

Globethics Repository



[Sahih Muslim] The Characteristics Of The Hypocrites And Command Concerning Them

This page was generated automatically upon download from the Globethics Repository. More information on Globethics see <https://www.globethics.net>. Data and content policy of Globethics Repository see <https://repository.globethics.net/pages/policy>.

Item Type	Book chapter
Authors	Muslim, Sahih
Publisher	Hadith Collection
Rights	With permission of the license/copyright holder
Download date	2026-09-14 03:01:40
Link to Item	http://hdl.handle.net/20.500.12424/183453

Sahih Muslim.

Book : 39. Giving Description Of The Day Of Judgement, Paradise And Hell.

039 : 6698 : Chapter 001

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: A bulky person would be brought on the Day of judgment and he would not carry the weight to the eye of Allah equal even to that of a gnat. Nor shall We set up a balance for them on the Day of Resurrection" (xviii. 105).

039 : 6699 : Chapter 001

Abdullah b. Mas'ud reported that a Jew scholar came to Allah's Apostle (may peace be upon him) and said. Muhammad, or Abu al-Qasim, verify, Allah, the Exalted and Glorious, would carry the Heavens on the Day of Judgment upon one finger and earths upon one finger and the mountains and trees upon one finger and the ocean and moist earth upon one finger-in fact the whole of the creation upon one finger, and then He would stir them and say: I am your Lord, I am your Lord. Thereupon Allah's Messenger (may peace be upon him) smiled testifying what that scholar had said. He then recited this verse: "And they honour not Allah with the honour due to Him; and the whole earth will be in His grip on the Day of Resurrection and the heavens in His right hand. Glory be to Him I and highly Exalted is He above what they associate (with Him)" (xxxix. 67).

039 : 6700 : Chapter 001

This hadith has been narrated on the authority of Mansur with the same chain of transmitters (and the words are): A Jew scholar came to Allah's Messenger (may peace be upon him). The rest of the hadith is the same, but there is no mention of "then He would stir them. "But there is this addition: "I saw Allah's Messenger (may peace be upon him) smiling so much that his front teeth appeared and testifying him (the Jew scholar); then Allah's Messenger (may peace be upon him) recited the verse: "And they honour not Allah with the honour due to Him" (xxxix. 67).

039 : 6701 : Chapter 001

Abdullah reported that a person from the People of the Book came to Allah's Apostle (may peace be upon him) and said: Abu al-Qasim, verify, Allah would carry the upon one finger and the earths upon one finger and the trees and moist earth upon one finger and in fact the whole of the creation upon one finger and then say: I am your Lord. I am your

Lord. And he (the narrator) further said: I saw Allah's Messenger (may peace be upon him) feeling so much happy that his front teeth became visible and then he recited the Yeife: "And they honour not Allah with the honour due to Him" (xxxix. 67).

039 : 6702 : Chapter 001

This hadith has been narrated on the authority of A'mash with the same chain of transmitters but with a slight variation of wording.

039 : 6703 : Chapter 001

Abu Huraira reported Allah's Apostle (may peace be upon him) as saying: Allan, the Exalted and Glorious, will take in His grip the earth on the Day of Judgment and He would roll up the sky in His right hand and would say: I am the Lord; where are the sovereigns of the world?

039 : 6704 : Chapter 001

Abdullah b. 'Umar reported Allah's Messenger (may peace be upon him) saying: Allah, the Exalted and Glorious, would fold the Heavens on the Day of Judgment and then He would place them on His tight hand and say: I am the Lord; where are the haughty and where are the proud (today)? He would fold the' earth (placing it) on the left hand and say: I am the Lord; where are the haughty and where are the proud (today)?

039 : 6705 : Chapter 001

Abdullah b. Miqsam reported that he saw Abdullah b. Umar as he narrated Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and Glorious, would take in His hand His Heavens and His Earth, and would say: I am Allah. And He would clench His fingers and then would open them (and say): I am your Lord. I saw the pulpit in commotion from underneath because of something (vibrating) there. And (I felt this commotion so much) that I said (to myself): It may not fall with Allah's Messenger (may peace be upon him) upon it.

