

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
الحمد لله الذي قدّم للإنذار على التعذيب وعلم أطباء  
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أما بعد في باب الفصاحم تذكرة ما نصت إليه

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# DISTURBER OF THE HEARTS

Ibn al-Jawzī (d. 597 AH)

دار السنة

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



al-Ḥāfiẓ

Abū'l-Faraj ibn al-Jawzī [d. 597AH]

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DISTURBER of the  
HEARTS

being a translation of his '*Kitab al-Mugliq*'

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Every breath we take is taking us closer to death. The time we spend in this world is short, the time we are held in our graves is long, and the punishment for following our lowly desires is calamitous.

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# Disturber of the Hearts

al-Ḥāfiẓ Abū'l-Faraj ibn al-Jawzī

Translated from the original Arabic by  
Aymān ibn Khālīd



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## Content

THE BIOGRAPHY OF THE AUTHOR.....	12
INTRODUCTION.....	19
Majority of Sinners rely on the Mercy of Allāh.....	21
The Punishment of those who advocate what they do not Abide by.....	23
Three Things that Follow the Deceased.....	25
Warning to the Preachers.....	26
Punishment of Backbiters.....	27
He Never Ever Laughed.....	28
Condition in the Hereafter of the Most Affluent people in this World.....	29
Secrets of <i>al-Barzakh</i> .....	30



Anxiety and Solicitude of 'Umar ibn al-Khaṭṭāb.....	35
Anxiety and Solicitude of 'Umar ibn 'Abdul 'Azīz.....	37
The First Thing He Sees.....	38
A Crying Man who also Make Others Cry.....	39
Seeking assistance from the Anguish of Death?.....	41
The Gathering of the Deceased.....	42
Depiction of the Punishment of Hell.....	43
A Man from the <i>Awliyā'</i> of Allāh.....	44
Depiction from the Lives of the ( <i>Salaf</i> ) Righteous Predecessors.....	46
He Remains Under the Dust Until the Day of Judgement.....	48
Eyes that Never Dry Because of Tears.....	50
Grief of the Day of Judgement Brings Forth Tears in this Worldly Life.....	51
Deliver this Message to Every Distressed Person.....	52
Horrors of the Day of Judgement.....	53
Conversation Between the Dead.....	55
Horrors of the Grave.....	57

Portrayal from the Punishment of the Grave.....	58
Condition of Sun on the Day of Judgement.....	61
The Punishment of the Conceited and the Egoentric.....	63
Be Careful of Consuming Unlawfulness, be it related to your Nutrition or your Clothing.....	65
The State Of Believers in this Worldly Life.....	66
The Man whose <i>Ṣalāh</i> is not Accepted for Forty Days.....	68
When You Walk in my Funeral.....	70
How to be Shy of Allāh in a way that Befits Him.....	72
Be Careful of Sins that are Belittled.....	73
Would Fire Consume the Marks of Prostration?.....	74
The First Three Persons Admitted into Hell.....	75
Keep Remembering the Destructor of Desires.....	77
Worldly Fire compared to the Fire of Hell.....	79
Advice of the Prophet (ﷺ) to Mu'adh.....	80
The Resurrection of People on the Day of Judgement.....	82
The Least of Punishment in Hell.....	84

The Sanctity of Believers in the Sight of Allāh.....	86
The Speed of their Sightseeing is Like the Speed of Swift Lightning.....	89
He Tasted the Pain of Death for a Hundred Years.....	91
The Severity of the Punishment of the Grave and its Squeeze.....	92
Do You Know what is the Mud Of <i>Khabāḥ</i> .....	94
From the Secrets of the Creation.....	96
The Day when a Person Runs Away from His Father.....	98
The Reward of those who Endure Calamities with Patience.....	100
If the Anguish of Death is Revealed to the Inhabitants of Heaven and Earth.....	102
When Death Becomes a Mercy.....	103
Sermons of the Righteous Predecessors.....	105
Moments Pass By and Count.....	110
PICTURE PLATE OF THE MANUSCRIPTS.....	111-112

# Transliteration Table

## *Consonants, Arabic*

initial: unexpressed medial and final:

ء	د d	ض ḍ	ك k
ب b	ذ dh	ط ṭ	ل l
ت t	ر r	ظ ḏ	م m
ث th	ز z	ع ʿ	ن n
ج j	س s	غ gh	ه h
ح ḥ	ش sh	ف f'	و w
خ kh	ص ṣ	ق q	ي y

## *Vowels, diphthongs, etc.*

Short:

اَ a      اِ i      اُ u

long:

آ ā      ؤ ū      إ ī

diphthongs:

