not matter if



he dies as a Jew or a Christian. That is because Allah said in His Book: **«And Hajj (pilgrimage to Makkah) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses (for one's conveyance, provision, and residence).»** (Surah Ali 'Imran 3:97).” Abu 'Eesa (At-Tirmizi) said, “This *hadeeth* is *ghareeb*; we do not know it except this source, and there is some discussion regarding its *isnad*: Hilal Ibn 'Abdillah is unknown, and Al-Harith is weak in *hadeeth*.”

عن الحسن البصري قال: قال عمر بن الخطاب رضي الله عنه: لقد هممت أن أبعث رجلا إلى هذه الأمصار، فينظروا إلى كل من كان عنده جدة فلم يحج، فيضربوا عليهم الجزية، ما هم بمسلمين، ما هم بمسلمين.

Reported on the authority of Al-Hasan Al-Basri, who reported on the authority of 'Umar (رضي الله عنه) that he said, “I have resolved to send a few men to these cities and look for those people who possess the means to perform *Hajj* but do not do so and impose *jizyah* upon them. They are not Muslims! They are not Muslims!” (Narrated by Ibn Katheer).

حدثنا أبو بكر قال حدثنا وكيع عن شعبة عن أبي العلاء عن سعيد بن جبيرة قال: "لو كان لي جار موثر ثم مات ولم يحج، لم أصل عليه". (رواه الذهبي في الكياف).

Reported on the authority of Sa'eed Ibn Jubair (رضي الله عنه) that he said, “If a neighbor of mine died without ever making *Hajj*, while being well off enough to do so, I would not pray over him.” (Narrated by Az-Zahabi in 'Al-Kaba'ir').

Many people are now blind to this great obligation, even though Allah has granted them the ability to achieve this great blessing. They offer different types of weak and invalid excuses (such as putting off *Hajj* until one is old, to die after having had one's sins forgiven, or being “too busy” with work or family commitments). Those whose circumstances permit them to fulfill these obligations must take care to do so immediately and prepare for their completion. May Allah bless us with faith and belief in the Promises and Punishments that He gave to Companions of the final Prophet (ﷺ) – *Ameen*.

These are the duties imposed on us by Allah, which are always to be fulfilled, and if they commit mistakes or there is a decline in the standard of their behavior, they should repent to Allah, for He is Most Merciful and All-Forgiving. But our relationship with Allah's slaves,

including parents, brothers and sisters, children, wives, relatives, neighbors, friends, and strangers – those whom they have known for a long time or a short time, our Prophet (ﷺ) has given the rules for all of them. According to these principles, we are obliged to keep good relations with all of them. If there is any dereliction in this regard, this means that someone has been abused, and Allah will not forgive that unless the perpetrator asks the victim for forgiveness, and the subject of that abuse grants it. If not, Allah will take your good deeds and replace the victim's bad deeds with them. For this reason, some things have been mentioned regarding the payment of rights, as described below:

### Disobedience towards parents

In *Surah Al-Isra`*, Allah says:

(وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَالِئُولِيذِينَ إِحْسَنَّا إِمَّا يَنْتَغِبَنَّ عِنْدَكَ الْكِبَرَ أَخْذُهُمَا أَوْ مِلاَهُمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَهِمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا - وَأَخْفِضْ لَهُمَا جَنَاحَ الذَّلْمِ مِنَ الرَّحْمَةِ وَقُلْ رَبُّ ارْحَمَهُمَا كَمَا رَبَّيْتَنِي صَغِيرًا ) (سورة الإسراء 17: 23-24).

«And your Lord has decreed that you worship none but Him. And that you be dutiful to your parents. If one of them or both attain old age in your life, say not to them a word of disrespect, nor shout at them but address them in terms of honor. And lower unto them the wing of submission and humility through mercy and say: “My Lord! Bestow on them Your Mercy as they did bring me up when I was small.”» (Surah Al-Isra` 17:23-24).



It is strange that when parents are afflicted with hardship during their offspring's childhood, they keep praying for long life and happiness for their children, unmindful of the difficulties that were caused by their behavior during childhood. But when those children are afflicted by any problem because of their parents, they become upset and wish that their parents had died. (How sad is that?)



In another verse, Allah says:

(وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِزٍ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرِ) (سورة لقمان 31:14).

«And We have enjoined on man (to be dutiful and good) to his parents. His mother bore him in weakness and hardship upon weakness and hardship, and his weaning is in two years give thanks to Me and to your parents, unto Me is the final destination.» (Surah Luqman 31:14).

May Allah bless you, let us see how Allah has repaid the gratitude towards parents with His Gratitude:

وقال ابن عباس (رضي الله عنه): "ثلاث آيات نزلت مقرونة بثلاث لم تقبل منها واحدة بغير قرينتها، إحداها: قوله تعالى: { أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ } فمن أطاع الله ولم يطع رسوله لم يقبل منه، والثانية قوله تعالى: { وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ } فمن صلى ولم يترك لم يقبل منه، والثالثة قوله تعالى: { أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ } فمن شكر الله ولم يشكر والديه لم يقبل منه، ولذا قال (رضي الله عنه): "رضا الله في رضا الوالدين وسخط الله في سخط الوالدين". (رواه الترمذي).

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that he said, "Three verses have been revealed that contain pairs of things that are (inextricably) linked with each other and none of them is accepted without its partner; these verses are:

«And obey Allah and the Messenger (Muhammad) that you may be shown mercy.» (Surah Ali 'Imran 3:132).

«And perform prayers (iqamatus-salah), give zakah and irka' (i.e., bow down or submit yourselves with obedience to Allah) along with ar-raki'oon (those who bow).» (Surah Al-Baqarah 2:43).

«Give thanks to Me and to your parents, unto Me is the final destination.» (Surah Luqman 31:14).

So, if a person obeys Allah but does not obey the Prophet (ﷺ), or he offers prayers but does not pay zakah, or is grateful to Allah but is undutiful to his parents, then none of his deeds will be accepted. That is why the Messenger of Allah (ﷺ) said, "The Lord's Pleasure is attained through parents' pleasure, and the Lord's Anger is attained through parents' anger." (Narrated by At-Tirmizi).

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا حَبِيبُ بْنُ أَبِي ثَابِتٍ، قَالَ سَمِعْتُ أَبَا الْعَبَّاسِ الشَّاعِرَ - وَكَانَ لَا يَنْهَمُ فِي حَدِيثِهِ - قَالَ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو - (رضي الله عنه) - يَقُولُ جَاءَ رَجُلٌ إِلَى النَّبِيِّ (ﷺ) فَاسْتَأْذَنَهُ فِي الْجِهَادِ فَقَالَ " أَحَى وَالِدَاكَ " . قَالَ نَعَمْ. قَالَ " فَبِيهِمَا فَجَاهِدْ " . (رواه البخاري).

Reported on the authority of Abu Thabit that he said, "I heard Abul 'Abbas, the poet – who was not accused of anything regarding his hadeeth narrations – that he said, 'I heard 'Abdullah Ibn 'Amr (رضي الله عنه) saying, 'A man came to the Prophet (ﷺ) asking his permission to take part in jihad. The Prophet (ﷺ) asked him, 'Are your parents alive?' He replied, 'Yes.' The Prophet (ﷺ) said to him, 'Then exert yourself in their service.'" (Narrated by Al-Bukhari).

وَحَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ بْنِ عَبْدِ الْحَمِيدِ، حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، قَالَ حَدَّثَنِي عُبَيْدُ اللَّهِ بْنُ أَبِي بَكْرٍ، قَالَ سَمِعْتُ أَنَسَ بْنَ مَالِكٍ، قَالَ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْكِبَائِرَ - أَوْ سُنَّ عَنِ الْكِبَائِرِ - فَقَالَ " الشِّرْكُ بِاللَّهِ وَقَتْلُ النَّفْسِ وَعُقُوقُ الْوَالِدَيْنِ " . وَقَالَ " أَلَا أُنبئُكُمْ بِأَكْبَرِ الْكِبَائِرِ " . قَالَ " قَوْلُ الزُّورِ " . أَوْ قَالَ " شَهَادَةُ الزُّورِ " . قَالَ شُعْبَةُ وَأَكْبَرُ ظَنِّي أَنَّهُ شَهَادَةُ الزُّورِ . (رواه مسلم).

'Ubaidullah Ibn Abi Bakr said, "I heard Anas Ibn Malik (رضي الله عنه) saying: 'The Messenger of Allah (ﷺ) talked about the major sins, or he was asked about the major sins. H said, "(They are) associating partners with Allah, killing a person, disobedience to parents.' He (further) said: 'Should I not inform you about the gravest of the major sins, and (in this connection) observed: False utterance or false testimony.' Shu'bah said, 'It was most probably 'false testimony.'" (Narrated by Muslim).

See how the evil of disobedience to parents is combined with the evil of polytheism:

أَخْبَرَنَا عَمْرُو بْنُ عَلِيٍّ، قَالَ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ، قَالَ حَدَّثَنَا عُمَرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ يَسَارٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " ثَلَاثَةٌ لَا يَنْظُرُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِمْ يَوْمَ الْقِيَامَةِ الْعَاقُ لِوَالِدَيْهِ وَالْمَرْأَةُ الْمُتَرَجِّلَةُ وَالذَّيْبُوثُ وَثَلَاثَةٌ لَا يَدْخُلُونَ الْجَنَّةَ الْعَاقُ لِوَالِدَيْهِ وَالْمُذْمِنُ عَلَى الْخَمْرِ وَالْمَنَّانُ بِمَا أُعْطِيَ " .

Mentioned in the two authentic compilations of Al-Bukhari and Muslim, on the authority of Salim Ibn 'Abdillah





(ﷺ) that his father said: "The Messenger of Allah (ﷺ) said: 'There are three at whom Allah will not look on the Day of Resurrection: the one who disobeys his parents, the woman who imitates men in her outward appearance and the cuckold. And there are three who will not enter Paradise: the one who disobeys his parents, the drunkard, and the one who reminds people of what he has given them'." (Narrated by Al-Bukhari and Muslim).

The Prophet (ﷺ) also said:

"رضا الله في رضا الوالدين وسخط الله في سخط الوالدين" . (رواه الترمذي) .

"The Lord's Pleasure is attained through parents' pleasure, and the Lord's Anger is attained through parents' anger." (Narrated by At-Tirmizi).

عن أبي بكر (رضي الله عنه) قال: "كل الذنوب يؤخر الله منها ما شاء إلى يوم القيامة، إلا عقوق الوالدين، فإنه يعجله لصاحبه في الحياة قبل الممات" . (رواه البيهقي والحاكم) .

Reported on the authority of Abu Bakr (رضي الله عنه) that he said, "Allah grants a respite for all sins that He wills until the Day of Resurrection saves showing disrespect to one's parents; it will be hastened to its doer." (Narrated by Al-Baihaqi and Al-Hakim).

سئل كعب الأحبار عن عقوق الوالدين ما هو؟ قال: "هو إذا أقسم عليه أبوه أو أمه لم يبر قسمها و إذا أمره بأمر لم يطع أمرهما و إذا سألاه شيئا لم يعطهما و إذا انتمناه خاتهما" . (رواه البيهقي والحاكم) .

When Ka'b Al-Ahbar was asked about the meaning of showing disrespect to one's parents, he said, "When one's father or mother swore an oath, and he or she did not fulfill it, when they ordered him to do something but he did not obey, when they ask him for something, and he refuses, when they entrust him with something but he deceives them." (Narrated by Az-Zahabi in 'Al-Kaba'ir').

قال كعب الأحبار رحمه الله: "إن الله يعجل هلاك العبد إذا كان عاقا لوالديه ليعجل له العذاب و أن الله ليزيد في عمر العبد إذا كان بارا بوالديه ليزيده برا و خيرا" . (رواه الذهبي في الكبانر) .

Ka'b Al-Ahbar (رضي الله عنه) said, "Allah hastens the death of anyone who shows disrespect to his parents to punish him. On the other hand, Allah



increases a person's life span if he is kind to his parents to bless him." (Narrated by Az-Zahabi in 'Al-Kaba'ir').

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، حَدَّثَنَا عَيْسَى بْنُ يُونُسَ، حَدَّثَنَا يُونُسُ بْنُ إِسْحَاقَ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَبِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، أَنَّ رَجُلًا، قَالَ يَا رَسُولَ اللَّهِ إِنَّ لِي مَالًا وَوَلَدًا وَإِنَّ أَبِي يُرِيدُ أَنْ يَجْتَاحَ مَالِي فَقَالَ " أَنْتَ وَمَالُكَ لِأَبِيكَ " . (رواه ابن ماجه) .

Narrated from Jabir Ibn 'Abdillah (رضي الله عنه) that a man said: 'O Messenger of Allah! I have wealth and a son, and my father wants to take all my wealth.' He (ﷺ) said, 'You and your wealth belong to your father.'" (Narrated by Ibn Majah).

روي أن عبد الله بن عمر رضي الله عنهما رأى مرة رجلا يمشي بطوف حول الكعبة حاملا أمه على ظهره. قال الرجل لعبد الله بن عمر رضي الله عنه: "أَحْمِلْ أُمِّي وَهِيَ الْخَمَالَةُ، تُرْضِعُنِي الذَّرَّةَ وَالْعُلَّالَةَ، هَلْ يُجْزَيْنُ وَالِدُ فِعَالِهِ؟" فَقَالَ لَهُ عُمَرُ رَضِيَ اللهُ عَنْهُ: "لَا وَلَا طَلْقَةَ" (رواه البخاري في الأدب المفرد) .

Reported on the authority of 'Abdullah Ibn 'Umar (رضي الله عنه) saw a Yemeni man performing *tawaf* (circumambulation of the *Ka'bah*) while carrying his mother on his back. This man said to 'Abdullah Ibn 'Umar, "I am like a tame camel for her! I have carried her more than she carried me. Do you think I have paid her back, O Ibn 'Umar?" 'Abdullah Ibn 'Umar replied, "No, not even one contraction!" (Narrated by Al-Bukhari in 'Al-Adab al-Mufrad').



عن أبي هريرة (رضي الله عنه) قال: "قال رسول الله (ﷺ): "أربعة نفر حق على الله أن لا يدخلهم الجنة ولا يذيقهم نعيمها مدمن خمر وأكل الربوا وأكل مال اليتيم ظلماً والعاق لوالديه إلا أن يتوبوا"

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said, "Four classes of people will be prevented from entering Paradise nor will they taste its blessing as Allah decreed: the intoxicant, the usurer, the one who appropriates the orphan's property without a lawful cause and the one who was disobedient to his parents if they did not repent all." (Narrated by Az-Zahabi in 'Al-Kaba'ir').

روي من طريق موسى بن محمد بن عطاء، حدثنا أبو المليح، حدثنا ميمون، عن ابن عباس قال: قال رسول الله صلى الله عليه وسلم: "الجنة تحت أقدام الأمهات". (رواه ابن عدي في الكامل).

Reported on the authority of Ibn 'Abbas (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, 'Paradise is under the feet of the mothers.'" (Narrated by Ibn 'Adiyy in 'Al-Kamil').<sup>38</sup>

حدثنا ابن أبي عمير، حدثنا سفيان بن عيينة، عن عطاء بن السائب الهجيمي، عن أبي عبد الرحمن السلمي، عن أبي الرزداء، أن رجلاً، أتاه فقال إن لي امرأة وإن أمي تأمرني بطلاقها. قال أبو الرزداء سمعت رسول الله صلى الله عليه وسلم يقول "الوالد أوسط أبواب الجنة فإن شئت فأضغ ذلك الباب أو احفظه". (رواه الترمذي).

Reported on the authority of Abu 'Abdir-Rahman As-Sulami, who reported from Abu Ad Darda' (رضي الله عنه) that he said that a man came and said: "I have a wife whom my mother has ordered me to divorce." So Abu Ad-Darda' said: "I heard the Messenger of Allah (ﷺ) saying, 'The father is the middle gate to Paradise. So if you wish, then neglect that door, or protect it.'" (Narrated by At-Tirmizi).

