

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حياة الصحابة

باللغة الإنجليزية

The Lives of The Sahabah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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By:
Hazrat Maulana Muhammad
Yusuf Kandhelvi (R.A.)
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Translated By:
Mufti Afzal Hoosen Elias



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Chapter Fourteen

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The Chapter Concerning The Fervour the Sahabah رَضِيَ اللهُ عَنْهُمْ had for Dhikr and the

Encouragement they Gave Towards it

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Chapter Eleven

The Chapter Concerning the Belief that the Sahabah **رَوَاةُ النَّبِيِّ** Had in the Unseen

This chapter highlights how the Sahabah **رَوَاةُ النَّبِيِّ** believed in the unseen and how for the news Nabi **ﷺ** gave them, they forsook temporary pleasures, human evidence, transitory opinions and worldly experiences. It was as if they were actually witnessing the unseen and rejecting what they witnessed.

The Magnificence of Imaan

Rasulullaah **ﷺ** Gives the Glad Tidings of Jannah for the Person who Testifies with Conviction that there is none worthy of worship but Allaah

Hadhrat Abu Hurayrah **رضي الله عنه** narrates, "We were a group of Sahabah **رَوَاةُ النَّبِيِّ** including Abu Bakr **رضي الله عنه** and Umar **رضي الله عنه** sitting around Rasulullaah **ﷺ**, when he got up to leave. Because Rasulullaah **ﷺ** delayed in returning to us, we feared that he may have come to some harm in our absence. This alarmed us and we quickly got up. I was the first to be alarmed and in my search for Rasulullaah **ﷺ**, I reached an orchard belonging to the Banu Najjaar tribe of the Ansaar. I circled the orchard looking for a gate, but could not find any. I then came across a stream running into the orchard from a well outside. I therefore squeezed through and found Rasulullaah **ﷺ** there.

'Abu Hurayrah?' Rasulullaah **ﷺ** asked. 'Yes, O Rasulullaah **ﷺ**,' I replied. 'What is the matter?' he asked. I explained, 'You were with us when you left. When you delayed in returning to us, we feared that you may have come to some harm in our absence. This alarmed us and I was the first to be alarmed. When I reached this orchard, I squeezed through as a fox would do and entered. The others are all behind me.' Handing me his shoes, Rasulullaah **ﷺ** said, 'O Abu Hurayrah! Take these shoes of mine and give the glad tidings of Jannah to every person you meet outside this orchard who testifies with conviction of the heart that there is none worthy of worship but Allaah.

The first person I met was Umar **رضي الله عنه**. 'What are these shoes, O Abu Hurayrah?' he asked. These are Rasulullaah **ﷺ**'s shoes. He has sent me to give the glad tidings of Jannah to every person I meet who testifies with conviction of the heart that there is none worthy of worship but Allaah.' Umar **رضي الله عنه** then struck me so hard on the chest that I fell down on my buttocks. He then instructed me to return and I returned to Rasulullaah **ﷺ** seeking help in tears. Umar **رضي الله عنه**

was almost upon me as he came in my footsteps. 'What has happened to you, O Abu Hurayrah?' Rasulullaah ﷺ asked. I related the incident to him saying, 'I met Umar ﷺ and when I told him the message you had sent me with, he struck me so hard on the chest that I fell down on my buttocks. He then told me to return.'

'O Umar!' Rasulullaah ﷺ said, 'What made you do that?' Umar ﷺ said, 'May my parents be sacrificed for you, O Rasulullaah ﷺ! Did you send Abu Hurayrah with your shoes to give the glad tidings of Jannah to every person he meets who testifies with conviction of the heart that there is none worthy of worship but Allaah?' 'I certainly did,' Rasulullaah ﷺ replied. 'Do not do that,' Umar ﷺ pleaded, 'because I fear that people would pin all their hopes in this (and stop doing good deeds). Rather leave them to continue doing good deeds.' Rasulullaah ﷺ then said, 'Then leave them.'⁽¹⁾

Rasulullaah ﷺ Gives the Glad Tidings of Jannah for the Person who Dies Without Committing Shirk

Hadhrat Abu Dharr ﷺ narrates, "When I came outdoors one night, I happened to see Rasulullaah ﷺ walking all alone. Thinking to myself that perhaps Rasulullaah ﷺ did not like anyone to be walking with him, I started walking where the moonlight was not shining (so that he may not notice me). Rasulullaah ﷺ however turned around and when he saw me, he asked, 'Who is there?' I replied by saying, 'It is Abu Dharr. May Allaah sacrifice me for you!' 'Come here, O Abu Dharr,' Rasulullaah ﷺ called out. After walking with him for a while, Rasulullaah ﷺ said, 'Verily those with plenty of wealth will have the least (rewards) on the Day of Qiyaamah except for the person whom Allaah gives wealth in abundance and he distributes it to his right, his left, in front of him and behind him, using it all in good causes.'

I then walked on a while longer with Rasulullaah ﷺ when he said, 'Sit down here.' It was an open plain surrounded by stones where he made me sit. He then said to me, 'Remain here until I return.' Rasulullaah ﷺ then walked away into the rocky plain until he disappeared from my view. He was away for a long time until I eventually heard him say as he returned, 'Even though he commits adultery or steals?' When he returned, I could not wait to ask, 'May Allaah sacrifice me for you, O Nabi of Allaah ﷺ! With whom were you talking amongst the rocks? I heard no one reply to you.' Rasulullaah ﷺ replied, 'That was Jibra'eel ﷺ who came to me when I was amongst the rocks. He said, 'Give your Ummah the good news that whoever of them dies without committing Shirk shall enter Jannah.' 'O Jibra'eel!' I asked, 'Even though he commits adultery or steals?' 'Yes,' he replied.

'Even though he commits adultery or steals, O Rasulullaah ﷺ?' I echoed. 'Yes,' Rasulullaah ﷺ replied. I repeated, 'Even though he commits adultery or steals?' 'Certainly,' Rasulullaah ﷺ replied, 'even though he drinks wine.'⁽²⁾

(1) Muslims, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.7).

(2) Bukhaari and Muslim, as quoted in Jam'ul Fawaa'id (Vol.1 Pg.7).

Another narration adds that after Hadhrrat Abu Dharr ﷺ repeated the question for the fourth time, Rasulullaah ﷺ said, "Even though Abu Dharr's nose is rubbed in dust (i.e. this shall be the case even though Abu Dharr may not agree)."(1)

The Incident of the Bedouin with Great Understanding

Hadhrrat Anas ﷺ reports that an old Bedouin called Hadhrrat Alqama bin Ulaatha ﷺ once came to Rasulullaah ﷺ and said, "O Rasulullaah ﷺ! I am an old man who is unable to learn the Qur'aan. However, I do testify that there is none worthy of worship but Allaah and I testify that Muhammad ﷺ is the servant and Rasul of Allaah. In this I have firm conviction." When the old man had left, Rasulullaah ﷺ remarked, "That man has great understanding." It has also been reported that Rasulullaah ﷺ said, "That companion of yours has great understanding."(2)

The Narration of Hadhrrat Uthmaan ﷺ Stating that Jahannam is Forbidden to the One who Recites the Shahaadah

Hadhrrat Uthmaan ﷺ narrates that he heard Rasulullaah ﷺ say, "I know a statement which if a person says sincerely from his heart, he will become forbidden to the fire of Jahannam." To this, Hadhrrat Umar ﷺ said, "Should I not tell you what it is? It is the statement of sincerity upon which Allaah has made Muhammad ﷺ and his Sahabah ﷺ steadfast. It is the statement of Taqwa that the Nabi of Allaah ﷺ had encouraged his uncle Abu Taalib to recite at the time of his death. It is to testify that there is none worthy of worship but Allaah."(3)

Rasulullaah ﷺ Gives the Glad Tidings of Forgiveness to the Sahabah ﷺ who Recited the Shahaadah with him in a Particular Gathering

Hadhrrat Ya'la bin Shaddaad reports that Hadhrrat Ubaadah bin Saamit ﷺ was also present and confirming Hadhrrat Abu Shaddaad ﷺ when he said, "We were with Rasulullaah ﷺ when he asked, 'Is there any stranger amongst you?' Rasulullaah ﷺ was referring to the presence of any Jews or Christians. When we assured Rasulullaah ﷺ that there was none, he had the door closed and said, 'Raise your hands and say: *Laa Ilaaha Illallaah*'. We (together with Rasulullaah ﷺ) had our hands raised for a while, after which Rasulullaah ﷺ put his hands down saying, "All praise is for Allaah. O Allaah! You sent me with

(1) Tirmidhi.

(2) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.70). Kharaa'iti in his *Makaarimul Akhlaaq* and Daar Qutni in his *Afraad* have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.503).

(3) Ahmad, as quoted in *Majma'uz Zawaa'id* (Vol.1 Pg.15). Abu Ya'la, Ibn Khuzaymah, Ibn Hibbaan, Bayhaqi and others have also reported the narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.74).

this Kalimah, instructed me with (believing in) it and promised me Jannah for it. Verily, You never break Your promises." (1)

Rasulullaah ﷺ Gives Glad Tidings to the Sahabah رَوَاةُ السَّاهَابِ in Kudayd

Hadhrat Ruffaa'ah Juhani رَوَاةُ السَّاهَابِ reports that they were once returning with Rasulullaah ﷺ (to Madinah) when we arrived in Kudayd. When some people started seeking permission from Rasulullaah ﷺ to return to their families, Rasulullaah ﷺ granted permission. Rasulullaah ﷺ then stood up and after duly praising Allaah, he said, "What is the matter with some men who feel that the side of the tree near Rasulullaah ﷺ is more repulsive to them than the other side?" When Rasulullaah ﷺ said this, there was not a person who was not in tears. Someone then remarked, "Whoever seeks leave after this must be a fool!"

Rasulullaah ﷺ then praised Allaah, said many good things and then added, "I testify before Allaah that when a person testifies with sincerity of heart that there is none worthy of worship but Allaah, that I am the Rasul of Allaah and he then proceeds to walk on the right, he will certainly walk the path to Jannah as soon as he dies. My Rabb ﷻ has promised me that He will admit seventy thousand members of my Ummah into Jannah without reckoning or punishment. However, I strongly believe that even before they enter, you people as well your righteous forefathers, spouses and progeny will have already occupied your abodes in Jannah." (2)

Another narration clarifies that it was Hadhrat Abu Bakr رَوَاةُ السَّاهَابِ who said, "Whoever seeks leave after this must be a fool!" (3)

The Shahaadah Atones for a False Oath

Hadhrat Anas رَوَاةُ السَّاهَابِ narrates that when Rasulullaah ﷺ charged a particular person for doing something, the man denied it saying, "No. I swear by the Being besides Whom there is none worthy of worship that I did not do it." Rasulullaah ﷺ was however certain that the man had done it, so after repeating himself several times, Rasulullaah ﷺ said, "Atone for this by attesting that there is none worthy of worship but Allaah." (4) Another narration states that Rasulullaah ﷺ said, "Atone for your lie by confirming that there is none worthy of worship but Allaah." (5)

Hadhrat Abdullaah bin Zubayr رَوَاةُ السَّاهَابِ reports that Rasulullaah ﷺ said, "When a man took a false oath using the words 'I swear by the Being besides Whom there is none worthy of worship', Allaah forgave him (because he recited the

(1) Ahmad, Tabraani and Bazaar, all reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.19).

(2) Ahmad and Ibn Maajah, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.20).

(3) Daarmi, Ibn Khuzaymah, Ibn Hibbaan and Tabraani, as quoted in *Kanzul Ummaal* (Vol.5 Pg.287).

(4) Bazaar.

(5) Abu Ya'la. Both Bazaar and Abu Ya'la report from reliable sources as confirmed by Haythami (Vol.10 Pg.83). Ibn Hajar has however commented on the chain of narrators.

words of the Kalimah)." (1)

People who Recited the Shahaadah will Leave Jahannam

Hadhrat Abu Moosa Ash'ari رضي الله عنه narrates that Rasulullaah ﷺ said, "When the people of Jahannam will get together, amongst them will also be those who faced the Qibla (Muslims). The Kuffaar will then say to the Muslims, 'Were you people not Muslims?' When the Muslims reply in the affirmative, the Kuffaar will ridicule, 'Then of what use was your Islaam when you have ended up with us here in the fire?' The Muslims will reply, 'We were detained because of the sins that we committed.' When Allaah hears what the Kuffaar have to say, He will issue orders that all those who faced the Qibla should be removed from Jahannam. When the Kuffaar remaining behind in Jahannam see this, they will lament, 'If only we had been Muslims so that we could leave just as they have left.'" Rasulullaah ﷺ then recited:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ
 ﴿الرَّ ف تِلْكَ آيَاتُ الْكِتَابِ وَقُرْآنٍ مُّبِينٍ ﴿٢٠﴾ رَيْمًا يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا
 مُسْلِمِينَ﴾ (سورة الحجر: آيت ٢٠)

Alif Laam Raa (Only Allaah knows the meaning of these letters). These are the verses of the Book and the clear Qur'aan. Many a time the Kuffaar will wish that they had been Muslims. {Surah Hijr, verses 1,2} (2)

Hadhrat Anas رضي الله عنه narrates that Rasulullaah ﷺ said, "When some believers in (the Kalimah) 'Laa Ilaaha Illallaah' will enter Jahannam because of their sins, the worshippers of (the idols) Laat and Uzza will ridicule them saying, 'Of what use was your recitation of 'Laa Ilaaha Illallaah' when you are with us in Jahannam.' Allaah will then get angry for their part. He will remove the Muslims from Jahannam and put them in the river of life where their burns will be healed just as the moon recovers from its eclipse. They will then enter Jannah where they will be called 'the people from Jahannam'." (3)

Another narration of Tabraani reports that because of the blackness on their faces, they will be called 'the people from Jahannam'. They will then plead to Allaah saying, "O Rabb! Remove this name from us." Allaah will then command them to bath in a river in Jannah, after which the name will be removed from them (because the blackness will be removed).

A Group of Mu'mineen that will be Saved from Jahannam

Hadhrat Hudhayfah رضي الله عنه narrates that Rasulullaah ﷺ said, "Islaam shall fade away just as decorative work fades from a garment. People will have no

(1) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol. 10 Pg.83).

(2) Tabraani. Ibn Abi Haatim has reported a similar narration.

(3) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.546).

idea what fasting, Sadaqah or sacrifice are. Then such a night will pass over the Qur'aan after which not a single verse of the Qur'aan will be found on earth (the angels will remove every Qur'aan from earth). There shall then remain only a few pockets of people amongst whom an old man and an old lady will say, 'Because we found our forefathers reciting this Kalimah 'Laa Ilaaha Illallaah', we also recite it.'" To this, one of the narrators called Hadhrat Sila asked, "Of what use will the Kalimah 'Laa Ilaaha Illallaah' be to them when they will have no idea what fasting, Sadaqah or sacrifice are?" When Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ ignored the question, Hadhrat Sila repeated it thrice. Each time, Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ ignored the question until on the third occasion, he turned to Hadhrat Sila and said, "O Sila! It will save them from Jahannam! It will save them from Jahannam! It will save them from Jahannam!" (1)

The Statements of Hadhrat Ali رَضِيَ اللهُ عَنْهُ, Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ and Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ Concerning the Shahaadah and those Reciting it

Hadhrt Ali رَضِيَ اللهُ عَنْهُ once said, "The people with the clearest record with Allaah رَضِيَ اللهُ عَنْهُ and who know Him best are those who have the most love for and who most honour the sanctity of the believers in 'Laa Ilaaha Illallaah'." (2)

Hadhrt Saalim bin Abul Ja'd reports that someone once informed Hadhrt Abu Dardaa رَضِيَ اللهُ عَنْهُ that Abu Sa'd bin Munabbih had set a hundred slaves free. Hadhrt Abu Dardaa رَضِيَ اللهُ عَنْهُ remarked, "Setting a hundred slaves free from the wealth of a single person is a great deed. However, if you please, I can inform you of something better than that. (It is) Imaan that is attached to the heart day and night and keeping your tongue moist with the Dhikr of Allaah رَضِيَ اللهُ عَنْهُ." (3)

Hadhrt Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ said, "Verily Allaah has distributed good character amongst you just as He has distributed your sustenance: Whereas Allaah has given wealth to those whom He loves as well as those whom He does not love, He gives Imaan only to those whom He loves. Therefore, it is only when Allaah loves someone that He gives him Imaan. The person who is too miserly to spend (in Sadaqah), too scared to fight the enemy in Jihaad and cannot exert himself in Ibaadah at nights should recite 'Laa Ilaaha Illallaah', 'Allaahu Akbar', 'Al Hamdu Lillaah' and 'Subhaanallaah' in abundance." (4)

The Gatherings of Imaan

The Eagerness of Hadhrt Abdullaah bin Rawaaha رَضِيَ اللهُ عَنْهُ to Participate in the Gatherings of Imaan

Hadhrt Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that whenever Hadhrt Abdullaah bin

(1) Haakim (Vol.4 Pg.545), reporting from reliable sources as confirmed by Dhahabi.

(2) Abu Nu'aym in his *Hilya*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.76).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.219). Ibn Abi Dunya has reported a similar narration, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.55).

(4) Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.10 Pg.90) and Mudhiri in his *Targheeb wat Tarheeb* (Vol.3 Pg.95).

Rawaaha رَضِيَ اللهُ عَنْهُ met one of the Sahabah رَضِيَ اللهُ عَنْهُمْ, he say to him, "Come! Let us believe in our Rabb for a moment (let us refresh our Imaan by talking about Allaah for a while)." When he said this to someone one day, the man became angry and reported it to Rasulullaah ﷺ saying, "O Rasulullaah ﷺ! Look at Ibn Rawaaha. He prefers your Imaan to the Imaan of a moment." Nabi ﷺ replied, "May Allaah forgive Ibn Rawaaha. He loves the gatherings about which the angels boast." (1)

Hadhrat Ataa bin Yasaar narrates that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللهُ عَنْهُ once said to one of his companions, "Come here so that we may believe for a while." "Are we not already believers?" the other asked. "Certainly," Hadhrat Abdullaah bin Rawaaha رَضِيَ اللهُ عَنْهُ replied, "but let us talk about Allaah so that our Imaan can be increased." (2)

Hadhrat Shurayh bin Abdullaah reports that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللهُ عَنْهُ would grab hold of the hand of one of the Sahabah رَضِيَ اللهُ عَنْهُمْ and say, "Stand with me so that we may believe for a while by sitting in a gathering of Dhikr." (3)

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ says, "Abdullaah bin Rawaaha رَضِيَ اللهُ عَنْهُ once caught hold of my hand saying, 'Come! Let us believe for a moment because the heart overturns faster than a pot boiling at its pitch.'" (4)

Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ says, "When Abdullaah bin Rawaaha رَضِيَ اللهُ عَنْهُ would meet me, he would say, 'O Uwaymir! Sit down so that we may discuss (Imaan) for a while.' We would then sit down and discuss, after which he would say, 'This is a gathering of Imaan. The example of Imaan is like that of your *Qamees*. When you have taken it off, you will again be putting it on and when you have put it on, you will again be taking it off. The heart overturns faster than a pot boiling at its pitch.'" (5)

The Eagerness of Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ to Participate in the Gatherings of Imaan

Hadhrat Abu Dharr رَضِيَ اللهُ عَنْهُ reports that Hadhrat Umar رَضِيَ اللهُ عَنْهُ would grab hold of the hands of one or two Sahabah رَضِيَ اللهُ عَنْهُمْ and say, "Stand awhile with me so that we may renew our Imaan." They would then talk about Allaah ﷻ. (6)

Hadhrat Aswad bin Hilaal reports that they were walking with Hadhrat Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ when he said to them, "Sit with us so that we may believe for a moment." (7)

(1) Ahmad, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.63). Haafidh has commented on the chain of narrators in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.258).

(2) Bayhaqi.

(3) Haafidh Abul Qaasim Laalkaa'ee.

(4) Tayaalisi.

(5) Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.1 Pg.101).

(6) Ibn Abi Shaybah and Laalkaa'ee in his *Sunnah*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.207).

(7) Abu Nu'aym in his *Hilya* (Vol.1 Pg.235).

Renewing Imaan

Hadhrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ reports that Rasulullaah ﷺ once said, "Renew your Imaan." "O Rasulullaah ﷺ!" someone asked, "How are we to renew our Imaan?" Rasulullaah ﷺ replied, "Abundantly recite 'Laa ilaaha illallaah.'" (1)

Rejecting Experience and Eye-Witness Accounts

The incident of a Man With Diarrhoea

Hadhrat Abu Sa'eed Khudri رَضِيَ اللَّهُ عَنْهُ narrates that a man once came to Rasulullaah ﷺ saying, "My brother is suffering from diarrhoea." "Give him honey to drink," Rasulullaah ﷺ said. The man went, gave honey to his brother and then returned saying, "O Rasulullaah ﷺ! I gave him honey but it only made his diarrhoea worse." "Go and give him honey to drink," Rasulullaah ﷺ repeated. The man went, again gave his brother honey and then returned yet again saying, "His diarrhoea is now even worse." Rasulullaah ﷺ said, "Allaah speaks the truth and it is your brother's belly that is lying. Go and give him honey." This time when the man gave honey to his brother, he was completely cured. (2)

The Incident of Hadhrat Abdullaah bin Mas'ood

رَضِيَ اللَّهُ عَنْهُ and his Wife

Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا who was the wife of Hadhrat Abdullaah bin Mas'ood رَضِيَ اللَّهُ عَنْهُ says, "Whenever (my husband) Abdullaah came home after relieving himself, he would clear his throat at the door and spit so that he does not enter upon us unexpectedly while we are in a condition that he would find unpleasant. He happened to return one day while I had with me an old lady who was busy reciting some incantations to cure me from erysipelas⁽³⁾. When he cleared his throat, I quickly hid her beneath the bed. He then came in and sat next to me. Noticing a thread around my neck, he asked, 'What is this thread for?' I replied, 'An incantation has been read on it for me.' He held it, cut it and then said, 'The family of Abdullaah have no need for Shirk. I have heard Rasulullaah ﷺ say that incantations, talismans and amulets amount to *Shirk* (when people believe that they possess the inherent quality of healing)."