أَؤ aw

أِي ay

## THE BIOGRAPHY OF THE AUTHOR

# al-Ḥāfiẓ Abū'l-Faraj 'Abdu'l-Raḥmān ibn Jawzī

### His Name and Lineage

He is Abū'l-Faraj Jāmal al-Dīn 'Abdu'l-Raḥmān ibn 'Alī ibn Muḥammad ibn 'Alī Ibn 'Ubayd Allāh Ibn al-Jawzī al-Qurashī al-Tamimi al-Bakrī from the family of Muḥammad ibn Abū Bakr *al-Ṣiddīq*, al-Baghdādī al-Ḥanbalī.<sup>1</sup>

### His Birth and Upbringing

He was born in 509 or 510 A.H. Upon reaching adolescence, his aunt took him to Ibn Nāṣir from whom he learned a great deal. He came to love preaching while barely having reached the age of puberty, and from then started to give sermons to the people.

His father passed away when he was three years old so his aunt

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<sup>1</sup> *Thail al-Rauḍatain*, p.21, *al-Bidāyah wa'l-Nihāyah*, p. 13/26.

took care of him. His relatives were copper merchants so at times in hadith hearings he would write his name as 'Abdu'l-Raḥmān ibn 'Alī al-Ṣaffār [i.e. The Coppersmith].

His first ḥadīth hearing was in 156 A.H., as cited by al-Dhahabī<sup>2</sup>

While still very young he became known as a religious person who would not socialise with anyone and would not eat from any food whose source was doubtful. He would only leave his house for prayer and he would not play with other kids. He was a person of very great determination and ambition and he spent all his life busy in seeking knowledge, preaching and authoring.<sup>3</sup>

### His Teachers

Al-Hāfiẓ Ibn al-Jawzī has already introduced his teachers in his book *Mashyakhat Ibn al-Jawzī* [i.e. the scholars who taught Ibn al-Jawzī] where he listed many of them. In the field of ḥadīth he benefitted from accompanying Ibn Nāṣir, in Qur'ān and *Adab* [i.e. Manners] from Sibṭ al-Khiyāt and Ibn al-Jawālīqī. He was the last to narrate from al-Dinawari and al-Mutawakkili.<sup>4</sup>

### His Students

Those who narrated from him include his son and companion, the great scholar Muḥyi al-Dīn Yūsuf who was a teacher in the institute of al-Musta'sim billāh, his oldest son 'Alī al-Nāsikh, his

<sup>2</sup> *Thail al-Rauḍatain*, 21, *Thail 'ala Tabaqāt al-Ḥanabila*, 1/401, *Sbatbarāt al-Thabab*, 4/330.

<sup>3</sup> *al-Bidāyah wa'l-Nihāyah*, 13/29, *Said al-Khatir*, 238.

<sup>4</sup> *Siyar al-A'lām al-Nubulā'*, 21/366, 367.

grandson, the preacher Shams al-Dīn Yūsuf ibn Farghalī al-Hanafī the author of *Mir'āt al-Zamān* (Mirror of Time), al-Ḥāfiẓ 'Abd al-Ghanī, Shaykh Muwaffaq al-Dīn Ibn Qudāma, Ibn al-Dubaythī, Ibn al-Nājjar and al-Diyā.<sup>5</sup>

## His Children

His grandson Abū al-Muẓfir and majority of those who wrote his biography say that he had three sons:

1. The oldest of them, Abū Bakr 'Abd al-'Azīz: He became a jurist in the school of Aḥmad and took knowledge from Abū al-Waqt, Ibn Nāṣir, al-Armawī and a group of his father's teachers. He traveled to the city of al-Musul where he preached and held sermons there for which he earned the people full acceptance. It is said that the family of al-Zahrazurī used to be jealous of him so they made someone put poison in his drink which caused him to die in al-Mūsul in 554 A.H. during the lifetime of his father.<sup>6</sup>
2. Abū al-Qāsim Badr al-Dīn 'Alī al-Nāsikh\*
3. Abū Muḥammad Yūsuf Muḥyī al-Dīn<sup>7</sup>: He was the most intelligent and youngest son as he was born in 580 A.H. He

<sup>5</sup> *Siyar al-A'lām al-Nubulā'*, 21, 367.

<sup>6</sup> *Tha'īl Tabaqāt al-Hanabila*, 1/430, 431.

\* Publishers note: For a detail biography of him please refer to, *The Sincere Council to the Seekers of Sacred Knowledge*, by Ibn Jawzī, published by Dār as-Sunnah, Birmingham, UK, 2011.

