

Title: The Nature of This Life

Original Title: سلسلة الأحاديث الصحيحة

Original Author: Muḥammad Nāṣir al-Dīn al-Albānī

T H E N A T U R E O F
This Life
A N D A B E L I E V E R ' S P E R S P E C T I V E I N I T

Selected Ḥadīth of Raqāiq from *Silsilah al-Aḥādīth al-Ṣaḥīḥah*

Collected by:

Muḥammad Nāṣir al-Dīn al-Albānī¹

¹ The ḥadīth in this article are from al-Albānī's *Silsilah al-Aḥādīth al-Ṣaḥīḥah* collection. They are among several ḥadīth on the subject matter of *Raqāiq*, or heart-softening narrations, compiled and organized in a pamphlet by Mashūr Ibn Ḥasan. All ḥadīth here are considered authentic or reliable (or *Ḥasan*, *Marfū'* etc.) by al-Albānī.

T A B L E O F C O N T E N T S

ḤADĪTH 1: “Oh Muhammad, live how you like for you will certainly die.” 4

ḤADĪTH 2: “Do you know what a bankrupt person is?” 4

ḤADĪTH 3: “Beware of oppression because oppression will be darkness on the Day of Resurrection.” 5

ḤADĪTH 4: “Construct between yourself and the fire a barrier even with half a date.” 6

ḤADĪTH 5: “When Allah wants good for a servant, He hastens his punishment in this life.” 6

ḤADĪTH 6: “When Allah wants good for a servant, He makes others pleased with him.” 6

ḤADĪTH 7: “If you see that Allah provides for a servant in this life from what he likes because of his sins, it is only *Istidrāj*.” 7

ḤADĪTH 8: “(It will be) when you see people being unconcerned about their...” 8

ḤADĪTH 9: “Whenever you make a sin, follow it up with a good deed which will erase it.” 9

ḤADĪTH 10: “Four things, if they are within you then nothing you missed in life will harm you...” 9

ḤADĪTH 11: “Guarantee me six things and I will guarantee you Paradise...” 10

ḤADĪTH 12: “Should I tell you who the best among you are?.” 10

ḤADĪTH 13: “Oh Allah, give me life as a poor person, give me death as a poor person...” 10

ḤADĪTH 14: “Allah (تبارك وتعالى) tests his worshipper with what He has given him.” 11

ḤADĪTH 15: “Allah says, ‘Oh son of Adam, free your time for My worship...’” 11

ḤADĪTH 16: “One of the first things for which a worshipper will be called to account...” 12

ḤADĪTH 17: “Some of the worst people of my nation are those who are nourished with all kinds of blessings...” 12

ḤADĪTH 18: “There are certainly some people who act as keys to good, locks to evil...” 13

ḤADĪTH 19: “The only true good is the good of the hereafter.” 13

ḤADĪTH 20: “Only someone who has been forgiven may truly relax.” 13

ḤADĪTH 21: “My brothers, prepare yourselves for a day like today.” 14

ḤADĪTH 22: “There are three things which destroy and three things which save.” 14

ḤADĪTH 23: “Unity is a mercy, and division is a punishment.” 15

ḤADĪTH 24: “The sweetness of this life becomes bitterness in the hereafter...”	15
ḤADĪTH 25: Allah (تعالٰى) said, “Oh son of Adam, stand before Me, I will walk to you.”	15
ḤADĪTH 26: Allah (عزّ وجلّ) said, “My servant, I am as you think of Me...”	16
ḤADĪTH 27: Allah (عزّ وجلّ) said, “By my honor, I do not combine for My servant two times of safety...”	16
ḤADĪTH 28: The prophet (صلى الله عليه وسلم) used to accompany the weak Muslims.....	17
ḤADĪTH 29: “For (kindness to) anything with a warm liver (i.e. any living creature), there is a reward.”	17
ḤADĪTH 30: “If you were to commit sins so much that your sins reached the sky but then you repented...”	17
ḤADĪTH 31: “Even if the son of Adam were to flee from his sustenance like he flees from death...”	18
ḤADĪTH 32: “If a man were to be dragged on his face for something in the pleasure of Allah...”	18
ḤADĪTH 33: “If worshippers did not commit sins, Allah (عزّ وجلّ) would create another creation that would commit sins...”	19
ḤADĪTH 34: “If you were to reply on Allah with the reliance He deserves, He would provide for you...”	19
ḤADĪTH 35: “Each of you should have a heart that is thankful, a tongue that mentions (Allah)...”	19
ḤADĪTH 36: “What do I have to do with this life? What am I regarding this life?”	20
ḤADĪTH 37: “Whoever would like to know what Allah has for him...”	20
ḤADĪTH 38: “Whoever pleases Allah by angering people, Allah will suffice him from people.”	21
ḤADĪTH 39: “Anyone of you who wakes up safe with his family, healthy in his body...”	21
ḤADĪTH 40: “Whoever was two-faced in this life will have, on the Day of Resurrection, two tongues of fire.”	21
ḤADĪTH 41: “Whoever makes the hereafter his concern, Allah will place his richness in his heart.”	22
ḤADĪTH 42: “Be cautious of the prohibited things and you will be the most worshipping of people.”	22
ḤADĪTH 43: “All people are the children of Adam, and Adam was from dirt.”	23
ḤADĪTH 44: “I swear by the One in whose hand is my soul, this worldly life is more insignificant...”	24
ḤADĪTH 45: “Allah does not cease to cultivate within this religion those He uses for his obedience.”	24