عن أبي هريرة رضي الله عنه قال: قال رسول الله صلى الله عليه وسلم: "ثلاث دعوات مستجابات لا شك فيهن: دعوة المظلوم، ودعوة المسافر، ودعوة الوالد على ولده" (رواه أبو

<sup>38</sup>Shaikh Al-Albani included it in 'Silsilah Al-Ahadeeth Adh-Dha'eefah Wal-Mawdhoo'ah'. However, its meaning is correct since it has been authentically reported that Mu'awiyah Ibn Jahimah (رضي الله عنه) came to the Prophet (ﷺ) and said, "O Messenger of Allah! I want to fight, and I have come to consult you." He (ﷺ) said, "Do you have a mother?" He replied, "Yes," and the Messenger of Allah (ﷺ) said "Stay with her, for Paradise is beneath her feet." (Narrated by Ahmad and declared authentic by Az-Zahabi and others).

داود، والترمذي وقال: حديث حسن).  
وليس في رواية أبي داود: "على ولده".

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, "Three supplications are answered without a doubt: the supplication of the oppressed, the supplication of the traveler, and the supplication of the parent for his son." (Narrated by Abu Dawood and At-Tirmizi, who said, "This hadeeth is hasan."). In Abu Dawood's version, it does not say, "for his son."

عَنْ عَمْرِو بْنِ مُرَّةَ الْجُهَنِيِّ (رضي الله عنه) قَالَ: "جَاءَ رَجُلٌ إِلَى النَّبِيِّ (ﷺ) فَقَالَ: "يَا رَسُولَ اللَّهِ، شَهِدْتُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنْتَ رَسُولُ اللَّهِ، وَصَلَّيْتُ الْخَمْسَ، وَأَدَّيْتُ زَكَاةَ مَالِي، وَصُمْتُ شَهْرَ رَمَضَانَ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "مَنْ مَاتَ عَلَيَّ هَذَا كَانَ مَعَ النَّبِيِّينَ وَالصُّدِّيِّينَ وَالشَّهِدَاءِ يَوْمَ الْقِيَامَةِ هَكَذَا - وَنَصَبَ إِصْبَعِيهِ - مَا لَمْ يُعَقِّ وَالذَّيْهِ". (رواه الإمام أحمد في مسنده).

'Amr Ibn Murrah Al-Juhani (رضي الله عنه) said, 'A man from Qudah came to the Messenger of Allah (ﷺ) and said, "O Messenger of Allah! I testified that none is worthy of worship except Allah and that you are His Messenger, I offer the five daily prayers, I pay zakah on my wealth, I fast the month of Ramadhan." The Prophet (ﷺ) said, "Whoever dies on that will be among the Prophets, the siddeeqeen (the truthful ones) and the martyrs on the Day of Resurrection, like this (and he held up two fingers) – as long as he does not disobey his parents." (Narrated by Imam Ahmad in his 'Musnad').

حكى أنه في زمن النبي عليه أفضل الصلاة والسلام شاب يُسمى علقمة وكان كثير الاجتهاد في طاعة الله في الصلاة والصوم والصدقة فمرض واشتد مرضه فأرسلت امرأته إلى رسول الله أن زوجي علقمة في النزح فأردت أن أعلمك بحاله يا رسول الله فأرسل النبي - صلى الله عليه وسلم- عمارا وصهيبا وبلالا وقال: امضوا إليه ولقنوه الشهادة فمضوا عليه ودخلوا عليه فوجدوه في النزح فجعلوا يلقنونه - لا إله إلا الله - ولسانه لا ينطق به فأرسلوا إلى النبي - صلى الله عليه وسلم- يخبرونه أنه لا ينطق لسانه بالشهادة فقال- صلى الله عليه وسلم -: هل من أبويه أحد حي؟ قيل: يا رسول الله أم كبيرة بالسفارة إليها رسول الله وقال الرسول: قل لها إن قدرت على المسير إلى رسول الله وإلا فقري في المنزل حتى يأتيكفجاء إليها الرسول فأخبرها بقول رسول الله صلى الله عليه وسلم فقالت: نفسي له الفداء، أنا أحق باتيانها فتوكلت على عصي وأنت إلى رسول الله صلى الله عليه وسلم فسلمت فرد عليها السلام وقال لها: يا أمعلقمة كيف كان حال ولدك علقمة؟ قالت: يا رسول الله كثير الصلاة وكثير الصيام وكثير الصدقة قال رسول الله صلى الله عليه وسلم: فما حالك؟ قالت: يا رسول الله أنا عليه ساخط قال: ولم؟ قالت: يا رسول الله يؤثر على زوجته ويعصيني، فقال رسول الله: إن سخط أم علقمة حجب لسان علقمة من الشهادة ثم قال: يا بلال انطلق واجمع لي حطباً

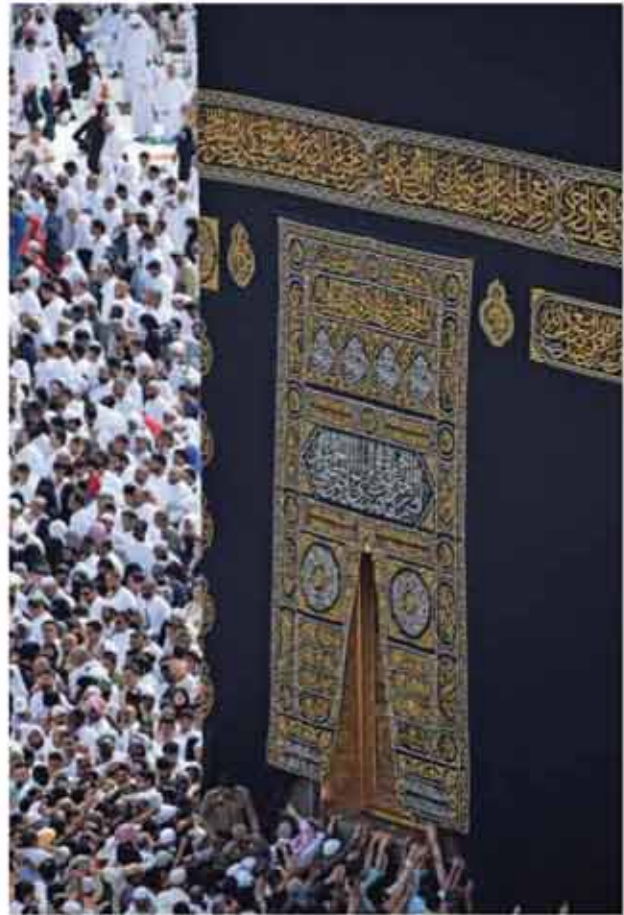


كثيرا قالت : يا رسول الله وما تصنع به؟ قال : احرقه بالنار بين يديك قالت : يا رسول الله ولدي لا يحتمل قلبي ان تحرقه بالنار بين يديك قال : يا ام علقمة عذاب الله اشد وأبقى ، فإن سرك ان يغفر الله فأرضى عنه، فو الذي نفسي بيده لا ينتفع علقمة بصلاته ولا بصدقته مادمت عليه ساخطة فقالت : يا رسول الله اني اشهد الله تعالى وملائكته ومن حضرني من المسلمين اني رضيت عن ولدي علقمة فقال رسول الله : انطلق يا بلال إليه فانظر هل يستطيع ان يقول لا إله إلا الله أم لا؟ ففعل أم علقمة تكلمت بما ليس في قلبها حياء منه فانطلق بلال فسمع علقمة من داخل الدار يقول لا إله إلا الله فدخل بلال وقال : يا هؤلاء ان سخط أم علقمة حجب لسانه عن الشهادة وإن رضاها أطلق لسانه ثم مات علقمة من يومه فحضر رسول الله فأمر بغسله وكفنه ثم صلى عليه وحضر دفنهم قام على شفير قبره فقال : يا معشر المهاجرين والأنصار من فضل زوجته على أمه فعليه لعنة الله وملائكته والناس أجمعين، لا يقبل الله منه صرفا ولا عدلا إلا ان يتوب إلى الله عز وجل ويحسن إليها ويطلب رضاها فرضا الله في رضاها وسخط الله في سخطها. (رواه الطبراني وأحمد).

### Story

At the time of the Prophet (ﷺ), there was a young man named 'Alqamah. He was very diligent in obeying Allah by engaging in prayer and fasting and spending in charity. Then he fell ill, and his illness became serious. His wife went to the Prophet and said, "My husband, 'Alqamah is on his deathbed. I, therefore, came to tell you, Mes-

senger of Allah, about his condition." The Prophet (then) sent for 'Ammar or Suhaib and Bilal and told them to go to him ('Alqamah) and have him repeat the *shahadah*. Thereupon they went to him and found him in the agony of death. They asked him to say, '*La ilaha Illallah,*' but his tongue was unable to pronounce it. At that, they came and told the Messenger of Allah (ﷺ) that he was unable to repeat the *shahadah*. The Prophet (ﷺ) asked, 'Is either of his parents alive?' He was told, 'Messenger of Allah, his mother is, but she is very old.' The Prophet (ﷺ) sent her a message that if it was convenient for her (that is, if she was able to go out), she should



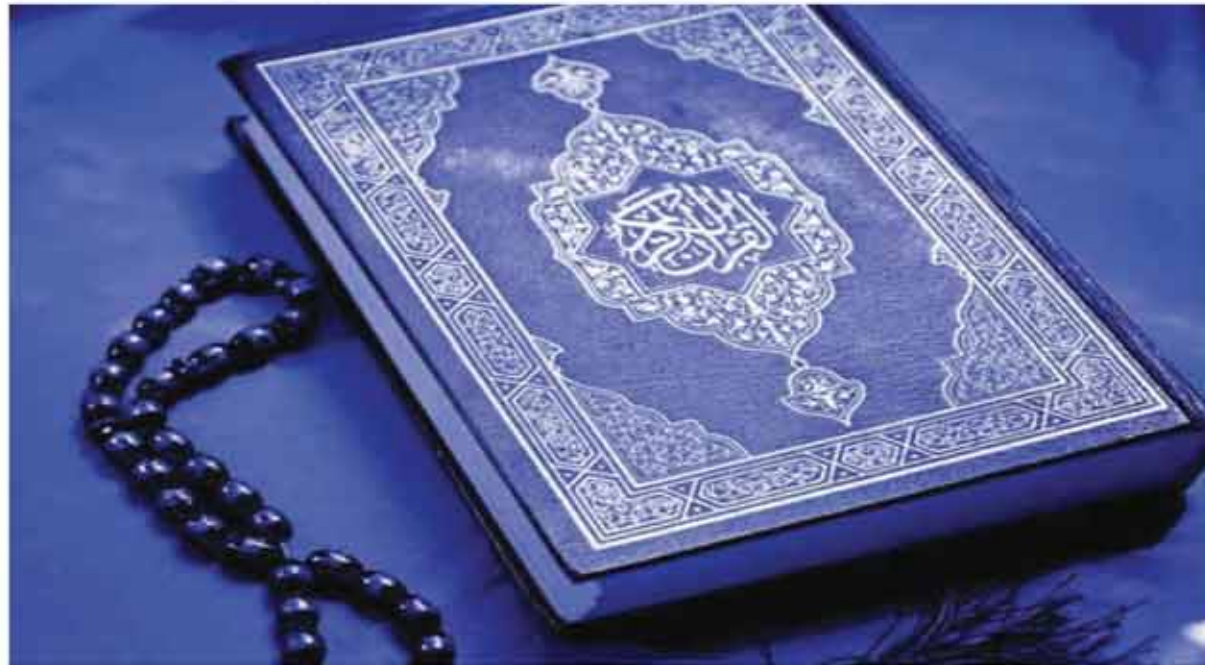
come to him; otherwise she should stay in her house, and the Prophet (ﷺ) would come to her. The Prophet's messenger came to her and informed her of the Prophet's message. She said, 'May my life be a ransom for him, it is my pleasure to go to him!' She then stood up, leaning on her walking stick, and came to the Prophet (ﷺ) and greeted him. The Prophet (ﷺ) returned her greeting and said to her, 'Umm 'Alqamah, tell me the truth, for otherwise Allah, Most High will reveal the truth to me! What is the situation concerning your son, Alqamah?' She replied, 'Messenger of Allah, he prays much, fasts a great deal, and spends a great amount in charity.' The Prophet (ﷺ) said, 'And what about yourself?' She said, 'Messenger of Allah, I am angry with him.' He said, 'Why?' She replied, 'Messenger of Allah, he has preferred his wife to me and has disobeyed me.' Then the Messenger of Allah (ﷺ) said, 'Umm 'Alqamah, surely your anger has prevented Alqamah's tongue from pronouncing the *shahadah*.' He then turned to Bilal (رضي الله عنه) and said, 'Bilal, go out and collect a quantity of firewood.' She said, 'Messenger of Allah, what do you plan to do?' He replied, 'I will burn him in front of your eyes.' She said, 'Messenger of Allah, he is my son! My heart cannot bear your burning him in front of me!' He said, 'Umm 'Alqamah, Allah's punishment is more severe and more lasting! Therefore, if you want Allah to forgive him, be reconciled to him. By the One in Whose Hand is my soul, the prayer, fasting, and spending in charity (which he has done) are of no benefit to 'Alqamah as long as you are angry with him!' Thereupon she said, 'Messenger of Allah, I call upon Allah Most High and His angels and the Muslims who are present to be my witnesses that I am pleased with my son 'Alqamah.' the Messenger of Allah (ﷺ) said, 'Bilal, go to him and see whether he is now able to say, '*La ilaha Illallah*' or not. It may be that Umm 'Alqamah is saying something for my sake, which is not in her heart.' Thereupon Bilal (رضي الله عنه) went, and while entering the door he heard 'Alqamah saying, '*La ilaha Illallah.*' (Concerning this), Bilal (رضي الله عنه) remarked, 'It is surely true that while 'Alqamah's mother was angry with him his tongue was tied, and now that she is pleased with him his tongue is freed.' 'Alqamah died the same day. The Prophet (ﷺ) came to him and gave the order for his washing and shrouding, and then prayed the funeral prayer for him and buried him. He then stood by the side of his grave and said, 'O you company of *Muhajiroon* and *Ansar*! If anyone favors his wife over his mother, Allah and His angels and all the people curse him! Allah does not accept his spending (in charity) and his uprightness unless he repents toward Allah, the Glorious and Majestic, and reconciles with her and attains her pleasure because



Allah's Pleasure consists in her pleasure and Allah's Anger consists in her anger." (Narrated by At-Tabarani.)<sup>39</sup>

The main lesson for us in this chapter is that the matter of parents is a very delicate and important one. Avoiding it is a great injustice and foolishness. It is clear from the mentioned Qur'anic verses and authentic *ahadeeth* that these are very important in the eyes of the Prophet (ﷺ). In our era, it is also one of the many facets of the Religion that has been neglected. Because of wives, it has become common to cause mental anguish and heartache to parents. On one occasion, the Prophet (ﷺ) mentioned it among the signs of the Hour.

However, we have to say that Allah has named us the Middle Ummah. The whole *Sharee'ah* of our Prophet (ﷺ) is very moderate and mild and free from all extremes. We should adopt moderate ways in all matters, and we should act following the advice of scholars. May Allah grant that we live under His Pleasure and end our lives upon faith (*Ameen*).



<sup>39</sup>Al-Albani included it in his book '*Silsilah Al-Ahadeeth Adh-Dha'eefah Wal-Mawdhoo'ah*', describing it as "extremely weak". Scholars have said that it is incorrect to narrate this story as a *hadeeth* in the belief that it is about *fadha'il al-a'mal* (virtuous deeds), for the permissibility of using such narrations for the purpose of admonishment does not include narrations that are severely weak or fabricated and include calumnies against Companions (رضي الله عنهم), as is the case here.

## Behaving badly towards relatives



In *Surah An-Nisa'*, Allah says:

(يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَجِدَةٍ خَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا) (سورة النساء 4: 1) .

«O mankind! Be dutiful to your Lord, Who created you from a single person (Adam), and from him (Adam) He created his wife (Hawwa' [Eve]), and from them both He created many men and women and fear Allah through Whom you demand your mutual (rights), and (do not cut the relations of) the wombs (kinship) . Surely, Allah is Ever an Observer over you.» (*Surah An-Nisa'* 4:1).