<sup>7</sup> cf. *Siyar al-A'lām al-Nubulā'*, 23/372, *al-Ibar*, 5/237, *Dūwal al-Islām*, 2/122, *al-Bidāyah wa'l-Nihāyah*, 13/203, *Tha'īl Tabaqāt al-Hanabila*, 2/258-261, *al-'Usjūd al-Mashūk*, 635, *Shatharāt al-Thahab*, 5/286287, Ibn Shaṭṭī: *Mukhtasar Tabaqāt al-Hanabila*, p.57.

became involved in preaching and held sermons after his father, in which he excelled and by which he was looked up to by his confreres. He then was appointed to control and supervise markets of Baghdād, and after that he was assigned to deliver the messages of the caliphs to kings of other different regions peculiarly to the Ayyūbī family in the Shām region. He held the position of teacher in the institute of caliph al-Mustā'sim in 640 A.H. till he was killed in prison in 656 A.H. by Hulaku who occupied Bagdād and destroyed it. His three sons Jāmal al-Dīn, Sharaf al-Dīn and Tāj al-Dīn were killed with him. He has authored many works, including *Mā'adin al-Abrīẓ fi Tafsīr al-Kitāb al-'Aẓīẓ* and *al-Madḥab al-Aḥmad fi Madḥab Aḥmad*. Unlike his brother Abu al-Qāsim, he was a dutiful son who honored his father and treated him well.

His grandson mentioned that Ibn al-Jawzī had many daughters; Rabi'a, Sharaf al-Nisā', Zainab, Jauhara, Sitt al-'Ulama al-Sughra and Sitt al-'Ulama al-Kubrā.<sup>8</sup>

### His Uniqueness as a Preacher

Excellent indeed are the words of al-Ḥāfiẓ al-Dhahabī about him: 'He was the leading figure in reminding the people and had no equal. He would recite pleasant poetry and eloquent prose spontaneously and his fine words and moving speech was abundant. There has never been anyone like him, not before him and not after him. He is the carrier of the flag of exhortation in its various forms. He had a pleasant appearance and a good voice and his talks had an impact on peoples' hearts. His lifestyle in general was

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<sup>8</sup> *Mir'āt al-Zamān*, 8/503, Abū Shamma: *Thail al-Raudatāin*, 26.



beautiful.<sup>9</sup> He also said: 'I believe there will not be another one like him.'<sup>10</sup>

Al-Ḥāfiẓ Ibn Rajab said: 'So we conclude that his gatherings of exhortation were one of a kind and nobody had heard of anything like them. They were gatherings of great benefit where the heedless would be reminded, the ignorant would come to know, the sinners would repent and the polytheists would become Muslims.'<sup>11</sup>

### His Works and Effects

Shaikh al-Islām Ibn Taymiyyah said in *al-Ajwiba al-Miṣrīyyah*: 'Shaikh Abū'l-Faraj excelled in many sciences and has many writings to his account. He would write on many topics, and as I counted his works I found them to be over one thousand in number. Afterwards, I found out about other works as well.'<sup>12</sup>

Having mentioned some of his books, al-Dhahabī said: 'I don't know of a scholar who has written what this man has.'<sup>13</sup>

The virtuous teacher 'Abd al-Ḥamīd al-'Alūjī has written a book on his works which was printed in Baghdād in 1965. In this piece he researched their titles, their copies and copies that had been

---

<sup>9</sup> *Siyar al-A'lām al-Nubulā'*, 21/367.

<sup>10</sup> *Siyar al-A'lām al-Nubulā'*, 21/384.

<sup>11</sup> *Thail Tabaqāt al-Ḥanabila*, 1/410.

<sup>12</sup> *Thail Tabaqāt al-Ḥanabila*, 1/415, *al-Tāj al-Mukallal*, 70.

<sup>13</sup> *Tathkirat al-Huffāẓ*, 1344.

printed and put them in alphabetic order. Whoever wishes to know about these books should refer to this work, keeping in mind that many of the manuscripts mentioned therein by al-'Alūjī have now been printed.

He authored approximately 300 books, some of his printed works include:

- *Talqīb Fuhūm Ahli al-Athbār fi Mukhtasari al-Siyari wal Akhbār.*<sup>14</sup> [Only a portion has been printed]
- *Al-Athkiyā' wa Akhbārahūm.*<sup>15</sup> [Printed]
- *Manāqib 'Umar ibn 'Abdul 'Azīz.*<sup>16</sup> [Printed]
- *Ranbu al-Arwāh.*<sup>17</sup> [Printed]
- *Shudhūr al-'Uqūd fi Tarikh al-'Ubūd.*<sup>18</sup> [Manuscript]
- *Zād al-Masir fi 'Ilm al-Tafsīr.*<sup>19</sup> [Printed]
- *Al-Muntadham fi Tārikh al-Mulūk wal Umam.*<sup>20</sup> [Only 6 volumes have been printed]
- *Al-Dbabab al-Masbūk fi Siyari Mulūk.*<sup>21</sup> [Manuscript]
- *Al-Hamqa wal Mughaffalīn.*<sup>22</sup> [Printed]

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<sup>14</sup> The book mentions the historical reports concerning the Prophet (ﷺ) and his companions.