H A D I T H 1

The messenger of Allah (صلى الله عليه وسلم) said:

« أَتَانِي جِبْرِيلُ ، فَقَالَ : يَا مُحَمَّدُ ، عِشْ مَا شِئْتَ فَإِنَّكَ مَيِّتٌ ، وَأَحِبُّ مَنْ شِئْتَ فَإِنَّكَ مُفَارِقُهُ ، وَاعْمَلْ مَا شِئْتَ فَإِنَّكَ مَجْزِيٌّ بِهِ ، وَاعْلَمْ أَنَّ شَرَفَ الْمُؤْمِنِ قِيَامُ اللَّيْلِ ، وَعِزَّهُ اسْتِعْنَاؤُهُ عَنِ النَّاسِ »

Jibrīl came to me and said, “Oh Muhammad, live how you like for you will certainly die. Love whom you like for you will certainly leave him. Do as you like for you will certainly be compensated for it. And know that the dignity of a believer is his standing at night (in prayer), and his honor is his managing himself without need of other people.”²

H A D I T H 2

Abū Hurayrah (رضي الله عنه) reported that Allah’s messenger (صلى الله عليه وسلم) asked:

« أَتَدْرُونَ مَا الْمُفْلِسُ ؟ »

Do you know what a bankrupt person is?

They replied, “A bankrupt person among us is the one with no money or possessions.”

The prophet (صلى الله عليه وسلم) continued:

² al-Albānī’s *Silsilah al-Aḥādīth al-Ṣaḥīḥah* (no. 831)

« إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا، وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ، أُخِذَ مِنْ خَطَايَاهُمْ فَطُرِحَتْ عَلَيْهِ، ثُمَّ طُرِحَ فِي النَّارِ »

The bankrupt person from my nation is the one who will come on the Day of Resurrection with prayer, fasting, and charity. But he had insulted this person, slandered that person, cheated this person out of money, spilled this person's blood, and hit that person. Each of these people (he harmed) will then be given some of his good deeds. And if his good deeds run out before settling his affairs, their sins will be taken and put upon the man, then he will be thrown in the fire.³

H A D I T H 3

Jābir Ibn 'Abdullah (رضي الله عنه) reported that the messenger of Allah (صلى الله عليه وسلم) said:

« اتَّقُوا الظُّلْمَ ، فَإِنَّ الظُّلْمَ ظُلُمَاتٌ يَوْمَ الْقِيَامَةِ ، وَاتَّقُوا الشُّحَّ ، فَإِنَّ الشُّحَّ أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ ، حَمَلَهُمْ عَلَى أَنْ سَفَكُوا دِمَاءَهُمْ وَاسْتَحَلُّوا مَحَارِمَهُمْ »

Beware of oppression because oppression will become darkness on the Day of Resurrection. And beware of stinginess because stinginess destroyed those who came before you. It led them to shed each other's blood and declare each other's sanctity permissible to violate.⁴

³ *Ibid.*, no. 847

⁴ No. 858

Ḥ A D Ī T H 4

Faḍālah Ibn ‘Ubayd reported in a *marfū*⁵ form:

« اجْعَلُوا بَيْنَكُمْ وَبَيْنَ النَّارِ حِجَابًا ، وَلَوْ بِشِقِّ تَمْرَةٍ »

Construct between yourself and the fire a barrier even with half a date (given in charity).⁶

Ḥ A D Ī T H 5

Anas (رضي الله عنه) reported in a *marfū*’ form:

« إِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرٍ عَجَلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا ، وَإِذَا أَرَادَ اللَّهُ بَعْدَ شَرٍّ أَمْسَكَ عَلَيْهِ ذُنُوبَهُ حَتَّى يُوَافِيَهُ يَوْمَ الْقِيَامَةِ »

When Allah wants good for a servant, He hastens his punishment (for his sins) in this life. And if Allah wants bad for a servant, he preserves his sins for him until he meets Him on the Day of Resurrection.⁷

Ḥ A D Ī T H 6

‘Amr Ibn al-Ḥamaq (رضي الله عنه) reported in a *marfū*’ ḥadīth:

« إِذَا أَرَادَ اللَّهُ بَعْدَ خَيْرٍ عَسَلَهُ »

⁵ Ibn al-‘Uthaymīn, in *Muṣṭalah al-Ḥadīth*, explained a *marfū*’ ḥadīth as one that is either raised to the status of being directly attributed to the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) as his explicit statement, action, approval, or as a physical or character description, or it is determined for a number of reasons that the statement carries the ruling of being attributed to the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ).

⁶ No. 897

⁷ No. 1220

When Allah wants good for a servant, He makes others pleased with him.

It was asked, “And what is this pleasing respect others have for him, messenger of Allah?” He answered:

« يَفْتَحُ لَهُ عَمَلًا صَالِحًا بَيْنَ يَدَيْ مَوْتِهِ حَتَّى يَرْضَى عَنْهُ مَنْ حَوْلَهُ »

He makes the person able to do good deeds at the time of his death so that those around him are pleased with him.⁸

H A D I T H 7

‘Uqbah Ibn ‘Āmir (رضي الله عنه) reported in a *marfū*’ form:

« إِذَا رَأَيْتَ اللَّهَ يُعْطِي الْعَبْدَ مِنَ الدُّنْيَا عَلَى مَعْصِيَةٍ مَا يُحِبُّ ، فَإِنَّمَا هُوَ اسْتِدْرَاجٌ »

If you see that Allah provides for a servant in this life from what he likes because of his sins, it is only *Istidrāj* (allowing him to gradually increase in sin).

The messenger of Allah then recited the verse:

﴿ فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ حَتَّى إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴾

⁸ No. 1114

So when they forgot what they had been reminded about, We opened to them the doors of every (good) thing until, when they rejoiced in that which they were given, We seized them suddenly, and they were (then) in despair.⁹

H A D I T H 8

‘Abdullah Ibn ‘Amr (رضي الله عنه) said, “Once we were around Allah’s messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when someone mentioned tribulations.” The prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) then said:

« إِذَا رَأَيْتَ النَّاسَ قَدْ مَرَجَتْ عُهُودُهُمْ ، وَخَفَّتْ أَمَانَاتُهُمْ ، وَكَانُوا هَكَذَا »

(It will be) when you see people being unconcerned about their promises and their trustworthiness declines, and they (the people and tribulations) are like this—and he interlocked his fingers.

One of the ḥadīth narrators then stood and asked him, “What should I do at that time, may Allah ransom you with my life.” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered:

« الزِّمَّ بَيْتَكَ ، وَأَمْلِكْ عَلَيْكَ لِسَانَكَ ، وَخُذْ مَا تَعْرِفُ ، وَدَعْ مَا تُنْكِرُ ، وَعَلَيْكَ بِأَمْرِ خَاصَّةٍ نَفْسِكَ ، وَدَعْ عَنْكَ أَمْرَ الْعَامَّةِ »

Remain in your house, preserve your tongue, take only what you know, leave what you are unsure about, be concerned only with your own affairs, and leave the affairs of the common people.¹⁰

⁹ The Quran, Sūrah al-Anām, 6:44. The ḥadīth is no. 413 in *Silsilah al-Aḥādīth al-Ṣaḥīḥah*.

¹⁰ No. 205

H A D I T H 9

Abū Dharr (رضي الله عنه) said, “Messenger of Allah, advise me.” He said (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ):

« إِذَا عَمِلْتَ سَيِّئَةً فَاتَّبِعْهَا حَسَنَةً تَمْحُهَا »

Whenever you make a sin, follow it up with a good deed which will erase it.

I asked, “Is saying, ‘Nothing should be worshipped but Allah’ considered a good deed?”