039 : 6706 : Chapter 001

Abdullah b. Miqdam reported that 'Abdullah b. 'Umar reported: I saw Allah's Messenger (may peace be upon him) upon the pulpit and he was saying that the Mighty Lord, the Exalted and Glorious would take hold of the Heavens and earth in His hand. The rest of the hadith is the same,

039 : 6707 : Chapter 002

Abu Haraira reported that Allah's Messenger (may peace be upon him) took hold of my hands and said: Allah, the Exalted and Glorious, created the clay on Saturday and He created the mountains on Sunday and He created the trees on Monday and He created the things entailing labour on Tuesday and created light on Wednesday and He caused the animals to spread on Thursday and created Adam (peace be upon him) after 'Asr on Friday; the last creation at the last hour of the hours of Friday, i.e. between afternoon and night.

039 : 6708 : Chapter 003

Sahl b. Sa'd reported that Allah's Messenger (may peace be upon him) said: The people will be assembled on the Day of Resurrection on a white plain with a reddish tinge like the loaf of white bread with no marks set up for anyone.

039 : 6709 : Chapter 003

'Aisha reported: I asked Allah's Messenger (may peace be upon him) about the words of Allah, the Exalted and Glorious: "The day when the earth would be changed for another earth and Heaven would be changed for another Heaven (XIV. 48), (and inquired:) (Allah's Messenger), where would the people be on that day? He said: They would be on the Sirit.

039 : 6710 : Chapter 004

Abu al-Sa'id Khudri reported Allah's Messenger (may peace be upon him) as saying that the earth would turn to be one single bread on the Day of Resurrection and the Almighty would turn it in His hand as one of you turns a loaf while on a journey. It would be a feast arranged in the honour of the people of Paradise. He (the narrator) further narrated that a person from among the Jews came and he said: Abu al-Qasim, may the Compassionate

Lord be pleased with you! May I inform you about the feast arranged in honour of the people of Paradise on the Day of Resurrection? He said: Do it, of course. He said: The earth would become one single bread. Then Allah's Messenger (may peace be upon him) looked towards us and laughed until his molar teeth became visible. He then again said: May I inform you about that with which they would season it? He said: Do it, of course. He said: Their seasoning would be balam and fish. The Companions of the Holy Prophet (may peace be upon him) said: What is this balam? He said: Ox and fish from whose excessive livers seventy thousand people would be able to eat.

039 : 6711 : Chapter 004

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: If ten scholars of the Jews would follow me, no Jew would be left upon the surface of the earth who would not embrace Islam.

039 : 6712 : Chapter 005

'Abdullah(b. Mas'ud) reported: As I was going along with Allah's Apostle (may peace be upon him) in a cultivable land and he (the Holy Prophet) was walking with the support of a wood, a group of Jews happened to meet him. Some of them said to the others: Ask him about the Soul. They said: What is your doubt about it? There is a possibility that you may ask him about anything (the answer of) which you may not like. They said: Ask him. So one amongst them asked him about the Soul. Allah's Messenger (may peace be upon him) kept quiet and he gave no reply and I came to know that revelation was being sent to him, so I stood at my place and thus this revelation descended upon him: "They ask thee 'about Soul. Say: The Soul is by the Commandment of my Lord, and of Knowledge you are given but a little" (xvii. 58).

039 : 6713 : Chapter 005

Abdullah reported: I was walking along with Allah's Apostle (may peace be upon him) in a field of Medina. The rest of the hadith is the same, but there is a slight variation of wording.

039 : 6714 : Chapter 005

Abdullah reported that Allah's Apostle (may peace be upon h@) was reclining against a tree in the garden. The rest of the hadith is the same, but there is a slight variation of wording.