<sup>15</sup> A literature book in which he includes stories of intellectual people..

<sup>16</sup> The book details the virtues of the Caliph, 'Umar ibn 'Abdul 'Aziz.

<sup>17</sup> The book explains the concept of spirit and spirituality

<sup>18</sup> An abridged version of the known history book *Tarikh al-Mulūk wal Umam*.

<sup>19</sup> The book explains the science of *Tafsīr*.

<sup>20</sup> The book mentions the history of nations and kings.

<sup>21</sup> The book focuses on leaders and kings throughout history.

<sup>22</sup> A literature book in which he reports the stories of idiots and fools.

- *Al-Wafa fi Fada'ili al-Mustafa*.<sup>23</sup> [Printed]
- *Manaqib 'Umar ibn al-Khattab*.<sup>24</sup> [Printed]
- *Manaqib Ahmad ibn Hanbal*.<sup>25</sup> [Printed]
- *Gharib al-hadith*.<sup>26</sup> [Printed]
- *Al-Tabqiq*.<sup>27</sup> [Only the first volume has been printed]

And also a considerable number of works in other fields of knowledge.

### His death

Ibn al-Jawzī passed away on Friday the 12th of Ramaḍān in 597 A.H and was buried next to the grave of Imam Aḥmad ibn Hanbal in the cemetery of Bāb Harb.<sup>28</sup>

<sup>23</sup> The book relates the virtues of the Prophet (ﷺ).

<sup>24</sup> The book relates the virtues of 'Umar ibn al-Khattab.

<sup>25</sup> The book relates the virtues of Imam Aḥmad ibn Hanbal.

<sup>26</sup> The book explains one major aspect of the science of ḥadīth i.e. the *gharib* ḥadīth.

<sup>27</sup> The book examines the authenticity of narrations used in the known book '*al-Ta'liq al-kabir*' of al-Qadi Abū Ya'la, and how classification of ḥadīth effected scholars views.

<sup>28</sup> For a more detailed biography of al-Hāfiẓ Ibn al-Jawzī, refer to: Ibn Athir's *al-Kamil*, 12/71, Sibṭ Ibn al-Jawzī: *Mir'at al-Zamān*, 8/481, al-Mundhirī: *al-Takmilā*, Biography 608, al-Bāghghal: *al-Mashyakha*, 140, Abū Shamma: *Thaib al-Raḍataim*, 21, Ibn al-Sā'i: *al-Jāmi'*, 9/65, Ibn Khalkān: *al-Wafayāt*, 3/140, al-Dhahabī: *al-'Ibar*, 4/297, *Dūwal al-Islām*, 2/79, *Tatbkiirat al-Ḥuffāẓ*, 4/1342, *Siyar al-A'lam al-Nubulā'*, 21/365, Ibn Kathīr: *al-Bidāyah wa'l-Nihāyah*, 13/26, Ibn Rajab: *Thaib Tabaqāt al-Hanabila*, 1/399, al-Jazari: *Ghāyat wa'l-Nihāyah*, 1/375, Ṣiddīq Ḥasan Khan: *al-Tāj al-Mukallal*, 70, Ibn Shaṭṭī: *Mukhtasar Tabaqāt al-Hanabila*, p. 42.

## Introduction

**A**LL PRAISE IS DUE TO ALLĀH Who made warnings precede the punishment and taught exegeses the modality of discipline and courtesy. May the peace and blessings of Allāh be upon the most esteemed leader and most honorable teacher, Muḥammad (ﷺ) who was sent to the near and far, and upon his companions and followers.

I have noticed that storytelling preachers have abandoned recounting appropriate and suitable stories and reports that intimidate people [in order to ward them off wrongdoings] and encourage them [i.e. to perform good deeds]. Rather, they opt for made up stories; therefore most of their quoted narrations are fabricated, and if the narration happen to be authentic they would add fabrications to it. They only care for maintaining the elegance of their gathering by all means, [while neglecting the actual purpose of such gatherings] and hence, what usually happens is: the audience leaves these gatherings neither being warned against a wrongdoing nor having their hearts humbled and softened. [In best the best-case scenario], the storytelling preacher mention to his audience that the Mercy of Allāh is all-encompassing without reminding them, as well, that the Punishment of Allāh is severe.