He answered:

« هِيَ أَفْضَلُ الْحَسَنَاتِ »

It is the best of good deeds.¹¹

H A D I T H 10

‘Abdullah Ibn ‘Amr Ibn al-‘Āṣ (رضي الله عنه) said in a *marfū* ḥadīth:

« أَرْبَعٌ إِذَا كُنَّ فِيكَ فَلَا عَلَيْكَ مَا فَاتَكَ مِنَ الدُّنْيَا : حِفْظُ أَمَانَةٍ ، وَصِدْقُ حَدِيثٍ ،
وَحُسْنُ خَلِيقَةٍ ، وَعِفَّةٌ فِي طُعْمَةٍ »

Four things, if they are within you then nothing you missed in life will harm you: preserving trustworthiness, honest speech, good manners, and caution regarding food (i.e., whether it is from permissible means or not).¹²

¹¹ No. 1373

¹² No. 733

Ḥ A D Ī T H 1 1

Abū Umāmah al-Bāhilī (رضي الله عنه) said: I heard Allah's messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say:

« أَكْفُلُوا لِي سِتًّا أَكْفُلُ لَكُمْ بِالْجَنَّةِ : إِذَا حَدَّثَ أَحَدُكُمْ فَلَا يَكْذِبْ ، وَإِذَا أُؤْتِمِنَ فَلَا يَخْنُ ، وَإِذَا وَعَدَ فَلَا يُخْلِفْ ، غَضُّوا أَبْصَارَكُمْ ، وَكَفُّوا أَيْدِيَكُمْ ، وَاحْفَظُوا فُرُوجَكُمْ »

Guarantee me six things and I will guarantee you Paradise: If anyone of you speaks, let him not lie; if he is entrusted with something, let him not betray that trust; if he promises, let him not break his promise; lower your gaze, restrain your hands, and safeguard your private parts.¹³

Ḥ A D Ī T H 1 2

Anas (رضي الله عنه) said that the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« أَلَا أُبَيِّنُ لَكُمْ بَخِيَارِكُمْ ؟ خِيَارِكُمْ أَطْوَلُكُمْ أَعْمَارًا إِذَا سَدَدُوا »

Should I tell you who the best among you are? The best among you are the eldest in age if they have remained balanced and rightly-guided (throughout those years).¹⁴

Ḥ A D Ī T H 1 3

¹³ No. 1525

¹⁴ No. 2498

Abū Sa'īd al-Khudrī (رضي الله عنه) reported in a *marfū'* ḥadīth that the prophet (صلى الله عليه) said:

« اللَّهُمَّ أَحْيِنِي مِسْكِينًا ، وَأَمِتْنِي مِسْكِينًا ، وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ »

“Oh Allah, give me life as a poor person, give me death as a poor person, and resurrect me among the company of the poor.”¹⁵

H A D I T H 1 4

One of Banī Salīm reported that the prophet (صلى الله عليه وسلم) said:

« إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَبْتَلِي عَبْدَهُ بِمَا أَعْطَاهُ ، فَمَنْ رَضِيَ بِمَا قَسَمَ اللَّهُ عَزَّ وَجَلَّ لَهُ بَارَكَ اللَّهُ لَهُ فِيهِ وَوَسَّعَهُ ، وَمَنْ لَمْ يَرْضَ لَمْ يُبَارَكْ لَهُ فِيهِ »

Allah (تبارك وتعالى) tests his worshipper with what He has given him. So whoever is pleased with what Allah (عزَّ وجلَّ) has apportioned for him, Allah blesses and increases it for him. And whoever is displeased, it is not blessed for him.¹⁶

H A D I T H 1 5

Abū Hurayrah (رضي الله عنه) reported that the prophet (صلى الله عليه وسلم) said:

« إِنَّ اللَّهَ يَقُولُ : يَا ابْنَ آدَمَ ، تَفَرَّغْ لِعِبَادَتِي أَمْلَأُ صَدْرَكَ غِنًى ، وَأَسُدُّ فَقْرَكَ ، وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا ، وَلَمْ أُسُدِّ فَقْرَكَ »

¹⁵ No. 308

¹⁶ No. 1658

Allah says, “Oh son of Adam, free your time for My worship and I will fill your chest with sufficiency and I will prevent your poverty. But if you do not, I will fill your hands with occupation, and I will not prevent your poverty.”¹⁷

Ḥ A D Ī T H 1 6

Abū Hurayrah (رضي الله عنه) reported in a *marfū'* ḥadīth:

« إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ أَنْ يُقَالَ لَهُ : أَلَمْ أَصِحِّحْ لَكَ جِسْمَكَ
وَأَرَوْكَ مِنَ الْمَاءِ الْبَارِدِ ؟ »

One of the first things for which a worshipper will be called to account on the Day of Resurrection is that he will be asked, “Did I not make your body healthy and provide you with cool water?”¹⁸