Hadhrat Zaynab رَضِيَ اللَّهُ عَنْهَا continues, "I then said to him, 'Why do you say that when it is true that I often experience pain in my eye and whenever I go to a particular Jewish lady who recites incantations on it, the pain subsides?' He replied, 'That is because Shaytaan pokes your eye and when the incantations are read on it, he stops poking at it. All you need to do is to recite what Rasulullaah ﷺ used to recite (which is):

”أَذْهِبِ الْبَأْسَ رَبِّ النَّاسِ وَاشْفِ وَأَنْتَ الشَّافِي لَا شِفَاءَ إِلَّا شِفَاءُكَ شِفَاءً لَا يُغَادِرُ سَقَمًا“

"O Rabb of mankind, remove the difficulty. You grant a cure for there is

(1) Ahmad and Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.82) and Mundhiri in *Targheeb wat Tarheeb* (Vol.3 Pg.75).

(2) Bukhaari and Muslim, as quoted in *Tafseer* of Ibn Katheer (Vol.2 Pg.575).

(3) A severe bacterial skin rash accompanied by fever and vomiting.

none who can cure besides You. There is also no cure like Your cure. Grant a cure that does not leave out any illness." (1)

The Incident of Hadhrat Abdullaah bin Rawaaha ﷺ and his Wife

Hadhrah Ikramah reports that Hadhrah Abdullaah bin Rawaaha ﷺ was once lying beside his wife when he got up and went to have intercourse with one of his slave women in another part of the house. His wife was alarmed when she did not see him lying where he had been so she immediately got up and left the room. When she saw him on the slave woman, she returned to her room, took a knife and went back. Hadhrah Abdullaah bin Rawaaha ﷺ had just finished and had stood up when he met her carrying the knife. "What is the matter?" he asked. "What is the matter indeed!" she replied, "Had I found you where I had seen you just now, I would have plunged this knife between your shoulders!" "And just where did you see me?" he asked. "I saw you upon the slave," she replied. "It could not have been me that you saw," he said. He then continued, "Rasulullaah ﷺ has prohibited anyone from reciting the Qur'aan when one is impure (as I should be if I had had intercourse, yet I can recite for you)." "Then recite," she challenged. He then recited the following (couplets which mean):

"Rasulullaah ﷺ came to us reciting the Book

That shines forth like the rising dawn

He brought guidance after darkness and our hearts are convinced that whatever he says must happen

While he spends the night separated from his bed (engaged in Ibaadah) the Mushrikeen lie heavily on their beds"

(Thinking that these are verses of the Qur'aan) His wife said, "I believe in the Book of Allaah and reject what the eyes have seen." When Hadhrah Abdullaah bin Rawaaha ﷺ went early to Rasulullaah ﷺ the next morning and informed him about what had transpired, Rasulullaah ﷺ smiled so broadly that his molars became visible. (2)

The Incident of Hadhrah Umar ﷺ and Rasulullaah ﷺ at Hudaybiyyah

Hadhrah Habeeb bin Abu Thaabit narrates that when he went to pose some questions to Hadhrah Abu Waa'il ﷺ, the Sahabi related to them that when they were fighting at Siffeen, someone asked, "Have you not seen those who are called towards the Book of Allaah (to settle their disputes)?" "Yes, we have," replied Hadhrah Ali bin Abi Taalib ﷺ. It was then that Hadhrah Sahl bin Hunayf ﷺ said, "You have only yourselves to blame! I have seen us at Hudaybiyyah when Nabi ﷺ entered into a peace treaty with the Mushrikeen. Had we deemed fighting to be the solution, we would have fought (but it was in

(1) Ahmad, as quoted in *Tafseer of Ibn Katheer* (Vol.2 Pg.494).

(2) Daar Qutni (Pg.44,45). The author of *Ta'leequl Mughni* (Pg.45) has commented on the chain of narrators.

the best interest to enter into the treaty)." He then continued to narrate that at the time Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked, "Are we not on the truth and the Mushrikeen on falsehood? Will not our martyrs go to Jannah while their dead will go to Jahannam?" "Certainly," Rasulullaah ﷺ replied. "Then why should we compromise our Deen?" Umar رَضِيَ اللهُ عَنْهُ asked, "Why should we return when Allaah has not yet decided between us and the Mushrikeen?" Rasulullaah ﷺ reassured him saying, "O son of Khattaab! I am the Rasul of Allaah and Allaah shall never ever lead me to destruction."

Hadhrt Umar رَضِيَ اللهُ عَنْهُ was still upset when he went away. He proceeded straight to Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ and asked, "O Abu Bakr! Are we not on the truth and the Mushrikeen on falsehood?" "O son of Khattaab!" Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ said, "He is the Rasul of Allaah and Allaah shall never ever lead him to destruction." It was after this that Allaah revealed Surah Fatah. (1)

Another narration states that Hadhrt Sahl bin Hunayf رَضِيَ اللهُ عَنْهُ said, "O people! You have only your own opinions to blame! I have seen myself on the day of Abu Jandal (when Rasulullaah ﷺ was forced to hand him over to the Mushrikeen according to the demands of the treaty). Had I the ability to reverse this decision of Rasulullaah ﷺ, I would have certainly done so (but no one's Imaan would allow him to oppose a decision coming from Rasulullaah ﷺ). Yet another narration adds that when Surah Fatah was revealed, Rasulullaah ﷺ sent for Hadhrt Umar رَضِيَ اللهُ عَنْهُ and recited it to him. (2)

In the chapter concerning Da'wah towards Allaah and His Rasool ﷺ (Chapter one) and under the discussion of the Treaty of Hdaybiyyah, the narration of Hadhrt Miswar bin Makhramah رَضِيَ اللهُ عَنْهُ has already been quoted. The narration states that Hadhrt Abu Jandal رَضِيَ اللهُ عَنْهُ addressed the Muslims saying, "O gathering of Muslim! Why should I be returned to the Mushrikeen when I have come as a Muslim? Have you not seen how I have suffered?" Hadhrt Abu Jandal رَضِيَ اللهُ عَنْهُ had endured severe torture at the hands of the Mushrikeen.

Hadhrt Umar رَضِيَ اللهُ عَنْهُ then approached Rasulullaah ﷺ and said, "Are you not the true Nabi of Allaah?" "I am indeed," replied Rasulullaah ﷺ. Hadhrt Umar رَضِيَ اللهُ عَنْهُ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Rasulullaah ﷺ. "Then," asked Hadhrt Umar رَضِيَ اللهُ عَنْهُ, "why do we have to submit?" Rasulullaah ﷺ said to him, "I am certainly the Rasool of Allaah. I cannot disobey Him and He is my Helper." Hadhrt Umar رَضِيَ اللهُ عَنْهُ asked, "Did you not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Rasulullaah ﷺ replied, "Indeed I did but did I tell you that it would be this year?" "No," said Hadhrt Umar رَضِيَ اللهُ عَنْهُ. "Then you shall certainly arrive there and perform Tawaaf around it," Rasulullaah ﷺ assured him.

Hadhrt Umar رَضِيَ اللهُ عَنْهُ then approached Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ and asked him, "Is he not the true Nabi of Allaah?" "He is indeed," replied Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ. Hadhrt Umar رَضِيَ اللهُ عَنْهُ asked further, "Are we not on the truth and our enemies on falsehood?" "Certainly," said Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ. "Then," asked

(1) Bukhaari and Muslim.

(2) Nasa'ee, as quoted in *Tafseer of Ibn Katheer* (Vol.4 Pg.20).

Hadhrat Umar ﷺ, "why do we have to submit?" Hadhrat Abu Bakr ﷺ said to him, "O person! He is certainly the Rasool of Allaah. He cannot disobey Allaah and Allaah is his Helper." Hadhrat Umar ﷺ asked, "Did Rasulullaah ﷺ not tell us that we shall arrive at the Kabah and perform Tawaaf around it?" Hadhrat Abu Bakr ﷺ replied, "He did indeed, but did he tell you that it would be this year?" "No," said Hadhrat Umar ﷺ. "Then you shall certainly arrive there and perform Tawaaf around it," Hadhrat Abu Bakr ﷺ assured him. After narrating this incident, Hadhrat Umar ﷺ says that he later carried out numerous good deeds to make amends for this behaviour.

The Happiness of Rasulullaah ﷺ when Revelation About Forgiveness and Victory Arrived as they were Returning from Hudaybiyyah

Hadhrat Anas ﷺ narrates that as Rasulullaah ﷺ was returning from Hudaybiyyah, Allaah revealed the verse:

﴿لِيَغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ﴾ (سورة فتح: آيت ٢)

So that Allaah may forgive you (O Rasulullaah ﷺ) for your past shortcomings and those that may occur in the future. {Surah Fatah, verse 2}

Rasulullaah ﷺ then said, "Such a verse was revealed to me tonight that I love more than everything on earth." When Rasulullaah ﷺ recited the verse to the Sahabah ﷺ, they said, "Congratulations to you, O Nabi of Allaah ﷺ. Allaah has made it clear how He will be treating you, but what about us?" It was then that the following verse was revealed:

﴿لِيَدْخُلَ الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا وَيُكَفَّرُ عَنْهُمْ سَيِّئَاتِهِمْ ۗ وَكَانَ ذَلِكَ عِنْدَ اللَّهِ فَوْزًا عَظِيمًا﴾ (سورة فتح: آيت ٥)

So that Allaah may admit the Mu'mineen men and women into Jannaat beneath which rivers flow. They will live there forever and He shall (also) pardon them for their sins. This is the great success in Allaah's sight. {Surah Fatah, verse 5} (1)

Hadhrat Anas ﷺ reports that after Rasulullaah ﷺ had been prevented from performing Umrah, he was returning from Hudaybiyyah when the following verse was revealed:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُبِينًا﴾ (سورة فتح: آيت ١)

Indeed, We have granted you (O Rasulullaah ﷺ) a clear victory (2). {Surah Fatah, verse 1}

When Rasulullaah ﷺ and the Sahabah ﷺ slaughtered their sacrificial animals at Hudaibiyyah, they were filled with grief and sorrow. Rasulullaah ﷺ

(1) Ahmad, Bukhaari and Muslim have reported a similar narration, as quoted in *Tafseer of Ibn Katheer* (Vol.4 Pg.183).

(2) Allaah granted the victory through the Treaty of Hudaibiyyah because after this treaty large numbers of people accepted Islaam and it led to the conquest of Makkah.

then said, "Such a verse was revealed to me that I love more than all the world." He then recited to them the verse:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا ۖ لِيُغْفِرَ لَكَ اللَّهُ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعْمَتَهُ عَلَيْكَ وَيَهْدِيَكَ صِرَاطًا مُسْتَقِيمًا ۖ وَيَنْصُرَكَ اللَّهُ نَصْرًا عَظِيمًا﴾

(سورة فتح: آیت ۱ تا ۳)

Indeed, We have granted you (O Rasulullaah ﷺ) a clear victory (through the Treaty of Hudaibiyyah). (Allaah granted this victory to Rasulullaah ﷺ so that he may be greatly rewarded for the many people entering the fold of Islaam and together with this,) So that Allaah may forgive you (O Rasulullaah ﷺ) for your past shortcomings and those that may occur in the future; and so that He may complete His favour on you, guide you on the straight path and (so that) Allaah may grant you assistance that is most powerful (with which you can never be defeated). {Surah Fatah, verses 1-3}

When Rasulullaah ﷺ recited the verse to the Sahabah ﷺ, they said, "Congratulations to you, O Nabi of Allaah ﷺ..." The rest of the narration is the same as the one above. (1)

Hadhrat Mujammi bin Jaariya Ansaari ﷺ who was one of those Sahabah ﷺ who were proficient in the knowledge of the Qur'aan reports that he was also present at Hudaibiyyah. After they had left, they saw people racing their camels. "What is the matter with them?" they asked each other. When they were informed that revelation had come to Rasulullaah ﷺ, they all rushed to Rasulullaah ﷺ, who was then sitting on his camel at a place called *Kuraa'ul Ghameem*. When the Sahabah ﷺ had gathered around, Rasulullaah ﷺ recited to them:

﴿إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا﴾ (سورة فتح: آیت ۱)

Indeed, We have granted you (O Rasulullaah ﷺ) a clear victory. {Surah Fatah, verse 1}

Someone asked, "O Rasulullaah ﷺ! Is this a victory?" "Yes," Rasulullaah ﷺ replied, "I swear by the Being Who controls the life of Muhammad that this is certainly a victory." The Hadith continues further. (2)

Hadhrat Baraa ﷺ once said, "You people regard the conquest of Makkah as the 'victory' (referred to in the first verse of Surah Fatah). Although that certainly was a great victory, we (the Sahabah ﷺ) regard the 'victory' to be the pledge of *Ridwaan* taken at Hudaibiyyah." The narration still continues further. (3)

Hadhrat Jaabir ﷺ says, "We regard the 'victory' to be nothing other than the Treaty of Hudaibiyyah." (4)

(1) Ibn Jareer (Vol.26 Pg.44).

(2) Ahmad. Abu Dawood has reported a similar narration, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.173).

(3) Bukhaari, as quoted in *Tafseer* of Ibn Katheer (Vol.4 Pg.182).

(4) Ibn Jareer (Vol.26 Pg.44).

The Incident of the River Nile during the Khilaafah of Hadhrat Umar ﷺ

Hadhrt Qais bin Hajjaaj reports from his teacher that after Egypt was conquered (by the Muslims), the people approached the governor Hadhrt Amr bin Al Aas ﷺ when the month of *Bu'na*⁽¹⁾ started. "O governor!", they said, "There is a ritual (we carry out) for our Nile without which it will not flow." "What is the ritual?" Hadhrt Amr ﷺ enquired. They then explained, "After twelve days of this month have passed, we look for a virgin living with her parents. After satisfying her parents (with a vast sum of money), we adorn her with the best of jewels and clothing and then throw her into the Nile." "This cannot happen in Islaam," Hadhrt Amr ﷺ told them, "Islaam wipes out all (rituals) that takes place before it."

It so happened that the Nile did not flow and although the people stayed in Egypt all through the month of Bu'na, they eventually decided to leave Egypt. Hadhrt Amr ﷺ wrote a letter to Hadhrt Umar ﷺ and informed him about the situation. Hadhrt Umar ﷺ wrote back to Hadhrt Amr ﷺ saying, "Your course of action was correct. I have enclosed a note with this letter that you should throw into the Nile..." The narration continues further and will be narrated in the chapter discussing unseen assistance from Allaah. The end of the narration states that the note was thrown into the Nile and on the following morning which was a Saturday, the people found that the Nile was already flowing sixteen arm's length high in a single night. In this manner, Allaah cut out the Egyptian ritual to this day. ⁽²⁾

Hadhrt Alaa bin Hadhrami ﷺ leads the Muslim Army into the Ocean

Hadhrt Sahn bin Minjaab reports, "We were on a military expedition with Alaa bin Hadhrami ﷺ when we approached the island of Daarayn. The ocean however posed an obstacle for us to land on the island. Alaa ﷺ then prayed to Allaah saying, 'O Aleem! O Haleem! O Aliyy! O Adheem! Verily Your servants are in Your path fighting Your enemies. O Allaah! Create for us a way to reach them.' He then led us into the water and as deep as we went, the water did not even reach our saddle-cloths. In this manner, we reached the enemy." ⁽³⁾

Another narration from Hadhrt Abu Hurayrah ﷺ adds that when Ibn Muka'bir the Persian Emperor's governor saw the Muslims (travelling through the water), he said, "No! By Allaah! We can never fight such people!" He then boarded his ship and returned to Persia. ⁽⁴⁾

Similar narrations have also been reported from Hadhrt Sahn bin Minjaab, Hadhrt Abu Hurayrah ﷺ and Hadhrt Anas ﷺ, as will soon appear in

(1) A month in their Egyptian calendar.

(2) Laalkaa'ee in his *Sunnah*, as quoted in *Tafseer of Ibn Katheer* (Vol.3 Pg.464).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.7).

(4) Abu Nu'aym in his *Hilya* (Vol.1 Pg.8). Tabraani, Ibn Abi Dunya and Bayhaqi.

the chapter detailing the control that Allaah gave Muslims over the oceans. There the narration will also appear showing how Hadhrat Sa'd bin Abi Waqqaas رَضِيَ اللهُ عَنْهُ crossed the Tigris River during the Battle of Qadisiyyah. The narration cites the announcement Hadhrat Hujr bin Adi رَضِيَ اللهُ عَنْهُ made when he said, "What prevents you from crossing over these few droplets viz. the Tigris." He then recited the following verse of the Qur'aan:

﴿وَمَا كَانَ لِنَفْسٍ أَنْ تَمُوتَ إِلَّا بِإِذْنِ اللَّهِ كِتَابًا مُؤَجَّلًا ط﴾ (سورة آل عمران: آيت ١٤٥)

A person shall die only by the command of Allaah; (at a time that is) recorded (in the Lowhul Mahfoodh), fixed (and therefore can neither be postponed nor delayed). {Surah Aal Imraan, verse 145}

He then plunged his horse into the river and the other Muslims followed. When the enemy saw them, they took to their heels shouting, "Demons! Demons!"

Hadhrat Tameem Daari رَضِيَ اللهُ عَنْهُ Drives a Fire Away

Hadhrt Mu'aawiya bin Harmal reports a narration that mentions a fire emerging from *Harra* (a rocky terrain near Madinah). Hadhrt Umar رَضِيَ اللهُ عَنْهُ then came to Hadhrt Tameem Daari رَضِيَ اللهُ عَنْهُ saying, "Go and see to that fire!" "Who am I and what am I?" Hadhrt Tameem رَضِيَ اللهُ عَنْهُ said. Hadhrt Umar رَضِيَ اللهُ عَنْهُ however insisted until Hadhrt Tameem رَضِيَ اللهُ عَنْهُ went with him. The narrator reports that he followed them as they proceeded to the fire where Hadhrt Tameem رَضِيَ اللهُ عَنْهُ rounded up the fire with his bare hands until it returned into the crevice it had come out from, with Hadhrt Tameem رَضِيَ اللهُ عَنْهُ behind it. Hadhrt Umar رَضِيَ اللهُ عَنْهُ then remarked, "The one who has witnessed this can never be like the one who has not (because it serves to boost one's Imaan)." ⁽¹⁾ Bayhaqi and Baghawi have also reported a similar narration, as will be quoted in the chapter discussing unseen assistance from Allaah.

What Rasulullaah ﷺ saw when He struck A Boulder During Preparations for the Battle of Khandaq and the Glad Tidings he gave the Sahabah رَضِيَ اللهُ عَنْهُمْ

A Sahabi رَضِيَ اللهُ عَنْهُ reports that when Rasulullaah ﷺ gave the command for the trench to be dug, a large boulder presented an obstacle to the digging. Rasulullaah ﷺ took up a spade, placed his shawl beside the trench and recited:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا ط لَا مُبَدَّلَ لِكَلِمَتِهِ ؤ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿﴾

(سورة انعام: آيت ١١٥)

The words of your Rabb have been completed (*perfected*) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

(1) Abu Nu'aym in his Dalaa'il (Pg.212).

When Rasulullaah ﷺ struck it, a spark flashed and a third of the boulder crumbled as Hadhrat Salmaan Faarsi ﷺ watched. When Rasulullaah ﷺ struck it a second time, he again recited the verse:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

(سورة انعام: آیت ۱۱۵)

The words of your Rabb have been completed (*perfected*) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

Again a spark flashed and another third of the boulder crumbled. Hadhrat Salmaan ﷺ witnessed this as well. Rasulullaah ﷺ then struck it a third time as he recited:

﴿وَتَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا ۗ لَا مُبَدِّلَ لِكَلِمَتِهِ ۗ وَهُوَ السَّمِيعُ الْعَلِيمُ﴾

(سورة انعام: آیت ۱۱۵)

The words of your Rabb have been completed (*perfected*) in truth and justice. There is none to alter His words and He is the All Hearing, the All Knowing. {Surah An'aam, verse 115}

This time, the last third of the boulder crumbled. Rasulullaah ﷺ then got out from the trench, took his shawl and sat down. "O Rasulullaah ﷺ!" Hadhrat Salmaan ﷺ said, "I was watching as you struck the boulder and noticed that every time you struck it, a brilliant spark flashed." "O Sulaymaan!" Rasulullaah ﷺ said, "Did you also see that?" "I swear by the Being Who has sent you with the truth that I definitely did," Hadhrat Salmaan ﷺ replied.

Rasulullaah ﷺ then explained, "When I struck it the **first time**, the cities of the **Persian Emperor**, their surroundings and numerous other cities were shown to me so vividly that I could see their every detail." The Sahabah ﷺ who were present there said, "O Rasulullaah ﷺ! Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ made the du'aa and then continued, "When I struck it the **second time**, the cities of the **Roman Emperor** and their surroundings were shown to me so vividly that I could see their every detail." "O Rasulullaah ﷺ!" the Sahabah ﷺ asked, "Pray to Allaah that He allows us to conquer those places, to have their progeny as our booty and to raze the place down with our hands." Rasulullaah ﷺ again complied.

Thereafter, Rasulullaah ﷺ continued, "When I struck it the **third time**, the cities of **Abyssinia** and the cities in their surroundings were shown to me so vividly that I could see their every detail. You should however leave the Abyssinians alone as long as they leave you alone and also leave the **Turks** alone as long as they leave you alone." (1)

(1) Nasa'ee, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.102). Abu Dawood has reported the concluding portion which states: "You should however leave the Abyssinians alone as long as they leave you alone and also leave the Turks alone as long as they leave you alone."

Hadhrat Amr bin Auf Muzani reports a similar narration. This narration states that when Nabi ﷺ arrived, he took a spade from Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ. He then struck the boulder so hard that the boulder was crushed and a spark so bright flashed that it lit up everything between the two mountains of Madinah. It actually appeared as if it was a lantern in the middle of a dark night. Rasulullaah ﷺ cried out "Allaahu Akbar" as people cry out when they attain victory over an enemy. The Sahabah رَضِيَ اللهُ عَنْهُمْ echoes the cry of Rasulullaah ﷺ. When Rasulullaah ﷺ struck the boulder a second time, the same thing happened and on the third strike again.