## DISTURBER OF THE HEARTS

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It is known that preachers are specialists in treating the illness of sins and experts in mending the moods of hearts. Therefore, if they find a person falling into despair, they instigate hope in his heart, and if they find a person in a reckless and fearless state, they provoke the fear of Allāh in his heart. This how they treat sickness by using its opposite as a cure.

I came to the realisation that over-indulging in hope, lacking the fear of Allāh and drowning in wishful thinking are diseases, [which have become a widespread epidemic] infecting people's hearts. Therefore curing these diseases cannot be with except the medicine of intimidation and deterrence. Because when the heart is static and suffers this dreamy state, treating it with doses of serenity would be like treating a person who suffers hypothermia with a medication that would lower his body temperature. Therefore, I have collected herein intimidating narrations, warnings against wrongdoings, narratives portraying the punishment and stories that bring discontent to hearts in order to facilitate: the assured to become anxious; the hardened [hearts] to become softened; the dried [tear ducts] to become flowing; and the lazy to become motivated.

And with Allāh lies all the success.

## The Majority of Sinners Rely on the Mercy of Allāh

**Y**OU SHOULD KNOW THAT the majority of wrongdoers and sinners rely on the Mercy, the Forgiveness and the Generosity of Allāh, while at the same time, neglecting and overlooking His severe punishment. This biased understanding occurred to them because they wrongly assumed the Mercy of Allāh is like tenderness. This [wrong] conclusion was deduced because they likened the Mercy of Allāh to the mercy of the creation, as they think it is similar to how when a person witnesses his enemy being tortured he consoles with him and hence his heart will be soft toward him. While, in fact, the Mercy of Allāh is absolutely not of this kind.

As for he who seeks forgiveness while still insisting on committing sins, then indeed, he is like a stubborn person ignoring all the warnings.

Ma'rūf al-Karkhī said, 'Hoping to receive the Mercy of the One who you insist on being disobedient to, is a kind of betrayal and foolishness'.<sup>1</sup>

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<sup>1</sup> *Hilyah al-Awliyā'* (8/367)

Some of the wise have said: 'Allāh ordained to cut the most honorable part of your body [i.e. hand] in this worldly life because of theft equivalent of five carats, therefore a person should never feel safe from His Punishment in the Hereafter.'

Further to the point, when knowing that the intercession of Ibrāhīm, the intimate friend (*Khalīl*) of Allāh, for his father will be unaccepted and the request of the Messenger of Allāh (ﷺ) that Allāh forgives his mother is also unaccepted should make the regular person always in a constant state of worry and fear. This is the meaning that al-Ḥasan referred to in his statement when he was asked: 'why do you weep for such long, extended periods of time?'. He replied: 'I fear that Allāh will throw me into Hell, and He does not care'.<sup>2</sup>

Another point is that a person might be punished for sins he may belittle. Therefore it is necessary to start off with intimidation, in order to ward off sins before they are committed and hence a person can avoid the punishment.

Al-Mughīrah ibn Makhādīsh asked al-Ḥasan: 'O Abū Sa'īd, what should we do about some people whom we associate with and make our hearts in state of fear [i.e. fearing Allāh and His Punishment]? He responded: O you old man, by Allāh, it is better for you to accompany those who incite you with fearfulness [of Allāh and His Punishment] until you enjoy safety [i.e. in the Hereafter] than accompanying those who assure you with safety but afterward [i.e. in the hereafter] what you fear [Punishment] would befall you.'<sup>3</sup>

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<sup>2</sup> *Sīfat al-Ṣaḥābah* (3/233)

<sup>3</sup> *Al-Zuhd* of Ibn al-Mubārak (303) and *Ḥilyah al-Awliyā'* (2/150)

## The Punishment of those who Advocate what they do not Abide by

**U**SĀMAH IBN ZAID NARRATED: I heard Allāh’s Messenger (ﷺ) saying, “A man will be brought and put in Hell [Fire] and his intestine and gut will come out and then he will circumambulate [i.e. go around and round] in Hell [Fire] like a donkey of a [flour] grinding mill, and the people of Hell [Fire] will gather around him and will say to him, “O so-and-so! Didn’t you use to order us for good and forbid us from evil?” That man will say, ‘I used to order you to do good but I myself never used to do it, and I used to forbid others from evil while I myself used to do evil.’<sup>4</sup>