039 : 6715 : Chapter 005

Khabbab reported that al-As b. Wa'il owed debt to me. I came to him in order to demand that. He said: I will never repay you unless you belie Muhammad. I said: I would never belie Muhammad until you die and you are again raised up. He said: When I would be raised up after death, I would repay your debt when I would get my property and children back. Waki' said: This is how A'mash has narrated and it was on this occasion that this verse was revealed: "Hast thou seen him who disbelieves in Our message and says: I shall certainly be given wealth and children' (xix, 77) up to "he would come to Us alone" (xix, 80).

039 : 6716 : Chapter 005

This hadith has been narrated on the authority of Khabbib through another chain of transmitters and the words are. I in the pre-Islamic days used to work as an iron-smith. I did some work for 'As b. Wa'il and came to him for getting the remuneration of my wages.

039 : 6717 : Chapter 006

Anas b. Malik reported that Abu Jahl said: O Allah, if he is true, then shower upon us the volley of stones from the sky or inflict upon us a grievous torment, and it was on this occasion that this verse was revealed: "Allah would never torment them so long as you are amongst them. And Allah is not going to torment them as long as they seek forgiveness. And why is it that Allah should not torment them and they prevent people from coming to the sacred mosque...." (viii, 34) to the end.

039 : 6718 : Chapter 007

Abu Huraira reported that Abu Jahl asked (people) whether Muhammad placed his face (on the ground) in their presence. It was said to him: Yes. He said: By Lit and Uzza. If I were to see him do that, I would trample his neck, or I would smear his face with dust. He came to Allah's Messenger (may peace be upon him) as he was engaged in prayer and thought of trampling his neck (and the people say) that he came near him but turned upon his heels and tried to repulse something with his hands. It was said to him: What is the matter with you? He said: There is between me and him a ditch of fire and terror and wings. Thereupon Allah's Messenger (may peace be upon him) said: If he were to come near me the angels would have torn him to pieces. Then Allah, the Exalted and Glorious,

revealed this verse (the narrator) said: We do not whether it is the hadith transmitted to Abu Huraira or something conveyed to him from another source: "Nay, man is surely inordinate, because he looks upon himself as self-sufficient. Surely to thy Lord is the return. Hast thou seen him who forbids a servant when he prays? Seest thou if he is on the right way, or enjoins observance of piety? Seest thou if he [Abu Jah]] denies and turns away? Knowest he not that Allah sees? Nay, if he desists not, We will seize him by the forelock-a lying, sinful forelock. Then let him summon his council. We will summon the guards of the Hell. Nay! Obey not thou him" (icvi. 6-19). (Rather prostrate thyself.) Ubaidullah made this addition: It was after this that (prostration) was enjoined upon and Ibn Abd al-Ala made this addition that by Nadia he meant his people.

039 : 6719 : Chapter 007

Masruq reported: We were sitting in the company of Abdullah and he was lying on the bed that a person came and said: Abd Abd al-Rabmin, a story-teller at the gates of Kinda says that the verse (of the Qur'an) which deals with the "smoke" implies that which is about to come and it would hold the breath of the infidels and would inflict the believers with cold. Thereupon Abdullah got up and said in anger. O people, fear Allah and say only that which one knows amongst you and do not say which he does not know and he should simply say: Allah has the best knowledge for He has the best knowledge amongst all of you. It does not behove him to say that which he does not know. Allah has the best knowledge of it. Verily Allah, the Exalted and Glorious, said to His Prophet (may peace be upon him) to state: "I do not ask from you any remuneration and I am not the one to put you in trouble," and when Allah's Messenger (may peace be upon him) saw people turning back(from religion) he said: O Allah, afflict them with seven famines as was done in the case of Yusuf, so they were afflicted with famine by which they were forced to eat everything until they were obliged to eat the hides and the dead bodies because of hunger, and every one of them looked towards the sky and he found a smoke. And Abu Sufyan came and he said: Muhammad, you have come to command us to obey Allah and cement the ties of blood-relation whereas your people are undone; supplicate Allah for them. Thereupon Allah, the Exalted and Glorious, said: "Wait for the day when there would be clear smoke from the sky which would envelop people and that would be grievous torment" up to the words: "you are going to return to (evil)." (if this verse implied the torment of the next life) could the chastisement of the next (life) be averted (as the Qur'an states): On the day when We seize (them) with the most violent seizing; surely We shall exact retribution" (xliv. 16)? The seizing (in the hadith) implies that of the Day of Badr. And so far as the sign of smoke, seizing, inevitability and signs of Rome are concerned, they have become things of the past now.