When Hadhrat Salmaan رَضِيَ اللهُ عَنْهُ and the other Sahabah رَضِيَ اللهُ عَنْهُمْ spoke about this to Rasulullaah ﷺ, they asked him what the meaning of the light was. Rasulullaah ﷺ explained, "On the first occasion, the palaces of Heera and the cities of the Persian Emperor were lit up for me, appearing (shining) like the canines of a hound. Jibra'eel رَضِيَ اللهُ عَنْهُ then informed me that my Ummah shall conquer these places. On the second occasion, the red palaces of Rome were lit up for me, appearing like the canines of a hound. Jibra'eel رَضِيَ اللهُ عَنْهُ then informed me that my Ummah shall conquer these places as well. Eventually, on the third occasion, the palaces of San'aa were lit up for me, appearing like the canines of a hound. Jibra'eel رَضِيَ اللهُ عَنْهُ again informed me that my Ummah shall conquer these places. You should therefore rejoice about this."

The Sahabah رَضِيَ اللهُ عَنْهُمْ became very happy and said, "Al Hamdu Lillaah! The promise is true indeed." When the Kuffaar armies arrived, the Mu'mineen said:

﴿ هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ وَصَدَقَ اللَّهُ وَرَسُولُهُ نَوْمًا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ﴾

(سورة احزاب: آيت ٢٢)

"This (*trying occasion and Allaah's help that comes with it*) is what Allaah and His Rasool ﷺ have promised us. Allaah and His Rasool ﷺ have spoken the truth." They then increase in Imaan and submission (to Allaah, instead of faltering in these). {Surah Ahzaab, verse 22}

In the meantime, the Munaafiqeen quipped, "He tells you that from Yathrib he can see the palaces of Heera, Madaa'in and the Persian Emperor and that you people will be conquering these places when you are digging a trench and are unable to even contest the enemy on the battlefield." It was with reference to this that Allaah revealed the verse:

﴿ وَإِذْ يَقُولُ الْمُنْفِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ﴾

(سورة احزاب: آيت ١٢)

When the hypocrites and those with a disease (*doubts*) in their hearts said, "Allaah and His Rasool ﷺ have made only deceptive promises to us (*they promise victory when all we can see is imminent defeat*)." {Surah Ahzaab, verse 12} ⁽¹⁾

A lengthy narration from Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ will soon appear

(1) Ibn Jareer, as quoted in *Al Bidaayah wan Nihaayah* (Vol.4 Pg.100).

in the chapter discussing the unseen assistance from Allaah with regard to the blessings in food. The narration states that (when called for the boulder) Rasulullaah ﷺ said, "Let me be the first to strike it." Rasulullaah ﷺ then recited "Bismillaah" and struck the boulder, causing a third of it to be crushed. He then exclaimed, "Allaahu Akbar! The palaces of Rome, by the Rabb of the Kabah!" Rasulullaah ﷺ then struck the boulder a second time and another portion was crushed. This time, he cried out, "Allaahu Akbar! The palaces of Persia, by the Rabb of the Kabah!" It was then that the Munaafiqeen jibed, "We are busy digging a trench to save our lives and he is promising us the palaces of Rome and Persia?!" (1)

Hadhrat Khaalid ﷺ Drinks Poison and the Statement of a Christian about the Sahabah ﷺ

Also coming shortly in the chapter discussing the unseen assistance from Allaah is the incident of poison having no effect on Hadhrat Khaalid bin Waleed ﷺ and his statement that no soul can die until its time is up." Also to appear are the words of (the Christian) Amr who said, "O assembly of Arabs! I swear by Allaah that you will always have sovereignty over any region you want as long as there is a single member of this generation (of Sahabah ﷺ) with you." Addressing the people of *Heera*, he also said, "To this day, I have never seen anything as viable as this."

Statements of the Sahabah ﷺ Attesting that Large Numbers Does not Bring Assistance

Soon to appear in the chapter discussing the sources of assistance is the statement of Hadhrat Thaabit bin Aqram ﷺ who said, "O Abu Hurayrah! Do you perhaps see a large concentration of forces?" "O yes," replied Hadhrat Abu Hurayrah ﷺ. Hadhrat Thaabit ﷺ then said, "You did not witness the Battle of Badr with us for (then you would have seen that) it was not large numbers that assisted us."

There it will also be narrated that when someone remarked, "The Romans are so many while the Muslims so few!" Hadhrat Khaalid bin Waleed ﷺ responded by saying, "The Romans are so few while the Muslims so many! Armies are increased only by Allaah's assistance and reduced only by Allaah withdrawing His assistance, and not by their numbers. By Allaah! I wish that (my horse) Ashqar was well and that the enemy was doubled in number."

Also to appear there is the letter Hadhrat Abu Bakr ﷺ wrote to Hadhrat Amr bin Al Aas ﷺ in which he said, "Your letter has just reached me detailing the massive build-up of Roman forces. Verily it was neither with large numbers nor with large armies that Allaah assisted us during the time of His Nabi ﷺ. When we were with Rasulullaah ﷺ, we sometimes fought battles with only two horses and at times we even had to take turns riding our camels. When we

(1) Tabraani. Haythami (Vol.6 Pg.132) has commented on the chain of narrators.

fought the Battle of Uhud with Rasulullaah ﷺ, we had only one horse which Rasulullaah ﷺ rode. It was always Allaah Who backed us and assisted us against those who opposed us."

The narration has already passed⁽¹⁾ discussing how Hadhrat Abu Bakr ﷺ dispatched the army of Hadhrat Usaamah ﷺ. This was during a time when the Arabs were revolting on all fronts, when (apart from a few tribes) all the Arab tribes started turning away from Islaam, when hypocrisy started surfacing and the Jews and Christians started rearing their ugly heads. At the time, the Muslims were like a lone goat caught in a stormy night because they were still reeling from the loss of their Nabi ﷺ and their numbers were very few compared to the large numbers of the enemy. However, when the Sahabah ﷺ proposed to Hadhrat Abu Bakr ﷺ that he detain the army of Hadhrat Usaamah ﷺ, he said, "How can I hold back an army that Rasulullaah ﷺ had dispatched? I would then be doing something very bold! I swear by the Being Who controls my life that I would prefer having all the Arabs attack me rather than restraining an army that Rasulullaah ﷺ had dispatched! O Usaama! Proceed with your army whence Rasulullaah ﷺ had commanded you and fight in the area of Palestine where Rasulullaah ﷺ had commanded. Fight the people of Mu'ta for Allaah shall be sufficient for those whom you are leaving behind (in Madinah)."

The narration has also passed⁽²⁾ discussing the Battle of Mu'ta when Hadhrat Abdullaah bin Rawaaha ﷺ addressed the Muslims as the enemy amassed a force of two hundred thousand troops. He said to them, "O people! By Allaah! The thing that you seem to dislike is the very thing for which you have left; martyrdom. We have never fought with reliance in our numbers and our strength. We have always fought on the strength of this Deen that Allaah had blessed us with. March ahead! You will have either one of two excellent things, victory or martyrdom." The others echoed, "By Allaah! Ibn Rawaaha has spoken the truth!"

There are so many more such incidents of the Sahabah ﷺ scattered throughout this book and many other books discussing Ahadeeth, battles and biographies of Rasulullaah ﷺ. We shall not lengthen this book with mentioning them all and repeating them.

The Reality and Perfection of Imaan

Rasulullaah ﷺ asks Hadhrat Haarith Bin Maalik ﷺ how he felt and his Reply

Hadhrt Anas ﷺ reports that Rasulullaah ﷺ entered the Masjid one day

(1) In the chapter concerning Jihaad, under the heading "Rasulullaah ﷺ is Particular about Dispatching the Army of Hadhrat Usaama bin Zaid ﷺ even on his Deathbed, after which Hadhrat Abu Bakr ﷺ also Gives the Same Importance to the Matter When he Becomes the Khalifah" and the subheading "Hadhrt Abu Bakr ﷺ Rejects the Request of the Muhaajireen and Ansaar to hold back the Army of Hadhrt Usaama ﷺ".

(2) Under the heading "The Enthusiasm of the Sahabah ﷺ to Die and Give their Lives in the path of Allaah" and the subheading "Hadhrt Abdullaah bin Rawaaha ﷺ Encourages the Sahabah ﷺ towards Martyrdom".

where he found Hadhrat Haarith bin Maalik رَضِيَ اللهُ عَنْهُ asleep. Nudging him with his foot, Rasulullaah ﷺ said, "Raise you head." As he raised his head, Hadhrat Haarith رَضِيَ اللهُ عَنْهُ exclaimed, "May my parents be sacrificed for you, O Rasulullaah ﷺ!" "How do you feel this morning, O Haarith bin Maalik?" Rasulullaah ﷺ asked. Hadhrat Haarith رَضِيَ اللهُ عَنْهُ replied, "I feel like a true Mu'min this morning, O Rasulullaah ﷺ." Rasulullaah ﷺ said, "Every fact requires substantiation, so how do you substantiate your statement?" Hadhrat Haarith رَضِيَ اللهُ عَنْهُ replied, "I have turned my eyes away from this world, I keep myself thirsty during the days (because I am fasting) and I stay awake (in Ibaadah) during the nights. In addition to that, it is as if I can actually see the Arsh of my Rabb and as if I can actually see the people of Jannah visiting each other and the people of Jahannam barking at each other." Rasulullaah ﷺ remarked, "You are a man whose heart Allaah has illuminated. You have understood (the reality of Imaan) so now remain steadfast." (1)

Another narration names the Sahabi رَضِيَ اللهُ عَنْهُ as Hadhrat Haaritha bin Nu'maan رَضِيَ اللهُ عَنْهُ and states that Rasulullaah ﷺ said to him, "You have seen (the reality of Imaan), so remain steadfast. He is a man in whose heart Allaah has illuminated Imaan." "O Rasulullaah ﷺ!" Hadhrat Haaritha رَضِيَ اللهُ عَنْهُ then asked, "Pray to Allaah that I become a martyr." Rasulullaah ﷺ then made the du'aa for him. One day the announcement was made, "O horsemen of Allaah! Mount your horses (and ride out in Jihaad)." Hadhrat Haaritha رَضِيَ اللهُ عَنْهُ was the first to take to his horse and also became the first to be martyred. (2)

Hadhrt Anas رَضِيَ اللهُ عَنْهُ narrates that Rasulullaah ﷺ was walking somewhere when he met a young man from the Ansaar. "How do you feel this morning, O Haarith?" Rasulullaah ﷺ asked. He replied, "This morning I feel like a true believer in Allaah." "Consider well what you say," Rasulullaah ﷺ advised, "because every statement requires substantiation." He replied, "O Rasulullaah ﷺ! I have turned my eyes away from this world..." The rest of the Hadith is similar to the one quoted above. (3)

Another narration states that Rasulullaah ﷺ said, "Every statement requires substantiation, so how do you substantiate your Imaan?" (4)

Rasulullaah ﷺ asks Hadhrt Mu'aadh رَضِيَ اللهُ عَنْهُ how he Felt and his Reply

Hadhrt Anas bin Maalik رَضِيَ اللهُ عَنْهُ narrates that when Hadhrt Mu'aadh bin Jabal رَضِيَ اللهُ عَنْهُ arrived one day, Rasulullaah ﷺ asked him, "How do you feel this morning, O Mu'aadh?" Hadhrt Mu'aadh رَضِيَ اللهُ عَنْهُ replied, "I feel like a true believer in Allaah." "Every statement requires substantiation," Rasulullaah ﷺ told him,

(1) Ibn Asaakir.

(2) Askari, as quoted in *Muntakhab Kanizul Ummaal* (Vol.5 Pg.160).

(3) Ibn Najjaar, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.161).

(4) Ibn Mubaarak in his *Zuhd*. Haafidh has commented on the chain of narrators, as quoted in *Isaabah* (Vol.1 Pg.289). Abdur Razzaaq has reported a similar narration, as have Tabraani, Ibn Mandah, Bayhaqi, Bazaar and Tabraani, but Haythami (Vol.1 Pg.57) has commented on Bazaar's and Tabraani's chains of narrators.

"so how do you substantiate your statement?" "O Nabi of Allaah ﷺ!" Hadhrat Mu'aadh ﷺ explained, "Every morning I feel that I will not see the evening and every evening I feel that I will never see the morning. Every time I take a step, I feel like I shall not be following it up with another and it is as if I can actually see every nation kneeling (on the Day of Qiyaamah), being called to their records of deeds with their Ambiyaa and the idols they worshipped. It is also as if I can actually see the punishment of the people of Jahannam and the rewards of the people of Jannah." Rasulullaah ﷺ commended him saying, "You have understood (the reality of Imaan) so now remain steadfast." (1)

Rasulullaah ﷺ asks Hadhrat Suwayd bin Haaritha ﷺ and his Companions

In the chapter discussing giving Da'wah towards Allaah and His Rasool ﷺ (2), the narration of Hadhrat Suwayd bin Haaritha ﷺ has passed. In the narration he states that he was one of seven persons who met Rasulullaah ﷺ as a delegation. When they arrived in his presence and spoke to him, he was impressed by their mannerisms and appearance. Rasulullaah ﷺ asked them, "What are you?" They replied, "Mu'mineen." Rasulullaah ﷺ said, "Every statement has a reality (to substantiate it). What is the reality of your Imaan?" They replied, "Fifteen attributes (prove the existence of our Imaan). Five are those that your messengers have commanded us to believe in, five are those that your messengers have commanded us to carry out and five are those that we have adopted from the Period of Ignorance and are still practising until now unless you dislike them (in which case we are prepared to forsake them)..." The narration continues to mention belief in Allaah, in His angels, in His Books, in His prophets, in predestination - whether good or bad, in Islaam and in good character.

The Incident of a Munaafiq who Approached Rasulullaah ﷺ to Seek Forgiveness on his behalf

Hadhrat Abdullaah bin Umar ﷺ narrates that they were sitting with Rasulullaah ﷺ when Hadhrat Harmalah bin Zaid Ansaari ﷺ of the Banu Haaritha tribe came and sat in front of Rasulullaah ﷺ. Pointing to his tongue, he said "O Rasulullaah ﷺ! Imaan is here." He then pointed to his chest saying, "But in here is only hypocrisy. This heart remembers Allaah very little." Rasulullaah ﷺ remained silent, but Hadhrat Harmalah ﷺ repeated himself. Rasulullaah ﷺ then held the tip of Hadhrat Harmalah ﷺ's tongue and prayed, "O Allaah! grant him a truthful tongue, a grateful heart, love for me, love for those who love me and point him in the right direction."

Hadhrat Harmalah ﷺ then said, "O Rasulullaah ﷺ! I have many brothers

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.242).

(2) Under the heading "Rasulullaah ﷺ Calls people towards Fulfilling the Faraa'idh of Islaam" and the subheading "The Hadith of Hadhrat Alqama ﷺ Concerning the Reality of Imaan, Giving Da'wah towards Imaan and the Faraa'idh".

who are Munaafiqeen and I had been their leader. Should I not point them out to you?" Rasulullaah ﷺ replied, "If they come to us as you have come, we shall seek forgiveness on their behalf as we have done for you. However, it is best that Allaah deals with those of them who are obstinate in their ways." (1)

Imaan (Belief) In the Being of Allaah تَبَارَكَ وَتَعَالَى and His Attributes

A Sahabi ﷺ Recites Surah Ikhlaas in Abundance

Hadhrat Aa'isha ؓ narrates that a Sahabi ﷺ whom Rasulullaah ﷺ dispatched as commander of an expedition used to lead his companions in salaah but would always conclude (the Rakaah) by reciting (قُلْ مَوْ اللَّهُ أَحَدٌ) (Surah Ikhlaas). When they returned and reported this to Rasulullaah ﷺ, he told them to ask him why he did this. When they asked him, he replied, "(I recite it so often) Because it discusses the attributes of Ar Rahmaan. I therefore love to recite it." Rasulullaah ﷺ then told the Sahabah ؓ, "Inform him that Allaah loves him as well." (2)

Rasulullaah ﷺ Corroborates what a Jewish Scholar had to say about Allaah

Hadhrat Abdullaah bin Mas'ood ؓ reports that a (Jewish) scholar once came to Rasulullaah ﷺ using the address of "O Muhammad" or "O Rasulullaah ﷺ", he said, "Verily Allaah shall place the heavens on one finger, the worlds on another finger, the mountains and trees on another finger, water and clay on another finger and the rest of creation on another finger. He will then shake them saying, "I am the King." In confirmation of the scholar's statement, Rasulullaah ﷺ smiled so broadly that his molars became visible. He then recited the verse:

﴿وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ۗ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ۗ سُبْحٰنَهُ وَتَعَالٰى عَمَّا يُشْرِكُونَ﴾ (سورة زمر: آیت ٦٧)

They have not revered (*appreciated or comprehended*) Allaah as He deserves to be revered (*they do not realise His power and greatness as they ought to*). On the Day of Qiyaamah, the entire earth will be in His grasp, and the skies will be folded in His right hand⁽³⁾. He is Pure and Exalted above all that they ascribe as partners to Him. {Surah Zumar, verse 67}⁽⁴⁾

(1) Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.2 Pg.250). Tabraani and Ibn Mandah have also reported the narration, as quoted in *Isaabah* (Vol.1 Pg.320).

(2) Bayhaqi in his *Asmaa was Sifaat* (Pg.208), as quoted by Bukhaari and Muslim as well.

(3) The meaning of this is best known to Allaah. Allaah says about such verses, "None knows their interpretation except Allaah" {Surah 3, verse 7}.

(4) Bayhaqi in his *Asmaa was Sifaat* (Pg.245), as quoted by Bukhaari and Muslim as well.

The Narrations of Hadhrat Anas رَوَى اللَّهُ تَعَالَى عَنْهُ and Hadhrat Abu Dharr رَوَى اللَّهُ تَعَالَى عَنْهُ about how Allaah will Resurrect People

Hadhrt Anas bin Maalik رَوَى اللَّهُ تَعَالَى عَنْهُ narrates that someone once asked Rasulullaah ﷺ, "How will the Kaafir be resurrected on his face⁽¹⁾ on the Day of Qiyaamah?" Rasulullaah ﷺ replied, "Indeed the One who makes him walk with his legs can certainly make him walk on his face on the Day of Qiyaamah." (2)

Hadhrt Hudhayfah bin Usayd reports that Hadhrt Abu Dharr رَوَى اللَّهُ تَعَالَى عَنْهُ once said, "O tribe of Ghifaar! Talk (to each other) without taking oaths because the truthful one to whom the truth was always brought (viz. Rasulullaah ﷺ) told me that people will be resurrected in three groups (on the Day of Qiyaamah). One group will be riding, eating and well dressed. Another will be walking and running, while the third will be dragged by the angels on their faces and driven towards Jahannam." Someone from the audience said, "Two of the groups we are aware of, but what about those who will be walking and running?" Hadhrt Abu Dharr رَوَى اللَّهُ تَعَالَى عَنْهُ replied, "Allaah shall send a calamity on all riding animals (causing them all to die) so that there shall be not a single one left. In fact, a person will want to give away his magnificent orchard in exchange for an old camel with a carriage. However, he will be unable to do this (because no animal will be available)." (3)

Rasulullaah ﷺ Instructs the Sahabah رَوَى اللَّهُ تَعَالَى عَنْهُمْ to say,

"مَا شَاءَ اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ"

Hadhrt Tufayl bin Abdullaah رَوَى اللَّهُ تَعَالَى عَنْهُ who was Hadhrt Aa'isha رَوَى اللَّهُ تَعَالَى عَنْهَا's uterine brother relates that he once saw a group of Christians in a dream. He said to them, "You people are excellent people, had it not been for your belief that Maseeh (Isa) رَوَى اللَّهُ تَعَالَى عَنْهُ is Allaah's son." They responded by saying, "And you people are excellent people had it not been for your saying 'مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ' (What Allaah and Muhammad رَوَى اللَّهُ تَعَالَى عَنْهُ wills')." Thereafter he met a group of Jews and said to them, "You people are excellent people had it not been for your belief that Uzair رَوَى اللَّهُ تَعَالَى عَنْهُ is Allaah's son." They also responded by saying, "And you people are excellent people had it not been for your saying 'مَا شَاءَ اللَّهُ وَشَاءَ مُحَمَّدٌ' (What Allaah and Muhammad رَوَى اللَّهُ تَعَالَى عَنْهُ wills)."

Hadhrt Tufayl then went to Rasulullaah ﷺ and related the dream to him. "Did you relate this to anyone else afterwards?" Rasulullaah ﷺ asked. When he declared that he did, Rasulullaah ﷺ praised Allaah and then addressed the Sahabah رَوَى اللَّهُ تَعَالَى عَنْهُمْ saying, "The dream that your brother has seen has already reached you. You should therefore not say those words but should rather say: "

(1) As referred to in verse 97 of Surah Bani Israa'eel and verse 34 of Surah Furqaan.

(2) Bayhaqi in his Asmaa was Sifaat (Pg.256). Bukhaari, Muslim, Ahmad, Nasa'ee, Ibn Abi Haatim, Haakim and others have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.28).

(3) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.65). Haakim (Vol.4 Pg.564) has also reported the narration from reliable sources, as confirmed by Dhahabi.