Abū Rāfi‘ related: “The Messenger of Allāh (ﷺ) passed by the cemetery of Baqī‘ so he said: ‘*Uff* to you, *uff* to you [an exclamation to express contempt].’ I thought he meant me with his exclamation but he negated my assumption and said: ‘It is not you [who I meant] but this is the grave of a man who I sent to collect [alms] from a family but he kept a fruit [from the alms] to himself

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<sup>4</sup> Ṣaḥīḥ al-Bukhārī (4/147), Ṣaḥīḥ Muslim (2989)



## DISTURBER OF THE HEARTS

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and now he is given a fruit that is similar to what he wrongfully took but made of fire instead.”<sup>5</sup>

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<sup>5</sup> *Musnad Ahmad* (6/392)

## Three Things that follow the Deceased

**A**NAS IBN MĀLIK NARRATED that the Prophet (ﷺ) said: “Three things follow a dead person: Members of his family, his property and his deeds. Two of them return; and one remains with him. The people and his wealth return; his deeds remain with him.”<sup>6</sup>

Anas ibn Mālik related: “The Prophet (ﷺ) used to say often,

« يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ »

“O over-turner of hearts, make my heart firm on your religion”.

He [Anas] continue saying: we asked: O Messenger of Allāh (ﷺ), we believe in you and that which you have brought, do you still fear for us?” He said, “Yes, for people’s hearts are between two of the fingers of the Most Merciful and He turns them as He wills.”<sup>7</sup>

<sup>6</sup> Ṣaḥīḥ al-Bukhārī (8/134), Ṣaḥīḥ Muslim (2960)

<sup>7</sup> Sunan al-Tirmidhī (2141), Sunan Ibn Mājah (3834)

## Warning to the Preachers

**A**NAS IBN MĀLIK NARRATED that the Messenger of Allāh (ﷺ) said: “The night at which I had the journey [from Makkah to Jerusalem] I passed by a group of people whose lips are being torn with shears made of Fire, so I asked: Who are those? They [angels] answered: They used to be preachers in the worldly life, ordering people to do good deeds but they neglected good deeds themselves, while they recite the Scripture (Qur’ān), then do they not understand!”<sup>8</sup>

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<sup>8</sup> *Musnad Ahmad* (3/210)

## Punishment of Backbiters

**A**NAS IBN MĀLIK NARRATED that the Messenger of Allāh (ﷺ) said: “When my Lord ascended me to the heavens, I passed by a group of people having nails made of copper with which they scratch their faces and chest. I asked: Who are those, O Jibrīl? He answered: Those are who consume the flesh of people [i.e. backbiters] and vilify the honor of others.”<sup>9</sup>

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<sup>9</sup> Sunan Abū Dāwūd (4857), *Musnad Aḥmad* (3/224)

## He Never Ever Laughs

**A**NAS IBN MĀLIK NARRATED that the Messenger of Allāh (ﷺ) said to Angel Jibrīl: “Why do I never see the Angel Mikā’īl laugh? He said: “He never laughed since Hell-Fire was created.”<sup>10</sup>

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<sup>10</sup> *Musnad Ahmad* (3/224)

## Condition in the Hereafter of the Most Prosperous People in this World

**A**NAS IBN MĀLIK NARRATED that the Messenger of Allāh (ﷺ) said: “The most affluent person in this world, of those who will go to Hell, will be brought on the Day of Resurrection and dipped once in the Fire. Then it will be said: ‘O son of Adam did you ever see anything good? Did you ever have any pleasure?’ He will say: ‘No, by Allāh, O Lord.’ Then the most destitute person in this world, of those who will enter Paradise, will be brought and dipped once in Paradise, and it will be said to him: ‘O son of Adam, did you ever see anything bad? Did you ever experience any hardship?’ He will say: ‘No, by Allāh, O Lord. I never saw anything bad and I never experienced any hardship’”<sup>11</sup>

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<sup>11</sup> Ṣaḥīḥ Muslim (2807)

## Secrets of *al-Barzakh*

[the period between a Person's Death and his  
resurrection on the Day of Resurrection]