In *Surah Muhammad*, Allah says of those who cut off ties of kinship:

(أُولَئِكَ الَّذِينَ لَعَنَهُمُ اللَّهُ فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ) (سورة محمد 47: 23) .

«Such are they whom Allah has cursed so that He has made them deaf and blinded their sight.» (*Surah Muhammad* 47:23).



حَدَّثَنَا مُسَدَّدٌ، حَدَّثَنَا سَعِيدَانُ، عَنِ الرَّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، يَنْبَغُ بِهِ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " لَا يَدْخُلُ الْجَنَّةَ قَاطِعُ رَحِمٍ " . (رواه أبو داود).

Reported on the authority of Muhammad Ibn Jubair Ibn Mut'im, who, in turn, reported on the authority of his father that the Prophet (ﷺ) said, "Anyone who cuts off relationship from his nearest relatives will not enter Paradise." (Narrated by Abu Dawood).

Mentioned in a *hadeeth* that a person who does not take care of his poor and needy relatives, does not behave well towards them while making donations and charity to others, then Allah does not accept his donations, or his charity and He will not look at him on the Day of Resurrection.

If a person is himself poor, he should know about his relatives and give them their rights by maintaining ties with them, as the Prophet (ﷺ) said: "Show hospitality, even by a greeting."

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا لَيْثٌ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي شَرِيحٍ الْعَدَوِيِّ، أَنَّهُ قَالَ سَمِعْتُ أُنْثَى، وَأَبْصَرْتُ، عَيْنَايَ جِئْتُ تَكَلَّمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ " مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ صَنْفَهُ جَائِزَتَهُ " . قَالُوا وَمَا جَائِزَتُهُ يَا رَسُولَ اللَّهِ قَالَ " يَوْمُهُ وَلَيْلَتُهُ وَالصِّيَافَةُ ثَلَاثَةَ أَيَّامٍ فَمَا كَانَ وَرَاءَ ذَلِكَ فَهُوَ صَدَقَةٌ عَلَيْهِ - وَقَالَ - مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقِلَّ خَيْرًا أَوْ لِيَصْمُتْ " . (رواه مسلم).

Reported on the authority of Abu Shuraib Al-'Adawi that he said, "My ears listened, and my eyes saw when the Messenger of Allah (ﷺ) spoke and said, 'He who believes in Allah and the Hereafter should show respect to the guest, with utmost kindness and courtesy. They said, 'O Messenger of Allah! What is this utmost kindness and courtesy? He replied, 'It is for a day and a night. Hospitality extends for three days, and what is beyond that is a *saadaqah* (charity) for him, and he who believes in Allah and the Hereafter should say something good or keep quiet'." (Narrated by Muslim).

It is further mentioned in the *hadeeth* that giving favor is not (true) mercy, but (true) mercy is that man should be merciful towards him who has broken ties with him.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي أَخِي، عَنْ سُلَيْمَانَ بْنِ بِلَالٍ، عَنْ مُحَمَّدِ بْنِ أَبِي عَيْقِبٍ، عَنْ ابْنِ شِهَابٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا الرَّدَادِ اللَّيْثِيَّ أَخْبَرَهُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا الرَّحْمَنُ، وَأَنَا

341

خَلَقْتُ الرَّحِمَ، وَاشْتَقَقْتُ لَهَا مِنْ اسْمِي، فَمَنْ وَصَلَهَا وَصَلْتُهُ، وَمَنْ قَطَعَهَا بَتَّئْتُ. (رواه البخاري في الأدب المفرد).

Reported on the authority of 'Abdur-Rahman Ibn 'Awf (رضي الله عنه) that he heard the Messenger of Allah (ﷺ) say, "Allah, the Almighty, the All-Powerful said, 'I am the Merciful (Ar-Rahman). I have created ties of kinship, and I created *ar-rahm* (the womb) (based on it). If anyone maintains ties of kinship, I will maintain a connection with him, and I shall cut off anyone who cuts them off'." (Narrated by Al-Bukhari in 'Al-Adab Al-Mufrad').

قال علي بن الحسين لولده: "يا بني لا تصحب قاطع رحم فإني وجدته ملعوناً في كتاب الله في ثلاثة مواطن". (رواه الذهبي في الكبائر).

Reported on the authority of 'Ali Ibn Al-Husain (رضي الله عنه) that he said to his son, "O son! Do not befriend the one who severs the ties of kinship, for I have found such a person cursed in Allah's Book in three places." (Narrated by Az-Zahabi in 'Al-Kaba'ir' [the Major Sins]).

#### قصة:

وروي عن أبي هريرة (رضي الله عنه) جلس يحدث عن رسول الله (ﷺ) فقال: "أخرج علي قاطع رحم إلا قام من عندنا". فلم يبق أحد إلا شاب من أقصى الحلقة فذهب إلى عمته لأنه كان قد صار منها منذ سنين فصالحها فقالت له عمته: "ما جاء بك يا ابن أخي؟" فقال: "إني جلست إلى أبي هريرة صاحب رسول الله (ﷺ) فقال: "أخرج كل قاطع رحم إلا قام من عندنا" فقالت له عمته: "ارجع إلى أبي هريرة واسأله لم ذلك". فرجع إليه وأخبره بما جرى له مع عمته وسأله: "لم لا يجلس عندك قاطع رحم؟" فقال أبو هريرة (رضي الله عنه): "إني سمعت رسول الله (ﷺ) يقول: "إن الرحمة لا تنزل على قوم فيهم قاطع رحم". (رواه الذهبي في الكبائر).

#### Story

One day, Abu Hurairah, May Allah be pleased with him, sat to deliver a lesson about the *hadeeth* of the Messenger of Allah (ﷺ) and he said, "I hope that anyone of you who severs the ties of his kins will leave us." A young man sitting at the back of the circle left and went



342



to his aunt, whom he had not visited for years, and made peace with her. His aunt asked him, "Why did you come, my nephew?" He said, "When I sat to listen to Abu Hurairah (رضي الله عنه), the Companion of the Prophet (ﷺ), he said, "I hope anyone of you who severs the ties of kinship will leave us." Then his aunt asked him to go back to Abu Hurairah (رضي الله عنه) to ask him about the reason. Thereupon, Abu Hurairah (رضي الله عنه) answered: "I heard the Messenger of Allah (ﷺ) saying, "Mercy will not be shown to a group of people among whom is someone who severs the ties of kinship." (Narrated by Az-Zahabi in 'Al-Kaba'ir [the Major Sins]).<sup>40</sup>

It is necessary to treat your parents, wife, children, sister, close kin, neighbors, friends, and strangers well and not to annoy any of them. Keep a smile on your face all the time, and make sure they remain pleased with you.

### Pure and lawful sustenance

وعن أبي هريرة (رضي الله عنه) قال: "قال رسول الله صلى الله عليه وسلم: "يا أيها الناس إن الله طيب لا يقبل إلا طيباً، وإن الله أمر المؤمنين بما أمر به المرسلين، فقال تعالى: {يا أيها الرسل كلوا من الطيبات واعلموا صالحاً}، وقال تعالى: {يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم} ثم ذكر الرجل يطيل السفر أشعث أغبر يمد يديه إلى السماء: يا رب يا رب، ومطعمه حرام، ومشربه حرام، وملبسه حرام، وغذي بالحرام فإني يستجاب لذلك!" (رواه مسلم).



<sup>40</sup>Yahya Ibn Ma'een and An-Nasa'i declared it weak.

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said: "The Messenger of Allah (ﷺ) said, 'O people! Allah is Pure and, therefore, accepts only that which is pure. Allah has commanded the believers as He has commanded His Messengers by saying: **«O (you) Messengers! Eat of the *tayyibat* (all kinds of *halal* foods which Allah has made legal [meat of slaughtered eatable animals, milk products, fats, vegetables, fruits, etc.], and do righteous deeds.»** (Surah Al-Mu'minoon 23:51) And He said: **«O you who believe (in the Oneness of Allah - Islamic Monotheism)! Eat of the lawful things with which We have provided you...»** (Surah Al-Baqarah 2:172). Then he (ﷺ) made a mention of the person who travels for a long time, his hair is disheveled and covered with dust. He lifts his hand towards the sky and thus makes the supplication: 'My Lord! My Lord!' But his food is unlawful, his drink is unlawful, his clothes are unlawful, and his nourishment is unlawful, how can, then his supplication be accepted'?" (Narrated by Muslim).

Today, often supplications are made but not accepted; and why should they be accepted when no thought is given to the matter of avoiding unlawful things? Food, drink, clothing, income, and all necessary things are tainted by the unlawful, so neither supplication nor prayers, nor fasting nor pilgrimage is accepted. A body that has been raised on unlawful things will not enter Paradise. His charity will not be accepted, and if he spends out of his wealth, there will be no blessing in it' and whatever wealth is left behind, it will furnish the Hellfire for him.

Salutations to those who abandon the delights of this life in order to avoid the punishment of the Hellfire and remain steadfast upon that. If they are happy to leave unnecessary things behind will remain in the Hereafter with respect and comfort. This is a process that will keep you on the path to Paradise.

### The completeness of Islam and the requirement to condemn and abstain from innovation

حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُثْمَانَ الْعُتْمَانِيُّ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، أَنَّ رَسُولَ اللَّهِ (ﷺ) قَالَ " مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ " . (رواه ابن ماجه).

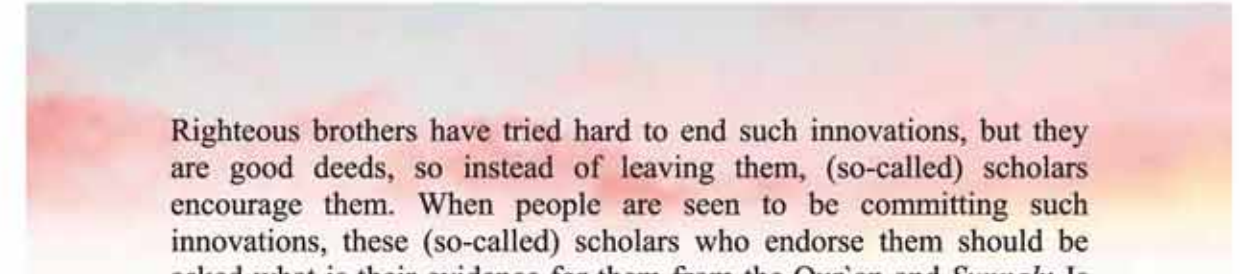




Reported on the authority of 'A'ishah (may Allah be pleased with her) that the Messenger of Allah (ﷺ) said: "Whoever innovates something in this matter of ours (i.e., Islam) that is not part of it, will have it rejected." (Narrated by Ibn Majah).

Islam is perfect and complete, and it is a clear and pure Religion in which there is no possibility for modification or addition. So, anything that is added to it is an innovation that is not part of the Religion. Imam Malik said that it means that when a person commits innovations, it is as if he is saying that the Prophet (ﷺ) made a mistake in the delivering Allah's Commandments,

that we have not been given the whole Religion and that the Commandments were not correctly conveyed; therefore, I am doing this (innovated) action in order to complete the defective Religion (may Allah save us from that)! Since the innovation is committed due to a mistaken sense of virtue, the person does not repent. This is evil's great trick, to put a man in a position where he sins while believing that it is a good deed. There are many innovations everywhere in life, in marriage, at weddings, in death, and in life. Many innovations are committed relating to graves, whose perpetrators believe that they are gaining rewards, while they are committing sins. These include celebrating the third, tenth, twentieth and fortieth death anniversaries at graves, laying clothes and flowers on graves, washing graves, building them up, distributing bread and grains at graves, giving out sweets for the night of the middle of Sha'ban, baking bread for the soul of Imam Ja'far, etc. Many innovations are practiced regarding weddings.



Righteous brothers have tried hard to end such innovations, but they are good deeds, so instead of leaving them, (so-called) scholars encourage them. When people are seen to be committing such innovations, these (so-called) scholars who endorse them should be asked what is their evidence for them from the Qur'an and *Sunnah*: Is there any evidence for them from the deeds of the Prophet (ﷺ) or his Companions (رضي الله عنهم)?

He who escapes from such innovations will continue to walk on the path of Paradise, and the Day of Resurrection, he may be given water to drink from the hands of the Prophet (ﷺ).

This is why we should avoid such doubtful matters.

### The definitions of a major sin

1. The sins of which Allah has mentioned the punishment of hell
2. The sins that are considered major.
3. The sins which are prohibited and looked down upon in any civil society.
4. Not fulfilling the duties towards mankind.
5. Innovating new rules in the faith and then following them.
6. Breaking the rules which are mentioned in the Holy Quran and Hadeeth.
7. Committing a small sin but asking for forgiveness erases the sin. But when you repeatedly commit small sins without asking for forgiveness, that small sin becomes big.
8. Every sin, especially the major sins are poisonous to the spiritual life of the human.



If a pious person who is committed to Allah, do any of the major sins, all his worshiping will go to waste. The Holy Quran reminds us of the



stories of people that committed major sins and the punishments that they received and our Holy Prophet (PBUH) also warned us to stay away from these sins.

Once the Holy Prophet (PBUH) said to A'isha (RA): "Dear A'isha, keep away from even the smallest sins."

The following is a list of the major sins – and you can find more details of each these sins in different Islamic books.

1. Ascribing partners to Allah, Most High (*shirk*).
2. Murder.
3. Practicing magic.
4. Not performing the prayer.
5. Not paying *zakah*.
6. Breaking the fast during Ramadhan without an excuse.
7. Not performing the *Hajj* when able to do so.
8. Showing disrespect to one's parents.
9. Severing the ties of kinship.
10. Adultery and fornication.
11. Homosexuality.
12. Usury (*riba*).
13. Unlawfully consuming the property of an orphan.
14. Lying about Allah and His Messenger (ﷺ).
15. Fleeing from the battlefield.
16. A leader misleads his followers and being unjust to them.
17. Pride and arrogance.
18. Bearing false witness.
19. Drinking alcohol.
20. Gambling (*qimar*).
21. Slandering chaste women.
22. Misappropriating spoils of war.
23. Theft.
24. Highway robbery.
25. Taking a false oath.
26. Oppression.
27. Illegal gain.
28. The consumption of *haram*.
29. Committing suicide.
30. Telling lies.
31. Judging unjustly.
32. Bribery.
33. Women imitating men, and *vice versa*.
34. Being a cuckold.
35. Marrying a divorced woman to make her lawful to her previous husband.
36. Not protecting oneself from all traces of urine.
37. Showing off when doing good

deeds.

38. Acquiring religious knowledge for the sake of this world and concealing it.
39. Breach of faith.
40. Reminding recipients of favors to them.
41. Disbelieving in Allah's *Qadar*.
42. Listening to people's private conversations.
43. Talebearing.
44. Cursing others.
45. Breaking a promise or pledge.
46. Believing in fortune tellers and astrologers.
47. A wife's bad conduct against her husband.
48. Making pictures and statues of living things.
49. Loudly lamenting for the dead, pulling out hair, and tearing clothes when afflicted with adversity.
50. Treating others unjustly.
51. Overbearing conduct towards one's wife or servant, the weak and animals.
52. Hurting one's neighbor.
53. Hurting or reviling Muslims.
54. Harming people and behaving arrogantly towards them.
55. Dragging the hem of one's garment out of pride.
56. Men wearing silk or gold.
57. A slave running away from his master.
58. Slaughtering in other than Allah's Name.
59. Falsely claiming a person as one's father.
60. Arguing and quarrelsomeness.
61. Withholding excess water from others.
62. Giving short weight or short measure.
63. Feeling secure from Allah's Plan.
64. Offending Allah's righteous friends (*Awliya*).
65. Forgoing the congregational prayers and praying alone without a valid excuse.
66. Constantly missing the Friday and congregational prayers
67. Usurping the rights of heirs through bequests.
68. Deception and evil schemes.
69. Spying on Muslims and revealing their weaknesses to their enemies.
70. Disparaging the Companions of the Prophet (ﷺ).