Ḥ A D Ī T H 1 7

Fāṭimah (رضي الله عنها) narrated that Allah’s messenger (صلى الله عليه وسلم) said:

« إِنَّ مِنْ شِرَارِ أُمَّتِي الَّذِينَ غُدُّوا بِالنَّعِيمِ ، الَّذِينَ يَطْلُبُونَ أَلْوَانَ الطَّعَامِ وَأَلْوَانَ
الثِّيَابِ ، وَيَتَشَدَّقُونَ بِالْكَلامِ »

Some of the worst people of my nation are those who are nourished with all kinds of blessings – those who request all types of food and all types of clothes and brag about it.¹⁹

¹⁷ No. 1359

¹⁸ No. 539

¹⁹ No. 1891

Ḥ A D Ī T H 1 8

Anas Ibn Mālik (رضي الله عنه) said that the messenger of Allah (صلى الله عليه وسلم) said:

« إِنَّ مِنْ النَّاسِ مَفَاتِيحَ لِلْخَيْرِ مَعَالِيْقَ لِلشَّرِّ ، وَإِنَّ مِنْ النَّاسِ مَفَاتِيحَ لِلشَّرِّ مَعَالِيْقَ لِلْخَيْرِ ، فَطُوبَى لِمَنْ جَعَلَ اللهُ مَفَاتِيحَ الْخَيْرِ عَلَى يَدَيْهِ ، وَوَيْلٌ لِمَنْ جَعَلَ اللهُ مَفَاتِيحَ الشَّرِّ عَلَى يَدَيْهِ »

There are certainly some people who act as keys (opening the doors) to good, locks to evil. And there are others among people who are keys to evil, locks to good. So *Tūbá* (a tree in Paradise, or “success”) is for those for whom Allah facilitates their hands to act as keys to goodness, and let those beware for whom Allah facilitates their hands to act as keys to evil.²⁰

Ḥ A D Ī T H 1 9

The messenger of Allah (صلى الله عليه وسلم) was once brought some barley bread that had turned oily and rancid yet he still ate from it. He then said:

« إِنَّمَا الْخَيْرُ خَيْرُ الْآخِرَةِ »

The only true good is the good of the hereafter.²¹

Ḥ A D Ī T H 2 0

The prophet (صلى الله عليه وسلم) once said in a *mursal* ḥadīth:

²⁰ No. 1332

²¹ No. 1102

« إِنَّمَا يَسْتَرِيحُ مَنْ غُفِرَ لَهُ »

Only someone who has been forgiven may truly relax.²²

Ḥ A D Ī T H 2 1

al-Barā Ibn Āzib said: We were once with the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) when he saw a gathering of people. He asked, “What have they gathered for?” to which someone replied, “They are digging a grave.” Allah’s messenger then hurried with his companions to the grave and then kneeled down beside it. Those around him faced him to see what he was going to do. He began crying until his tears moistened the ground. He then turned to us and said:

« أَيُّ إِخْوَانِي ! لِمِثْلِ الْيَوْمِ فَأَعِدُّوا »

My brothers, prepare yourselves for a day like today.²³

Ḥ A D Ī T H 2 2

Anas Ibn Mālik, ‘Abdullah Ibn ‘Abbās, and others (رضي الله عنهم) reported that the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« ثَلَاثٌ مُهْلِكَاتٌ وَثَلَاثٌ مَنْجِيَّاتٌ ، فَقَالَ : ثَلَاثٌ مُهْلِكَاتٌ : شُحٌّ مُطَاعٌ ، وَهَوَىٌّ مُتَّبَعٌ ، وَإِعْجَابُ الْمَرْءِ بِنَفْسِهِ ، وَثَلَاثٌ مَنْجِيَّاتٌ : خَشْيَةُ اللَّهِ فِي السِّرِّ وَالْعَلَانِيَةِ ، وَالْقَصْدُ فِي الْفَقْرِ وَالْغِنَى ، وَالْعَدْلُ فِي الْعُضْبِ وَالرِّضَا »

²² No. 1710

²³ No. 1751

There are three things which destroy and three things which save. The three destructive things are: stinginess that is obeyed, desires that are followed, and a person being too amazed with himself. The three things which save: fearing Allah in both private and in open, moderation in both poverty and richness, and fairness when both angry and happy.²⁴

H A D I T H 2 3

al-Nu'mān Ibn Bashīr (رضي الله عنه) said that the prophet (صلى الله عليه وسلم) said:

« الْجَمَاعَةُ رَحْمَةٌ ، وَالْفِرْقَةُ عَذَابٌ »