'(What the One Allaah Who has no partner wills).' (1)

Hadhrat Hudhayfah رَضِيَ اللهُ عَنْهُ narrates that one of the Muslims saw in a dream that he met a man from the Ahlul Kitaab who said to him, "You people are excellent people had it not been for your committing *Shirk* by saying 'مَا شَاءَ اللهُ وَشَاءَ مُحَمَّدٌ' ('What Allaah and Muhammad رَضِيَ اللهُ عَنْهُ wills')." When he reported the dream to Rasulullaah ﷺ, Rasulullaah ﷺ said, "I had always disliked you saying this. You should rather say, 'What Allaah wills'. Thereafter, you may add what someone else wills." (2)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that when a man came to discuss something with Rasulullaah ﷺ, the man said, "What Allaah wills and what you will." Rasulullaah ﷺ rebuked him saying, "Are you equating me with Allaah!? It is only what the One Allaah wills (that will happen)." (3)

A Jew Questions Rasulullaah ﷺ about Volition

Imaam Awzaa'ee reports that a Jew once approached Rasulullaah ﷺ asking about volition. Rasulullaah ﷺ replied, "Everything occurs by the will of Allaah." "What if I decide to stand up?" the man asked. "Then it is by Allaah's will that you will stand," Rasulullaah ﷺ replied. The man asked further, "And if I decide to sit?" "Then it is by Allaah's will that you will sit," Rasulullaah ﷺ replied. Again the Jew asked, "And what if I decide to cut down this date palm?" Again Rasulullaah ﷺ replied, "Then it is by Allaah's will that you will cut it." "And if I then decide to leave it alone?" he asked. "Then," Rasulullaah ﷺ replied, "it is by Allaah's will that you will leave it."

Hadhrat Jibra'eel عَلَيْهِ السَّلَامُ then came and said to Rasulullaah ﷺ, "You have been inspired to present the correct facts just as Ibraheem عَلَيْهِ السَّلَامُ was inspired." It is in the same meaning that Allaah says in the Qur'aan:

﴿ مَا قَطَعْتُمْ مِنْ لِينَةٍ أَوْ تَرَكْتُمُوهَا قَائِمَةً عَلَى أُصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِيَ الْفَاسِقِينَ

﴾ (سورة حشر: آيت ٥)

Every date palm that you (*Muslims*) cut (*and burnt*) or left standing on its roots⁽⁴⁾ was by Allaah's permission and to humiliate the sinners (*it was done by Allaah's command and not merely to destroy property*). {Surah Hashar, verse 5}⁽⁵⁾

Rasulullaah ﷺ and the Sahabah رِوَايَاتُ السَّاهَبَةِ

Oversleep by the Will of Allaah

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ reports that when Rasulullaah ﷺ was returning (with the Sahabah رَضِيَ اللهُ عَنْهُمْ) from Hodaybiyyah, he set up camp at a particular place in the last portion of the night. "Who will stand guard over us?"

(1) Bayhaqi in his Asmaa was Sifaat (Pg.110).

(2) Bayhaqi in his Asmaa was Sifaat (Pg.110).

(3) Bayhaqi in his Asmaa was Sifaat (Pg.110).

(4) This verse refers to the date plantations of the Banu Nadheer tribe that the Muslims destroyed to break the morale of the Jews so that they surrender.

(5) Bayhaqi in his Asmaa was Sifaat (Pg.111).

Rasulullaah ﷺ asked. "I will," Hadhrat Abdullaah bin Mas'ood ﷺ said, "I will." "You?" Rasulullaah ﷺ said, "You? (You will fall asleep)" Rasulullaah ﷺ repeated this twice or thrice but eventually appointed Hadhrat Abdullaah bin Mas'ood ﷺ for the task. (He then stood guard as the others slept.) As dawn was beginning to rise, Rasulullaah ﷺ's words held true and Hadhrat Abdullaah bin Mas'ood ﷺ fell asleep. None of the Sahabah ﷺ woke up until the sun started beating down on their backs. Rasulullaah ﷺ stood up and did as he usually did. He then led the Fajr salaah, after which he said, "**Had Allaah willed, you would have not slept through Fajr.** However, Allaah willed that this should be a lesson for those after you who (would now know what to do in such a situation if they) oversleep (through the time of salaah) or forget (to perform their salaah)." (1)

In his narration about the wudhu utensil, Hadhrat Abu Qataadah ﷺ reports that Rasulullaah ﷺ said, "Verily Allaah seizes your souls when He wills (as you sleep) and releases them when He wills." The Sahabah ﷺ then proceeded to relieve themselves and perform wudhu. By the time they had finished, the sun was already white. Rasulullaah ﷺ then stood up and led them in salaah. (2)

A Jew Questions Hadhrat Umar ﷺ about the verse "Jannah has the vastness of the heavens and the earth"

Hadhrt Taariq bin Shihaab narrates that a Jew once asked Hadhrt Umar ﷺ, "Tell me where is Jahannam when Allaah says:

﴿وَجَنَّةٍ عَرْضُهَا السَّمَاوَاتُ وَالْأَرْضُ لَا﴾ (سورة آل عمران: آيت 133)

Jannah has the vastness of the heavens and the earth. {Surah Aal Imraan, verse 133}

Addressing the Sahabah ﷺ present there, Hadhrt Umar ﷺ said, "Give him an answer." When no one could give a reply, Hadhrt Umar ﷺ said, "Tell me where the day goes when the night appears and fills the earth?" "It is where Allaah wills," the man replied. "Then," said Hadhrt Umar ﷺ, "**Jahannam is also where Allaah wills.**" The Jew then remarked, "I swear by the Being Who controls my life that what you have mentioned is exactly what appears in Allaah revealed Book (the Torah)." (3)

Hadhrt Ali ﷺ Debates with a man about Volition

Hadhrt Muhammad narrates that Hadhrt Ali ﷺ was once introduced to a man debating the issue of volition. "O servant of Allaah!" Hadhrt Ali ﷺ said, "Has Allaah created you as He willed or as you will?" "As He willed," the man

(1) Bayhaqi in his Asmaa was Sifaat (Pg.109).

(2) Bayhaqi in his Asmaa was Sifaat (Pg.109). Bukhaari has reported a similar narration.

(3) Abd bin Humayd, Ibn Jareer, Ibn Mundhir and Ibn Khusr, as quoted in *Kanzul Ummaal* (Vol.7 Pg.277).

replied. "Does He make you ill when He wills or when you will?" "When He wills," the man admitted. Hadhrat Ali رَضِيَ اللهُ عَنْهُ questioned him further, "Does He then cure you when He wills or when you will?" Again the man replied, "When He wills." "Does Allaah take you where He wills or where you will?" "Where He wills," came the reply. "By Allaah!" Hadhrat Ali رَضِيَ اللهُ عَنْهُ said, "Had you replied differently, I would have used my sword to sever the part of your body that hosts your eyes." (1)

Rasulullaah ﷺ tells the Sahabah رَوَاتُهَا what Hypocrisy is not

Hadhrat Anas رَضِيَ اللهُ عَنْهُ narrates that the Sahabah رَوَاتُهَا once said, "O Rasulullaah ﷺ! We experience a wonderful frame of mind when we are with you, but no sooner we leave your company, our frame of mind changes (we therefore fear being hypocrites)." "How is your relationship with your Rabb?" Rasulullaah ﷺ asked. "Allaah is our Rabb in private and in public," they replied. "Then," replied Rasulullaah ﷺ, "that is not hypocrisy." (2)

The Incident of Rasulullaah ﷺ with a Bedouin asking about Reckoning

Hadhrat Abu Hurayrah رَضِيَ اللهُ عَنْهُ reports that a Bedouin once approached Rasulullaah ﷺ with a question. "O Rasulullaah ﷺ!" he asked, "Who will ask the creation to render their accounts on the Day of Qiyaamah?" "Allaah رَبُّكَ," Rasulullaah ﷺ replied. "By the Rabb of the Kabah!" the Bedouin cried out, "We are then saved." "What do you mean, O Bedouin?" Rasulullaah ﷺ asked. The Bedouin explained, "When Someone Magnanimous is in authority, He always forgives." (3)

The Incident of Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ when Hadhrat Umar رَضِيَ اللهُ عَنْهُ Sent him to Collect zakaah

Hadhrat Sa'eed bin Musayyib narrates that Hadhrat Umar رَضِيَ اللهُ عَنْهُ once sent Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ to collect zakaah from the Banu Kilaab tribe. Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ distributed everything amongst the (poor) people of the tribe until nothing was left over. All he returned with was the sack he had left with, carrying it around his neck. His wife asked, "Where is the gift that collectors usually bring back for their families?" Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ replied, "I had an inspector with me (and therefore could not bring anything back)." She exclaimed, "You were trusted by Rasulullaah ﷺ and Abu Bakr رَضِيَ اللهُ عَنْهُ but Umar رَضِيَ اللهُ عَنْهُ sent an inspector with you?" She then made a furore about it amongst the women of her tribe as she complained about Hadhrat Umar رَضِيَ اللهُ عَنْهُ.

When the news reached Hadhrat Umar رَضِيَ اللهُ عَنْهُ, he sent for Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ and asked, "Did I send an inspector with you?" Hadhrat Mu'aadh رَضِيَ اللهُ عَنْهُ

(1) Ibn Abi Haatim, as quoted in the *Tafseer of Ibn Katheer* (Vol.3 Pg.211).

(2) Bazaar, as quoted in the *Tafseer of Ibn Katheer* (Vol.4 Pg.397).

(3) Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).

replied, "I had no other excuse but this to give my wife." Hadhrt Umar رَضِيَ اللهُ عَنْهُ laughed and gave Hadhrt Mu'aadh رَضِيَ اللهُ عَنْهُ something saying, "Give her this to make her happy." Ibn Jareer has mentioned that Hadhrt Mu'aadh رَضِيَ اللهُ عَنْهُ was referring to Allaah when he mentioned the inspector. (1)

The Narration of Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا concerning the Lady who Debated

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا said, "All praise belongs to Allaah Who hears everything. The *Mujaadalah* (the lady who debated) came to speak with Rasulullaah ﷺ and although I was in the corner of the room, I heard nothing. Allaah then revealed the verse:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَ
كَمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ (سورة مجادله: آيت ١)

Allaah had certainly heard the speech of the lady (*Hadhrt Khowla bint Tha'laba* رَضِيَ اللهُ عَنْهَا) who debated with you (*O Rasulullaah ﷺ*) concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing. {Surah Mujaadalah, verse 1} (2)

Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا said, "Blessed is that Allaah Whose hearing captures everything. As I was listening to Khowla bint Tha'laba complain to Rasulullaah ﷺ about her husband, there were words that I could not hear. 'O Rasulullaah ﷺ!' she said, 'He has consumed my wealth, finished my youth and my womb has even borne him children. Eventually, when I have grown old and I can no longer bear children, he has practiced *Zihaar* (3) with me.' She then prayed, 'O Allaah! To You do I place my complaint.' She had not yet stood up when Hadhrt Jibra'eel رَضِيَ اللهُ عَنْهُ arrived with the verse:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَ
كَمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ (سورة مجادله: آيت ١)

Allaah had certainly heard the speech of the lady who debated with you (*O Rasulullaah ﷺ*) concerning her husband and who complained to Allaah. Allaah was listening to your discussion. Verily Allaah is All Hearing, All Seeing. {Surah Mujaadalah, verse 1}

Her husband was Aws bin Saamit رَضِيَ اللهُ عَنْهُ. (4)

The Statements of Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ Concerning Belief in Allaah تَبَارَكَ وَتَعَالَى

Hadhrt Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ reports that when Rasulullaah ﷺ passed away, Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ addressed the people saying, "O people! If

(1) Abdur Razzaaq and Muhaamili in his *Amaali*, as quoted in *Kanzul Ummaal* (Vol.7 Pg.87).

(2) Ahmad and Bukhaari, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.318).

(3) A form of divorce during the time.

(4) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.318). Bayhaqi has reported a similar narration in his *Asmaa was Sifaat* (Pg.36).

Muhammad ﷺ was your deity whom you worshipped, then you should know that he has passed away. However, if your deity was the One in the heavens, then you should remember that He will never die." He then recited the verse:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۗ أَفَأَبْرَأُ مِنَ الَّذِينَ أُفْوِجَتْ بِهَا عُنُقُهُمْ ۗ وَهُمْ يَقْبَلُونَ ۗ وَمَنْ يَنْقَلِبْ عَلَىٰ عَقْبَيْهِ فَلَنُيَضِرَنَّ اللَّهُ شَيْئًا ۗ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ﴾
(سورة آل عمران: آيت ١٤٤)

Muhammad ﷺ is but a messenger (of Allaah). Indeed many messengers have passed before him. If he passes away or is martyred, would you (Muslims) then turn back on your heels (and forsake *Islaam*)? He who turns back on his heels can never harm Allaah in the least (because he will be harming only himself). Allaah shall soon reward the grateful ones. {Surah Aal Imraan, verse 144} (1)

The sermon that Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ delivered has already been quoted in the chapter (2) discussing how the Sahabah رَضِيَ اللهُ عَنْهُمْ rallied around Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ. Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ said, "Allaah had given a lifetime to Rasulullaah ﷺ and kept him alive until he established the Deen of Allaah, made the commands of Allaah explicit, passed on the message of Allaah and exerted himself in the path of Allaah. In this condition, Allaah then took him away after he had left you on a path. Now whoever dies will die after being exposed to the clear proofs (of Imaan) and the great cure (to kufr, which is the Qur'aan). Therefore, whoever took Allaah as his Rabb should know that Allaah is Alive and shall never die. On the other hand, whoever worshipped Muhammad ﷺ and took him as a god should know that their god is no more. Fear Allaah, O people! Hold fast to your Deen and rely on your Rabb because the Deen of Allaah has been established and the word of Allaah is complete. Allaah will assist whoever assists the Deen of Allaah and it is Allaah Who will strengthen His Deen. Indeed, the Book of Allaah that is amongst you is a light and a source of healing. It is through this Book that Allaah had guided Muhammad ﷺ and it contains the details of the things that Allaah has made Halaal and what He has made Haraam. By Allaah! We have no concern for any of Allaah's creation that wishes to attack us because the swords of Allaah are drawn and we shall never put them down. We shall continue fighting those who oppose us just as we did with Rasulullaah ﷺ."

The Statement of Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا when a Woman Passed Away while in Sajdah

Hadhral Alqamah narrates from his mother that a woman once entered the room

(1) Bukhaari in his Taareekh, Uthmaan Daarmi in his Radd alal Jahamiyyah and Isfahaani in his Hujjah, reporting from reliable sources as confirmed by Ibn Katheer and quoted in *Kanzul Ummaal* (Vol.4 Pg.51).

(2) In the chapter entitled "The Standpoint of the Sahabah رَضِيَ اللهُ عَنْهُمْ Concerning the Khilaafah after the demise of Rasulullaah ﷺ" and under the subheading "The Sahabah رَضِيَ اللهُ عَنْهُمْ Unanimously Accept Hadhral Abu Bakr رَضِيَ اللهُ عَنْهُ as Khalifah."

of Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا (to visit the tomb of Rasulullaah ﷺ). She was perfectly healthy when she started performing salaah near the grave of Rasulullaah ﷺ but she passed away without lifting her head from Sajdah. To this, Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا said, "All praise to Allaah who gives life and death! There is certainly a lesson in this for me with regard to the death of (my brother) Abdur Rahmaan bin Abu Bakr رَضِيَ اللهُ عَنْهُ." Abdur Rahmaan bin Abu Bakr رَضِيَ اللهُ عَنْهُ had been sleeping one afternoon in the place where he always slept and when some people went to wake him up, they found that he had passed away. This caused Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا to doubt whether something foul had been done or whether the people had been too hasty (to declare him dead) and had buried him alive. Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا therefore took a lesson from (the sudden death of) this woman and the doubts she had (surrounding the death of her brother) vanished from her heart. (1)

Imaan (Belief) in the Angels

The Statement of Hadhrat Ali رَضِيَ اللهُ عَنْهُ Concerning the Turbulence of the Water and Wind when the Nation of Hadhrat Nooh عَلَيْهِ السَّلَامُ and the Nation of Aad were Destroyed

Hadhrt Ali رَضِيَ اللهُ عَنْهُ once said, "Every drop of water passes through a measure in the hand of an angel (referred to as the *Khazzaan* whom Allaah has appointed to the task). However, on the day of Nooh عَلَيْهِ السَّلَامُ (when his nation was punished), Allaah commanded the water directly without commanding the *Khazzaan*. The water therefore went out of the *Khazzaan's* control and burst forth. It is for this reason that Allaah says:

﴿أَنَا لَمَّا طَغَى الْمَاءُ﴾ (سورة حاقه: آيت ١١)

When the waters burst out of control... {Surah Haaqa, verse 11}

Similarly, Every gust of wind passes through a measure in the hand of an angel (whom Allaah has appointed to the task). However, on the day of Aad (when they were punished), Allaah commanded the wind directly without commanding the *Khazzaan*. The wind therefore went out of his control. Allaah refers to this when He says:

﴿بَرِّيحٍ صَرْصَرٍ عَاتِيَةٍ﴾ (سورة حاقه: آيت ٦)

A freezing wind that was out of (the *Khazzaan's*) control... {Surah Haaqa, verse 6} (2)

Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ says at the Time of his Death, "I have a few Visitors who have entered"

Hadhrt Buqayrah رَضِيَ اللهُ عَنْهَا who was the wife of Hadhrt Salmaan رَضِيَ اللهُ عَنْهُ says,

(1) Haakim (Vol.3 Pg.476).

(2) Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.273).

"When Salmaan **رَضِيَ اللهُ عَنْهُ** was on his deathbed, he called for me to his upper story room that had four doors. He said, 'O Buqayrah! Open all the doors because I shall have a few visitors today and I know not from which of these doors they will enter. He then asked for some musk and said, 'Dilute it in small container.' When I did this, he said, 'Sprinkle it all around my bed and then go and wait downstairs. When you come to look soon, you shall see something on my bed.' (I did as he bid and) When I came to see, I saw him lying on his bed with his soul having already departed. He appeared as if he was sleeping." (1)

Hadhrat Sha'bi reports that when Hadhrat Salmaan **رَضِيَ اللهُ عَنْهُ** was on his deathbed, he called for his wife and said, "Bring me the bag I asked you to keep away." When she brought the bag of musk, he asked for a cup of water. He then put some musk into the water and dissolved it by hand. Thereafter, he said, "**Sprinkle this around me because such creations of Allaah (angels) are coming to me who can smell fragrances but do not eat food. You may then lock the doors behind you and go downstairs.**" His wife did as he bade and sat for only a short while when she heard a faint sound. When she went upstairs, Hadhrat Salmaan **رَضِيَ اللهُ عَنْهُ** had already passed away.

A brief narration from Hadhrat Ataa bin Saa'ib states that Hadhrat Salmaan **رَضِيَ اللهُ عَنْهُ** said, "Because tonight some angels will be coming to me who can smell fragrances but do not eat food." (2)

Some more narrations will soon be quoted in the chapter discussing Allaah's unseen help in the form of assistance from the angels.

Imaan (Belief) in Predestination

Rasulullaah **ﷺ's Words to Hadhrat Aa'isha**

****رَضِيَ اللهُ عَنْهَا** at the Funeral of a Child from the Ansaar**

Hadhrat Aa'isha **رَضِيَ اللهُ عَنْهَا** reports that when Rasulullaah **ﷺ** was called to the funeral of a child from the Ansaar, she remarked, "O Rasulullaah **ﷺ**! Glad tidings for him! a sparrow from amongst the sparrows of Jannah! Neither did he do any evil, nor did he reach the age to do any." Rasulullaah **ﷺ** said, "It is not like that, O Aa'isha! Verily Allaah has created Jannah and created some people whom He has destined shall be its inhabitants even while they are in the backs of their fathers. Similarly, Allaah has created Jahannam and created some people whom He has destined shall be its inhabitants even while they are in the backs of their fathers." (3)

Hadhrat Ubaadah bin Saamit **رَضِيَ اللهُ عَنْهُ enjoins his Son to believe in the Predestination of Good and Evil**

Hadhrat Waleed bin Ubaadah narrates, "I once went to see (my father) Ubaadah

(1) Ibn Sa'd (Vol.4 Pg.92).

(2) Ibn Sa'd (Vol.4 Pg.92).

(3) Muslim, as quoted in the *Tafseer* of Ibn Katheer (Vol.2 Pg.268).

bin Saamit ﷺ when he was so ill that I anticipated he would soon pass away. 'Dear father,' I said, 'Do take the pains of advising me.' 'Help me to sit,' he said. When we helped him to sit, he said, 'Dear son! You shall never taste Imaan and shall never reach the true reality of knowledge about Allaah until you believe in the predestination of all good and evil.' 'Dear father!' I asked, 'How am I to know what predestination is good and what is evil?' He replied, 'You should know that whatever (fortune or ill-fortune) passes you by was never intended to strike you and whatever strikes you was never intended to pass you by. Dear son! I have heard Rasulullaah ﷺ say that the first thing that Allaah created was the pen. He then instructed it to start writing and from that time onwards, it started writing everything that is to happen until the Day of Qiyaamah. Dear son! Should you die without subscribing to this belief, you shall be entering Jahannam.' (1)

A Sahabi ﷺ Weeps on his Deathbed because He knew Not What Allaah had Destined for him

Hadhrat Abu Nadhrah narrates that a companion of Rasulullaah ﷺ known as Abu Abdullaah ﷺ was weeping when his companions came to visit him. "Why are you weeping?" they asked, "Did Rasulullaah ﷺ not say to you, 'Trim your moustache and then remain like this until you meet me' (you will therefore be in the company of Rasulullaah ﷺ in the Akhirah)." "Rasulullaah ﷺ did say this," he confirmed, "however, I have also heard Rasulullaah ﷺ say, 'Allaah grabbed a handful (of souls) with his right hand and said, 'These are for that (Jannah) and I care not any more.' Allaah grabbed another handful (of souls) with his other hand and said, 'These are for that (Jahannam) and I care not any more.' (I am weeping because) I know not in which handful I was." (2)

Hadhrat Muaa'dh ﷺ Weeps on his Deathbed because He knew Not What Allaah had Destined for him

When death came to Hadhrat Muaa'dh bin Jabal ﷺ, he started weeping. "What makes you weep?" someone asked. Hadhrat Muaa'dh ﷺ replied, "By Allaah! It is neither fear for death nor an unsettled debt that makes me weep. However, I heard Rasulullaah ﷺ say, 'There were only two handfuls (of souls that Allaah took). While one handful will go to Jahannam, the other will go to Jannah.' (I am weeping because) I know not in which handful I shall be." (3)

What Hadhrat Abdullaah bin Abbaas ﷺ said about People who Contested Belief in Predestination

Hadhrat Muhammad bin Ubayd Makki reports that someone once said to

(1) Ahmad and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.278).