039 : 6720 : Chapter 007

Masruq reported that there came to Abdullah a person and said: I have left behind in the mosque a man who explains the Qur'an according to his personal discretion and he explained this verse: "So wait for the day when the Heaven brings a clear smoke." He says that a smoke would come to the people on the Day of Resurrection and it will withhold breath and they would be inflicted with cold. 'Abdullah said: He who has knowledge should say something and he who has no knowledge should simply say: Allah is best aware. This reflects the understanding of a person that he should say about that which he does not know that it is Allah who knows best. The fact is that when the Quraish disobeyed Allah's Apostle (may peace be upon him) he supplicated Allah that they should be afflicted with famine and starvation as was done in case of Yusuf. And they were so much hard pressed that a person would ace the sky and he would see between him and the sky something like smoke and they were so much hard pressed that they began to eat the bones, and a person came to Allah's Apostle (may peace be upon him) and said: Allah's Messenger, seek forgiveness for the tribe of Mudar for (its people) have been undone. The Messenger (may peace be upon him) said: For Mudar? You are overbold, but he supplicated Allah for them. It was upon this that this verse was revealed: "We shall remove the chastisement a little, but they will surely return to evil" (xliv. 15) lie (the narrator) said: There was a down-poor of rain upon them. When there was some relief for them they returned to the same position as they had been before, and Allah, the Exalted and Glorious, revealed this verse: "So wait for the day when the heaven brings a clear smoke enveloping people. This is a grievous torment on the day when We seize them with the most violent seizing; surely, We shall exact retribution." And this (seizing) implied (Battle) of Badr.

039 : 6721 : Chapter 007

Abdullah said that five signs have (become things) of the past (and have proved the truth of the Holy Prophet): (Enveloping) by the smoke, inevitable (punishment to the Meccans at Badr), (the victory of) Rome, (violent) seizing (of the Meccans at Badr) and (the splitting up of) the Moon.

039 : 6722 : Chapter 007

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

039 : 6723 : Chapter 007

Ubayy b. Ka'b reported that the words of Allah, the Exalted and Glorious: "We will, surely, make them taste the lesser punishment before the severer punishment (that haply they may return)" (xxxii. 21) imply the torments of the world. (victory of) Rome, seizing (of the Meccans), or smoke. And Shalba was in doubt about seizing or smoke.

039 : 6724 : Chapter 008

Abu Ma'mar reported on the authority of Abdullah that the moon was split up during lifetime by Allah's Messenger (may peace be upon him) in two parts and Allah's Messenger (may peace be upon him) said: Bear testimony to this.

039 : 6725 : Chapter 008

This hadith has been transmitted on the authority of Abdullah b. Mas'ud (who said): We were along with Allah's Messenger (may peace be upon him) at Mina, that moon was split up into two. One of its parts was behind the mountain and the other one was on this side of the mountain. Allah's Messenger (may peace be upon him) said to us: Bear witness to this.

039 : 6726 : Chapter 008

'Abdullah b. Mas'ud reported that the moon was split up in two parts during the lifetime of Allah's Messenger (may peace be upon him). The mountain covered one of its parts and one part of it was above the mountain and Allah's Messenger (may peace be upon him) said: Bear witness to this.

039 : 6727 : Chapter 008

This hadith has been transmitted on the authority of Shu'ba with a slight variation of wording.

039 : 6728 : Chapter 008

Anas reported that the people of Mecca demanded from Allah's Messenger (may peace be

upon him) that he should show them (some) signs (miracles) and he showed them the splitting of the moon. This hadith has been narrated on the authority of Anas through another chain of transmitters.