**I**T WAS NARRATED THAT al-Barā' 'Āzib said: "We went out with the Prophet (ﷺ) to a burial of a man from the Anṣār until we arrived at the grave, and he still had not been placed in the slot of the grave. Then the Messenger of Allah (ﷺ) sat down and we sat around him. You would have thought that birds were upon our heads from our silence, and in the hand of the Messenger of Allah (ﷺ) was a stick which he was poking the ground with. Then he started looking at the sky and looking at the earth. Then he said to us; 'Ask Allah for refuge from the torment of the grave' he repeated this command two or three times. Then he said; "Verily, the believing servant, when leaving this life and journeying to the hereafter angels will descend upon him, their faces will be white as if they were suns, they will have with them a shroud from the shroud of Paradise, and an embalmment from the embalmments of heaven. Then, they will sit within eyeshot of him. Then the angel of death will come and sit at his head and will say; 'O you virtuous soul; come out to a forgiveness and a pleasure from your Lord'. Then it comes out easily like a drop of water from the mouth of a water skin, they do not leave

it in his hand for an instant before they take it and put it in that shroud with that perfume, and there comes from it a fragrance like the finest musk on the face of the earth. Then they shall ascend with it, and they shall not pass with it by any group of angels but they will say; 'Who is this good and sweet-smelling soul?' Then they shall say to them [he is] 'such' the son of 'such' choosing the best of the names he used to be called in this life. Until they reach the lowest sky, then they shall ask permission to enter, and they shall be granted entry, until they end at the seventh heaven sky, then Allāh, Exalted and High, shall say; "Record the book of My slave in *'Illiyūn* in the seventh heaven, and return him to the earth, for from it I created them, to it I will return them and from it I will bring them forth once again." Then two [severe] angels shall come and [terrify him and] sit him up next to them and shall ask him; 'Who is your Lord?' He shall reply; 'My Lord is Allāh'. Then they shall ask him; 'What is your religion?' He shall answer them; 'My religion is Islām'. Then they shall ask him; 'Who is this man who was sent among you?' He will reply; 'He is the Messenger of Allāh (ﷺ)'. Then they shall ask him; 'What have you done?' He shall reply; 'I read the book of Allāh, then I believed in it and accepted it'. Then a caller will call from the sky; 'My slave has spoken the truth, so spread out for him from the heaven, and clothe him from the heaven, and open a door for him from the heaven [within his grave]', so it's goodness and its smell will come unto him, then his grave will be expanded for him as far as he can see. Then a man will come to him. His face will be handsome, and his clothes will be handsome, and his smell will be sweet. Then he shall say unto him: I bring you glade tidings of that which will make you happy. He shall reply: 'I am your good deeds'. Then he shall say: 'My Lord bring the hour so that I might return to my family and my wealth' He (ﷺ) said; 'And the disbelieving [transgressor/wicked] servant, if he is leaving this life and journeying



hammer in his hand; with which he can hit a mountain and turn it into dust, and is appointed [to punish him]. The angel hits him one hit so hard he becomes dust [due to the extreme strength of the hit] then Allāh restores him to his original state then the angel hits him again so he screams out a scream that everyone hears it except humans and Jinn”<sup>13</sup> Al-Barā’ added: “Then a gate of Hell is opened for him and his grave is paved with furniture from Fire.”

Al-Barā’ ‘Āzib related: “While we were with the Messenger of Allāh (ﷺ), he noticed a group of people so he asked: “what are they gathered for?” We replied: “They are digging a grave [i.e. to bury someone].’ Upon hearing this, the Prophet rushed and headed to the grave. When he reached it he went down on his knees so I stood in front of him, so that I see what he does. He was there crying so much until his tears wet the dust then he looked at us and said: “O my brothers, prepare yourself for such a day [i.e. when you are dead].”<sup>14</sup>

‘Abdullāh ibn Buraydah narrated from his father that the Messenger of Allāh (ﷺ) came out from his house one day and called three times in loud voice: “O people, do you know what the example of you and me is? They said: Allāh and His Messengers know best. He said: The example of you and me is like a group of people dreading the attack of their enemy so they send a man investigating the matter so the man noticed the enemy [approaching].”<sup>15</sup>

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<sup>13</sup> Ibid

<sup>14</sup> *Musnad Ahmad* (4/294), *Sunan Ibn Majah* (4195)

<sup>15</sup> *Musnad Ahmad* (5/348)

## Anxiety and Solitude of ‘Umar ibn al-Khaṭṭāb

**A**BDULLĀH IBN ‘ĀMIR ibn Rabi’ah related: “I saw ‘Umar ibn al-Khaṭṭāb (may Allāh be pleased with him) picking up a straw from the ground then said: ‘I wish I was this straw, I wish I was not created, I wish my mother never delivered me, I wish I was nothing, I wish I was totally forgotten.’”<sup>16</sup>

Al-‘Abbās ibn ‘Abdul-Muṭṭalib related: “I used to be a neighbour of ‘Umar ibn al-Khaṭṭāb and I have never seen a better person than him; he spent his nights praying, and spent his days fasting and fulfilling the needs of people. When he passed away I invoked Allāh to show him to me in my dream. Afterward, I saw him in my dream as if he is coming from the market of the Madīnah so I greeted him and he greeted me back. Then I asked him: ‘How are you?’ He replied: ‘I am well.’ I said: ‘What did you find [after death]?’ He said: ‘I have just finished from being judged, and my throne [i.e. position as a ruler] almost dropped me off except that I found a Merciful Lord.’”<sup>17</sup>