(2) Ahmad, reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.186).

(3) Tabraani. Haythami (Vol.7 Pg.187) has commented on the chain of narrators.

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ, "A man who denies predestination has come to us." Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ had gone blind by then, so he told the people to lead him to the person. "What will you do with the man?" the people asked. He replied, "I swear by the Being Who controls my life that if I get my hands on him, I will bite his nose until I sever it from his face and should his neck fall in my hands, I shall break it. This is because I heard Rasullullaah ﷺ say, 'It is as if I can actually see the Mushrik women of the Banu Fihri shaking their buttocks as they circle the Khazraj. This (denying predestination) is the first *Shirk* to take place amongst this Ummah. I swear by the Being Who controls my life that this evil belief will lead them to deny that Allaah predestines good just as they will deny that He predestines evil.'" (1)

Hadhrat Ataa bin Abu Rabaah relates, "I came to Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ at a time when he was drawing water from the Zamzam well and the bottom of his clothing had already become wet. 'People have started objecting to predestination,' I said. 'Are they really doing that?' he asked. When I confirmed that they were indeed, he said, 'By Allaah! It was with reference to them alone that the verse was revealed:

﴿ذُوقُوا مَسَّ سَقَرَ﴾ إِنَّا كُلَّ شَيْءٍ خَلَقْنَاهُ بِقَدَرٍ ﴿سورة قمر: آيت ٤٨، ٤٩﴾

(It will be said to them) "Taste the touch of the Blaze!" We have certainly created everything by (finely calculated) measure (so that everything meets the requirements for its task and so that everything happens when it is destined to happen). {Surah Qamar, verses 48,49}

Such people are the worst of this Ummah! You should neither visit their ill nor perform the Janaazah salaah for their dead. If I should ever see any of them, I shall pierce his eye with these very fingers of mine." (2)

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ once said, "I wish that there was a person who denied predestination with me so that I could trample his head." "Why would you do that?" someone asked. He replied, "Because Allaah has created the *Lowhul Mahfoodh* from a pearl. Its two covers are made of rubies, its pen and wiring are of celestial light and its width spans the distance between the heavens and the earth. Every day Allaah glances at it three hundred and sixty times and with every glance He creates, gives life, gives death, gives honour, gives disgrace and does as He pleases." (3)

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ severs Relations with a Friend who Objected to Predestination

Hadhrat Naafi reports that Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ had a friend in Shaam with whom he corresponded regularly. Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ wrote to him one day saying, "The news has reached me that you have

(1) Ahmad.

(2) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.267).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.267).

raised some objections to the belief in predestination. I warn you never to write to me again because I have heard Rasullullaah ﷺ say, 'There shall be people in my Ummah who will deny predestination.'⁽¹⁾

The Statement of Hadhrat Ali ﷺ concerning predestination and Those who Object to it

Hadhrat Nazzaal bin Sabrah narrates that someone once said to Hadhrat Ali ﷺ, "O Ameerul Mu'mineen! There are people here who believe that Allaah does not know about something until it actually takes place." "Their mothers ought to have lost them!" Hadhrat Ali ﷺ exclaimed, "From where did they deduce this?" The person replied, "It is their interpretation of the verse:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْهِدِينَ مِنْكُمْ وَالصَّابِرِينَ لَا تَبَلَّوْا أَخْبَارَكُمْ﴾

(سورة محمد: آیت ۳۱)

We shall certainly test you (*Muslims*) until We come to know those of you who (*sincerely*) strive (*to uplift Allaah's Deen*) and those who are steadfast and until We examine your condition. {Surah Muhammad ﷺ, verse 31}

Hadhrat Ali ﷺ said, "Those without knowledge are destroyed." He then mounted the pulpit, duly praised Allaah and said, "O people! Acquire knowledge, practise it and teach it. Whoever finds it difficult to understand any part of the Qur'aan should ask me. The news has reached me that some people believe that Allaah does not know about something until it actually takes place. They say this because of the (misunderstanding they have about the) verse:

﴿وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ الْمُجْهِدِينَ مِنْكُمْ﴾ (سورة محمد: آیت ۳۱)

We shall certainly test you (*Muslims*) until We come to know those of you who (*sincerely*) strive (*to uplift Allaah's Deen*). {Surah Muhammad ﷺ, verse 31}

The words "until we come to know" mean "until we see whether those upon whom striving (*for Deen*) and steadfastness have been enjoined actually strive and actually remain steadfast through the hardships that have been destined for them".⁽²⁾

In the chapter discussing Tawakkul⁽³⁾, the narration has passed in which Hadhrat Ali ﷺ said, "Nothing happens on earth until it is decided in the heavens. There are two angels assigned to every person who protect and guard him. However, when a predestined matter arrives, they leave him to it. I therefore have a fortified shield from Allaah which will leave me only when death arrives. No person can taste the sweetness of Imaan until he is convinced that whatever (*difficulty*) afflicts him would never have passed him by and whatever (*good*)

(1) Ahmad and Abu Dawood, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.268).

(2) Ibn Abdul Birr in his *Ilm*, as quoted in *Kanzul Ummaal* (Vol.1 Pg.265).

(3) Under the heading "The Tawakkul of the Sahabah ﷺ" and the subheading "The Tawakkul of Ameerul Mu'mineen Hadhrat Ali ﷺ."

passes him by would never have come to him in the first place."

The Couplets Hadhrat Umar رَضِيَ اللهُ عَنْهُ would Recite on the pulpit Concerning predestination

Hadhrat Abdullaah bin Mas'ood رَضِيَ اللهُ عَنْهُ reports that very often when delivering a sermon on the pulpit, Hadhrat Umar رَضِيَ اللهُ عَنْهُ would recite the following couplets (which mean):

"Go easy on yourself because the destinies of all matters are in Allaah's hand Those that He has thwarted can never come to you just as those that He has commanded can never be thwarted"⁽¹⁾

Imaan (Belief) in the Signs of Qiyaamah

The Words of Rasulullaah ﷺ When Allaah Revealed the verse "When the trumpet is blown"

Hadhrat Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ narrates that when the verse:

﴿فَإِذَا نُفِرَ فِي النَّاقُورِ﴾ (سورة مدثر: آيت ٨)

When the trumpet is blown (to signal the arrival of Qiyaamah)... {Surah Muddathir, verse 8}

was revealed, Rasulullaah ﷺ said, "How can I live in luxury when the blower of the horn already has the horn in his mouth and is waiting with his forehead bowed for the command to blow." The Sahabah رَضِيَ اللهُ عَنْهُ then asked, "What du'aa should we make?" Rasulullaah ﷺ then told them to recite:

“حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ، عَلَى اللهِ تَوَكَّلْنَا”

"Allaah is Sufficient for us and He is the Best of Guardians. In Allaah do we trust." (2)

Another narration states that when the Sahabah رَضِيَ اللهُ عَنْهُ heard this from Rasulullaah ﷺ, they were troubled and asked, "O Rasulullaah ﷺ! What should we do." Rasulullaah ﷺ then told them to recite:

“حَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ”

"Allaah is Sufficient for us and He is the Best of Guardians." (3)

The Fear of Hadhrat Sauda Yamaaniyyah رَضِيَ اللهُ عَنْهَا for the Appearance of Dajjaal

The narration has already passed in the chapter discussing the relationships of women⁽⁴⁾ in which Hadhrat Hafsaah رَضِيَ اللهُ عَنْهَا said to Hadhrat Sauda Yamaaniyyah رَضِيَ اللهُ عَنْهَا, "The one-eyed (Dajjaal) has appeared!" "Really!?" Hadhrat Sauda رَضِيَ اللهُ عَنْهَا

(1) Bayhaqi in his Asmaa was Sifaat (Pg.243).

(2) Ibn Abi Shaybah, Tabraani and Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).

(3) Baawardi, as quoted in *Kanzul Ummaal* (Vol.7 Pg.270).

(4) Under the heading "Relationships between Men, Women and Children" and the subheading "The Relationship Between Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا and Hadhrat Hafsaah رَضِيَ اللهُ عَنْهَا with Hadhrat Sauda Yamaaniyyah رَضِيَ اللهُ عَنْهَا".

cried out. She was extremely shocked and started to shiver. "Where shall I hide?" she asked. "You will have to go to the tent," Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا told her. The tent was made of palm leaves and was a hiding place for the people. It was however filled with dirt and spider webs. Hadhrat Sauda رَضِيَ اللهُ عَنْهَا went to hide there as Rasulullaah ﷺ arrived. Seeing the two women laughing so much that they were unable to talk, Rasulullaah ﷺ asked, "What is all the laughter about?" Rasulullaah ﷺ had to repeat the question thrice before they pointed towards the tent. Rasulullaah ﷺ went to the tent where he found Hadhrat Sauda رَضِيَ اللهُ عَنْهَا shivering (with fear). "What is the matter, O Sauda?" Rasulullaah ﷺ asked. "O Rasulullaah ﷺ!" she said, "The one-eyed one has appeared." "He has not appeared," Rasulullaah ﷺ clarified, "but he is still to appear. He has not appeared but is still to appear." Rasulullaah ﷺ then helped her out and dusted the dirt and spider webs off her.

The Statements of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ Concerning Dajjaal

Hadhrt Sa'eed bin Musayyib narrates that Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ once asked, "Is there a place in Iraq called **Khurasaan**?" When he was informed that there was, he said, "Verily **Dajjaal** will emerge from there." (1)

Hadhrt Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ stated that **Dajjaal** would be from the Jews of a place called **Marw**. (2)

Hadhrt Abdullaah bin Abu Mulaikah رَضِيَ اللهُ عَنْهُ narrates, "When I went to Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ early one morning, he said, 'I have not had a wink of sleep all night.' 'Why is that?' I asked. He replied, 'The tailed star has appeared and I now fear that the smoke shall appear (which is a sign of Qiyaamah). It is for this reason that I have not slept all night.'" (3) Another similar narration states that Hadhrt Abdullaah bin Abbaas رَضِيَ اللهُ عَنْهُ said, "I now fear that **Dajjaal** shall appear." (4)

Imaan (Belief) in What is to Happen in the Grave and the Existence of Barzakh

The Words of Hadhrt Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ on his Deathbed

Hadhrt Ubaadah bin Nasi reports that when death came to Hadhrt Abu Bakr رَضِيَ اللهُ عَنْهُ, he said to (his daughter) Hadhrt Aa'isha رَضِيَ اللهُ عَنْهَا, "Wash these two garments of mine and bury me in them because (in the grave) your father shall be **one of two types** of men; either one who will be dressed in the best of clothing

(1) Ibn Abi Shaybah.

(2) Nu'aym bin Hammaad, as quoted in *Kanzul Ummaal* (Vol.7 Pg.263).

(3) Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.139).

(4) Haakim (Vol.4 Pg.459), reporting from reliable sources as confirmed by Dhahabi.

or one whose garments will be most brutally torn off." (1)

Hadhrat Aa'isha رضي الله عنها reports that when Hadhrat Abu Bakr رضي الله عنه was about to pass away, she recited a couplet (which means):

*"By your life! An abundance of wealth are useless to a youth
when his breath heaves one day and his chest tightens (as he dies)"*

"Do not say that, dear daughter," Hadhrat Abu Bakr رضي الله عنه said, "Rather say:

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾ (سورة ق: آيت ١٩)

The pangs (*agony*) of death will bring the truth (*of Imaan to every person*). (It will then be said to the dying person,) 'This (*death*) is what you used to avoid (However, now you have no option).' {Surah Qaaf, verse 19}

He then continued, "Take these two garments of mine, wash them and bury me in them. The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed." (2)

Hadhrat Aa'isha رضي الله عنها narrates that when Hadhrat Abu Bakr رضي الله عنه became extremely ill, she started weeping and when he fell unconscious, she recited a couplet (which means):

*"When tears are forever veiled
They must burst forth (at some time)"*

Hadhrat Abu Bakr رضي الله عنه then regained consciousness and said, "Do not say that, dear daughter. Rather say:

﴿وَجَاءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ۗ ذَٰلِكَ مَا كُنْتَ مِنْهُ تَحِيدُ﴾ (سورة ق: آيت ١٩)

The pangs (*agony*) of death will bring the truth (*of Imaan to every person*). (It will then be said to the dying person,) 'This (*death*) is what you used to avoid (However, now you have no option).' {Surah Qaaf, verse 19}

He then asked, "On what day did Rasoolullah ﷺ pass away?" "On a Monday," Hadhrat Aa'isha رضي الله عنها replied. "And what is today?" he asked further. When she informed him that it was a Monday, he said, "I hope in Allaah (that he will take my soul) between now and tonight." He then passed away on Monday night (the night between Monday and Tuesday).

Thereafter, Hadhrat Abu Bakr رضي الله عنه asked, "In how many sheets was Rasoolullah ﷺ shrouded." Hadhrat Aa'isha رضي الله عنها replied, "We shrouded him in three new white sheets made in *Sahool* that neither included a *Qamees* nor a turban." He then said, "Wash this cloth of mine that has traces of Saffron and add two new sheets with it (to complete a shroud of three)." "But it is old," Hadhrat Aa'isha رضي الله عنها noted. Hadhrat Abu Bakr رضي الله عنه however said, "The living need new clothing more than the dead because the clothing of the dead are intended to be destroyed." (3) Another narration states that he said, "...because it

(1) Ahmad in his *Zuhd*, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.363).

(2) Ahmad, Ibn Sa'd and Daghooli.

(3) Abu Ya'la, Abu Nu'aym, Daghooli and Bayhaqi, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.362).

(the clothing of the dead) will only be given over to body fluids and decay." (1)

The Words of Hadhrat Umar رَوَاهُ النَّبِيُّ on his Deathbed

Hadhrt Yahya bin Abu Raashid Nasri narrates that when death approached Hadhrt Umar bin Khattaab رَوَاهُ النَّبِيُّ, he said to his son, "Dear son! When death is approaching (when I am in the throes of death), turn me (on my right side), place your knees against my back, your right hand on my forehead and your left hand beneath my chin. Then when I pass away, close my eyes and shroud me in a shroud of average quality because if there is good in store for me with Allaah, He will exchange it for something much better. However, if things are otherwise, He will quickly remove it. You should also give me an average grave because if there is good in store for me with Allaah, He will extend it for me as far as the eyes can see. However, if things are otherwise, He will narrow it so much that my ribs will interlock. Do not take any women along with you (for my funeral) and do not expound any virtues that were never mine because Allaah knows me best. When you are carrying me (to the grave) then walk swiftly because if there is good in store for me with Allaah, you are taking me to something much better. However, if things are otherwise, then you will need to quickly throw off your shoulders a most terrible thing that you are carrying." (2)

In the chapter discussing the fear that the Khulafaa had for Allaah, the narration (3) has already passed in which Hadhrt Umar رَوَاهُ النَّبِيُّ said when he was about to die, "I swear by the Being besides Whom there is none worthy of worship that if I owned the world and all its contents, I would have offered it as ransom to be saved from the frightening scene that lies ahead of me."

The narration has also passed there (4) in which Hadhrt Umar رَوَاهُ النَّبِيُّ instructed his son Hadhrt Abdullaah bin Umar رَوَاهُ النَّبِيُّ to place his head on the ground. When Hadhrt Abdullaah رَوَاهُ النَّبِيُّ moved his head from his lap to the ground, Hadhrt Umar رَوَاهُ النَّبِيُّ said, "My mother and I are destroyed if my Rabb does not have mercy on me!"

The Weeping of Hadhrt Uthmaan رَوَاهُ النَّبِيُّ whenever he Stood by a Grave

In the chapter discussing the weeping of the Sahabah رَوَاهُ النَّبِيُّ, the narration of Hadhrt Haani has already passed stating that whenever Hadhrt Uthmaan رَوَاهُ النَّبِيُّ stopped at a graveyard, he would weep so much that his beard would get wet. Someone once asked him, "You do not weep when you think of Jannah and Jahannam but weep when you think of the grave?" He replied, "I have heard

(1) Ibn Sa'd (Vol.3 Pg.197).

(2) Ibn Sa'd (Vol.3 Pg.58). Ibn Abi Dunya has reported a similar narration in his Quboor, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.427).

(3) Under the subheading "The Narration of Hadhrt Abdullaah bin Abbaas رَوَاهُ النَّبِيُّ Concerning the Fear Hadhrt Umar رَوَاهُ النَّبِيُّ had for Allaah".

(4) Under the subheading "The Narration of Hadhrt Abdullaah bin Umar رَوَاهُ النَّبِيُّ and Hadhrt Miswar Concerning the Fear Hadhrt Umar رَوَاهُ النَّبِيُّ had for Allaah."

Rasulullaah ﷺ say, 'The grave is the first stage from amongst the many stages of the Aakhirah. If one is successful there, the later stages are easier. However, if one is unsuccessful there, the later stages will be extremely difficult.'" Hadhrat Uthmaan ﷺ also added, "I have also heard Rasulullaah ﷺ say that he had never seen a sight more frightening than that of the grave."

The Words of Hadhrat Hudhayfah ﷺ on his Deathbed

Hadhrat Khaalid bin Rabee narrates that when his tribe and the Ansaar heard that Hadhrat Hudhayfah ﷺ was gravely ill, they went to him sometime during the middle of the night or at dawn. "What time is it?" he asked them. When they informed him that it was sometime during the middle of the night or dawn, he remarked, "I seek Allaah's protection from the morning of Jahannam." He then asked, "Have you brought something to enshroud me with?" When they told him that they had, he said, "Do not use an expensive shroud because if there is good in store for me by Allaah, it will be exchanged for something much better. However, if things are otherwise, it will be quickly removed." (1)

Hadhrat Sila bin Zufar narrates, "Hudhayfah ﷺ sent Abu Mas'ood ﷺ and me to purchase a burial shroud for him, we bought a striped and decorated sheet for him for three hundred Dirhams. 'Show me what you have bought for me,' Hudhayfah ﷺ asked. When we showed it to him, he remarked, 'This shroud is not for me. All I need are two plain white sheets without a Qamees because it will be only a short while before it is exchanged for something either much better or worse.' We then proceeded to purchase two plain white sheets for him." (2)

Another narration states that Hadhrat Hudhayfah ﷺ said to them, "What will you do with that? If your companion (myself) is a righteous person, Allaah will exchange it for something else (much better) and if your companion is otherwise, it will be thrown from one end of the grave to the other until the Day of Qiyaamah." (3) Yet another narration states that he said, "...and if your companion is otherwise, Allaah will smite his face with it on Day of Qiyaamah." (4)

The Words of Hadhrat Abu Moosa ﷺ at the Approach of Death

Hadhrat Dahhaak bin Abdur Rahmaan reports that when death drew close to Hadhrat Abu Moosa Ash'ari ﷺ, he called his attendants and instructed them, "Go and dig me a wide and deep grave." They complied and returned saying, "We have dug your grave wide and deep." Hadhrat Abu Moosa ﷺ then said, "By Allaah! **The grave is one of two places.** It may either be broadened so much that

(1) Bukhaari in his Adab (Pg.72). Abu Nu'aym has also reported the narration in his *Hilya* (Vol.1 Pg.282) from Hadhrat Abu Waa'il. In his *Mustadrak* (Vol.3 Pg.380), Haakim has also reported a similar narration in brief from Hadhrat Abu Mas'ood Ansaari ﷺ.

(2) Abu Nu'aym in his *Hilya* (Vol.1 Pg.282).

(3) Abu Nu'aym in his *Hilya* (Vol.1 Pg.282).

(4) Haakim (Vol.3 Pg.380).

each corner is forty arm's length wide. Then a door to Jannah will be opened for me so that I can look at my wives and my palaces and every other token of hospitality that Allaah has prepared for me. I will then know my way to that home better than I know my home (in this world) today. Thereafter the breeze and comforts of Jannah shall reach me until the Day of Qiyaamah. However, if things are otherwise - may Allaah protect us from it - my grave shall narrow around me until it is narrower than the end of a spear where it meets the head. Then a door to Jahannam will be opened for me from which I can look at my chains, yokes and fellow inmates. I will then know my way to that home better than I know my home (in this world) today. Thereafter the smoke and fire of Jahannam shall reach me until the day I am resurrected."

Hadhrat Usayd bin Hudhayr ﷺ Longs to be in One of three Conditions

Hadhrat Aa'isha ؓ narrates that Hadhrat Usayd bin Hudhayr ﷺ was amongst the best of people. He would always say, "I have no doubts about being amongst the inhabitants of Jannah if I could remain in one of three conditions. (Firstly) The condition when I am reciting Qur'aan or listening to it being recited, (secondly) the condition when I am listening to Rasulullaah ﷺ's sermon and (thirdly) the condition when I am present at a funeral. At every funeral I have been, I have thought about nothing other than what will become of the deceased or where it is heading." (1)

Imaan (Belief) in the Aakhirah

Rasulullaah ﷺ's Description of Jannah

Hadhrat Abu Hurayrah ؓ narrates that the Sahabah ؓ once said, "O Rasulullaah ﷺ! Whenever we see you, our hearts are softened and we think only of the Aakhirah. However, when we separate from you, the world appeals to us and we start smelling (enjoying) our wives and children." Rasulullaah ﷺ consoled them saying, "Should you remain at all times in the state you are when with me, the angels will actually shake your hands with theirs and visit you in your homes (this is however impossible). If you do not sin, Allaah will replace you with a nation that does sin merely so that He may forgive them (when they repent because He loves to forgive)."

The Sahabah ؓ then asked further, "O Rasulullaah ﷺ! Tell us about Jannah and its buildings." Rasulullaah ﷺ described, "One brick (of the buildings) will be gold and the next silver with cement made of fragrant musk. The pebbles will be pearls and rubies while the grass will be saffron. Whoever enters Jannah shall only enjoy luxuries and never experience any difficulty. He will live forever without ever dying. Neither will his clothing fade nor will his youth ever wane. **There are three persons whose du'aas are never rejected; the just ruler, the fasting person until he terminates his fast and oppressed person.**

(1) Abu Nu'aym, Bayhaqi and Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.138).