039 : 6729 : Chapter 008

Anas reported that the moon was split up in two parts and in the hadith recorded in Abu Dawud, the words are: "The moon was split up into two parts during the life of Allah's Messenger (may peace be upon him)."

039 : 6730 : Chapter 008

Ibn 'Abbas reported that the moon was split up during the lifetime of Allah's Messenger (may peace be upon him).

039 : 6731 : Chapter 009

AbU Musa reported that Allah's Messenger (may peace be upon him) said: There is none to show more patience at listening to the most irksome things than Allah, the Exalted and Glorious.' Partnership is associated to Him (polytheism) and (fatherhood) of a child is attributed to him, but in spite of this He protects them (people) and provides them sustenance. This hadith has been transmitted on the authority of Abu Muas with a slight variation of wording.

039 : 6732 : Chapter 009

Abdullah b. Qais reported from Allah's Messenger (may peace be upon him) that none is more forbearing in listening to the most irksome things than Allah, the Exalted. They associate rivals with him, attribute son-hood to him, but in spite of this He provides them sustenance, grants them safety, confers upon them so many things.

039 : 6733 : Chapter 009

Anas b. Malik reported Allah's Messenger (may peace be upon him) as saying: Allah, the Exalted and High, would say to one who shall have to undergo the least torture (on the Day of Resurrection): Would you like to go as ransom if you had all worldly riches; he

would say: Yes. Allah would say to him: When you were in the loins of Adam, I demanded from you something easier than this that you should not associate anything with Me. (The narrator says): I think He also said: I would not cause you to enter Hell-Fire but you defied and attributed Divinity (to others besides Me).

039 : 6734 : Chapter 009

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters, but with a slight variation of wording (and the words are): I shall cause him to enter Hell." (The words subsequent to these) have not been mentioned.

039 : 6735 : Chapter 009

Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: It would be said to the non-believers on the Day of Resurrection: If you were to possess gold, filling the whole earth, would you like to secure your freedom by paying that? He would say: Yes. Thereupon it would be said to him: Something easier (than this) was demanded from you (but you paid no heed to it).

039 : 6736 : Chapter 009

Anas reported this hadith through another chain of transmitters and the words are: "It would be said to him: You have told a lie; what had been demanded from you was quite easier than this (the belief in the Oneness of Allah)."

039 : 6737 : Chapter 010

Anas b. Malik reported that a person said: Allah's Messenger, how the non-believers would be made to assemble on the Day of Resurrection (by crawling) on their faces? Thereupon he said: Is He Who is powerful to make them walk on their feet is not powerful enough to make them (crawl) upon their faces on the Day of Resurrection? Qatada said: Of course, it is so. (He adjured): By the might of our Lord.

039 : 6738 : Chapter 011

Anas b. Malik reported that Allah's Messenger (may peace be upon him) said that one

amongst the denizens of Hell who had led a life of ease and plenty amongst the people of the world would be made to dip in Fire only once on the Day of Resurrection and then it would be said to him: O, son of Adam, did you find any comfort, did you happen to get any material blessing? He would say: By Allah, no, my Lord. And then that person from amongst the persons of the world be brought who had led the most miserable life (in the world) from amongst the inmates of Paradise and he would be made to dip once in Paradise and it would be said to him: O, son of Adam, did you face, any hardship? Or had any distress fallen to your lot? And he would say: By Allah, no, O my Lord, never did I face any hardship or experience any distress.

039 : 6739 : Chapter 011

Anas b. Malik reported that Allah's Messenger (may peace be upon him) said: Verily, Allah does not treat a believer unjustly in regard to his virtues. He would confer upon him (His blessing) in this world and would give him reward in the Hereafter. And as regards a non-believer, he would be made to taste the reward (of virtue in this world) what as has done for himself so much that when it would be the Hereafter, he would find no virtue for which he should be rewarded.

039 : 6740 : Chapter 011

Anas b. Malik reported that Allah's Messenger (may peace be upon him) thus told him: When a non-believer does good he is made to taste Its reward in this world. And so far as the believer is concerned, Allah stores (the reward) of his virtues for the Hereafter and provides him sustenance in accordance with his obedience to Him.