**The following actions may also fall into the category of major sins (in certain circumstances)**

1. Snatching someone's property.
2. Delaying the prayer.
3. Maligning scholars and Qur'an memorizer.
4. Failing to distinguish between right and wrong, despite the ability to do so.
5. Calling a woman to evil.
6. Forgetting the Qur'an after having memorized it (unless it is due to disease or mental deficiency).
7. Burning an animal in a fire (unless it is necessary, such as in the case of diseased animals).
8. Preventing a woman from going to her husband and from giving him his rights.
9. Despairing of Allah's Mercy.
10. Backbiting a Muslim.
11. Wasteful and lavish expenditure on unnecessary items.
12. A man is telling his wife that she is like his mother to him.
13. Constantly repeating a minor sin.
14. Helping someone to sin.
15. Listening to songs and singing women.
16. Removing the veil in front of people.
17. Refusing to pay people their rights.
18. Claiming that 'Ali (ؑ) is superior to Abu Bakr (ؑ) and 'Umar (ؑ).
19. Rebuking people for being humble.
20. Sacrificing animals to one of Allah's creatures.
21. Performing an unlawful ritual or inviting to it.
22. Pointing a sword, knife, or sharp implement at a Muslim.
23. Preaching disbelief or misguidance in the sacred precincts (of Makkah and Al-Madinah).
24. Consuming hashish or other intoxicants.
25. Calling a Muslim a disbeliever.
26. Being unjust in the treatment of one's wives.
27. Masturbation.

28. Intercourse with a menstruating woman.
29. A scholar who does not practice what he preaches.
30. Maligning lawful food.
31. Dancing.
32. Preferring the life of this world over the Religion.
33. To open another person's house and enter it without permission.
34. Mocking someone.
35. Eavesdropping on someone.
36. Using a negative name for someone.
37. Deliberately misguiding a blind person.
38. Injustice to children.
39. Pronouncing more than one divorce at the same time.
40. Having a dog without need.

Obeying Islam's injunctions and believing in its basic tenets, forbidding that which is unlawful and avoiding the major sins, will keep you on the path to Paradise. Below is a brief description of some of the actions in this busy life and some things that will facilitate the path to Paradise and save you from trouble both in the life of this world and in the Hereafter.

**Dua's when leaving home**



(1). Recite this invocation three times on leaving the house:

"بِسْمِ اللَّهِ آمَنْتُ بِاللَّهِ ، اِعْتَصَمْتُ بِاللَّهِ ، تَوَكَّلْتُ عَلَى اللَّهِ ، لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ" . (رواه ابن ماجه وأبو داود) .



"In the name of Allah, I place my trust in Allah, and there is no might or power except with Allah." (Narrated by Ibn Majah and Abu Dawood). (Glorious Prayers, author: Mufti Muhammad Taqi Usmani Sahib).

### Supplication to be recited when boarding a vehicle

"سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ وَإِنَّا إِلَى رَبِّنَا لَمُنْقَلِبُونَ". (رواه أبو داود).

So that when you have boarded it, you may remember the Bounty of your Lord and say: "Glory be to Him Who has made this subservient to us, for we had not the strength for it, and to our Lord do we return."<sup>41</sup> (Narrated by Abu Dawood). (Author: Mufti Muhammad Taqi Usmani Sahib).

(3). Supplication for safe arrival at one's destination

"رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ الْمُنْزِلِينَ" (سورة المؤمنون 23: 29).

"My Lord! Cause me to land at a blessed landing-place, for You are the Best of those who bring to land." (Surah Al-Mu'minoon 23:29).

### Instead of using the mobile phone on the journey



1. Whatever part of the Qur'an you have memorized, recite it on the journey (to achieve ten rewards for every word recited).

2. Continue invoking prayers and blessings on the Prophet:

حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ، أَخْبَرَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ (ﷺ) " مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ بِهَا عَشْرًا " (رواه الترمذي).

Reported on the authority of Abu Hurairah (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: "Whoever sends prayers upon me, Allah

<sup>41</sup> Surah Az-Zukhruf 43:13.

sends prayers upon him ten times." (Narrated by At-Tirmizi).

3. Reciting *Al-Kalimah At-Tayyibah* (i.e., *La ilaha Illallah, Muhammadur-Rasoolullah* – None has the right to be worshipped except Allah and Muhammad is the Messenger of Allah).

4. Make supplications to Allah on your behalf and behalf of others.

### When entering one's home

1. Recite:

"بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ".

2. When entering home say (whether there is anyone present at home):

"السَّلَامُ عَلَيْكُمْ".

3. When changing one's clothes or shoes, remove clothes and shoes starting with the left hand or foot, and when donning clothes or shoes, put them on starting with the right hand or foot.





### Before eating food or drinking

"بِسْمِ اللَّهِ"

"*Bismillah* (In the Name of Allah)."

Should you forget to recite it before starting to eat or drink, on remembering, say:

"بِسْمِ اللَّهِ أَوَّلُهُ وَآخِرُهُ"

"*Bismillahi awwalahu wa akhirahu* (In the Name of Allah, from start to finish)."

### Recite this supplication after eating food

"الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَنَا وَكَفَانَنَا وَأَوَانَا وَكَمْ مِمَّنْ لَا كَافِيَ لَهُ وَلَا مُؤَيِّ" (رواه الترمذي).



"*Al-Hamdu Lillahil-Lazee At'amana wa saqana wa kafana wa awana wa kam mim-man la kafiya lahu wa la mu'wi* (All praise is due to Allah, Who has fed us and given us to drink, and has sufficed and granted us refuge, and how many are they who have none to suffice them and none to grant them refuge?)." (Narrated by At-Tirmizi).

### The Sunnah of drinking water



Sit and drink water<sup>42</sup> and drink, looking at the water. Recite:

"بِسْمِ اللَّهِ"

"*Bismillah* (In the Name of Allah)."<sup>43</sup>

Drink water in (at least) three gulps<sup>44</sup> with the right hand.<sup>45</sup> And say:

"الْحَمْدُ لِلَّهِ"

"*Al-Hamdu Lillah* (All praise and thanks be to Allah)."<sup>46</sup>

The devil is very happy when a person does not invoke Allah's Name when entering his home or eating or drinking. If a person pronounces the *Basmalah*, he says, "No place to stay" i.e., we have no authority to stay overnight with these people. The Muslims should adhere to the Sunnah of the Prophet (ﷺ), to benefit both in the life of this world and the Hereafter.

<sup>42</sup>Narrated by Muslim.

<sup>43</sup>Narrated by At-Tirmizi.

<sup>44</sup>Narrated by Al-Bukhari.

<sup>45</sup>Narrated by Muslim.

<sup>46</sup>Narrated by Muslim.



### Supplication on entering the toilet

"اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ"

"Allahumma Innee A'oozu Bika minal-khubthi wal-khaba'ith (O Allah! I seek refuge with You from male and female devils (or from all offensive and wicked things, evil deeds, evil spirits, etc.)."<sup>47</sup>

After exiting the toilet, say:

"غُفْرَانَكَ"

"Ghufranak (Your Forgiveness)." And recite this supplication:

"الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي" . (رواه ابن ماجه) .

"Al-Hamdu Lillahil-lazee azhaba 'annil-aza wa 'afani (All praise and thanks are due to Allah, Who has relieved me of impurity and given me good health)." (Narrated by Ibn Majah).<sup>48</sup>

Purchase a book of (authentic) everyday supplications and recite them before doing various tasks.

### Whenever you perform wudhoo` (ablution), it is recommended to use the miswak



وعن عائشة رضي الله عنها ان النبي صلى الله عليه وسلم : قال: "المسواك مطهرة للفم مرضاة للرب" (رواه النسائي، وابن خزيمة في صحيحه بأسانيد صحيحة).

Reported on the authority of 'A'ishah (may Allah be pleased with her) from the Prophet (ﷺ)

<sup>47</sup> Narrated by Al-Bukhari, Muslim, Abu Dawood, At-Tirmizi, An-Nasa'i, Ibn Majah and Ahmad.

<sup>48</sup> Al-Albani said that its *sanad* is weak because one of the narrators, Isma'eel Ibn Muslim, was declared weak by Ibn Hajr, adding that the scholars are unanimous regarding his weakness.

that he said, "The miswak (tooth-stick) cleanses and purifies the mouth and pleases the Lord." (Narrated by An-Nasa'i and Ibn Khuzaimah in his 'Saheeh').

### Benefits of miswak:

- The greatest benefit of using the miswak is gaining the Pleasure of Allah.
- The reward of prayer is multiplied seventy times if the miswak is used before it.<sup>49</sup>
- It strengthens the gums and prevents tooth decay.
- It creates a pleasant fragrance in the mouth.
- It eliminates bad odors and improves the sense of taste.
- It is claimed that it sharpens the memory.

### Reciting Ayah Al-Kursi after the obligatory prayers

Dear readers, verse no. 255 of Surah Al-Baqarah is known as Ayah Al-Kursi; the great virtue of it is mentioned in several *hadeeth*. I believe that every one of us will have memorized it by heart, but if you have not, do so now. Listen to your family and especially your children; they may not have learned it or have forgotten it. I will tell you how much reward is given for reciting Ayah Al-Kursi after every obligatory prayer and for this purpose, I will relate to you a *hadeeth*:



عَنْ أَبِي أُمَامَةَ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ لَمْ يَمُنَعَهُ مِنْ دُخُولِ الْجَنَّةِ إِلَّا أَنْ يَمُوتَ" . (رواه الطبراني في المعجم الكبير) .

<sup>49</sup> Al-Albani included it in his book 'Silsilah Al-Ahadeeth Adh-Dha'eefah Wal-Mawdhoo'ah'.



Reported on the authority of Abu Umamah (رضي الله عنه) that the Messenger of Allah (ﷺ) "Whoever recites *Ayah Al-Kursi* immediately after each prescribed prayer, there will be nothing standing between him and his entering Paradise except death." (Narrated by At-Tabarani in '*Al-Mu'jam Al-Kabeer*').

Dear readers! How long does it take to recite *Ayah Al-Kursi*? A maximum of one minute or maybe even less. But how much is the reward for what you have recited? I hope you already recite *Ayah Al-Kursi* after the obligatory prayers, but if so, after reading this *hadeeth*, I hope that you will try to do more. *Al-Hamdu Lillah*, the *hadeeth*, is authentic.

### Two things to recite after the Fajr and Maghrib prayers



حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَبُو النَّضْرِ الدَّمَشْقِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، قَالَ أَخْبَرَنِي أَبُو سَعِيدٍ الْفَلَسْطِينِيُّ عَبْدَ الرَّحْمَنِ بْنِ حَسَّانَ، عَنِ الْخَارِثِ بْنِ مُسْلِمٍ، أَنَّهُ أَخْبَرَهُ عَنْ أَبِيهِ، مُسْلِمِ بْنِ الْخَارِثِ التَّمِيمِيِّ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَسْرَأَ إِلَيْهِ فَقَالَ " إِذَا انصَرَفْتَ مِنْ صَلَاةِ الْمَغْرِبِ فَقُلِ اللَّهُمَّ اجْزِنِي مِنَ النَّارِ . سَبْعَ مَرَّاتٍ فَإِنَّكَ إِذَا قُلْتَ ذَلِكَ ثُمَّ مِتَّ فِي لَيْلَتِكَ كُتِبَ لَكَ جَوَارٌ مِنْهَا وَإِذَا

صَلَّيْتَ الصُّبْحَ فَقُلْ كَذَلِكَ فَإِنَّكَ إِنْ مِتَّ فِي يَوْمِكَ كُتِبَ لَكَ جَوَارٌ مِنْهَا " . أَخْبَرَنِي أَبُو سَعِيدٍ عَنِ الْخَارِثِ أَنَّهُ قَالَ أَسْرَأَهَا إِلَيْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَتَخُنْ نَخْصُ بِهَا إِخْوَانَنَا . (رواه أبو داود)

Al-Harith Ibn Muslim At-Tameemi quoted his father, Muslim Ibn Al-Harith At-Tameemi as saying that the Messenger of Allah (ﷺ) told him secretly: "When you finish the sunset prayer, say: 'O Allah, protect me from Hell' seven times; for if you say that and die that night, protection from it will be recorded for you; and when you finish the dawn prayer, say it similarly, for if you die that day, protection from it will be recorded for you. Abu Sa'eed told me that Al-Harith said: 'The Messenger of Allah (ﷺ) said this to us secretly so that we would confine it to our brethren.'" (Narrated by Abu Dawood).<sup>50</sup>

For him, ten good deeds will be written every time, and ten sins will be erased from his record.

He will be safe from every bad thing, and the devil and no sin except *shirk* will destroy him, and he will be better than those who do not recite it, and if a person is moved to recite more, that will be even better.

(11). *Shaikh* Ibn Baz mentioned a *hadeeth* reported by At-Tirmizi and Abu Dawood which promises protection from the Hellfire for the one who performs certain actions:

حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ، حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ، عَنِ النَّعْمَانِ، عَنِ مَكْحُولٍ، عَنِ عَنَبَسَةَ بِنِ أَبِي سَفْيَانَ، قَالَ قَالَتْ أُمُّ حَبِيبَةَ زَوْجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ حَافِظٌ عَلَى أَرْبَعِ رَكَعَاتٍ قَبْلَ الظُّهْرِ وَأَرْبَعِ بَعْدَهَا حَرَّمَ عَلَى النَّارِ " . قَالَ أَبُو دَاوُدَ رَوَاهُ الْعَلَاءُ بْنُ الْخَارِثِ وَسُلَيْمَانُ بْنُ مُوسَى عَنِ مَكْحُولٍ بِإِسْنَادِهِ مِثْلَهُ . (رواه أبو داود والترمذي)

Reported on the authority of Umm Habibah, the wife of the Prophet (ﷺ) that she said, "The Messenger of Allah (ﷺ) said, 'If anyone keeps on praying regularly four *rak'ahs* before the noon prayer and four after it, he will not enter the Hellfire.'" Abu Dawud said: "Al-'Ala' Ibn Al-Harith and Sulaiman Ibn Moosa reported it from Makhool with his chain of narrators.

<sup>50</sup>Al-Albani included it in '*Dha'eef Sunan Ibn Majah*'.



## Salah Al-Awwabeen (the prayer of the obedient ones)

Salah Al-Awwabeen is six rak'ahs, offered after the maghrib prayer in sets of two.

حَدَّثَنَا أَبُو كُرَيْبٍ، - يَعْنِي مُحَمَّدَ بْنَ الْعَلَاءِ الْهَمْدَانِيَّ حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ، حَدَّثَنَا عُمَرُ بْنُ أَبِي خُثْعَمٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَلَّى بَعْدَ الْمَغْرِبِ سِتَّ رَكَعَاتٍ لَمْ يَتَكَلَّمْ فِيهَا بَيْنَهُنَّ بِسُوءٍ عُذِلْنَ لَهُ بِعِبَادَةِ ثِنْتَيْ عَشْرَةَ سَنَةً ". قَالَ أَبُو عِيْسَى وَقَدْ رَوَى عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ صَلَّى بَعْدَ الْمَغْرِبِ عَشْرِينَ رَكَعَةً بَنَى اللَّهُ لَهُ بَيْتًا فِي الْجَنَّةِ ". قَالَ أَبُو عِيْسَى حَدِيثُ أَبِي هُرَيْرَةَ حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ زَيْدِ بْنِ الْحُبَابِ عَنْ عُمَرَ بْنِ أَبِي خُثْعَمٍ . قَالَ وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ عُمَرُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي خُثْعَمٍ مُنْكَرُ الْحَدِيثِ . وَضَعَفَهُ جَدًّا . (رواه الترمذي).

Reported on the authority of Abu Hurairah that he said, "The Messenger of Allah (ﷺ) said: "Whoever offers six rak'ahs after the maghrib prayer and does not speak about anything between them, they will be counted for him as twelve years of worship." Abu 'Eesa said, "It is narrated on the authority of 'Ai'ishah (may Allah be pleased with her) that the Prophet (ﷺ) said, 'Whoever offered twenty rak'ahs after the maghrib prayer, Allah will build a house for him in Paradise.' He added, 'The hadeeth of Abu Hurairah (ﷺ) is *ghareeb*; we do not know it except from the hadeeth of Zaid Ibn Al-Hubab, who reported on the authority of 'Umar Ibn Abi Khath'am, saying, 'I heard Muhammad Ibn Isma'eel (i.e. Al-Bukhari) saying that the narrations of 'Umar Ibn 'Abdillah Ibn Abi Khath'am are rejected (*munkar*) – and he declared him to be extremely weak'." (Narrated by At-Tirmizi).<sup>51</sup>

It is best to do this after the two confirmed *sunnah rak'ahs* of *maghrib*, though it is also valid to consider those two *rak'ahs* as part of the six.