Their du'aa is lifted above the clouds where the doors of the heavens are opened for it and Allaah says, 'I swear by My honour that I shall definitely assist you even though it may be after some time.' (1)

The Incident of Hadhrat Faatima رَضِيَ اللهُ عَنْهَا when she Went to her Father رَضِيَ اللهُ عَنْهُ for something of benefit in this World and Returned with Something of Benefit in the Aakhirah

Hadhrt Suwayd bin Ghafalah رَضِيَ اللهُ عَنْهُ narrates that when Hadhrt Ali رَضِيَ اللهُ عَنْهُ was suffering extreme hunger one day, he suggested to (his wife) Hadhrt Faatima رَضِيَ اللهُ عَنْهَا to approach (her father) Rasulullaah ﷺ for some food. When she went to Rasulullaah ﷺ, Hadhrt Ummu Ayman رَضِيَ اللهُ عَنْهَا happened to be there. Hearing Hadhrt Faatima رَضِيَ اللهُ عَنْهَا knocked on the door, Rasulullaah ﷺ said, "That is the knock of Faatima. She has come at a time that we are not accustomed to having her come to us." "O Rasulullaah ﷺ!" Hadhrt Faatima رَضِيَ اللهُ عَنْهَا said, "The food of the angels is to recite '*Laa Ilaaha Illallaah*', '*Subhaanallaah*' and '*Al Hamdu Lillaah*'. What is our food?" Rasulullaah ﷺ replied, "I swear by the Being Who has sent me with the truth! For the last thirty days, no fire (to cook) has been lit in the house of the family of Muhammad ﷺ. However, a few goats have come to us. If you please, I shall have five given to you. Alternatively, if you so please, I shall teach you five words (of supplication) that Jibra'eel عَلَيْهِ السَّلَام has taught me." Hadhrt Faatima رَضِيَ اللهُ عَنْهَا immediately said, "Do rather teach me the five words that Jibra'eel عَلَيْهِ السَّلَام has taught you." Rasulullaah ﷺ then told her to say the following words:

"يَا أَوَّلَ الْأَوَّلِينَ وَيَا آخِرَ الْآخِرِينَ وَيَا ذَا الْقُوَّةِ الْمُتَمِّينَ وَيَا رَاحِمَ الْمَسَاكِينِ وَيَا أَرْحَمَ الرَّاحِمِينَ"

Hadhrt Faatima رَضِيَ اللهُ عَنْهَا then left and when she came back to Hadhrt Ali رَضِيَ اللهُ عَنْهُ, he asked, "What happened?" She replied, "While I left you to get something of benefit in this world, I returned with something of benefit in the Aakhirah." "This is the best of all your days," Hadhrt Ali رَضِيَ اللهُ عَنْهُ remarked. (2)

The Statement of Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ Concerning the Reason for People being Oblivious of the Aakhirah

Hadhrt Anas bin Maalik رَضِيَ اللهُ عَنْهُ reports that they were on a journey with Hadhrt Abu Moosa Ash'ari رَضِيَ اللهُ عَنْهُ when he heard people talking and having eloquent discussions. "O Anas," he said, "what benefit is there for me in that. Come, let us engage in the Dhikr of our Rabb because it seems like those people can even skin a person with their tongues." He then asked, "O Anas! What has

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.49).

(2) Abu Sheikh, as quoted in *Kanzul Ummaal* (Vol.1 Pg.302).

made the people delay in matters of the Akhirah and what has made them oblivious of it?" "Their desires and Shaytaan," Hadhrat Anas ﷺ replied. "No, by Allaah!" Hadhrat Abu Moosa ﷺ said, "It is because the world is before them and the Akhirah is still to come. Had they witnessed the Akhirah, they would never turn away from it and never incline towards the world." (1)

Imaan (Belief) in What is to Happen on the Day of Qiyaamah

Rasulullaah ﷺ's Desire for his Ummah to Comprise of Half the people of Jannah

Hadhrt Imraan bin Husayn ﷺ narrates that Rasulullaah ﷺ was on a journey when the verse was revealed:

﴿يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ ۖ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ ﴿٢٠﴾ يَوْمَ تَرَوُنَّهَا تُدْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَرَىٰ وَمَا هُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴿٢١﴾﴾ (سورة حج: آیت ۲۰، ۲۱)

O people! Fear *(the punishment of)* your Rabb *(by obeying His commands)*. The earthquake of *(the Day of)* Qiyaamah is a tremendous thing indeed. When you will witness the day *(of Qiyaamah)*, *(you will see that people will be so frightened and worried that)* every nursing mother will forget her suckling infant and every pregnant woman will abort *(her unborn child)*. You will also see people in a drunken stupor although they will not be drunk, but *(they will be in this condition because they will realise that)* Allaah's punishment is severe *(Worried that they should not have to face His punishment, people will be oblivious of everything else)*. {Surah Hajj, verses 1,2}

Rasulullaah ﷺ then asked the Sahabah ﷺ, "Do you know what day is that?" "Allaah and His Rasool ﷺ know best," the Sahabah ﷺ submitted. Rasulullaah ﷺ then explained, "That will be the day when Allaah shall say to Adam ﷺ, 'Dispatch the people of Jahannam.' 'O my Rabb!' Adam ﷺ will say, 'Who are those to be dispatched to Jahannam?' Allaah will reply, '(From every thousand) Nine hundred and ninety nine shall go to Jahannam and one will go to Jannah.'"

This made the Sahabah ﷺ weep. Rasulullaah ﷺ then said to them, "Adopt moderation and continue treading the straight path. Remember that before the coming of every Nabi is a period of ignorance. The quota (for Jahannam) will first be completed from these people. Otherwise (if they are not sufficient), it will be completed from the Munaafiqeen. Your example and that of other nations like a little lump on the foreleg of an animal or like a mole on the side of a camel. I however have great hope that you people (members of my

(1) Abu Nu'aym in his *Hilya* (Vol.1 Pg.259).

Ummah) will comprise a quarter of the people of Jannah." "Allaahu Akbar!" the Sahabah ﷺ exclaimed. Rasulullaah ﷺ then added, "In fact, I have great hope that you people will comprise a third of the people of Jannah." Again the Sahabah ﷺ exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ said, "I also have great hope that you people will comprise half the people of Jannah." This time again the Sahabah ﷺ cried out, "Allaahu Akbar!" The narrator says that he is not sure whether or not Rasulullaah ﷺ later said that he had hopes of them being as much as two-thirds of the people of Jannah. (1)

A narration from Hadhrat Abu Sa'eed Khudri ﷺ also discussing the explanation of the above verse states that Nabi ﷺ said, "On the Day of Qiyaamah, Allaah will call for Aadam ﷺ. He will respond by saying, 'At your service, our Rabb! It is an honour to serve You.' A voice will then tell him, 'Allaah commands you remove from your progeny those to be dispatched to Jahannam.' 'O my Rabb!' Aadam ﷺ will say, 'Who are those to be dispatched to Jahannam?' Allaah will reply, '(From every thousand) Nine hundred and ninety nine shall go to Jahannam (and one will go to Jannah).' It is on this occasion that expectant mothers will abort their foetuses and youngsters will turn white.

﴿وَتَرَى النَّاسَ سُكَرَىٰ وَمَاهُمْ بِسُكَرَىٰ وَلَٰكِنَّ عَذَابَ اللَّهِ شَدِيدٌ﴾ (سورة حج: آيت ٢)

You will also see people in a drunken stupor although they will not be drunk, but *(they will be in this condition because they will realise that) Allaah's punishment is severe.* {Surah Hajj, verse 2}

This had a great impact on the Sahabah ﷺ and their faces actually turned pale. Rasulullaah ﷺ then said, "(From every thousand) Nine hundred and ninety nine will be from the Ya'jooj Ma'jooj and only one shall be from amongst you. Compared to the rest of people, you resemble only a single black hair on the side of a white bull or only a single white hair on the side of a black bull. I have great hope that you people (members of my Ummah) will comprise a quarter of the people of Jannah." The Sahabah ﷺ exclaimed, "Allaahu Akbar!". Rasulullaah ﷺ then added, "In fact, (I have great hope that you people will comprise) a third of the people of Jannah." Again the Sahabah ﷺ exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ said, "(I also have great hope that you people will comprise) Half the people of Jannah." This time again the Sahabah ﷺ cried out; "Allaahu Akbar!" (2)

Another narration states that what Rasulullaah ﷺ said (about nine hundred and ninety nine going to Jahannam), the impact was heavy on the Sahabah ﷺ and they became very grieved and worried. (3)

Hadhrat Zubayr ﷺ Asks Rasulullaah ﷺ about Certain Conditions in the Aakhirah

Hadhrat Abdullaah bin Zubayr ﷺ reports that when the verse:

(1) Tirmidhi, Ahmad and Ibn Abi Haatim.

(2) Bukhaari, Muslim and Nasa'ee, as quoted in *Tafseer* of Ibn Katheer (Vol.3 Pg.204).

(3) Haakim (Vol.4 Pg.568).

﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾ (سورة زمر: آيت ٣١)

Then, on the Day of Qiyaamah, you will all bring cases (*against each other*) in the presence of your Rabb. {Surah Zumar, verse 31}

was revealed, Hadhrat Zubayr رضي الله عنه asked, "O Rasulullaah ﷺ! Will cases be repeatedly brought against us?" When Rasulullaah ﷺ replied in the affirmative, Hadhrat Zubayr رضي الله عنه remarked, "In that case, the matter will be a serious one indeed." (1)

Another narration adds that when the verse:

﴿ثُمَّ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ (سورة تكاثر: آيت ٨)

Thereafter, on that day (*of Qiyaamah*) you will definitely be questioned about the bounties. {Surah Takaathur, verse 8}

was revealed, Hadhrat Zubayr رضي الله عنه also asked, "O Rasulullaah ﷺ! What types of bounties will we questioned about when all that we have are the two black things, dates and water?" (2)

Yet another narration states that when the verse:

﴿إِنَّكَ مَيِّتٌ وَإِنَّهُمْ مَيِّتُونَ﴾ ﴿ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُونَ﴾

(سورة زمر: آيت ٣٠، ٣١)

Verily you (*O Rasulullaah ﷺ*) will soon pass away and they will also pass away. Then, on the Day of Qiyaamah, you will all bring cases (*against each other*) in the presence of your Rabb. {Surah Zumar, verse 30-31}

was revealed, Hadhrat Zubayr رضي الله عنه asked, "O Rasulullaah ﷺ! Together with having to account for specific sins, will cases be repeatedly brought against us regarding the dealings we have between each other?" "Certainly," Rasulullaah ﷺ replied, "cases will be brought repeatedly until everyone to whom a right is due receives his right." "By Allaah!" Hadhrat Zubayr رضي الله عنه remarked, "In that case, the matter will be a serious one indeed." (3)

Hadhrt Abdullaah bin Rawaaha رضي الله عنه Weeps at the Thought of a Verse Concerning Jahannam

Hadhrt Qais bin Abu Haazim reports that Hadhrt Abdullaah bin Rawaaha رضي الله عنه was once lying down in his wife's lap when he started to weep. His wife then also started to weep. "What makes you weep?" he asked. "Seeing you weep has made me weep as well," she replied. He then said, "I thought of the verse:

﴿وَإِنْ مِنْكُمْ إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾ (سورة مريم: آيت ٧١)

Every one of you shall pass by it (*everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam*). This is a decreed

(1) Ibn Abi Haatim.

(2) Ahmad, Tirmidhi and Ibn Maajah.

(3) Ahmad and Tirmidhi, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.52). Haakim (Vol.4 Pg.572) has reported a similar narration from reliable sources.

command of your Rabb. {Surah Maryam, verse 71}

(I am weeping because) I know not whether I shall be rescued from it or not." A narration states that Hadhrat Abdullaah bin Rawaaha رَضِيَ اللهُ عَنْهُ was ill at the time.⁽¹⁾

Hadhrat Ubaadah رَضِيَ اللهُ عَنْهُ Asks his Family and Neighbours to Take Retribution from him When Death Approached

Hadhrat Ubaadah bin Muhammad bin Ubaadah bin Saamit narrates that when death approached Hadhrat Ubaadah bin Saamit رَضِيَ اللهُ عَنْهُ, he requested that his slaves, servants, neighbours and everyone associated with him should be gathered. When they had all gathered, he said, "I expect that this will be my last day in this world and my first night in the Akhirah. I know not whether my hands or tongue may have caused you any harm which - I swear by the Being Who controls my life - will be a cause for retribution to be taken from me on the Day of Qiyaamah. It is with great emphasis that I stress to each one of you in whose heart is something about this that he must take retribution from me before my soul departs."

Because Hadhrat Ubaadah رَضِيَ اللهُ عَنْهُ had never spoken ill even to his servants, everyone said, "You were a father and a mentor to us (we therefore have no grievance against you)." Hadhrat Ubaadah رَضِيَ اللهُ عَنْهُ then asked, "Do you then forgive anything of the sort that may have happened?" When they said that they did, Hadhrat Ubaadah رَضِيَ اللهُ عَنْهُ said, "O Allaah! You be witness!" He then continued, "Since there is nothing of the sort, then remember this parting advice of mine. It is with great emphasis that I stress to each one of you not to weep for me. When my soul departs, each of you should perform wudhu properly, go to the Masjid, perform salaah and then seek Allaah's forgiveness for Ubaadah and his soul because Allaah says:

﴿وَأَسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ﴾ (سورة بقره: آيت ٤٥، ١٥٣)

Seek assistance with patience and salaah. {Surah Baqarah, verse 45 and verse 153}

You should hasten with my corpse to the my grave without following me with any fire and without placing a purple cloth beneath me." ⁽²⁾

Hadhrat Umar رَضِيَ اللهُ عَنْهُ's Fear for Reckoning on the Day of Qiyaamah

In the chapter discussing cautiousness in spending, the narration has already passed⁽³⁾ in which Hadhrat Umar رَضِيَ اللهُ عَنْهُ asked Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ for a loan of four thousand Dirhams. Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ

(1) Abdur Razzaaq, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.132).

(2) Bayhaqi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.79).

(3) Under the heading "Abstention from using Public Funds for Personal use and for Close Relatives and the subheading "The Incident of Hadhrat Umar رَضِيَ اللهُ عَنْهُ and Hadhrat Abdur Rahman bin Auf رَضِيَ اللهُ عَنْهُ".

sent a message back with the messenger that Hadhrat Umar ﷺ should take the loan from the public treasury and pay it back later. When the message reached him, Hadhrat Umar ﷺ felt it most difficult to do so. When Hadhrat Umar ﷺ met Hadhrat Abdur Rahmaan bin Auf ﷺ, he asked him, "Are you the one who said that I should take the money from the public treasury? Should I die before the caravan returns, you would say, 'The Ameerul Mu'mineen had taken the money. Let us waive it.' I shall then be taken to task for it on the Day of Qiyaamah."

The Weeping of Hadhrat Abu Hurayrah ﷺ and Hadhrt Mu'aawiya ﷺ when they Heard a Hadith about the Aakhirah

In the chapter discussing being influenced by the knowledge of Allaah and of Rasulullaah ﷺ, the narration will Inshaa Allaah be narrated in which Hadhrat Abu Hurayrah ﷺ gave a heavy sigh and collapsed upon his face when he mentioned the Hadith concerning Allaah's taking accountability from a man with knowledge about the Qur'aan, a wealthy person and a man martyred in the path of Allaah.

It will also Inshaa Allaah be narrated that how Hadhrt Mu'aawiya ﷺ wept so much when he heard this Hadith that the people thought he would die.

Imaan (Belief) in Intercession

Rasulullaah ﷺ says, "My Intercession shall be for those members of my Ummah who never commit Shirk"

Hadhrt Auf bin Maalik ﷺ reports, "We were once with Rasulullaah ﷺ when we set up camp towards the end of the night. Laying down our heads by the foot of our carriages, we all went to sleep. I awoke sometime during the night and was alarmed when I did not see Rasulullaah ﷺ by his carriage. When I then started to search for Rasulullaah ﷺ, I found Abu Moosa Ash'ari ﷺ and Mu'aadh bin Jabal ﷺ also alarmed by the same thing that alarmed me. As we stood in that condition, we heard a sound from the top of the valley that resembled the sound of a grindstone grinding. (When we headed in that direction, we found Rasulullaah ﷺ and) We then informed him what our concern was. Rasulullaah ﷺ explained, 'An angel came to me from my Rabb ﷻ giving me a choice between intercession and having half my Ummah admitted into Jannah. I chose intercession (because in this way there was hope of even more being admitted into Jannah).'

'O Nabi of Allaah ﷺ! I pleaded, 'I ask you in the name of Allaah and in consideration of our relationship with you to include us amongst those you will be interceding for.' 'You people shall certainly be amongst those I will be

interceding for,' Rasulullaah ﷺ confirmed. We then accompanied Rasulullaah ﷺ back to the camp where we found all the others also alarmed by Rasulullaah ﷺ's absence. Rasulullaah ﷺ then explained to them saying, 'An angel came to me from my Rabb ﷻ giving me a choice between intercession and having half my Ummah admitted into Jannah. I chose intercession.' 'O Nabi of Allaah ﷺ!' they pleaded, 'We ask you in the name of Allaah and in consideration of our relationship with you to include us amongst those you will be interceding for.' When they had all gathered around Rasulullaah ﷺ, he said, 'I make everyone present here witness to the fact that my intercession shall be for those members of my Ummah who never commit Shirk.'⁽¹⁾

The Du'aa Rasulullaah ﷺ will Make for his Ummah Before Allaah shall be his Intercession on their Behalf

Hadhrat Abdur Rahmaan bin Abu Aqeel ﷺ reports, "I went to Rasulullaah ﷺ with a delegation from the Thaqeef tribe. When we made our animals sit at the door, there was not a person we hated more than the man we had come to see. However, by the time we left, there was no one more beloved to us than the man we had been to see. One of us said, 'O Rasulullaah ﷺ! Why don't you ask Allaah for a kingdom like the kingdom of Sulaymaan ﷺ?' Rasulullaah ﷺ laughed and said, 'Your companion here (myself) shall perhaps receive something better from Allaah than the kingdom of Sulaymaan ﷺ. Allaah has granted every Nabi ﷺ that He sent a special prayer (that is sure to be accepted). There were those who used the prayer for this world while others used it to curse their nations when they disobeyed them. It was then because of it that these nations were destroyed. Allaah also granted me one such prayer that I have kept in store with my Rabb and shall use it to intercede for my Ummah on the Day of Qiyaamah."⁽²⁾

Rasulullaah ﷺ says, "I am an Excellent man for the Sinners of my Ummah"

Hadhrat Ummu Salamah ﷺ narrates that Rasulullaah ﷺ once said, "I am an excellent man for the sinners of my Ummah." "O Rasulullaah ﷺ!" a man from the Muzaynah tribe asked, "If you are such for the sinful ones, then what about the righteous ones?" Rasulullaah ﷺ replied, "While the righteous ones of my Ummah shall enter Jannah because of their good deeds, the sinners shall await my intercession. Although my intercession shall be available to every member of my Ummah, it will not be for a person diminishing the rank of my Sahabah ﷺ."⁽³⁾

(1) Baghawi and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.271).

(2) Baghawi, Ibn Mandah and Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.7 Pg.272). Bukhaari and Haarith bin Abu Usaamah have reported a similar narration, as quoted in *Isaabah* (Vol.2 Pg.411).

(3) Shiraazi in his *Alqaab* and Ibn Najjaar, as quoted in *Kanzul Ummaal* (Vol.7 Pg.272).

The verse of the Qur'aan that kindles the Most Hope According to Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ

Hadhrat Ali bin Abi Taalib رَضِيَ اللَّهُ عَنْهُ narrates that Rasulullaah ﷺ once said, "I shall continue interceding on behalf of my Ummah until my Rabb asks, 'Are you now satisfied, O Muhammad?' I shall then say, 'Yes. I am satisfied.' Turning to the people, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, 'O people of Iraq! Don't you people believe that the verse of the Qur'aan that kindles the most hope is the verse:

﴿قُلْ يَبَادِي الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ﴾ (سورة زمر: آيت ٥٣)

Say, "O My bondsmen who have wronged their souls (*by committing kufr or other sins*)! Never lose hope of Allaah's mercy (*so do not abstain from seeking forgiveness thinking that you will not be forgiven*). Verily, Allaah forgives all sins (*that are free of kufr and Shirk*). Undoubtedly, He is the Most Forgiving, the Most Merciful." {Surah Zumar, verse 53}

When the people admitted that they believed so, Hadhrat Ali رَضِيَ اللَّهُ عَنْهُ said, "However, we who are members of Rasulullaah ﷺ's family believe that the verse of the Qur'aan that kindles the most hope is the verse:

﴿وَلَسَوْفَ يَعْطِيكَ رَبُّكَ فَتَرْضَىٰ﴾ (سورة ضحى: آيت ٥)

Your Rabb shall soon grant you and you shall be pleased. {Surah Duha, verse 5}

What Allaah will grant Rasulullaah ﷺ shall be the privilege of intercession." (1)

The Statement of Hadhrat Buraydah رَضِيَ اللَّهُ عَنْهُ in front of Hadhrat Mu'aawiya رَضِيَ اللَّهُ عَنْهُ Concerning Intercession

Hadhrt Ibn Buraydah narrates that (his father) Hadhrt Buraydah رَضِيَ اللَّهُ عَنْهُ once went to Hadhrt Mu'aawiya رَضِيَ اللَّهُ عَنْهُ where a man was busy talking (in praise of Hadhrt Mu'aawiya رَضِيَ اللَّهُ عَنْهُ). "Will you permit me to speak, O Mu'aawiya," Hadhrt Buraydah رَضِيَ اللَّهُ عَنْهُ asked. Thinking that he will also speak as the previous person was doing, Hadhrt Mu'aawiya رَضِيَ اللَّهُ عَنْهُ granted him permission. Hadhrt Buraydah رَضِيَ اللَّهُ عَنْهُ said, "I heard Rasulullaah ﷺ say, 'On the Day of Qiyaamah I expect to intercede on behalf of as many people as there are trees and stones on earth.' You, O Mu'aawiya should pin your hopes in this intercession (because you will need it) while Ali رَضِيَ اللَّهُ عَنْهُ need not pin his hopes in it (because he will enter Jannah without it)." (2)

The Reply Hadhrt Jaabir رَضِيَ اللَّهُ عَنْهُ gave a person who Denied Intercession

Hadhrt Talq bin Habeeb says, "I was a person who most vehemently denied

(1) Ibn Mardway, as quoted in *Kanzul Ummaal* (Vol.7 Pg.273).