039 : 6741 : Chapter 011

This hadith has been narrated on the authority of Anas b. Malik through another chain of transmitters.

039 : 6742 : Chapter 012

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: The Similitude of a believer is that of (a standing) crop which the air continues to toss from one side to another; in the same way a believer always (receives the strokes) of misfortune. The similitude of a hypocrite is that of a cypress tree which does not move until it is uprooted.

039 : 6743 : Chapter 012

This hadith has been narrated on the authority of Zuhri with the same chain of transmitters, but with a slight variation of wording.

039 : 6744 : Chapter 012

Ka'b reported that Allah's Messenger (may peace be upon him) said that the similitude of a believer is that of a standing crop in a field which is shaken by wind and then it comes to its original position but it stands at its roots. The similitude of a non-believer is that of a cypress tree which stands on its roots and nothing shakes it but it is uprooted (with) one (violent stroke).

039 : 6745 : Chapter 012

Ka'b b. Malik reported on the authority of his father that the similitude of a believer is that of a standing crop. The wind sometimes shakes it and sometimes raises it up and then it comes to its destined end. And the similitude of a hypocrite is that of a cypress tree which is not affected by anything but is uprooted once for all. This hadith has been narrated through another chain, of transmitters also.

039 : 6746 : Chapter 012

This hadith has been narrated on the authority of Ibn Ka'b through another chain of transmitters but with a slight variation of wording.

039 : 6747 : Chapter 013

'Abdullah b. Umar reported that Allah's Messenger (may peace be upon him) said: There is a tree amongst trees, the leaves of which do not wither and that is like a Muslim; tell me which that (tree) can be? The people began to think of the trees of the forest. Abdullah said: I thought that it could be the date-palm tree, but I felt hesitant (to say that). They (the Companions) then said: Allah's Messenger, (kindly) tell us which that can be? Thereupon he said: It is the date-palm tree. I made a mention of that to 'Umar, whereupon he said: Had you said that it meant the date-palm tree, this statement of yours (would have been dearer to me) than such and such things.

039 : 6748 : Chapter 013

Ibn Umar reported that Allah's Messenger (may peace be upon him) one day said to his Companions: Tell me about a tree which has resemblance with a believer. The people began to mention (different) trees of the forest. Ibn 'Umar said: It was instilled in my mind or in my heart and it stuck therein that it implied the date-palm tree. I made up my mind to make a mention of that but could not do that because of the presence of the elderly people there. When there was a hush amongst them (after they had expressed their views), Allah's Messenger (may peace be upon him) said: It Is the date-palm tree.

039 : 6749 : Chapter 013

Mujahid said: (I have had the privilege) of accompanying Ibn 'Umar up to Medina but I did not hear him narrate anything from Allah's Messenger (may peace be upon him) except one hadith. And he said: We were in the presence of Allah's Messenger (may peace be upon him) that there was brought to him the kernel of a date. The rest of the hadith is the same.

039 : 6750 : Chapter 013

Mujahid reported: I heard Ibn 'Umar as saying: There was brought to Allah's Messenger (may peace be upon him) the kernel. The rest of the hadith is tile same.

039 : 6751 : Chapter 013

Ibn Umar reported: We were in the company of Allah's Messenger (may peace be upon him) that he said: Tell me of a tree which has resemblance to a Muslim and the leaves of which do not wither. Ibrahim said that perhaps Imam Muslim had stated like this: It constantly bears fruit but I have, however, seen [It does not bear fruit constantly]. Ibn Umar said: It crossed my mind that it could be the date-palm tree, but as I saw Aba Bakr and Umar observe silence, I did not deem it fit that I should speak or I should say something. 'Umar said: Had you said so, it would have been dearer to me than such and such thing.