Unity is a mercy, and division is a punishment.²⁵

H A D I T H 2 4

Abū Mālik al-Asha'rī (رضي الله عنه) said when death was upon him: Oh gathering of the al-Asha'rī family, let those present convey this to those who are absent. I heard the messenger of Allah (صلى الله عليه وسلم) saying:

« حُلُوَّةُ الدُّنْيَا مَرَّةٌ الْآخِرَةِ ، وَمَرَّةٌ الدُّنْيَا حُلُوَّةُ الْآخِرَةِ »

The sweetness of this life becomes bitterness in the hereafter, and the bitterness of this life becomes sweetness in the hereafter.²⁶

H A D I T H 2 5

²⁴ No. 1802

²⁵ No. 67

²⁶ No. 1817

One of the prophet's companions reported that he (صلى الله عليه وسلم) said:

« قَالَ اللَّهُ تَعَالَى : يَا ابْنَ آدَمَ ، قُمْ إِلَيَّ أَمْشِ إِلَيْكَ ، وَأَمْشِ إِلَيَّ أَهْرُولُ إِلَيْكَ »

Allah (تعالى) said, "Oh son of Adam, stand before Me, I will walk to you. And walk to Me, I will run to you."²⁷

H A D I T H 2 6

Anas (رضي الله عنه) reported in a *marfū'* ḥadīth that the prophet (صلى الله عليه وسلم) said:

« قَالَ اللَّهُ عَزَّ وَجَلَّ : عَبْدِي ، أَنَا عِنْدَ ظَنِّكَ بِي ، وَأَنَا مَعَكَ إِذَا ذَكَرْتَنِي »

Allah (عزَّ وجلَّ) said, "My servant, I am as you think of Me, and I am with you when you remember Me."²⁸

H A D I T H 2 7

Shaddād Ibn 'Aws (رضي الله عنه) narrated that the messenger of Allah (صلى الله عليه وسلم) said:

« قَالَ اللَّهُ عَزَّ وَجَلَّ : وَعِزَّتِي لَا أَجْمَعُ لِعَبْدِي أَمْنَيْنِ وَلَا خَوْفَيْنِ ، إِنَّهُ هُوَ أَمْنِي فِي الدُّنْيَا أَخَفْتُهُ يَوْمَ أَجْمَعُ فِيهِ عِبَادِي ، وَإِنَّهُ هُوَ خَافَنِي فِي الدُّنْيَا أَمْنْتُهُ يَوْمَ أَجْمَعُ فِيهِ عِبَادِي »

Allah (عزَّ وجلَّ) said, "By my honor, I do not combine for My servant two times of safety and two times of fear. If he feels safe from Me in this life, I will make him

²⁷ No. 2287

²⁸ No. 2012

fear Me the day on which I gather My servants. And if he fears Me in this life, I will make him feel safe the day on which I gather My servants.”²⁹

Ḥ A D Ī T H 2 8

Abū Umāmah Ibn Sahl Ibn Ḥanīf (رضي الله عنه) reported from his father in a *marfū'* narration that the prophet (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) used to accompany the weak Muslims. He would visit them, see them when they become sick, and attend their funerals.³⁰

Ḥ A D Ī T H 2 9

Sarāqah said: I once came upon Allah’s messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) at al-Ja’rānah. I was not sure what to ask him about, so I said, “Oh messenger of Allah, sometimes I fill my watering hole (e.g. trough, etc.), waiting for my flock to return to me. But then other animals would come and drink from it. So is there a reward in that?” The messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered:

« فِي كُلِّ دَاتٍ كَبِدٍ حَرِّيٍّ أَجْرٌ »

For (kindness to) anything with a warm liver (i.e. any living creature), there is a reward.³¹

Ḥ A D Ī T H 3 0

Abū Hurayrah (رضي الله عنه) reported in a *marfū'* narration:

²⁹ No. 742

³⁰ No. 2112

³¹ No. 2152

« لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمْ السَّمَاءَ ثُمَّ تَبْتُمْ لَتَابَ عَلَيْكُمْ »

If you were to commit sins so much that your sins reached the sky but then you repented, He (Allah) would accept your repentance.³²

Ḥ A D Ī T H 3 1

Jābir (رضي الله عنه) narrated a *marfū'* ḥadīth:

« لَوْ أَنَّ ابْنَ آدَمَ هَرَبَ مِنْ رِزْقِهِ كَمَا يَهْرُبُ مِنَ الْمَوْتِ ، لِأَدْرَكَهُ رِزْقُهُ كَمَا يُدْرِكُهُ الْمَوْتُ »