(2) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.56).

intercession until I met Hadhrrat Jaabir رضي الله عنه. After I recited to him all the verses of the Qur'aan I could recite that spoke of the people of Jahannam remaining there forever, he said, 'O Talq! Do you think that you have more knowledge of the Qur'aan and the Sunnah than I? The verses you have recited refer to those who belong in Jahannam. They are the Mushrikeen. However, those (for whom intercession will take place) are **people (Mu'mineen) who have sinned, who will be punished for their sins and then be removed from Jahannam.**' He then held both his ears and said, 'May these become deaf if I have not heard Rasulullaah ﷺ say that they will leave Jahannam after having entered it (because of Rasulullaah ﷺ's intercession). We also recite the Qur'aan as you recite." (1)

Hadhrrat Yazeed Faqeer reports, "I was once sitting with Hadhrrat Jaabir bin Abdullaah رضي الله عنه as he was busy narrating Ahadeeth. When he narrated that some people would leave Jahannam, I became very angry because during those days I was one who rejected such a belief. I therefore said, 'I am not as astonished with common people (making such statements) as I am astonished with you companions of Rasulullaah ﷺ! You believe that people will leave the fire of Jahannam when Allah says:

﴿يُرِيدُونَ أَنْ يُخْرَجُوا مِنَ النَّارِ وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ﴾

(سورة مائدة: آيت ٣٧)

They will try to escape from the Fire (*of Jahannam*) but they will not be able to escape. They will have a permanent punishment. {Surah Maa'idah, verse 37}

His companions started rebuking me, but he was the most tolerant of them all. 'Leave the man alone!' he said. He then explained, 'That verse refers to the Kuffaar.' He then recited the verse:

﴿إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ ۗ وَلَهُمْ عَذَابٌ أَلِيمٌ﴾

﴿وَمَا هُمْ بِخَارِجِينَ مِنْهَا وَلَهُمْ عَذَابٌ مُقِيمٌ﴾ (سورة مائدة: آيت ٣٦، ٣٧)

Without doubt (*even*) if the Kuffaar possessed all (*the wealth*) within the earth and as much more in addition to ransom themselves from the punishment of the Day of Qiyaamah, it will not be accepted from them. They shall have (*to suffer*) a painful punishment. They will try to escape from the Fire (*of Jahannam*) but they will not be able to escape. They will have a permanent punishment. {Surah Maa'idah, verses 36,37}

He then asked, 'Do you recite the Qur'aan?' 'I certainly do,' I replied, 'in fact, I have memorised it.' He then said, 'Does Allaah not say:

﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ ۗ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا﴾

(سورة بنى سرائيل: آيت ٧٩)

In a portion of the night perform the Tahajjud salaah that is an extra (salaah) for you. Soon your Rabb will accord to you (O Muhammad ﷺ) the "Maqaam Mahmood" ("The Praised Position"). {Surah Bani Israaeel, verse 79}

That (Maqaam Mahmood) is the position (of intercession). Allaah will detain some people (Mu'mineen) in Jahannam for a while because of their sins without speaking to them. Then when Allaah wills, He will remove them from Jahannam."

Hadhrat Yazeed says, "After this, I never repeated my mistake of denying this belief." (1)

Imaan (Belief) in Jannah and Jahannam

The Sahabah ﷺ Picture the Scene of Jannah in a Gathering with Rasulullaah ﷺ as if they can Actually see it before their Eyes

Hadhrat Handhala Kaatib Usaydi ﷺ who was one of Rasulullaah ﷺ's scribes narrates, "We were once with Rasulullaah ﷺ when we spoke of Jannah and Jahannam (with) so much (conviction) that it seemed to appear before our very eyes. I then went to my wife and children with whom I started laughing and playing. However, when I thought of the state of mind I had been in (with Rasulullaah ﷺ), I left the house. I then met Abu Bakr ﷺ, to whom I said, 'O Abu Bakr! I have become a Munaafiq.' 'Why do you say that?' he asked. I explained, 'When we are with Nabi ﷺ and he speaks to us about Jannah and Jahannam, it seems as if it is before our very eyes. However, when we leave his presence and become engrossed with our wives, children and occupations, we forget.' Abu Bakr ﷺ remarked, 'But we do the same.' I then approached Rasulullaah ﷺ and mentioned this to him. Rasulullaah ﷺ said, 'O Handhala! If you can be with your families as you are when you are with me, the angels will actually shake hands with you on your beds and on the street. O Handhala! There are times for this and times for that.'" (2)

Rasulullaah ﷺ Tells the Sahabah ﷺ about the Last Day

Hadhrat Abdullaah bin Mas'ood ﷺ narrates that one night they spent a long time speaking to Rasulullaah ﷺ. When they went to him early the following morning, Rasulullaah ﷺ said, "I was shown the Ambiyaa and their Ummahs (nations). As the Ambiyaa passed by me, I would see a Nabi with a group of followers, another with three persons and another with no followers at all." At this juncture Hadhrat Qataadah recited the verse:

﴿الَيْسَ مِنْكُمْ رَجُلٌ وَشَيْدٌ﴾ (سورة هود: آيت ٧٨)

(1) Ibn Abi Haatim, as quoted in *Kanzul Ummaal* (Vol.2 Pg.54).

(2) Hasan bin Sufyaan and Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.1 Pg.100).

Is there not a righteous man among you? {Surah Hood, verse 78}

Rasulullaah ﷺ continued, "Eventually Moosa bin Imraan ؑ passed by me with a large group of the Bani Israa'eel. I asked, 'O Rabb! Who is this?' 'This,' I was told, 'is your brother Moosa and those of the Bani Israa'eel who followed him.' I then asked, 'Dear Rabb! And where is my Ummah?' 'Look to your right amongst the hills,' Allaah said. When I looked, I saw the faces of scores of people.' 'Are you satisfied?' Allaah asked. 'I am satisfied, my Rabb,' I replied. Allaah then said, 'Now look to the horizon on your left.' When I looked, I again saw the faces of scores of people.' 'Are you satisfied?' Allaah asked again and again I replied by saying, 'I am satisfied, my Rabb.' Allaah then said further, 'Verily with these there are also seventy thousand who will enter Jannah without reckoning.'"

At that moment, Hadhrat Ukaasha bin Mihsin ؓ who was a veteran of the Battle of Badr said, "O Nabi of Allaah ﷺ! Pray to Allaah to include me amongst them." "O Allaah!" Rasulullaah ﷺ prayed, "include him amongst them." Another man then stood up with the request, "O Nabi of Allaah ﷺ! Pray to Allaah to include me amongst them as well." Rasulullaah ﷺ however, said, "Ukaasha has beat you to it."

Rasulullaah ﷺ then said, "May my parents be sacrificed for you! If you are able to include yourselves amongst the seventy thousand, you should certainly do so. Otherwise, you must include yourselves amid the men amongst the hills or amongst the men on the horizon because I have seen a great many whose conditions were unlike these. I however have great hope that you people (members of my Ummah) will comprise a third of the people of Jannah." "Allaahu Akbar!" the Sahabah ؓ exclaimed. Rasulullaah ﷺ then added, "In fact, I have great hope that you people will comprise half of the people of Jannah." Again the Sahabah ؓ exclaimed, "Allaahu Akbar!" Thereafter, Rasulullaah ﷺ recited the verse:

﴿ثَلَاثَةٌ مِنَ الْأَوَّلِينَ وَثَلَاثَةٌ مِنَ الْآخِرِينَ﴾ (سورة واقعه: آيت ٣٩، ٤٠)

A large group from among the early ones and a large group from among the later ones. {Surah Waaq'ah, verses 39,40}

When the Sahabah ؓ later started discussing amongst themselves about who the seventy thousand would be, some opined, "They must be those who were born to Muslims and then never committed *Shirk*." When this reached Rasulullaah ﷺ, he clarified the matter saying, "They will be those who never brand themselves (with something hot as a form of treatment), who never use amulets, never divine with birds and who have trust only in their Rabb." ⁽¹⁾

A Bedouin asks Rasulullaah ﷺ about a Tree in Jannah

Hadhrat Sulaym bin Aamir ؓ reports that the Sahabah ؓ always used to say,

(1) Ibn Abi Haatim, Ibn Jareer and several other reliable sources, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.293). In his *Mustadrak* (Vol.4 Pg.578), Haakim has reported a similar narration from reliable sources as confirmed by Dhahabi.

"Verily Allaah gave us tremendous benefit from the Bedouins and their questions." A Bedouin came one day and said, "O Rasulullaah ﷺ! Allaah has mentioned a tree in Jannah that is harmful to its owner." "What tree is that?" Rasulullaah ﷺ asked. "It is the lotus tree that has thorns which can hurt a person." Rasulullaah ﷺ replied, "Does Allah not say:

﴿فِي سِدْرٍ مَّخْضُودٍ﴾ (سورة واقعه: آيت ۲۸)

They will be (*enjoying themselves*) in (*gardens of*) thornless lotus trees... {Surah Waaqi'ah, verse 28}

Allaah will remove the thorns from the trees and replace each of them with a fruit. The tree will actually grow fruit and each fruit will have seventy two different flavours, with no two flavours being alike." (1)

Hadhrat Utba bin Abdus Sulami رضى الله عنه reports that he was sitting with Rasulullaah ﷺ when a Bedouin arrived and said, "O Rasulullaah ﷺ! I hear you speak about a tree in Jannah that has more thorns than any other tree I know, the acacia tree." Rasulullaah ﷺ replied, "Allaah will remove the thorns from the trees and replace each of them with a fruit resembling the testes of a large goat. Each fruit will have seventy two different flavours with no two flavours being alike." (2)

A Bedouin asks Rasulullaah ﷺ about the Fruit of Jannah

Hadhrat Utba bin Abdus Sulami رضى الله عنه reports that a Bedouin once came to Rasulullaah ﷺ to enquire about the pond (Kowthar) and to speak about Jannah. He asked, "Are there fruit there?" "Of course," Rasulullaah ﷺ replied, "And there is also a tree there called Tooba." The narrator says that Rasulullaah ﷺ then mentioned a few other things that he cannot recall. However, the Bedouin then asked, "Which tree in our region resembles the trees of Jannah?" Rasulullaah ﷺ replied, "There is nothing there resembling the trees in your region, but have you been to Shaam?" When the Bedouin said that he had not, Rasulullaah ﷺ said, "There is a tree in Shaam that bears a resemblance. The tree is the walnut tree, which grows on a single trunk with the upper branches spreading out." The Bedouin asked further, "What is the size of its clusters?" Rasulullaah ﷺ replied, "The distance a spotted crow flies in a month." "And what is the size of its roots?" he asked. Rasulullaah ﷺ said, "Should one of your young camels start travelling, it will be unable to cover the distance of its roots even after its ribs break because of old age."

The Bedouin asked further, "Are there grapes in Jannah?" "There are," Rasulullaah ﷺ replied. "Then," the Bedouin asked, "what is the size of a grape?" "Has your father ever slaughtered a large goat?" Rasulullaah ﷺ asked. When he replied in the affirmative, Rasulullaah ﷺ asked further, "And then did he skin the goat and give your mother the skin saying, 'Make this into a bucket for us?'" "Oh yes,"

(1) Ibn Najjaar.

(2) Ibn Abu Dawood, as quoted in *Kanzul Ummaal* (Vol.4 Pg.288).

the Bedouin replied. (Each grape will be the size of such a bucket). The Bedouin then asked, "Then will such a grape be able to fill my family and I?" "Certainly," Rasulullaah ﷺ replied, "and (it will) also (fill) most of your tribe." (1)

An Abyssinian Man Dies in Rasulullaah ﷺ's Gathering after Hearing the Description of Jannah

Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ narrates that an Abyssinian man once came to Rasulullaah ﷺ. "Ask what you wish," Rasulullaah ﷺ said to him. The man said, "O Rasulullaah ﷺ! You people have been favoured above us in terms of looks, complexion and (now) Nabuwaat. Tell me. If I believe in all that you believe in and do as you do, will I be with you in Jannah?" "Of course," Rasulullaah ﷺ replied. Rasulullaah ﷺ then added, **"In fact, I swear by the Being Who controls my life that the brilliant complexion of a black person will be seen in Jannah from a distance of a thousand years. Whoever recites 'Laa Ilaaha Illallaah' has entered into a pledge with Allaah and whoever recites 'Subhaanallaah wa Bihamdihi' shall earn the reward of one hundred and twenty four thousand good deeds."**

The man asked further, "How will we be destroyed after this, O Rasulullaah ﷺ?" Rasulullaah ﷺ said, "A person will come on the Day of Qiyaamah with so many good deeds that they will be even to heavy for a mountain to bear. Thereafter, Allaah's bounties (to the person) will be brought (to be paid for by the good deeds) and if it were not for Allaah's mercy enshrouding the person, the bounties would surely exhaust all the deeds.

Thereafter Allaah revealed the verses:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ۗ وَإِذَا رَأَيْتَ ثَمَّ رَأَيْتَ نَعِيمًا وَمَمْلَكًا كَبِيرًا﴾ (سورة دهر: آيت ١ تا ٢٠)

Undoubtedly, a moment in time has passed by man when he was not even something worth mentioning (*he was still a drop of semen*)...If you look (*around*) there (*in Jannah*), you will see (*tremendous*) bounties and an enormous kingdom (vastly superior to anything in this world).

{Surah Dahar, verses 1-20}

The Abyssinian then asked, "Will my eyes be able to see whatever your eyes will see in Jannah?" "Most assuredly," Rasulullaah ﷺ replied. The man then started weeping until he passed away. Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ says, "I saw Rasulullaah ﷺ personally lowering the man's body into the grave." (2)

Hadhrat Abdullaah bin Wahab reports from Hadhrat Ibn Zaid رَضِيَ اللهُ عَنْهُ that an Abyssinian man was with Rasulullaah ﷺ when Allaah revealed the Surah:

﴿هَلْ أَتَى عَلَى الْإِنْسَانِ حِينٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْئًا مَّذْكُورًا ۗ﴾ (سورة دهر: آيت ١)

Undoubtedly, a moment in time has passed by man when he was not

(1) Ahmad, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.290).

(2) Tabraani, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.457).

even something worth mentioning (he was still a drop of semen)...

{Surah Dahar verses 1}

Rasulullaah ﷺ recited the Surah to the Sahabah رضي الله عنهم and when he reached the verses describing Jannah, he gave a deep sigh and passed away. Rasulullaah ﷺ remarked, "It was the longing for Jannah that snuffed out the soul of your brother." (1)

Hadhrat Ali رضي الله عنه Gives Hadhrat Umar رضي الله عنه the Glad Tidings of Jannah on his Deathbed

Hadhrat Abu Matar reports that he heard Hadhrat Ali رضي الله عنه say, "When Umar رضي الله عنه was stabbed by Abu Lu'lu, I went to him and found him weeping. 'What makes you weep, O Ameerul Mu'mineen?' I asked. He replied, 'It is the news from the heavens that makes me weep. I know not whether I shall be taken to Jannah or to Jahannam.' I then said to him, 'Rejoice with the glad tidings of Jannah because more times than I can count I have heard Rasulullaah ﷺ say, 'The two leaders of the middle-aged people of Jannah shall be Abu Bakr and Umar. What excellent men are they both?!' Umar رضي الله عنه asked, 'Will you testify to my entering Jannah, O Ali?' I said, 'I certainly will. O Hasan! You also be witness for your father that Rasulullaah ﷺ said, 'Verily Umar shall be amongst the inhabitants of Jannah.'"(2)

Hadhrat Umar رضي الله عنه Weeps at the Mention of Jannah

In the chapter discussing the abstinence of Hadhrat Umar رضي الله عنه (3), the narration has already passed which mentions that when served a good meal, Hadhrat Umar رضي الله عنه said, "While we eat this, what will the poor Muslims have who die without filling themselves with even barley bread?" Hadhrat Umar bin Waleed replied, "They shall have Jannah." Tears then started to flow from the eyes of Hadhrat Umar رضي الله عنه as he said, "If this (food) is our share while they have made off with Jannah, then they have certainly excelled us with a tremendous virtue."

Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه Is Hopeful of Jannah on his Deathbed

Hadhrat Mus'ab bin Sa'd (the son of Hadhrat Sa'd bin Abi Waqqaas رضي الله عنه) relates, "My father's head was in my lap as he was surrendering his soul (to death). When he saw my eyes filling with tears, he asked, 'What makes you weep, dear son?' I replied, 'Your position and the condition I see you in.' 'Don't cry for me,' he said, 'because Allaah will never punish me and I shall be amongst the inhabitants of Jannah (as Rasulullaah ﷺ clearly stated). As long as Mu'mineen do things to please Allaah, Allaah will reward them for their deeds. As for the

(1) *Taiseer* of Ibn Katheer (Vol.4 Pg.453).

(2) Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.438).

(3) Under the subheading, "His Abstinence in Eating".

Kuffaar, their good deeds (done for Allaah) will serve to lighten their punishment. When their good deeds are finished, it will be said, 'Everyone who did anything should claim the reward of their deeds from those they did it for.'⁽¹⁾

Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ Fears the Life after Death at the time of his Death

Hadhrat Ibn Shamaasa Mahri reports that they went to see Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ when he was on his deathbed. Turning his face towards the wall, he wept for a long while as his son recounted to him the glad tidings that Rasulullaah ﷺ had given him. He kept weeping all the while with his face towards the wall until he finally turned his face towards the people and said, 'Verily the best deed that I have to my account is my recitation of the Shahaadah '*Laa Ilaaha Illallaah Muhammadur Rasulullaah ﷺ*'. I have however passed through three stages. The first stage I found myself in was the time when there was none I hated more than Rasulullaah ﷺ. At that time there was nothing I would have liked more than to grab hold of him and kill him. Had I died during that period, I would have surely been from amongst the inmates of Jahannam. Allaah then placed Islaam in my heart and I approached Rasulullaah ﷺ to pledge my allegiance to him saying, 'Do give me your right hand so that I may pledge allegiance to you, O Rasulullaah ﷺ.' However, when he gave me his hand, I withdrew mine. 'What is the matter, O Amr?' he asked. 'I wish to make a condition,' I replied. 'What is the condition?' he queried. I said, 'The condition is that I should be forgiven.' Rasulullaah ﷺ explained, 'O Amr! Don't you know that Islaam wipes out everything (every sin) that took place before it, that Hijrah wipes out everything that took place before it and that Hajj wipes out everything that took place before it?'

Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ continued, "At that time I saw myself in a state that none was more beloved to me nor more respected in my sight than Rasulullaah ﷺ. If I was asked to describe Rasulullaah ﷺ, I would be unable to do so because I was never able to look at him directly out of respect for him. Had I died during that stage of my life, I would have expected to be amongst the inhabitants of Jannah. Thereafter (came the third stage when) we became governors and I know not what is my condition after this. When I die, let not any wailing woman or fire accompany my bier. Throw the sand into a heap when you bury me and when you have completed the burial, I want you to stand by my graveside for as long as it takes to slaughter a camel and distribute its meat. In this way, I will have company for awhile until I can prepare the answers I will have to give to the messengers from my Rabb."⁽²⁾

Hadhrat Abdur Rahman bin Shamaasa narrates that when death approached Hadhrat Amr bin Al Aas رَضِيَ اللهُ عَنْهُ, he started to weep. His son Abdullaah رَضِيَ اللهُ عَنْهُ asked, "What makes you weep? Is it for fear of death?" "Not at all," Hadhrat Amr

(1) Ibn Sa'd (Vol.3 Pg.147).

(2) Ibn Sa'd (Vol.4 Pg.258). Muslim (Vol.1 Pg.76) has reported a similar narration.

رضي الله عنه replied, "By Allaah! It is for what is to happen after death." His son said, "But you have lived in a most excellent period." He then started reminding his father about his association with Rasulullaah ﷺ and about his conquests in Shaam. Hadhrat Amr رضي الله عنه said, "You have omitted to mention the best of all; the Shahaadah '*Laa Ilaaha Illallaah*'..." The narration continues briefly like the one above. The narration however ends with Hadhrat Amr رضي الله عنه saying, "When I die, no woman should wail over me, neither should any such person follow me who praises me or carries a fire. Tie my loincloth firmly because I shall be in a struggle (when the angels wrestle my soul from me, in which condition my body should not become exposed). Heap the sand upon my grave because my right side is by no means more deserving of sand than the left. You should also not place any wood or stones in my grave." (1)

Another narration adds that afterwards Hadhrat Amr رضي الله عنه (again) turned his face to the wall and said, "O Allaah! You issued commands but we disobeyed. You forbade us but we did not abstain. We now need nothing else but Your forgiveness." Yet another narration adds Hadhrat Amr رضي الله عنه then placed his hand around his neck like a yoke, raised his head to the sky and said, "O Allaah! I am not powerful enough to take revenge and not innocent enough to offer excuses. I do not deny any of my sins but am seeking pardon. There is none worthy of worship but You." He continued repeating this until he passed away. May Allaah be pleased with him. (2)

According to another narration, Hadhrat Amr رضي الله عنه said the following after advising his son: "O Allaah! You issued commands that we did not fulfil and You forbade us from things but we destroyed ourselves (by doing them). I am not innocent enough to offer excuses and not powerful enough to take revenge. There is none worthy of worship but You." He continued repeating this until he passed away. (3)

The Previously Quoted Statements of the Sahabah رضي الله عنهم Concerning Belief in Jannah and Jahannam

In the chapter discussing the assistance rendered to Rasulullaah ﷺ (4), the words of the Ansaar have been quoted when Khaybar was conquered, Rasulullaah ﷺ said to the Ansaar, "You have fulfilled your duty towards us. Now, if you please, you may hand over your shares (of plantations) in Khaybar (to the Muhaajireen) and have your date crops (in Madinah all for yourselves without sharing it with the Muhaajireen, who will now receive from Khaybar)." The Ansaar (accepted the proposal and) said, "You have placed several responsibilities on us while you have taken the responsibly that (in exchange for this) we shall have Jannah. We have now fulfilled what you had asked of us and require your

(1) Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol. 8 Pg.26).