039 : 6752 : Chapter 014

Jabir reported: I heard Allah's Apostle (may peace be upon him) as saying: Verily, the Satan has lost all hopes that the worshippers would ever worship (him) in the peninsula of Arabia, but he (is hopeful) that he would sow the seed of dissension amongst them.

039 : 6753 : Chapter 014

This hadith has been narrated on the authority of A'mash with the same chain of transmitters.

039 : 6754 : Chapter 014

Jabir reported: I heard Allah's Messenger (may peace be upon him) as saying: The throne of Iblis is upon the ocean and he sends detachments (to different parts) in-order to put people to trial and the most important figure in his eyes is one who is most notorious in sowing the seed of dissension.

039 : 6755 : Chapter 014

Jabir reported that Allah's Messenger (may peace be upon him) said: Iblis places his throne upon water; he then sends detachments (for creating dissension); the nearer to him in rank are those who are most notorious in creating dissension. One of them comes and says: I did so and so. And he says: You have done nothing. Then one amongst them comes and says: I did not spare so and so until I sowed the seed of discord between a husband and a wife. The Satan goes near him and says: 'You have done well. A'mash said: He then embraces him.

039 : 6756 : Chapter 014

Jabir reported that Allah's Apostle (may peace be upon him) said: The Satan sends detachments of his own in order to put people to trial and the highest in rank, in his eyes, is one who is most notorious in sowing the seed of dissension.

039 : 6757 : Chapter 014

Abdullah b. Mas'ud reported that Allah's Messenger (may peace be upon him) said: There is none amongst you with whom is not an attack from amongst the jinn (devil). They (the Companions) said: Allah's Messenger, with you too? Thereupon he said: Yes, but Allah helps me against him and so I am safe from his hand and he does not command me but for good.

039 : 6758 : Chapter 014

This hadith has been narrated on the authority of Mansiir with the same chain of transmitters but with a slight variation of wording.

039 : 6759 : Chapter 014

'Aisha the wife of Allah's Apostle (may peace be upon him), reported that one day Allah's Messenger (may peace be upon him) came out of her (apartment) during the night and she felt jealous. Then he came and he saw me (in what agitated state of mind) I was. He said: 'Aisha, what has happened to you? Do you feel jealous? Thereupon she said: How can it be (that a woman like me) should not feel jealous in regard to a husband like you. Thereupon Allah's Messenger (may peace be upon him) said: It was your devil who had come to you, and she said: Allah's Messenger, is there along with me a devil? He said: Yes. I said: Is devil attached to everyone? He said: Yes. I ('Aisha) again said: Allah's Messenger, is it with you also? He said: Yes, but my Lord has helped me against him and as such I am absolutely safe from his mischief.

039 : 6760 : Chapter 015

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None amongst you would attain salvation purely because of his deeds. A person said: Allah's Messenger, even you also. Thereupon he said: Yes. Not even I, but that Allah wraps me in Mercy, but you should act with moderation. This hadith has been transmitted on the authority of Bukair b. al-Ashajj with a slight variation of wording.

039 : 6761 : Chapter 015

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is none whose deeds alone would entitle him to get into Paradise. It was said to him: And,

Allah's Messenger, not even you? Thereupon he said: Not even I, but that my Lord wraps me in Mercy.

039 : 6762 : Chapter 015

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is none amongst you whose deeds alone would attain salvation for him. They (the Companions) said: Allah's Messenger, not even you? He (the Holy Prophet) said: Not even I, but that Allah wraps me in Mercy and He grants me pardon. Ibn 'Aun pointed towards his head with his hand saying: Not even I, but that Allah wraps me in His Forgiveness and Mercy.

039 : 6763 : Chapter 015

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: There is none whose deeds alone can secure salvation for him. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that, the Mercy of Allah should take hold of me.

039 : 6764 : Chapter 015

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: None amongst you can get. into Paradise by virtue of his deeds alone. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Grace and Mercy.

039 : 6765 : Chapter 015

Abu Huraira reported Allah's Messenger (may peace be upon him) as saying: Observe moderation in deeds (and if it is not possible, try to be near moderation) and understand that none amongst you can attain salvation because of his deeds alone. They said: Allah's Messenger, not even you? Thereupon he said: Not even I, but that Allah should wrap me in His Mercy and Grace.