<sup>51</sup>There are other *ahadeeth* which encourage praying between *maghrib* and '*isha*', but they are all weak. See: '*Dha'eef At-Targheeb Wat-Tarheeb*' (332, 333, 334, 335). But it is proven that the Prophet (ﷺ) did pray between *maghrib* and '*isha*'. Imam Ahmad (22926) narrated that Huzaifah (رضي الله عنه) said, "I came to the Prophet (ﷺ) and offered the *maghrib* prayer with him. When he had finished the prayer, he stood and prayed, and he kept praying until he prayed '*isha*'. This was declared authentic by Al-Albani in '*Irwa' Al-Ghaleel*' (470). It has also been reported that a number of the Companions (رضي الله عنهم) used to offer prayers between *maghrib* and '*isha*'. Based on this, scholars have said that it is *mustahabb* (recommended) to pray between *maghrib* and '*isha*', without specifying a set number of *rak'ahs*.



## Salah At-Tasbeeh

حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بَشِيرٍ بْنُ الْحَكَمِ النَّيْسَابُورِيُّ، حَدَّثَنَا مُوسَى بْنُ عَبْدِ الْعَزِيزِ، حَدَّثَنَا الْحَكَمُ بْنُ أَبَانَ، عَنْ عِكْرَمَةَ، عَنْ ابْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِلْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ " يَا عَبَّاسُ يَا عَمَّاهُ أَلَا أُعْطِيكَ أَلَا أَمْنُحُكَ أَلَا أُخْبِرُكَ أَلَا أَفْعَلُ بِكَ عَشْرَ خِصَالٍ إِذَا أَنْتَ فَعَلْتَ ذَلِكَ غَفَرَ اللَّهُ لَكَ ذَنْبَكَ أَوَّلَهُ وَآخِرَهُ قَدِيمَهُ وَحَدِيثَهُ خَطَاةَ وَعَمْدَهُ صَغِيرَهُ وَكَبِيرَهُ سِرَّهُ وَعَلَانِيَتَهُ عَشْرَ خِصَالٍ أَنْ تُصَلِّيَ أَرْبَعَ رَكَعَاتٍ تَقْرَأُ فِي كُلِّ رَكَعَةٍ فَاتِحَةَ الْكِتَابِ وَسُورَةَ فَإِذَا فَرَغْتَ مِنَ الْقِرَاءَةِ فِي أَوَّلِ رَكَعَةٍ وَأَنْتَ قَائِمٌ قُلْتَ سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ خَمْسَ عَشْرَةَ مَرَّةً ثُمَّ تَرَكَعْتَ فَتَقُولُهَا وَأَنْتَ رَاكِعٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ الرُّكُوعِ فَتَقُولُهَا عَشْرًا ثُمَّ تَهْوِي سَاجِدًا فَتَقُولُهَا وَأَنْتَ سَاجِدٌ عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ مِنَ السُّجُودِ فَتَقُولُهَا عَشْرًا ثُمَّ تَسْجُدُ فَتَقُولُهَا عَشْرًا ثُمَّ تَرْفَعُ رَأْسَكَ فَتَقُولُهَا عَشْرًا فَذَلِكَ خَمْسٌ وَسَبْعُونَ فِي كُلِّ رَكَعَةٍ تَفْعَلُ ذَلِكَ فِي أَرْبَعِ رَكَعَاتٍ إِنْ اسْتَطَعْتَ أَنْ تُصَلِّيَهَا فِي كُلِّ يَوْمٍ مَرَّةً فَافْعَلْ فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ جُمُعَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ شَهْرٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي كُلِّ سَنَةٍ مَرَّةً فَإِنْ لَمْ تَفْعَلْ فِي عُمْرِكَ مَرَّةً ". (رواه أبو داود).

Reported on the authority of 'Abdullah Ibn 'Abbas (رضي الله عنه) that the Messenger of Allah (ﷺ) said to Al-'Abbas Ibn 'Abdil Muttalib, "O 'Abbas, my uncle! Shall I not give you, shall I not present to you, shall I not donate to you, shall I not produce for you ten things, which if you act upon them, Allah will forgive you your sins, first and last, old and new, involuntary and voluntary, small and great, secret and open? These are the ten things: you



should pray four *rak'ahs*, reciting in each one *Fatihah Al-Kitab* and a *Surah*. When you finish the recitation of the first *rak'ah* you should say fifteen times while standing: '*Subhan Allah* (Glory be to Allah)', '*Al-Hamdu Lillah* (All praise be to Allah)', '*La Ilaha Illallah* (None has the right to be worshipped except Allah)', '*Allahu Akbar* (Allah is Greater)'. Then you should bow and say it ten times while bowing. Then you should raise your head after bowing and say it ten times. Then you should kneel in prostration and say it ten times while prostrating yourself. Then you should raise your head after prostration and say it ten times. Then you should prostrate yourself and say it ten times. Then you should raise your head after prostrating and say it ten times in every *rak'ah*.

You should do that in four *rak'ahs*. If you can observe it once daily, do so; if not, then once weekly; if not, then once a month; if not, then once a year; if not, then once in your lifetime." (Narrated by Abu Dawood).

### Prayer of Al-Ishraq



حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجُمَحِيُّ الْبَصْرِيُّ، حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ، حَدَّثَنَا أَبُو ظِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ " مَنْ صَلَّى الْعِدَاةَ فِي جَمَاعَةٍ ثُمَّ قَعَدَ يَذْكُرُ اللَّهَ حَتَّى تَطْلُعَ الشَّمْسُ ثُمَّ صَلَّى رَكْعَتَيْنِ كَانَتْ لَهُ كَأَجْرِ حَجَّةٍ وَعُمْرَةٍ " . قَالَ قَالَ رَسُولُ اللَّهِ (صلى الله عليه وسلم) " ثَامَةٌ ثَامَةٌ ثَامَةٌ " . قَالَ أَبُو عِيَسَى هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . قَالَ وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ أَبِي ظِلَالٍ فَقَالَ هُوَ مُقَارِبُ الْحَدِيثِ . قَالَ مُحَمَّدٌ وَاسْمُهُ هِلَالٌ . (رواه الترمذي) .

Reported on the authority of Anas Ibn Malik (رضي الله عنه) that he said, "The Messenger of Allah said: 'Whoever prays *fajr* in congregation, then sits remembering Allah until the sun has risen, then he prays two *ra'ahs*, then

for him is a reward like that of a *Hajj* and '*Umrah*.' He said, 'The Messenger of Allah said, 'Complete, complete, complete'." Abu 'Eesa said, "This *hadeeth* is *hasan-ghareeb*. I asked Muhammad Ibn Isma'eel about Abu Zilal, and he said that he is reliable in *hadeeth*, and Muhammad said, 'His name is Hilal'." (Narrated by At-Tirmizi).

### Charity on every joint of the body (Chasht)

من رواية عائشة رضي الله عنها قالت: قال رسول الله (ﷺ): " إنه خلق كل إنسان من بني آدم على ستين وثلاثمائة مفصل، فمن كبر الله، وحمد الله، وهلل الله، وسبح الله واستغفر الله، وعزل حجراً عن طريق الناس أو شوكة أو عظماً عن طريق الناس، أو أمر بمعروف أو نهى عن المنكر، عدد الستين والثلاثمائة، فإنه يسمي يومئذ وقد زحزح نفسه عن النار " . (رواه مسلم) .

حَدَّثَنَا إِسْحَاقُ بْنُ إِبرَاهِيمَ، أَخْبَرَنَا الْمُغِيرَةُ بْنُ سَلْمَةَ الْمُخْزُومِيُّ، حَدَّثَنَا عَبْدُ الْوَاحِدِ، - وَهُوَ ابْنُ زِيَادٍ - حَدَّثَنَا عُثْمَانُ بْنُ حَكِيمٍ، حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي عَمْرَةَ، قَالَ دَخَلَ عُثْمَانُ بْنُ عُفَّانٍ الْمَسْجِدَ بَعْدَ صَلَاةِ الْمَغْرِبِ فَقَعَدَ وَخَذَهُ فَقَعَدْتُ إِلَيْهِ فَقَالَ يَا ابْنَ أَخِي سَمِعْتُ رَسُولَ اللَّهِ (ﷺ) يَقُولُ " مَنْ صَلَّى الْعِشَاءَ فِي جَمَاعَةٍ فَكَأَنَّمَا قَامَ بِصَفِّ اللَّيْلِ وَمَنْ صَلَّى الصُّبْحَ فِي جَمَاعَةٍ فَكَأَنَّمَا صَلَّى اللَّيْلَ كُلَّهُ " . (رواه مسلم) .

'Abdur-Rahman Ibn Abu 'Amr (رضي الله عنه) reported, 'Uthman Ibn 'Affan entered the mosque after evening prayer and sat alone. I also sat alone with him, and he said, 'O son of my brother! I heard the Messenger of Allah (ﷺ) say: 'He who observed the '*isha*' prayer in congregation, it was as if he prayed up to midnight, and he who prayed the morning prayer in congregation, it was as if he prayed the whole night.'"' (Narrated by Muslim).

### The reward for praying all night

How easy it is to earn a night's reward. Whoever offered the '*isha*' and *fajr* prayers in congregation, it is as if he spent the whole night in prayer; and whoever offered the five obligatory prayers in congregation, he will get a reward of doing good deeds for twenty-four hours.







Allah has mentioned this characteristic of His righteous slaves in *Surah Al-Furqan*:

(وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا) (سورة الفرقان 25: 64) .

«And those who spend the night before their Lord, prostrate and standing.» (*Surah Al-Furqan* 25:64).

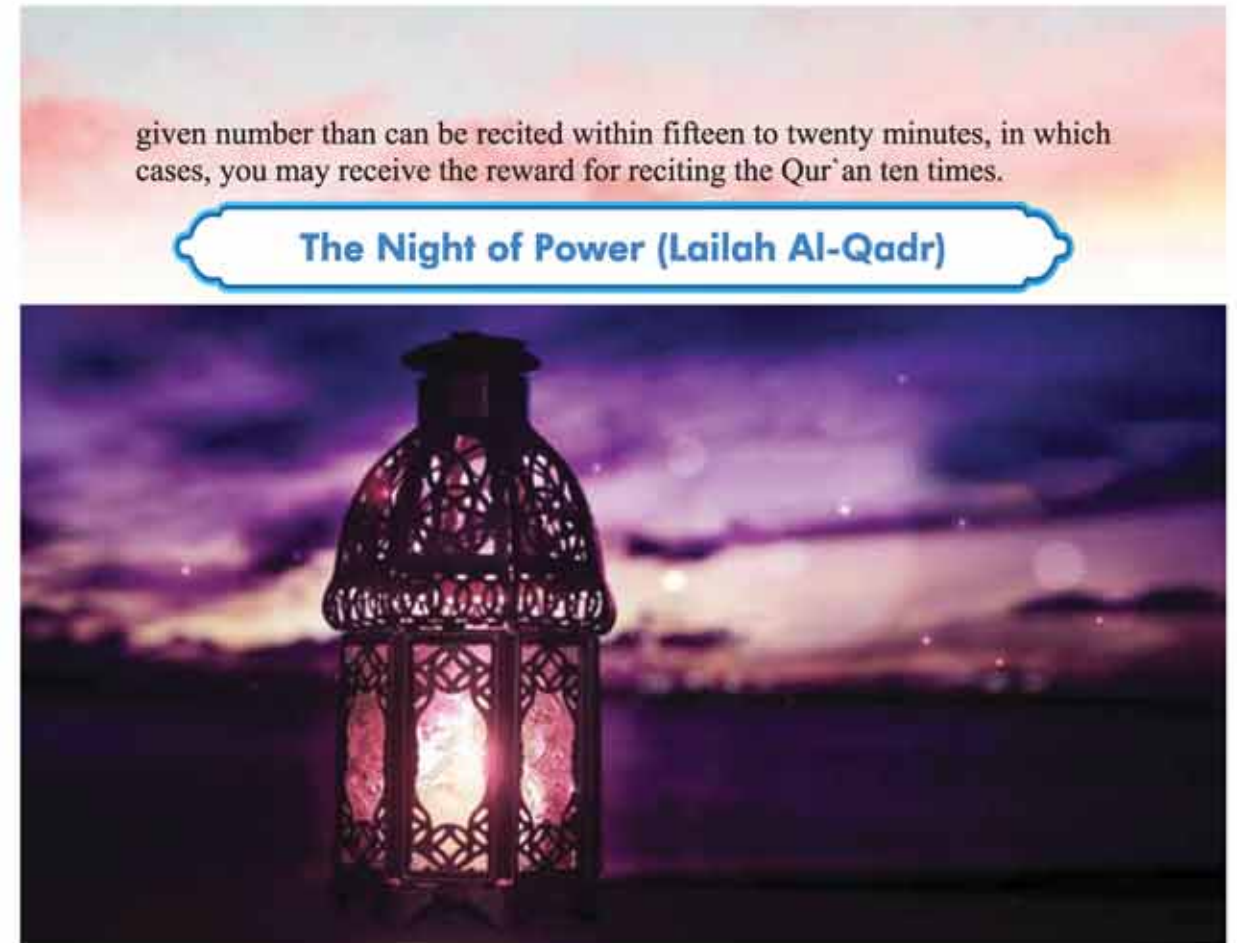
Spend the night in prostration because it was the habit of the righteous slaves before you, and it is an expiation for your sins; it brings you closer to Allah, and it helps to prevent you from sinning.

روي أن ابن عباس (رضي الله عنه) قال: "من صلى ركعتين أو أكثر بعد العشاء فقد بات لله ساجدا وقائما".  
(ذكره البغوي والشعبي وغيرهما بلا إسناد) .

Reported that Ibn 'Abbas (رضي الله عنه) said, "Whoever offered two *rak'ahs* or more after the 'isha' prayer, (it will be as if) he has spent the night in prostration and standing." (Mentioned by Al-Baghawi, Ath-Tha'labi, and others, but without any *isnad*).

### The reward of reciting the Qur'an ten times and reciting important verses after the 'isha' prayer

As in the virtue of the Quran and Qur'anic verses, the order and form of reciting the verses are given. According to them, as per this virtue, those *Surahs* and verses must be read. Some small *Surahs* can be read as per the



given number than can be recited within fifteen to twenty minutes, in which cases, you may receive the reward for reciting the Qur'an ten times.

### The Night of Power (Lailah Al-Qadr)

Allah has mentioned in *Surah Al-Qadr* that the Night of Power is better than a thousand months. The commentators, in general, have understood this to mean that the good deeds performed on this night are equivalent to a thousand months of good deeds performed at other times. There is no doubt that this is in itself correct, and the Prophet (ﷺ) has confirmed that there are great excellences and virtues in the good deeds and acts of worship performed on this night. According to a *hadeeth* related in '*Saheeh Al-Bukhari*' and '*Saheeh Muslim*' on the authority of Abu Hurairah (رضي الله عنه), the Prophet (ﷺ) said:

" مَنْ صَامَ رَمَضَانَ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَ مَنْ قَامَ لَيْلَةَ الْقَدْرِ إِيمَانًا وَاحْتِسَابًا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ . " (رواه البخاري ومسلم) .

"Whoever fasted the month of Ramadhan with faith and seeking reward (from Allah), all his previous sins will be forgiven, and whoever observed prayer on *Lailah Al-Qadr* with faith and seeking reward (from Allah), all his previous sins will be forgiven." (Narrated by Al-Bukhari and Muslim).