(2) Muslim.

(3) Ibn Sa'd (Vol.4 Pg.260).

(4) Under the heading "The Financial Assistance that the Ansaar gave to the Muhaajireen" and the subheading "Sharing Dates and an Ansaari رضي الله عنه Refuses to be Paid Back".

condition to be met." Rasulullaah ﷺ said, "You have it."

In the chapter discussing Jihaad⁽¹⁾, the words of Hadhrat Umayr bin Humaam ﷺ have passed. When Rasulullaah ﷺ encouraged them on to fight during the Battle of Badr, he exclaimed, "Wow! All that stands between me and my entry into Jannah is the Mushrikeen killing me." He then threw down the dates in his hand, grabbed his sword and fought until he was killed.

Another narration states that when he exclaimed, "Wow!", Rasulullaah ﷺ asked him why he said this. He replied, "O Rasulullaah ﷺ! By Allaah! There is no reason other than that I should be among its inhabitants." Rasulullaah ﷺ assured him, "You are certainly from amongst its inhabitants." Hadhrat Umayr ﷺ took out some dates from his quiver and started eating them. However, he then said, "If I live until I have eaten these dates, it would take too much time." He then threw down the dates he had left and jumped into the thick of battle until he was martyred. May Allaah shower His mercy on him.

In the chapter discussing injuries sustained in Jihaad, the words of Hadhrat Anas bin Nadhr ﷺ have passed⁽²⁾ when he said, "How wonderful is the fragrance of Jannah that I smell coming from behind Mount Uhud!" He then fought until he was martyred.

In the chapter discussing the desire the Sahabah ﷺ had for fighting in the path of Allaah⁽³⁾, the words of Hadhrat Sa'd bin Khaythama ﷺ have passed who said, "Had it not been to attain Jannah, I would have certainly given you (O father) preference (to have it your way). However, I really do aspire for martyrdom on this trip." This he said after his father stated that only one of them will be able to participate in the expedition (to Badr).

The words of Hadhrat Sa'd bin Rabee ﷺ have also passed⁽⁴⁾ who said during the Battle of Uhud, "Salaams to Rasulullaah ﷺ and to you. Tell Rasulullaah ﷺ that I can smell the fragrance of Jannah." This he said to Hadhrat Zaid bin Thaabit ﷺ who brought him the message that Rasulullaah ﷺ had sent Salaams for him and wished to know how he was feeling.

Also quoted were the words of Hadhrat Haraam bin Milhaan ﷺ in the chapter discussing the battle at Bir Ma'oona⁽⁵⁾. When he was martyred, he cried out, "By the Rabb of the Kabah, I am successful!" he was referring to his successful entry into Jannah.

In the chapter discussing the valour of Hadhrat Ammaar ﷺ⁽⁶⁾, his words are

(1) Under the heading "Rasulullaah ﷺ Encourages Striving in the path of Allaah and Spending One's Wealth for this Cause" and the subheading "Rasulullaah ﷺ Gives Encouragement before a Battle and the Statement of Hadhrat Umayr bin Hamaam ﷺ".

(2) Under the heading "Enduring Injuries while in Jihaad in the path of Allaah" and the subheading "The Injury of Hadhrat Anas bin Nadhr ﷺ".

(3) Under the heading "The Enthusiasm of the Sahabah ﷺ to Die and Give their Lives in the path of Allaah" and the subheading "The Incident of Hadhrat Khaythama ﷺ and his son".

(4) Also under the heading "The Enthusiasm of the Sahabah ﷺ to Die and Give their Lives in the path of Allaah" but under the subheading "The Incident of Hadhrat Sa'd bin Rabee ﷺ".

(5) Also under the heading "The Enthusiasm of the Sahabah ﷺ to Die and Give their Lives in the path of Allaah" but under the subheading "The Last Words of Hadhrat Haraam ﷺ Because of which his Killer Accepted Islaam".

(6) Under the subheading "His Desire for Jannah as he Fought".

quoted as follows: "O Haashim! Advance! Jannah lies beneath the shadow of swords and death lies at the points of spears. The doors of Jannah have been flung wide open and the damsels of Jannah have been beautified. Today I shall meet those I love, Muhammad ﷺ and his group. He then launched an attack with Haashim رَضِيَ اللهُ عَنْهُمْ and they were both martyred.

Again in the chapter⁽¹⁾ are his words when he said, "O Assembly of Muslims! Are you running away from Jannah? I am Ammaar bin Yaasir! Are you running away from Jannah? I am Ammaar bin Yaasir! Come to me!"

In the chapter discussing refusal to be an Ameer⁽²⁾, the words of Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ are quoted when he said, "Never before had my heart ever aspired for worldly things and I almost said, 'That person (myself) desires the Khilaafah who had hit your neck and the neck of your father to accept Islaam until he made you two enter its fold!' However, I thought of Jannah and its bounties and refrained from saying it." This he said when Hadhrat Mu'aawiya رَضِيَ اللهُ عَنْهُ announced, "Who is desirous of the Khilaafah?"

The words of Hadhrat Sa'eed bin Aamir رَضِيَ اللهُ عَنْهُ has also passed. When after spending in Sadaqah, he was told that his wife and in-laws also have a right, he said, "Just as I would not give preference to anything else over their rights, I would also not forsake my desire for the wide-eyed damsels of Jannah in exchange for pleasing some people. **Should a damsel of Jannah peep into this world, the world will be illuminated just as the sun illuminates it.**"

Another narration⁽³⁾ states that he once told his wife, "Take it easy. I had some companions who have recently left me. Even in exchange for the world and all its contents, I would not like to leave the path they tread. If a single damsel of Jannah has to even peep into this world from the sky, everything on earth would be illuminated and the radiance of her face would outshine the sun and the moon. The scarf that she is given to wear is more precious than the world and all that it contains. It is therefore more appropriate that I leave you for them rather than leaving them for you." His wife then accepted what had happened and was satisfied.

Also quoted in the chapter discussing perseverance through illness are the words of a woman from the Ansaar who thrice repeated, "No! By Allaah! I would rather exercise patience, O Rasulullaah ﷺ instead of jeopardising (my entry into) Jannah." This she said when Rasulullaah ﷺ said to her, "Which would you prefer; that I pray to Allaah to cure you (of your fever) or that you exercise patience and be assured of Jannah?"

Also quoted were the words of Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ⁽⁴⁾ when he said, "I

(1) Under the subheading "He Lends Courage to the Muslims and Fights Bravely During the Battle of Yamaamah".

(2) Under the subheading "The Incident that Occurred Between Hadhrat Abdullaah bin Umar رَضِيَ اللهُ عَنْهُ and Ummul Mu'mineen Hadhrat Hafsa رَضِيَ اللهُ عَنْهَا Concerning Dowmatul Jandal".

(3) In the chapter discussing how the Sahabah رَضِيَ اللهُ عَنْهُمْ spent in the path of Allaah, under the heading "The Spending of Hadhrat Sa'eed bin Aamir bin Judhaym Jumhi رَضِيَ اللهُ عَنْهُ" and the subheading "His Spending as the Governor of Shaam".

(4) Under the heading "The Sahabah رَضِيَ اللهُ عَنْهُمْ Exercise Patience with illness" and the subheading "The Patience of Hadhrat Abu Bakr رَضِيَ اللهُ عَنْهُ and Hadhrat Abu Dardaa رَضِيَ اللهُ عَنْهُ"

wish for Jannah" when his friends asked him what he wished for.

Also quoted in the chapter discussing patience upon the death of children were the words of Hadhrat Ummu Haaritha رَضِيَ اللهُ عَنْهَا upon the martyrdom of her son. She said, "O Rasulullaah ﷺ! Tell me what has become of Haaritha. If he is in Jannah, I shall exercise patience. If not, I shall show Allaah what I will do." She was referring to wailing, which had not yet been forbidden at the time. Another narration states that she said, "O Rasulullaah ﷺ! If he is in Jannah, I shall not weep and will not be grieved. However, if he is in Jahannam, I shall continue weeping as long as I live." "O Ummu Haarith!" Rasulullaah ﷺ consoled her, "There is not only one Jannah. There are many levels of Jannah and Haarith is in *Firdous* which is the highest of them all." She then returned laughing as she said, "Well done, Haarith! Well done!"

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا Weeps at the Thought of Jahannam and the Words of Rasulullaah ﷺ

Hadhrat Aa'isha رَضِيَ اللهُ عَنْهَا narrates that she once started to weep at the thought of Jahannam. "What is the matter, O Aa'isha?" Rasulullaah ﷺ asked. She replied, "I thought of Jahannam and started to weep. Will you think of your family on the Day of Qiyaamah?" Rasulullaah ﷺ said, "There are three places where none shall think of another. (1) At the scales until a person knows whether his scale (of good deeds) is heavy or light. (2) When the books of actions will be handed out until a person will call out (out of jubilation) 'Come and see my book!' or until he knows whether his book will be given in his right hand (a sign of success) or in his left hand from behind his back (a sign of failure). (3) At the bridge of *Siraat* when it is spanned across Jahannam. There shall be hooks on either side and plenty of thorns. Allaah shall detain whoever He wills with these until they find out whether they have attained salvation or not." (1)

An Old Man and a Youngster Pass Away at the Mention of Jahannam

Amongst the Sahabah رَضِيَ اللهُ عَنْهُمْ was a very old man when Rasulullaah ﷺ recited to them the verse:

﴿يَأْتِيهَا الدِّينَ امْنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ﴾

(سورة تحرير: آيت ٦)

O you who have Imaan! Save yourselves and your families from the Fire (of Jahannam), the fuel of which is people and stones. {Surah Tahreem, verse 6}

"O Rasulullaah ﷺ!" the old man asked, "Are the stones of Jahannam like the stones of this world?" Rasulullaah ﷺ replied, "I swear by the Being Who controls my life that a single boulder of Jahannam is larger than all the

(1) Haakim (Vol.4 Pg.578). Dhahabi has commented on the chain of narrators.

mountains of this world." The old man then fell unconscious. Placing his hand on the old man's heart, Rasulullaah (ﷺ) discovered that he was still alive. Rasulullaah (ﷺ) therefore said, "Respected old man! Say 'Laa Ilaaha Illallaah'." When the old man recited the Kalimah, Rasulullaah (ﷺ) gave him the glad tidings of Jannah. The Sahabah (رضي الله عنهم) remarked, "Is this (tidings of Jannah) only for him?" Rasulullaah (ﷺ) replied, "Yes, because Allaah says:

﴿ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ﴾ (سورة ابراهيم: آيت 14)

This is for him who fears standing before Me (on the Day of Qiyaamah) and who fears My warning (of punishment). {Surah Ibraaheem, verse 14} (1)

In the chapter discussing the fear the Sahabah (رضي الله عنهم) had for Allaah (2), a similar incident as occurred to the old man is reported about a youngster. It is also related there that when the fear for Allaah gripped a young Ansaari, he wept so much every time he heard mention of Jahannam that this kept him indoors. When this was mentioned to Rasulullaah (ﷺ), he went to the house. As Rasulullaah (ﷺ) entered, he embraced the Ansaari (رضي الله عنه), who then expired (in Rasulullaah (ﷺ)'s arms). Rasulullaah (ﷺ) then said, "Enshroud your companion because fear of Jahannam has ruptured his liver." (3)

The Previously Quoted Statements of the Sahabah Concerning Fear for Jahannam

The restlessness of Hadhrat Shaddaad bin Aws (رضي الله عنه) in his bed has already been quoted (4) with his words, "O Allaah! The fire of Jahannam has dispelled my sleep." Thereafter, he would stand up and perform salaah until the morning. Several incidents have also reported in the chapter discussing the weeping of the Sahabah (رضي الله عنهم).

In the chapter discussing the Battle of Mu'ta, the weeping of Hadhrat Abdullaah bin Rawaaha (رضي الله عنه) has been reported together with his words: "I swear by Allaah that it is neither love for this world nor my attachment to you that makes me weep. However, I have heard Rasulullaah (ﷺ) recite a verse from the Qur'aan that speaks of the fire of Jahannam:

﴿وَأَنْ تَنْكُرُوا إِلَّا وَارِدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾ (سورة مريم: آيت 71)

Every one of you shall pass by it (everyone shall pass over Jahannam as they cross the bridge of Siraat that spans Jahannam). This is a decreed command of your Rabb. {Surah Maryam, verse 71}

I have no idea how am I to return after this crossing."

(1) Ibn Abi Haatim, as quoted in the *Tafseer* of Ibn Katheer (Vol.4 Pg.391).

(2) Under the subheading "The incident of a young Ansaari".

(3) Haakim has reported the narration from reliable sources from Hadhrat Sahl (رضي الله عنه) while Ibn Abi Dunya has reported a it from Hadhrat Hudhayfah (رضي الله عنه).

(4) Under the heading "The Fear of the Sahabah (رضي الله عنهم)" and the subheading "The Fear of Hadhrat Shaddaad bin Aws Ansaari (رضي الله عنه)".

Conviction in the Promises of Allaah

The Conviction of Hadhrat Abu Bakr ﷺ in the Battle between the Romans and the Persians as Promised by Allaah

Hadhrat Nayyaar bin Mukram Aslami ﷺ reports that the Persians were prevailing over the Romans at the time when Allaah revealed the verses:

﴿الرَّومُ غَلِبَتِ الرُّومُ ﴿۱﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ﴿۲﴾ فِي بَضْعِ سِنِينَ ۗ ﴿۳﴾﴾ (سورة روم: آیت ۱ تا ۴)

Alif Laam Meem (*The people of*) Rome will be defeated (*by the Persians*) in the (*land that is*) nearer (*to the Arabs than the*) land (*of the Persians*) and, after their defeat, (*the Romans*) will again be victorious within a few years. {Surah Room, verses 1-4}

The Muslims liked the Romans to be victorious because they were people with a divine scripture just like the Muslims. It is for this reason that Allaah says:

﴿وَيَوْمَئِذٍ يَفْرَحُ الْمُؤْمِنُونَ ﴿۱﴾ بِنَصْرِ اللَّهِ ۗ يَنْصُرُ مَنْ يَشَاءُ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿۲﴾﴾ (سورة روم: آیت ۴، ۵)

(سورة روم: آیت ۴، ۵)

And on that day (*when Rome defeats Persia*) the Mu'mineen will rejoice about Allaah's assistance. Allaah assists whoever He wills, and He is the Mighty (*none can defeat Him*), the Most Merciful. {Surah Room, verses 4-5}

On the other hand, the Quraysh liked the Persians to be victorious because neither of them had a divine scripture nor believed in resurrection. When Allaah revealed these verses, Hadhrat Abu Bakr ﷺ went out of his house shouting:

﴿الرَّومُ غَلِبَتِ الرُّومُ ﴿۱﴾ فِي أَدْنَى الْأَرْضِ وَهُمْ مِنْ بَعْدِ غَلِبِهِمْ سَيَغْلِبُونَ ﴿۲﴾ فِي بَضْعِ سِنِينَ ۗ ﴿۳﴾﴾ (سورة روم: آیت ۱ تا ۴)

Alif Laam Meem (*The people of*) Rome will be defeated (*by the Persians*) in the (*land that is*) nearer (*to the Arabs than the*) land (*of the Persians*) and, after their defeat, (*the Romans*) will again be victorious within a few years. {Surah Room, verses 1-4}

Some members of the Quraysh then said to him, "This will decide the affair between us and you (it will prove whether your religion is true or not). Since your guide assumes that Rome will defeat Persia in a few years time, let us place a bet on it. Hadhrat Abu Bakr ﷺ agreed because betting had not yet been forbidden at the time. Hadhrat Abu Bakr ﷺ and the Mushrikeen therefore took a bet and agreed on the sum. They then said to Hadhrat Abu Bakr ﷺ, "How would you specify 'a few' which can be anything between three to nine years⁽¹⁾? Specify a time in between so that we may have a time frame between us

(1) The Arabic word 'بضع' used in the verse denotes any number between 3 and 9.

(when we will determine who has won and who has lost). The time period they then set was six years.

When six years passed without the Romans attaining victory, the Mushrikeen took the payment from Hadhrat Abu Bakr ﷺ. However, it was when the seventh year entered that the Romans defeated the Persians. Some Muslims therefore criticised Hadhrat Abu Bakr ﷺ for stipulating six years because Allaah had only mentioned "a few years" (without specifying). Nevertheless, (seeing that the Qur'aanic prediction was true) many people accepted Islaam on this occasion. (1)

Hadhrt Baraa ﷺ narrates that when the verses:

﴿الْمِ الْأَرْضِ الْأَقْرَبُ وَهُمْ مِنْ بَعْدِ عَلَيْهِمْ سَيَغْلِبُونَ﴾

(سورة روم: آيت 3 تا 1)

Alif Laam Meem (*The people of*) Rome will be defeated (*by the Persians*) in the (*land that is*) nearer (*to the Arabs than the*) land (*of the Persians*) and, after their defeat, (*the Romans*) will again be victorious. {Surah Room, verses 1-3}

were revealed, the Mushrikeen said to Hadhrt Abu Bakr ﷺ, "Don't you see what your master believes? He assumes that Rome will defeat Persia." Hadhrt Abu Bakr ﷺ immediately replied, "My master is true." They then challenged Hadhrt Abu Bakr ﷺ to a bet and specified a time period. When the time expired before Rome could defeat Persia and the news reached Rasulullaah ﷺ, he was displeased and asked Hadhrt Abu Bakr ﷺ, "What made you do this?" Hadhrt Abu Bakr ﷺ replied, "To prove the veracity of Allaah and His Rasool ﷺ." Rasulullaah ﷺ advised him saying, "Now approach them to increase the bet and set the time for 'بضع' (a period anywhere between three and nine years)."

Hadhrt Abu Bakr ﷺ then approached the Mushrikeen saying, "Would you like to renew the bet? The renewal is a better deal." They agreed. It was before the expiry of the (specified) years that Rome defeated Persia, set up a stronghold in Madaa'in and built the city of Roomiyya. (After collecting the payment) Hadhrt Abu Bakr ﷺ came to Rasulullaah ﷺ with it saying, "This is unlawful (what should I do with it)." Rasulullaah ﷺ then told him to give it away as Sadaqah. (2)

The Conviction of Hadhrt Ka'b bin Adi ﷺ about the Domination of Islaam

Hadhrt Ka'b bin Adi ﷺ says, "I came with a delegation from Heera to Nabi ﷺ. When Rasulullaah ﷺ presented Islaam to us, we accepted and then returned to Heera. It was not long thereafter that the news of Rasulullaah ﷺ's demise reached us. My companions started having doubts and said, 'Had he been

(1) Tirmidhi.

(2) Ibn Abi Haatim, Ahmad, Tirmidhi, Nasa'ee and Ibn Jareer, as quoted in the *Tafseer* of Ibn Katheer (Vol.3 Pg.423).

a true Nabi, he would not have died.' I said to them, 'But the 'Ambiyaa before him all passed away as well.' I therefore remained steadfast and left for Madinah. On the way I happened to pass by a monk without whom we usually made no decisions. I said to him, 'Tell me about the purpose I am heading for because some uncertainty has cropped up in my heart.' 'Bring something with your name,' he said. I then brought an anklebone (because an anklebone is also called *Ka'b* in Arabic). He took out some hairs and told me to throw the anklebone into them. When I did so, I saw Rasulullaah ﷺ as I had seen him and saw his demise taking place at the exact time he passed away. My sights on my Imaan were therefore bolstered (and I continued to Madinah).

(Upon my arrival in Madinah) I went to see Hadhrrat Abu Bakr ﷺ and after reporting everything to him, I stayed on with him. He dispatched me to **Maqoqis (the king of Alexandria)** and when I returned (after he had passed away), Hadhrrat Umar ﷺ sent me back. I therefore returned to Maqoqis with Hadhrrat Umar ﷺ's letter (of appointment). This was after the Battle of Yarmook about which I had no idea. Maqoqis said to me, 'Do you know that the Romans fought a battle with the Arabs and defeated them?' 'That is not possible,' I said. 'Why not?' he asked. I said, 'Because Allaah promised His Nabi ﷺ that He would make his Deen dominate over all religions. And Allaah never breaks a promise.' Maqoqis then said, 'By Allaah! The Arabs massacred the Romans just as the nation of Aad were massacred. Your Nabi ﷺ had spoken the truth.' Maqoqis then asked me about all the prominent Sahabah ﷺ and sent gifts for them. I also said to him, 'Abbaas ﷺ who is the uncle of Rasulullaah ﷺ is still alive. You should maintain good relations with him as well.'"

Hadhrrat Ka'b ﷺ continues, "I had been Hadhrrat Umar ﷺ's business partner and when he formed a registry to distribute allowances, he included me amongst (his tribe) the Banu Adi bin Ka'b." (1)

The Statements of Hadhrrat Abu Bakr ﷺ, Hadhrrat Umar ﷺ and Hadhrrat Sa'd ﷺ about Conviction in the Allaah's Promise to Assist the Mu'mineen

In the chapter discussing the Jihaad against the Murtaddeen⁽²⁾, the following words of Hadhrrat Abu Bakr ﷺ are quoted: He said, "I swear by Allaah that I shall remain devoted to the laws of Allaah and continue fighting in Jihaad until Allaah fulfils His promise to us. Those of us who are killed shall be martyrs bound for Jannah while those who survive shall remain as Allaah's deputies on His earth and successors of His bondsmen. Allaah has spoken the truth and there

(1) Baghawi, Ibn Shaaheen, Abu Nu'aym, Ibn Sakan and Ibn Yunus in his history of Egypt, as quoted in *Isaabah* (Vol.3 Pg.298).

(2) Under the heading "Hadhrrat Abu Bakr ﷺ Ensures that Jihaad is Waged Against the Murtaddeen and Those Who Refused to Pay Zakaah" and the subheading "Hadhrrat Abu Bakr ﷺ Consults with the Muhaajireen and the Ansaar about Waging Jihaad and Delivers a Sermon in this Regard".