Even if the son of Adam were to flee from his sustenance like he flees from death, his sustenance would still reach him just like his death will reach him.³³

Ḥ A D Ī T H 3 2

'Utbah Ibn 'Abid (رضي الله عنه) said that the messenger of Allah (صلى الله عليه وسلم) said:

« لَوْ أَنَّ رَجُلًا يُجْرُّ عَلَى وَجْهِهِ مِنْ يَوْمٍ وُلِدَ إِلَى يَوْمٍ يَمُوتُ هَرَمًا فِي مَرْضَاةِ اللَّهِ عَزَّ وَجَلَّ لَحَقَرَهُ يَوْمَ الْقِيَامَةِ »

If a man were to be dragged on his face for something in the pleasure of Allah (عزَّ وجلَّ), from the day he was born until he dies of old age, he would still belittle that on the Day of Resurrection.³⁴

³² No. 903

³³ No. 952

³⁴ No. 446

Ḥ A D Ī T H 3 3

‘Abdullah Ibn ‘Umar (رضي الله عنهما) reported a *marfū*’ narration:

« لَوْ أَنَّ الْعِبَادَ لَمْ يُذْنِبُوا لَخَلَقَ اللَّهُ عَزَّ وَجَلَّ خَلْقًا يُذْنِبُونَ ثُمَّ يَعْفِرُ لَهُمْ ، وَهُوَ
الْغَفُورُ الرَّحِيمُ »

If worshippers did not commit sins, Allah (عزَّ وجلَّ) would create another creation that would commit sins then He would forgive them, for He is the Most Forgiving, the Most Merciful.³⁵

Ḥ A D Ī T H 3 4

‘Umar Ibn al-Khaṭṭāb (رضي الله عنه) said he heard the prophet of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) saying:

« لَوْ أَنَّكُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ ، لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ ، تَغْدُو خِمَاصًا ، وَتَرُوحُ بِطَانًا »

If you were to rely on Allah with the reliance He deserves, He would provide for you just as He provides for the birds; they leave in the morning hungry and return at night full.³⁶

Ḥ A D Ī T H 3 5

Thawbān (رضي الله عنه) narrated in a *marfū*’ form:

³⁵ No. 967

³⁶ No. 310

« لِيَتَّخِذَ أَحَدُكُمْ قَلْبًا شَاكِرًا ، وَلِسَانًا ذَاكِرًا ، وَزَوْجَةً صَالِحَةً تُعِينُهُ عَلَى أَمْرِ
الْآخِرَةِ »

Each of you should have a heart that is thankful, a tongue that mentions (Allah),
and a righteous wife that helps him regarding the affairs of the hereafter.³⁷

H A D I T H 3 6

‘Abdullah Ibn Mas’ūd (رضي الله عنه) said that once Allah’s messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ)
slept on a straw mat which left marks on his side. When he woke up, he began rubbing
his side and asked, “Messenger of Allah, would you allow us to spread something
(softer) over your straw mat?” He (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) answered:

« مَا لِي وَلِلدُّنْيَا ؟ مَا أَنَا وَالِدُّنْيَا ؟ إِنَّمَا مَثَلِي وَمَثَلُ الدُّنْيَا كَرَائِبٍ اسْتَضَلَّتْ تَحْتَ
شَجَرَةٍ ، ثُمَّ رَاحَ وَتَرَكَهَا »

What do I have to do with this life? What am I regarding this life? My example
and that of this life is only as a rider who takes shade under a tree and then
leaves it.³⁸

H A D I T H 3 7

Anas, Abū Hurayrah, and Samurah Ibn Jundub (رضي الله عنهم) reported that the prophet
(صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said:

« مَنْ أَرَادَ أَنْ يَعْلَمَ مَا لَهُ عِنْدَ اللَّهِ ، فَلْيَنْظُرْ مَا لِلَّهِ عِنْدَهُ »

³⁷ No. 2176

³⁸ No. 438

Whoever would like to know what Allah has for him then let him look to what he has for Allah.³⁹

H A D I T H 3 8

Ā'ishah (رضي الله عنها) narrated a *marfū'* ḥadīth in which the prophet (صلى الله عليه وسلم) said:

« مَنْ أَرْضَى اللَّهَ بِسَخَطِ النَّاسِ ، كَفَاهُ اللَّهُ النَّاسَ ، وَمَنْ أَسَخَطَ اللَّهَ بِرِضَى النَّاسِ ، وَكَلَهُ اللَّهُ إِلَى النَّاسِ »