Here are the following benefits of worshipping during the Night of Qadr:

1. The worship during this night is equal to the worship during your entire lifetime.
2. This night, the Angels and the Angel Gabriel come down by the commandment of Allah SWT and bring down the good order, and whoever they find worshipping, they send their blessings and prays for them except for people who drink alcohol or eat pig's meat.
3. This night Allah SWT accepts dua and forgives previous sins.
4. Reported on the authority of 'A'ishah (May Allah be pleased with her) that she said, "I asked, 'O Messenger of Allah! If I come to know that it is *Lailah Al-Qadr*, what should I supplicate in it? He (ﷺ) replied, 'You should supplicate: *Allahumma Innaka 'Afuwwun, Tuhibbul 'afwa, fa'fu 'anni* (O Allah, You are Most Forgiving, and You love forgiveness; so forgive me)." (Narrated by At-Tirmizi, who said that it is *hasan-saheeh*).

اللَّهُمَّ إِنَّكَ عَفُوٌّ تُحِبُّ الْعَفْوَ فَاعْفُ عَنِّي

5. When a person observes 'isha' and fajr prayers in congregation, he also gets the reward of one who spent the night in prayer – and whoever does more, he will get more reward.
6. The initial decisions of the affairs of fate are normally turned to the fifteenth night of Sha'ban. Then their details are written on *Lailah Al-Qadr*, and these decisions are given to the relevant angels.

### Things to recite at night



عن ابن مسعود قال: "سمعت النبي (ﷺ) من قرأ سورة الواقعة كل ليلة لم تصبه فاقة أبداً (رواه أبو يعلى).

Reported on the authority of Ibn Mas'ood (رضي الله عنه) that he said, "I heard the Prophet (ﷺ) saying, "Whoever recited *Surah Al-Waqi'ah*

every night will never suffer from poverty." (Narrated by Abu Ya'la).<sup>52</sup>

عن عثمان بن عفان (رضي الله عنه) قال: "قال رسول الله (ﷺ): "من قرأ آخر عشر آيات من سورة آل عمران يكتب له ثواب عبادة ليلة". (رواه الدارمي).

Reported on the authority of 'Uthman Ibn 'Affan (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said, 'Whoever recited the last ten verses from *Surah Ali 'Imran* will have the night in worship recorded for him." (Narrated by Ad-Darimi).<sup>53</sup>

حَدَّثَنَا أَبُو نُعَيْمٍ، وَيَحْيَى بْنُ مُوسَى، قَالَا: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنِي الْمُغِيرَةُ بْنُ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَنَامُ حَتَّى يَقْرَأَ: {الْم تَنْزِيلٌ} وَ: {تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ}. (رواه البخاري في الأدب المفرد).

Reported on the authority of Jabir (رضي الله عنه) said, "The Messenger of Allah

(ﷺ) Did not sleep until he had recited: **﴿Alif, Lam, Meem. The Revelation﴾** (*Surah As-Sajdah* 32:1) and **﴿Blessed are the One in whose hand the kingdom is.﴾** (*Surah Al-Mulk* 67:1)." (Narrated by Al-Bukhari in *Al-Adab Al-Mufrad*)<sup>54</sup> These two Surahs protect from the punishment of the grave.

A person is safe from the devil if he recites *Ayah Al-Kursi* before sleeping:

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا الْمُفَضَّلُ، عَنْ عَقِيلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ، أَنَّ النَّبِيَّ (ﷺ) كَانَ إِذَا أَوَى إِلَى فِرَاشِهِ كُلِّ لَيْلَةٍ جَمَعَ كَفَّيْهِ ثُمَّ نَفَثَ فِيهِمَا فَقَرَأَ فِيهِمَا {قُلْ هُوَ اللَّهُ أَحَدٌ} وَ{قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ} وَ{قُلْ أَعُوذُ بِرَبِّ النَّاسِ} ثُمَّ يَمْسُحُ بِهِمَا مَا اسْتَطَاعَ مِنْ جَسَدِهِ يَبْدَأُ بِهِمَا عَلَى رَأْسِهِ وَوَجْهِهِ وَمَا أَقْبَلَ مِنْ جَسَدِهِ يَفْعَلُ ذَلِكَ ثَلَاثَ مَرَّاتٍ. (رواه البخاري).

Reported on the authority of 'A'ishah (may Allah be pleased with her) that "Whenever the Prophet (ﷺ) went to bed every night, he used to cup his hands together and blow over it after reciting *Surah Al-Ikhlās*, *Surah Al-Falaq*, and *Surah An-Nas* and then rub his hands over whatever parts of his body he was able to rub, starting with his head, face, and front of his body. He used to do that three times." (Narrated by Al-Bukhari).

<sup>52</sup> Ibn Al-Jawzi quoted Imam Ahmad as saying that the *hadeeth* is *munkar*.

<sup>53</sup> Al-Arna'oot said in his '*Tahqeeq*' that it is weak.

<sup>54</sup> Al-Albani said, "It is authentic from the saying of Abu Az-Zubair, but it is *maqtoo'* and *mawqoof*."



## Things to recite in the morning

خَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، وَعَمْرُو النَّاقِذِيُّ، وَابْنُ أَبِي عُمَرَ، - وَاللَّفْظُ لِابْنِ أَبِي عُمَرَ - قَالُوا خَدَّثَنَا سَفِيَانُ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، مَوْلَى آلِ طَلْحَةَ عَنْ كُرَيْبٍ، عَنْ ابْنِ عَبَّاسٍ، عَنْ جُوَيْرِيَةَ، أَنَّ النَّبِيَّ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ خَرَجَ مِنْ عِنْدِهَا بُكْرَةً جِئِنَ صَلَّى الصُّبْحَ وَهِيَ فِي مَسْجِدِهَا ثُمَّ رَجَعَ بَعْدَ أَنْ أَضْحَى وَهِيَ جَالِسَةٌ فَقَالَ " مَا زِلْتُ عَلَى الْحَالِ الَّتِي فَارَقْتُكَ عَلَيْهَا " . قَالَتْ نَعَمْ . قَالَ النَّبِيُّ (ﷺ) " لَقَدْ قُلْتُ بِعَدْلِكَ أَرْبَعَ كَلِمَاتٍ ثَلَاثَ مَرَّاتٍ لَوْ وَزِنْتَ بِمَا قُلْتَ مِنْذُ الْيَوْمِ لَوَزَنْتَهُنَّ سُبْحَانَ اللهِ وَبِحَمْدِهِ عَدَدَ خَلْقِهِ وَرِضَا نَفْسِهِ وَزِنَةَ عَرْشِهِ وَمِدَادَ كَلِمَاتِهِ " . (رواه مسلم)



Reported on the authority of Juwairiyah (may Allah be pleased with her) reported that the Messenger of Allah (ﷺ) came out from (her apartment) in the morning as she was busy in observing her dawn prayer in her place of worship. He came back in the forenoon, and she was still sitting there. He (ﷺ) said to her, "You have been in the same seat since I left you." She said, "Yes." Thereupon the Messenger of Allah (ﷺ) said, "I recited four words three times after I left you, and if these are to be weighed against what you have recited since morning these would outweigh them and (these words) are: "Glorified be Allah and all praise is due to Him, according to the number of His creation and according to the pleasure of His Self and according to the weight of His Throne and according to the ink (used in recording) words (for His Praise)." (Narrated by Muslim).

## Sending prayers on the Prophet (ﷺ)

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

The rewards for sending prayers on the Prophet (ﷺ) are as follows:

1. Eighty sins are forgiven.
2. Eighty blessings are bestowed from Allah.
3. The level of the reciter will be raised by eighty degrees.

While walking, while working, one can recite these prayers, keeping love in his heart for the Prophet (ﷺ). It should be recited at least eighty times after the 'asr prayer on Friday:

"اللهم صل على محمد النبي الأمي وعلى آله وأصحابه وسلم تسليماً"

**"Allahumma! Salli 'ala Muhammadin-in-Nabiyyil-Ummi, wa 'ala alihi wa ashabihi wa sallim tasleeman (O Allah! Bless Muhammad, the unlettered Prophet, and upon his family and Companions and grant them peace)."**

The following prayer was reported by At-Tabarani on the authority of Ibn 'Abbas (رضي الله عنه) in 'Al-Mu'jam Al-Kabeer':

"من قال : جزا الله محمدا عنا ما هو أهله فقد اتعب سبعين من كتبة الملائكة يكتبون له ثوابها ألف صباح" (رواه الطبراني في المعجم الكبير) .



Whoever recited "Jazallahu Muhammadan 'anna ma huwa ahluhu (May Allah reward Muhammad on our behalf such a reward that is due to him), then indeed it will tire seventy angels for a thousand days to record the reward." (Narrated by At-Tabarani in 'Al-Mu'jam Al-Kabeer' <sup>55</sup>

### Fasting on Zul Hijjah for those who do not perform Hajj



حَدَّثَنَا أَبُو بَكْرِ بْنُ نَافِعٍ الْبَصْرِيُّ، حَدَّثَنَا مَسْعُودُ بْنُ وَاصِلٍ، عَنْ نَهَّاسِ بْنِ قَهْمٍ، عَنْ قَتَادَةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ (ﷺ) قَالَ "مَا مِنْ أَيَّامٍ أَحَبُّ إِلَى اللَّهِ أَنْ يُتَعَبَّدَ لَهُ فِيهَا مِنْ عَشْرِ ذِي الْحِجَّةِ يَغْدِلُ صِيَامُ كُلِّ يَوْمٍ مِنْهَا بِصِيَامِ سَنَةٍ وَقِيَامُ كُلِّ لَيْلَةٍ مِنْهَا بِقِيَامِ لَيْلَةِ الْقَدْرِ". قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَسْعُودِ بْنِ وَاصِلٍ عَنِ النَّهَّاسِ. قَالَ وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ فَلَمْ يَعْرِفْهُ مِنْ غَيْرِ هَذَا الرَّجُلِ مِثْلَ هَذَا. وَقَالَ قَدْ رَوَى عَنْ قَتَادَةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُرْسَلًا شَيْءٌ مِنْ هَذَا. وَقَدْ تَكَلَّمَ يَحْيَى بْنُ سَعِيدٍ فِي نَهَّاسِ بْنِ قَهْمٍ مِنْ قَبْلِ. (رواه الترمذي).

It was reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said, "There are no days more beloved to Allah that He be worshipped in them than the ten days of Zul Hijjah; fasting every day of them is the equivalent of fasting a year, and standing every night of them (in prayer) is the equivalent of standing on the Night of Al-Qadr." Abu 'Eesa said, "This

<sup>55</sup>Al-Albani included it in 'Silsilah Al-Ahadeeth Adh-Dha'eefah Wal-Mawdhoo'ah' and he said of it: "Munkar".

*hadeeth is ghareeb; we do not know it except the hadeeth of Mas'ood Ibn Wasil, on the authority of An-Nahhas.*" He said, "I asked Muhammad about this *hadeeth*, and he did not know it except this source." He added, "Yahya Ibn Sa'eed spoke about Nahhas Ibn Qahm concerning his (poor) memory." (Narrated by At-Tirmizi). <sup>56</sup>

Addition: (a)

عن عائشة أنها قالت: "قال رسول الله (ﷺ) "صيام يوم عرفة كصيام ألف يوم". (رواه الطبراني في المعجم الكبير).

Reported on the authority of 'A'ishah (may Allah be pleased with her) that she said, "The Messenger of Allah (ﷺ) said, 'Fasting the day of 'Arafah is like fasting a thousand days.'" (Narrated by At-Tabarani in 'Al-Mu'jam Al-Kabeer').

عن أبي قتادة أن النبي (ﷺ) سئل عن صوم يوم عرفة فقال "يُكَفِّرُ السَّنَةَ الْمَاضِيَةَ وَالْبَاقِيَةَ". (رواه مسلم).

Reported on the authority of Abu Qatadah (رضي الله عنه) that he said, "He (ﷺ) was asked about fasting on the day of 'Arafah (the 9<sup>th</sup> of Zul Hijjah), after which he said, 'It expiates the sins of the preceding year and the coming year.'" (Narrated by Muslim).

Addition:

- (a) The Prophet (ﷺ) said that fasting the day of 'Arafah is like a thousand fasts.
- (b) The Prophet (ﷺ) said that one who fasts the day of 'Arafah would have two years of sins forgiven.

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، حَدَّثَنَا اللَّيْثُ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، أَنَّ عِرَاكَ بْنَ مَالِكٍ، حَدَّثَهُ أَنَّ عُرْوَةَ أَخْبَرَهُ عَنْ عَائِشَةَ (رضي الله عنها) أَنَّ قُرَيْشًا، كَانَتْ تَصُومُ يَوْمَ عَاشُورَاءَ فِي الْجَاهِلِيَّةِ، ثُمَّ أَمَرَ رَسُولُ اللَّهِ (ﷺ) حَتَّى فُرِضَ رَمَضَانُ وَقَالَ رَسُولُ اللَّهِ (ﷺ): "مَنْ شَاءَ فَلْيَصُمْهُ، وَمَنْ شَاءَ أَفْطِرْ". (رواه البخاري).

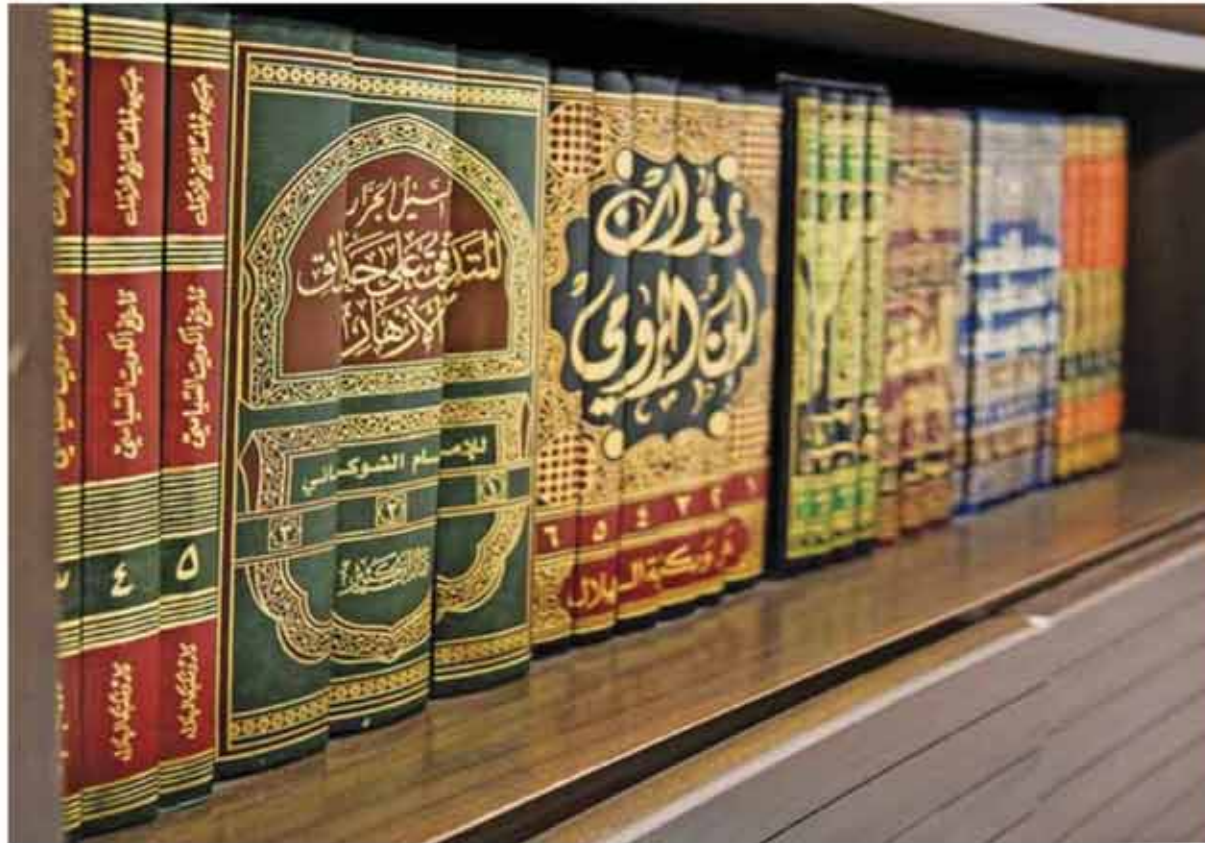
Reported on the authority of 'A'ishah (may Allah have Mercy on her) that (the tribe of) Quraish used to fast on the day of 'Ashoora' in the pre-Islamic period, and then the Messenger of Allah (ﷺ) ordered (Muslims) to fast on it till the fasting in the month of Ramadhan was prescribed; after that, the

<sup>56</sup>Al-Baghawi said, "Its *isnad* is weak."