039 : 6766 : Chapter 015

This hadith has been narrated on the authority of Jabir through another chain of transmitters.

039 : 6767 : Chapter 015

A hadith like this has been narrated on the authority of A'mash through two other chains of transmitters. The wording is, however, the same.

039 : 6768 : Chapter 015

This hadith has been narrated on the authority of Abu Huraira through another chain of transmitters with this addition: "Give them glad tidings".

039 : 6769 : Chapter 015

Jabir reported: I heard Allah's Apostle (may peace be upon him) as saying: None of you would get into Paradise because of his good deeds alone, and he would not be rescued from Fire, not even I, but because of the Mercy of Allah.

039 : 6770 : Chapter 015

'Aisha, the wife of Allah's Apostle (may peace be upon him), reported that Allah's Messenger (may peace be upon him) used to say: Observe moderation (in doing deeds), and if you fail to observe it perfectly, try to do as much as you can do (to live up to this ideal of moderation) and be happy for none would be able to get into Paradise because of his deeds alone. They (the Companions of the Holy Prophet) said: Allah's Messenger, not even thou? Thereupon he said: Not even I, but that Allah wraps me in His Mercy, and bear this in mind that the deed loved most by Allah is one which is done constantly even though it is insignificant.

039 : 6771 : Chapter 015

This hadith has been narrated on the authority of Musa b. 'Uqba with the same chain of transmitters and he did not make a mention of: "Be happy".

039 : 6772 : Chapter 016

Mughira b. Shu'ba reported that Allah's Apostle (may peace be upon him) worshipped so much that his feet were swollen. It was said to him: (Why do you undergo so much hardship despite the fact that) Allah has pardoned for you your earlier and later sins? Thereupon he said: May I not (prove myself) to be a grateful servant (of Allah)?

039 : 6773 : Chapter 016

This hadith has been transmitted on the authority of Mughira b. Shu'ba and the words are: Allah's Apostle (may peace be upon him) kept standing in prayer (for such long hours) that his feet were swollen. They (his Companions) said: Verily, Allah has pardoned for thee the earlier and the later of thine sins. Thereupon he said: Should I not prove myself to be a grateful servant (of Allah)?

039 : 6774 : Chapter 016

'Aisha reported that when Allah's Messenger (may peace be upon him) occupied himself in prayer, he observed such a (long) qiym (posture of standing in prayer) that his feet were swollen. 'Aisha said: Allah's Messenger you do this (in spite of the fact) that your earlier and later sins have been pardoned for you? Thereupon, he said. 'Aisha should I not prove myself to be a thanksgiving servant (of Allah)?

039 : 6775 : Chapter 017

Shaqiq reported: We were sitting at the door of Abdullah (b. Mas'ud) waiting for him (to come out and deliver a sermon to us). It was at this time that there happened to pass by us Yazid b. Mu'awiya an-Nakha'i. We said: Inform him ('Abdullah b. Mas'ud) of our presence here. He went in and Abdullah b. Mas'ud lost no time in coming out to us and said: I was informed of your presence here but nothing hindered me to come out to you but the fact that I did not like to bore you (by stuffing your minds with sermons) as Allah's Messenger (may peace be upon him) did not deliver us sermon on certain days fearing that it might prove to be boring for us.

039 : 6776 : Chapter 017

This hadith has been narrated on the authority of 'Abdullah through other chains of transmitters.

039 : 6777 : Chapter 017

Shaqiq b. Wi'il reported that 'Abdullah used to give us sermon on every Thursday. A person said: Abu 'Abd al-Rahman, we love your talk and so we yearn (to listen to you) and earnestly desire that you should deliver us lecture every day. Thereupon he said: There is nothing to hinder me in giving you talk (every day) but the fact that you may be bored. Allah's Messenger (may peace be upon him) did not deliver sermons on certain days (fearing that we might be bored).