Whoever pleases Allah by angering people, Allah will suffice him from people. And whoever angers Allah by pleasing people, Allah will entrust him to the people.⁴⁰

H A D I T H 3 9

'Ubaydullah Ibn Muḥṣan and others (رضي الله عنهم) reported that the prophet (صلى الله عليه وسلم) said:

« مَنْ أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ ، مُعَافَى فِي جَسَدِهِ ، عِنْدَهُ قُوَّةٌ يَوْمِهِ ، فَكَأَنَّمَا حِيزَتْ لَهُ الدُّنْيَا بَجَدَائِفِهَا »

Anyone of you who wakes up safe with his family, healthy in his body, having sustenance for the day, it is as if he posses the worldly life entirely.⁴¹

H A D I T H 4 0

³⁹ No. 2310

⁴⁰ No. 2311

⁴¹ No. 2318

‘Ammār Ibn Yāsir (رضي الله عنه) narrated a *marfū’* ḥadīth:

« مَنْ كَانَ لَهُ وَجْهَانِ فِي الدُّنْيَا ، كَانَ لَهُ يَوْمَ الْقِيَامَةِ لِسَانَانِ مِنْ نَارٍ »

Whoever was two-faced in this life will have, on the Day of Resurrection, two tongues of fire.⁴²

H A D I T H 4 1

Anas (رضي الله عنه) narrated a *marfū’* ḥadīth in which Allah’s messenger (صلى الله عليه وسلم) said:

« مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ ، جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ ، وَجَمَعَ لَهُ شَمْلَهُ ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ ، وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ ، جَعَلَ اللَّهُ فَقْرَهُ بَيْنَ عَيْنَيْهِ ، وَفَرَّقَ عَلَيْهِ شَمْلَهُ ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ »

Whoever makes the hereafter his (main) concern, Allah will place his richness in his heart, organize his affairs, and the worldly life will come to him without seeking it. But whoever makes this life his concern, Allah will place his poverty before his eyes, scatter his affairs, and nothing of the worldly life will come to him except what has already been destined for him.⁴³

H A D I T H 4 2

Abū Hurayrah (رضي الله عنه) narrated a *marfū’* narration in which the prophet (صلى الله عليه وسلم) asked:

⁴² No. 892

⁴³ No. 949

« مَنْ يَأْخُذْ عَنِّي هَؤُلَاءِ الْكَلِمَاتِ فَيَعْمَلْ بِهِنَّ أَوْ يَعْلَمُ مَنْ يَعْمَلُ بِهِنَّ؟ »

Who will take these words from me and act upon them or teach them to others
who may act upon them?

Abū Hurayrah said: I replied, “I will, messenger of Allah.” He (صلى الله عليه وسلم) then took my hand and counted on five fingers, saying:

« إِتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ ، وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَعْنَى النَّاسِ ،
وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا ، وَأَحِبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا ،
وَلَا تُكْثِرِ الضَّحِكَ ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ »

Be cautious of the prohibited things and you will be the most worshipping of people. Be content with what Allah has destined for you and you will be the richest of people. Behave well toward your neighbor and you will be a true believer. Love for people what you love for yourself and you will be a Muslim. And do not laugh excessively, for excessive laughter kills the heart.⁴⁴

H A D I T H 43

Abū Hurayrah (رضي الله عنه) reported in a *marfū'* ḥadīth:

« النَّاسُ وُلْدُ آدَمَ ، وَآدَمُ مِنْ تُرَابٍ »

All people are the children of Adam, and Adam was from dirt.⁴⁵

⁴⁴ No. 930

⁴⁵ No. 1009

H A D I T H 4 4

Ibn ‘Abbās (رضي الله عنه) said that once the messenger of Allah (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) passed by a dead sheep that had been left, discarded by its owner. He said:

« وَالَّذِي نَفْسِي بِيَدِهِ ، لَلدُّنْيَا أَهْوَنُ عَلَيَّ مِنَ هَذِهِ الشَّاةِ عَلَى أَهْلِهَا »

I swear by the One in whose hand is my soul, this worldly life is more insignificant to Allah than this sheep is to its owner.⁴⁶

H A D I T H 4 5

Abū ‘Inabah al-Khawlānī (رضي الله عنه) reported that he heard Allah’s messenger (صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say:

« لَا يَزَالُ اللهُ يَغْرِسُ فِي هَذَا الدِّينِ غَرْسًا يَسْتَعْمِلُهُمْ بِطَاعَتِهِ »

Allah does not cease to cultivate within this religion those He uses for his obedience.⁴⁷



⁴⁶ No. 2482

⁴⁷ No. 2442