Prophet (ﷺ) said, "He who wants to fast (on 'Ashoora') may fast, and he who does not want to need fast not fast." (Narrated by Al-Bukhari).

### Verses and ahadeeth in the light of the Sermon of 'Ashoora



#### Hadeeth no. 1:

حَدَّثَنَا يَحْيَى بْنُ بُكَيْرٍ، حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ (رضي الله عنها) وَحَدَّثَنِي مُحَمَّدُ بْنُ مُقَاتِلٍ، قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ - هُوَ ابْنُ الْمُبَارَكِ - قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ أَبِي خَفْصَةَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ (رضي الله عنها) قَالَتْ كَانُوا يَصُومُونَ عَاشُورَاءَ قَبْلَ أَنْ يُفْرَضَ رَمَضَانُ، وَكَانَ يَوْمًا تُسْتَرَفَى فِيهِ الْكُفْيَةُ، فَلَمَّا فَرَضَ اللَّهُ رَمَضَانَ قَالَ رَسُولُ اللَّهِ (ﷺ): " مَنْ شَاءَ أَنْ يَصُومَهُ فَلْيَصُومْهُ، وَمَنْ شَاءَ أَنْ يَتْرُكَهُ فَلْيَتْرُكْهُ". (رواه البخاري).

Reported on the authority of 'A'ishah (may Allah be pleased with her) that she said, "The people used to fast on 'Ashoora' (the tenth day of the month of Muharram) before the fasting of Ramadhan was made obligatory. And



on that day the Ka'bah used to be covered up (with a cloth). When Allah made the fasting of the month of Ramadhan compulsory, The Messenger of Allah (ﷺ) said, "Whoever wishes to fast (on the day of 'Ashoora') may do so, and whoever wishes to leave it can do so." (Narrated by Al-Bukhari).

#### Hadeeth no. 2:

حَدَّثَنَا قُتَيْبَةُ، وَأَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ، قَالَا حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ، عَنْ غِيْلَانَ بْنِ جَرِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَعْنَدِ الزَّمَانِيِّ، عَنْ أَبِي قَتَادَةَ، أَنَّ النَّبِيَّ (صلى الله عليه وسلم) قَالَ " صِيَامُ يَوْمِ عَاشُورَاءَ إِنِّي أُحْسِبُ عَلَى اللَّهِ أَنْ يُكَفِّرَ السَّنَةَ الَّتِي قَبْلَهُ "

Reported on the authority of Abu Qatadah (رضي الله عنه) that the Prophet (ﷺ) said: "Fast the day of 'Ashoora,' for indeed I anticipate that Allah will forgive (the sins of) the year before it." (Narrated by At-Tirmizi).

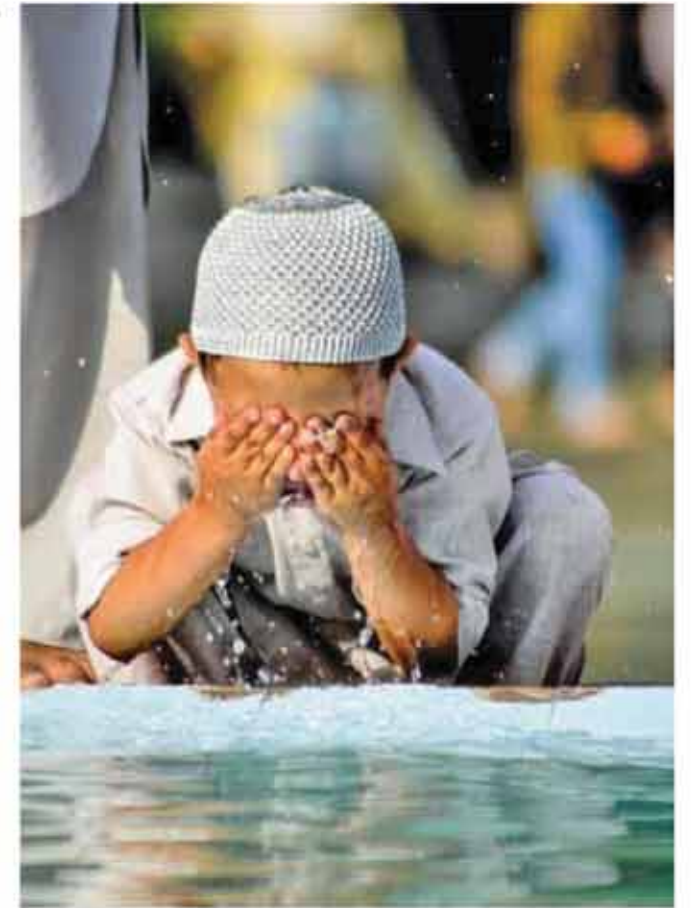
#### Hadeeth no. 3:

وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَابْنُ، نُفَيْرٍ قَالَا حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي عُمَيْسٍ، عَنْ قَيْسِ بْنِ مُسْلِمٍ، عَنْ طَارِقِ بْنِ شِهَابٍ، عَنْ أَبِي مُوسَى، - رضى الله عنه - قَالَ كَانَ يَوْمَ عَاشُورَاءَ يَوْمًا تُعْظَمُهُ الْيَهُودُ وَتَتَّخِذُهُ عِيدًا فَقَالَ رَسُولُ اللَّهِ (صلى الله عليه وسلم) " صُومُوهُ أَنْتُمْ ". (رواه مسلم).

Reported on the authority of Abu Moosa (رضي الله عنه) that he said, "The day of 'Ashoora' was one which the Jews respected, and they treated it as an 'Eed'. The Messenger of Allah (ﷺ) said, "You (also) observe fast on this day." (Narrated by Muslim).

### Performing ablution (wudhoo)

It was reported on the authority of 'Umar (رضي الله عنه) that he said, "The Messenger of Allah (ﷺ) said: 'If after performing ablution, one completely recites the following supplication: (Ash-hadu al-la ilaha illallahu





*wahdahu la shareeka lahu, wa ash-hadu anna Muhammadan 'abduhu wa Rasooluhu*) 'I bear witness that there is no one worthy of worship but Allah, Alone, without partners, and Muhammad (ﷺ) is his slave and His Messenger', all the eight gates of Paradise will be opened for him, and he may enter through any gate he wishes'." (Narrated by Muslim).

When starting *wudhoo*, recite this prayer:

"بِسْمِ اللَّهِ"

**"Bismillah (i.e. I begin in the Name of Allah)"**

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سُلَيْمَانَ، عَنْ خَارِثَةَ بْنِ أَبِي الرَّجَالِ، عَنْ عَمْرَةَ، قَالَتْ سَأَلْتُ عَائِشَةَ كَيْفَ كَانَتْ صَلَاةَ رَسُولِ اللَّهِ (ﷺ)؟ قَالَتْ: "كَانَ النَّبِيُّ (ﷺ) إِذَا تَوَضَّأَ فَوَضَعَ يَدَيْهِ فِي الْإِنَاءِ سَمَى اللَّهُ وَيُسَبِّحُ الْوُضُوءَ". (رواه ابن ماجه).

Reported on the authority of 'Amrah (may Allah be pleased with her) said, "I asked 'A'ishah: 'How did the Messenger of Allah (ﷺ) perform prayer?' She said: 'When the Prophet (ﷺ) performed ablution, he would put his hand in the vessel and say 'Bismillah,' and he would perform ablution properly.'" (Narrated by Ibn Majah).

Stated in the *hadeeth* that one should begin ablution by pronouncing Allah's Name, but reported in some *ahadeeth* that ablution is valid even though the *bismillah* is not recited (*Miskkat Al-Masabeeh*).

**Recite this prayer during ablution:**

"اللهم اغفر لي ذنبي ، ووسع لي في داري ، وبارك لي في رزقي" .

**"Allahumma! Ighfir lee zanbee wa wassi' lee fee daree wa barik fee rizqee (O Allah! Forgive my sins and widen my grave and grant blessings in my rizq sustenance)." .**<sup>57</sup>

On completion of ablution, look towards heaven and recite:

"أشهد أن لا إله إلا الله وحده لا شريك له، وأشهد أن محمداً عبده ورسوله"

**"Ashhadu alla ilaha Illallahu Wahdahu, la shareeka Lahu, wa ashhadu anna Muhammadan 'abduhu wa Rasoolulu (I bear witness that none is**

<sup>57</sup>This narration is *mursal* and weak according to the majority of scholars, including Ibn Hajr and Al-Albani.

**worthy of worship except Allah, Alone, without partners and I bear witness that Muhammad is His slave and His Messenger)." .**<sup>58</sup>

All eight doors of Paradise will be open for the one who recites this *du'a* and he will be able to enter from whichever door he pleases (*Mishkat Al-Masabeeh*).<sup>59</sup>

**Then recite this du'a`:**

"اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ ، واجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ" .

**"Allahumma! Ij'alnee min at-tawwabeena waj'alnee min al-mutatahhireen (O Allah! Make me one of those who turn in repentance and make me one of those who purify themselves)." .**<sup>60</sup>

And also recite this supplication:

"سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ ، أَشْهَدُ أَنْ لا إله إلا أنت ، أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ" .

**Subhanak Allahumma wa bihamdika, Ashhadu alla ilaha illa Anta, Astaghfiruka wa atoobu Ilaik (Glory be to You and all praise be to You. I bear witness that none has the right to be worshipped except You. I see Your forgiveness, and I turn in repentance to You)." .**<sup>61</sup>

**Seeking mercy after performing wudhoo**



عن أبي سعيد الخدري (رضي الله عنه) أن رسول الله (ﷺ) قال: "من تَوَضَّأَ فَقَالَ: سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ أَشْهَدُ أَنْ لا إله إلا أنت أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ كَتَبَ فِي رَقِيٍّ ثُمَّ طَبَعَ بِطَبَاعِ قَلَمٍ

يَكْسِرُ إِلَى يَوْمِ الْقِيَامَةِ" . (رواه النسائي في عمل اليوم والليلة والحاكم في المستدرک) .

Reported on the authority of Abu Sa'eed Al-Khudri (رضي الله عنه) that the Messenger of Allah (ﷺ) said, "Whoever performed ablution then said after it,

<sup>58</sup>Narrated by Muslim.

<sup>59</sup>Narrated by Muslim.

<sup>60</sup>Narrated by Muslim and At-Tirmizi.

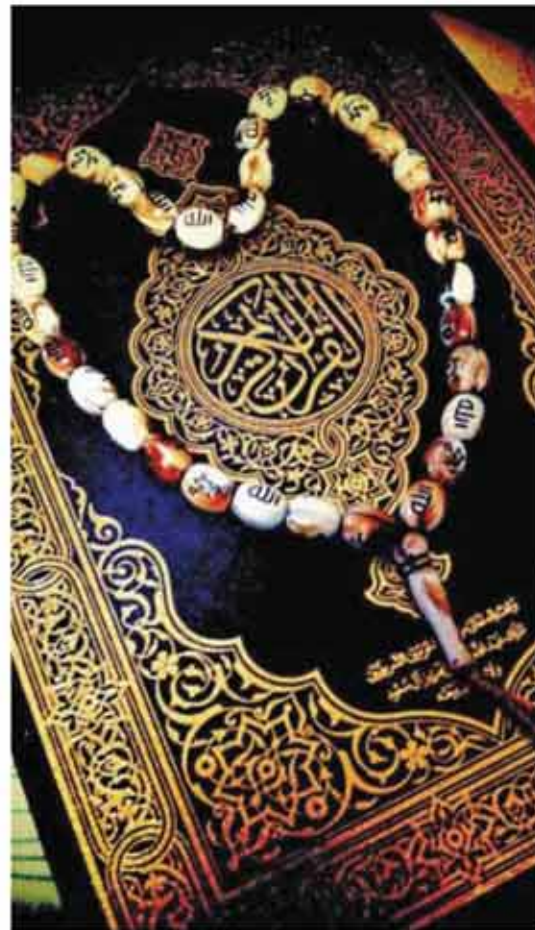
<sup>61</sup>Narrated by Abu Dawood.



'Subhanak Allahumma wa bihamdika, Ashhadu alla ilaha illa Anta. Astaghfiruka wa atoobu Ilaik (Glory be to You, Allah, and all praise be to You. I seek Your forgiveness, and I turn in repentance to You), it is written on a paper, and it is sealed, and it will not be broken until the Day of Resurrection." (Narrated by An-Nasa'i in 'Amal Al-Yawmi Wal-Lailah' and by Al-Hakim in 'Al-Mustadrak').<sup>62</sup>

#### Explanation:

'Wudhoo' (ablution) is a commendable act, and it is a condition for the acceptability of prayer. No prayer can be performed without it, and sins committed by the hands, feet, eyes, ears, and nose are forgiven through it. It is recommended to utter words of repentance and remorse from authentic *ahadeeth* so that if there is any defect in his *wudhoo'* that is contrary to the *Sunnah*, it will be compensated for. When someone recites the words above after *wudhoo'*, these words will be recorded for him, and eight doors of Paradise will be open for him; he will then be able to enter Paradise by whichever door he wishes. More invocations to be said after *wudhoo'* are mentioned in the chapter: 'Al-Fadhil Al-Mubeen,' in the book 'Hisan Haseen,' which can be perused.



#### Tahiyyah Al-Wudhoo

After performing *wudhoo'* it is recommended to perform a voluntary prayer known as *tahiyyah al-wudhoo'*. Whenever *wudhoo'* is performed, one should offer a two *rak'ah* prayer – unless it is at a time when prayer is forbidden – in the mosque or at home. There are two *hadeeths* regarding its virtue:

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ حَنْبَلٍ، حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، حَدَّثَنَا هِشَامٌ، - يَغْنِي ابْنُ سَعْدٍ - عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ زَيْدِ بْنِ خَالِدِ الْجُهَيْتِيِّ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ " مَنْ تَوَضَّأَ فَأَحْسَنَ وُضُوئَهُ ثُمَّ صَلَّى رَكَعَتَيْنِ لَا يَسْهُو فِيهِمَا غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ " . (رواه أبو داود) .

<sup>62</sup>An-Nasa'i said that it is *mawqoof*.

It is reported on the authority of Zaid Ibn Khalid Al-Juhani (t) that the Messenger of Allah (e) said, "If anyone who performs ablution and performs his ablution well, then offers a two *rak'ah* prayer in a way that he does not forget ( anything in it), he will be forgiven all his past sins." (Narrated by Abu Dawood).

حَدَّثَنَا إِسْحَاقُ بْنُ نَصْرٍ، حَدَّثَنَا أَبُو أَسَامَةَ، عَنْ أَبِي حَيَّانَ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ (رضي الله عنه) أَنَّ النَّبِيَّ (صلى الله عليه وسلم) قَالَ لِبِلَالٍ عِنْدَ صَلَاةِ الْفَجْرِ " يَا بِلَالُ حَدِّثْنِي بِأَرْجَى عَمَلٍ عَمِلْتَهُ فِي الْإِسْلَامِ، فَإِنِّي سَمِعْتُ دَفَّ نَعْلَيْكَ بَيْنَ يَدَيَّ فِي الْجَنَّةِ " . قَالَ مَا عَمِلْتُ عَمَلًا أَرْجَى عِنْدِي أَنِّي لَمْ أَتَطَهَّرْ طَهْرًا فِي سَاعَةٍ لَيْلٍ أَوْ نَهَارٍ إِلَّا صَلَّيْتُ بِذَلِكَ الطَّهْرِ مَا كُتِبَ لِي أَنْ أَصَلِّيَ. قَالَ أَبُو عَبْدِ اللَّهِ دَفَّ نَعْلَيْكَ يَغْنِي تَحْرِيكَ. (رواه البخاري) .

Reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (صلى الله عليه وسلم) said to Bilal (رضي الله عنه) "Tell me of the best deed you did after embracing Islam, for I heard your footsteps in front of me in Paradise." Bilal (رضي الله عنه) replied, "I did not do anything worth mentioning except that whenever I perform ablution during the day or night, I pray after that ablution as much as was written for me." (Narrated by Al-Bukhari).

#### Tahiyyah Al-Masjid



This prayer is a *Sunnah* for a person entering the mosque. It is intended to pay respect and honor the mosque, and it is an act of gratitude for attending the house of Allah. Therefore, the Prophet (صلى الله عليه وسلم) said:



حَدَّثَنَا الْمَكِّيُّ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدٍ، عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ عَمْرِو بْنِ سُلَيْمِ الزُّرْقِيِّ، سَمِعَ أَبَا قَتَادَةَ بْنَ رُبَيْعٍ الْأَنْصَارِيَّ (رضي الله عنه) قَالَ: "قَالَ النَّبِيُّ (صلى الله عليه وسلم): " إِذَا تَخَلَّ أَحَدُكُمْ الْمَسْجِدَ فَلَا يَجْلِسُ حَتَّى يُصَلِّيَ رَكْعَتَيْنِ". (رواه البخاري).

Reported on the authority of Abu Qatadah Ibn Rabee' Al-Ansari that he said, "The Prophet (ﷺ) said, 'If anyone of you enters the mosque, he should not sit until he has offered a two *rak'ah* prayer.'" (Narrated by Al-Bukhari).<sup>63</sup> May Allah, the Almighty give us all the resolve to do this act (*Ameen*).

### The price of Paradise



Muslims in the life of this world do good or evil deeds, and Allah knows the number of their deeds. Allah knows the recompense of every deed – both the good and the evil – and the final reward depends on Allah's Mercy and Kindness. We work very hard to enjoy the life of this world, but we require a great deal of sincerity and hard work in following the Commandments of Allah and His Messenger to attain the everlasting life of the Hereafter.

Let us take the example of a person who is a hundred years old: he sleeps for thirty to thirty-five years of his life; he spends thirty to thirty-five years earning his living, and he spends thirty to thirty-five years doing other

<sup>63</sup> It says in 'Fatawaof the Permanent Committee' (7/137): "The *Sunnah* for the one who enters the mosque at any time is to pray *tahiyah al-masjid*, because of the general meaning of the words of the Prophet (ﷺ) in the abovementioned *hadeeth*."

things, such as eating, shopping, meeting people, being ill and other works and leisure activities.

The Day of Resurrection will be equivalent to fifty thousand years, in comparison to which his hundred years of life is equivalent to three minutes. The three tasks mentioned above are equivalent to one minute each. In our times, life has become so fast-paced that it is difficult for a man to find time for good deeds. We have already identified some of the deeds that can earn the maximum reward for the minimum of effort.

There are many levels in Paradise; the level that a Muslim attains will depend on several factors:

1. Having full faith in Allah.
2. Believing that Allah has no partners.
3. Using valid and lawful utterances.
4. Good deeds should be by following the Qur'an and authentic *hadeeth*.
5. Good deeds should be performed purely for the sake of Allah.

Allah will give a reward for each deed, which the angels Munkar and Nakeer record and all of our deeds are based on the above mentioned conditions.

As Allah says in *Surah Az-Zalzalah*:

(فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ) (سورة الزلزلة 99: 7-8).

**«So, whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it.»** (*Surah Az-Zalzalah* 99:7-8).

The reward for every good deed will only be achieved when the Muslim fulfills the following conditions. Otherwise, his deeds may be in vain, and he will not receive any reward:

1. Meeting the five conditions mentioned above.



2. According to the teachings of Allah and His Messenger (ﷺ), performing some actions may prevent entrance to Paradise, and Hell will be his abode. These actions include committing suicide.<sup>64</sup>

3. Avoiding major sins; whoever avoids the major sins, Allah will forgive any minor sins he commits. He, Most High says in *Surah An-Nisa`*:

(إِنْ تَجْتَنِبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكَفَرْنَا عَنْكُمْ سَنَدْخِلْكُمْ مُنْجَلًا كَرِيمًا) (سورة النساء 4:31).

«If you avoid the great sins which you are forbidden to do, We shall remit from you your (small) sins, and admit you to a Noble Entrance (i.e., Paradise).» (*Surah An-Nisa`* 4:31).

The list of major sins has been given previously; all these major sins must be avoided, but if a major sin is committed, then the person must repent – and the conditions for the acceptance of his repentance are as follows:

1. Being ashamed of his sin.
2. Being determined not to repeat the sin.
3. Repenting to Allah while feeling shame and being determined not to repeat the sin.
4. If you usurp the rights of anyone, you should apologize to him and pay him is right.

If you fulfill all these conditions, Allah will (if He wills) accept your repentance.

**The reward of a deed will be under the following criteria:**

1. How long did this action take?
2. How much effort and how much sacrifice were involved?
3. Was the action following the Qur'an and *Sunnah*?

<sup>64</sup>It was reported on the authority of Abu Hurairah (رضي الله عنه) that the Prophet (ﷺ) said, "Whoever throws himself down from a mountain and kills himself will be throwing himself down the Fire of Hell for ever and ever. Whoever drinks poison and kills himself will be sipping it in the Fire of Hell for ever and ever. Whoever kills himself with a piece of iron will have that iron in his hand, thrusting it into his belly in the Fire of Hell for ever and ever." Narrated by al-Bukhari and Muslim.

379

4. How beneficial was the deed to Islam and Muslims?

It is necessary for the Muslims to perform the five daily prayers, plus 'Eed prayers and Friday prayers, to fast the month of Ramadhan, to perform Hajj at least once in a lifetime and to pay *zakah* on his wealth.

The reward for prayer is under the following:

- Prayer at home receives one reward.
- Prayer in the mosque receives twenty-seven times the reward of prayer at home.
- Prayer in the mosque after using the *miswak* can increase the reward of the prayer by seventy times.<sup>65</sup>
- Prayer in the Sacred Mosque in Makkah increases the reward by a hundred thousand times.

عَنْ مُعَاذِ بْنِ أَنَسٍ عَنْ أَبِيهِ (رضي الله عنه) عَنْ رَسُولِ اللَّهِ (ﷺ) قَالَ: "إِنَّ الذُّكْرَ فِي سَبِيلِ اللَّهِ تَعَالَى، يُضَعَّفُ فَوْقَ النَّفَقَةِ سَبْعِمِائَةً ضِعْفًا". (رواه الحاكم في المستدرک).

Reported on the authority of Mu'az Ibn Anas, who reported on the authority of his father (رضي الله عنه) that he said, "Verily, remembrance of Allah, Most High exceeds spending in His cause by seven hundred times." (Narrated by Al-Hakim in '*Al-Mustadrak*').

Now man cannot go to Makkah every time to earn more reward, but by preaching in a town or anywhere else, he can increase his reward. If some people follow the path of Allah and His Messenger (ﷺ) due to your preaching and they perform good deeds, then however much reward they receive, you will receive a reward equal to it, if Allah wills. If they are inspired by your preaching method and engage in preaching activities, bringing many other people to the right path, whatever good work they do, you will also receive an equal reward.

Performing preaching activities, such as writing a book about Islam, building a mosque, establishing an Islamic school, opening a *Dar Al-Uloom* (Centre of Learning), all of these falls into the category of continuous charity. Their reward will be written in your account. In this way, the reward of your worship on *Lailah Al-Qadr* and in the Sacred Mosque can be multiplied by a hundred thousand.

<sup>65</sup>Narrated by Al-Munziri in '*At-Targheeb Wat-Tarheeb*'.

380



*Lailah Al-Qadr* in the Sacred Mosque – 1,000 months x 100,000 = 8.3 million years.

In this way, if we behave well towards the local people, then the number will be like this:

Building a mosque: 10,000 = 20,000

Establishing a primary school: 20,000 = 30,000

Establishing an Islamic school: 20,000 = 30,000

Establishing a *Darul 'Uloom*: 40,000 = 50,000

Working in the field of international preaching:

Preaching outside the city or country: 50,000-100,000

Writing an Islamic book: 50,000-100,000

Establishing a missionary school: 500,000-700,000

Highlighting Islamic thought: 100,000-1,000,000

Our Prophet (ﷺ) preached to the people for twenty-three years and he fought for Islam.

### The warrior, the Muslim soldier and the martyr

عن المقدم بن معديكرب قال: قال رسول الله (ﷺ): "للشهيد عند الله سبع خصال: يغفر له في أول دفعة من دمه، ويرى مقعده من الجنة، ويحلى حلة الإيمان، ويزوج اثنتين وسبعين زوجة من الحور العين، ويجار من عذاب القبر، ويأمن من الفزع الأكبر، ويوضع على رأسه تاج الوقار، الياقوتة منه خير من الدنيا وما فيها، ويشفع في سبعين إنساناً من أهل بيته". (رواه، الترمذي، وابن ماجه وأحمد).

Reported in the *hadeeth* of Al-Miqdam Ibn Ma'dikarb that the Prophet (ﷺ) said: "The martyr (*shaheed*) has seven blessings from Allah: he is forgiven from the moment his

blood is first shed; he will be shown his place in Paradise; he will be spared the trial of the grave; and he will be secure on the Day of the Greatest Terror (the Day of Judgement); there will be placed on his head a crown of dignity, one ruby of which is better than this world and all that is in it; he will be married to seventy-two of *Al-Hoor Al-'Een*, and he will be permitted to intercede for seventy of his relatives." (Narrated by At-Tirmizi, Ibn Majah and Ahmad - though the former two mentioned only six blessings).

It was reported in an authentic *hadeeth* narrated by Salman Al-Farisi (رضي الله عنه) that:

أَخْبَرَنَا عَمْرُو بْنُ مَنْصُورٍ، قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ، قَالَ حَدَّثَنَا اللَّيْثُ، قَالَ حَدَّثَنِي أَبُو بَنِي مُوسَى، عَنْ مَكْحُولٍ، عَنْ شَرْحِبِيلِ بْنِ السَّمْطِ، عَنْ سَلْمَانَ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ رَانِبَطَ فِي سَبِيلِ اللَّهِ يَوْمًا وَلَيْلَةً كَانَتْ لَهُ كَصِيَامِ شَهْرٍ وَقِيَامِهِ فَإِنْ مَاتَ جَرَى عَلَيْهِ عَمَلُهُ الَّذِي كَانَ يَعْمَلُ وَأَمِنَ الْقَتْلَانَ وَأَجْرِي عَلَيْهِ رِزْقُهُ ". (رواه النسائي).

Reported on the authority of Salman (رضي الله عنه) said: "I heard the Messenger of Allah (ﷺ) say, 'Whoever guards the frontier in the cause of Allah for one day and one night, he will have (a reward) like that of fasting and praying Qiyam for a month. If he dies, he will continue to receive a reward for what he did, and he will be kept safe from *al-fattan* (the trial of the grave), and he will be given provision'." (Narrated by An-Nasa'i).

عن أبي أيوب الأنصاري (رضي الله عنه) أن رسول الله (ﷺ) قال: "مَنْ قَاتَلَ وَصَبَرَ حَتَّى يُقْتَلَ أَوْ يُغْلَبَ وَقِي عَذَابَ الْقَبْرِ". (رواه أبو يعلى بسند ضعيف لجهالة بعض رواته وتدليس بقية بن الوليد).

Reported on the authority of Abu Ayoob Al-Ansari (رضي الله عنه) that the Prophet (ﷺ) said, "Whoever



fought (the enemy) and remained steadfast even unto death or defeat will be protected from the punishment of the grave.” (Narrated by Abu Ya’la with a weak chain of narrators, because some of the narrators are unknown and that Baqiyyah Ibn Al-Waleed was a *mudallis*.<sup>66</sup>).

So concerning the reward, the following are the basic duties:

1. To protect Islam borders and serve as a warrior for the nation.
2. To perform activities connected with preaching.
3. To perform Sadqa Jariah (Everlasting reward)
4. To practice the best ethics with others, especially caring for neighbors and orphans.
5. If you have abused someone in any way, then ask forgiveness from him, and if you have deprived him of his rights, then recompense him.
6. Love the Prophet (ﷺ) and send frequent prayers and salutations of peace upon him.
7. Repentance must be made for major sins; minor sins will be forgiven by Allah, and you will enter Paradise – if He wills it.

You must have observed that by adhering to the fundamental tenets of Islam and by observing your duties to Allah, you now evaluate your age and appraise your previous deeds, estimating the number of good and bad deeds you have done and assessing what deeds are good and what are bad. This can be ascertained by consulting any reliable Islamic books or Muslim scholars.

**The reward of good deeds – the recompense of bad deeds = the earned reward**

If you have a positive (+) balance, then you will enter Paradise, but if you have a negative (-) balance, then you may enter the Hell Fire, and when the Hour comes, no one will give you even a single one of their good deeds.

<sup>66</sup>*Mudallis*: One who deliberately conceals weaknesses in *hadeeth*.

The number of rewards you earn will determine which level of Paradise you will enter. (It is said that there are hundreds of levels in Paradise).<sup>67</sup>

First, try to avoid the recompense of your sins. Cry and seek forgiveness from Allah for all your sins. Allah says in *Surah Al-Furqan*:

(إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا)  
(سورة الفرقان 25:70).

**«Except those who repent and believe (in Islamic Monotheism) and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.» (Surah Al-Furqan 25:70).**

Now, your reward will be calculated, thus:

Good deeds reward (increase) – Bad deeds reward (zero) = earned points (plus).

Now the earned numbers will be for good deeds, but the devil is always behind you, and he will try his best to encourage you to commit sins, but you must resist the temptation to commit those sins.

You must bear in mind that those good deeds will bring you more reward and so do them. Complete all the basic obligations plus the other (voluntary) acts that we have mentioned in this book from numbers 1-27.

1. Avoid major sins.
2. Perform everything per the teachings of Allah and His Messenger (ﷺ), perform the obligations of prayer, *zakah*, fasting, and *Hajj*.
3. Perform voluntary prayers, such as *tahajjud* and *ishraq*, and perform voluntary fasts.
4. Perform *taraweeh* prayers, particularly in the last ten nights of Ramadhan, and if you can, perform *i'tikaf* during those last ten nights.

<sup>67</sup>It has been said that their number is equal to the number of verses in the Qur'an, based on the *hadeeth* of 'Abdullah Ibn 'Amr (رضي الله عنه), who said that the Prophet (ﷺ) said: "It will be said to the companion of the Qur'an: 'Recite and rise in status as you used to recite in the world, and your position will be at the last verse you recite.'" (Narrated by Abu Dawood and At-Tirmizi and classed as authentic by Al-Albani in '*Saheeh Sunan Abi Dawood*').



5. Recite the Qur'an and try to understand it with any reliable scholar. Follow its teachings and explain it to others, starting with your family.

6. Send prayers and blessings on the Prophet (ﷺ), especially on Friday; the one who sends most prayers and blessings on the Prophet (ﷺ) will be close to him on the Day of Resurrection.

7. Offer voluntary prayers after *wudhoo`* and on entering the mosque and use the miswak after every *wudhoo`* and before every prayer.

8. Take part in preaching activities, help to establish primary schools, Islamic schools, center of knowledge and *da'wah* schools, and train your children well.

9. Perform various works of continuous charity.

10. Treat your neighbors well. Those who treat their neighbors well will be close to the Prophet (ﷺ) in Paradise.

11. Take orphans into your home and bring them up well.

12. To preach, go to your city or other cities and encourage people to follow Islam.

13. Protect the Islamic borders and join the army.

When you bring others to Islam through your preaching, whatever good deeds they do, you will also receive a reward for them. In addition to this, when the children participate in religious education, whatever good deeds they do, you will receive a reward for them. For when all those people preach to others, and more people come to the right path and perform good deeds, this will also increase your rewards so that they are multiplied many times over.

The Prophet (ﷺ) has not only given us the path to Paradise, but this path has been made short and easy. Also, more information can be obtained from the *Tafseer* of the Qur'an and the books of *hadeeth*. May Allah grant us all the strength to walk on the sacred path with complete determination and make us all deserving of *Jannah Al-Firdaws (Ameen)*

**Mohammad Azim Qureshi**