<sup>16</sup> *Al-Zuhd* of Ibn al-Mubārak (235)

<sup>17</sup> *Al-Manāmāt* of Ibn Abi al-Dunyā (22)

## DISTURBER OF THE HEARTS

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Zaid ibn Aslam also narrated from Ibn 'Umar that he saw his father in his dream so he asked him: "when did you pass away? Umar replied: "That was twelve years ago and I have just now finished being questioned."<sup>18</sup>

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<sup>18</sup> *Hilyah al-Awliya'* (134)

## Anxiety and Solitude of ‘Umar ibn ‘Abdul ‘Azīz

UMAR IBN ṢĀLIḤ al-Azdī related: “I heard an old man from the people of Sham saying: “‘Umar ibn ‘Abdul ‘Azīz entrusted his servant with a bag (in which perfume and such alike are stored). Then when he passed away his servant was approached to claim the bag of ‘Umar. However, the servant refused handing it to them and said: ‘There is no good in it for you.’ The case was presented to Yazid ibn ‘Abdul Mālik so he ordered to bring him the bag and he called the members of Bani Umayyah to witness opening the bag. When everyone gathered he said: “We have found that the best person amongst you (‘Umar ibn ‘Abdul ‘Azīz) left behind a bag as a trust.” When they opened the bag they found in it pieces of ruined garments he used to wear at night.”<sup>19</sup>

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<sup>19</sup> cf. *al-Miḡān* (3/205-206)

## The First Thing He Sees

**A**YYĀSH IBN AL-MUGHĪRAH related: Whenever ‘Amir ibn ‘Abdullāh ibn al-Zubayr ibn al-‘Awwām witness a funeral he would stand next to the grave and says [to the grave]: ‘I see you are very narrow! And I see you are made of dust! And I see you are so dark! Truly, I shall prepare myself well until the day I am placed in you.’ Whenever he left a grave he would donate the first thing he sees from his wealth, seeking the nearness of his Lord. For this reason, whenever he left a funeral, his slaves used to race to make themselves the first thing seen by him, so that he would free them.”<sup>20</sup>

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<sup>20</sup> cf. *Ṣifat al-Ṣafwāb* (2/131)

## A Crying Man who also make Others Cry

**Y**AHYA IBN AL-MUNKADIR narrated: “I heard some of those who knew Muḥammad ibn al-Munkadir saying: ‘One night, he was praying and he cried but his crying became excessive that his family became worried for him but nevertheless that did not lessen his tears, rather it only increased them. His family requested Abū Hazim to come over [to calm him down] so when he arrived he found him still crying. So he asked him: ‘O my brother, what made you cry so much? For you have made your family worry about you?’ He said: ‘I came across an *ayah* I recited from the book of Allāh, Exalted is He.’ Abū Hazim asked: ‘Which *ayah* is it?’ He replied: ‘It is, the statement of Allāh, The Most High,

وَيَدَاهُم مِّنَ اللَّهِ مَالٌ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

“And there will appear to them from Allāh that which they had not taken into account.”

[*Zumar* (39): 47]

Upon hearing this *ayah*, Abū Ḥazim was emotionally moved and started weeping as well.<sup>21</sup>

<sup>21</sup> *Ḥilyah al-Awliyā'* (3/146)

## DISTURBER OF THE HEARTS

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And when Muḥammad ibn al-Munkadir was on his deathbed he panicked and said: ‘I fear that it will appear to me from Allāh that which I had not taken into account.’ His brother, ‘Umar ibn al-Munkadir also used to say: ‘An *ayah* from the book of Allāh that brought me to tears is,

وَيَدَاهُم مِّنَ اللَّهِ مَا لَمْ يَكُونُوا يَحْتَسِبُونَ ﴿٤٧﴾

“And there will appear to them from Allāh that which they had not taken into account.”

[*Zumar* (39): 47]

## Seeking Assistance from the the Anguish Of Death

**M**UṢ'AB IBN 'UTHMĀN related: 'Abdul Raḥmān ibn Abbān used to buy slaves then he would order his servants to clothe them and then to present them before him. He then would say: 'You are all free for the sake of Allāh as I seek your assistance [i.e. the reward I receive from freeing you for the sake of Allāh] when undergoing the anguish of death.'<sup>22</sup>

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<sup>22</sup> *Siyar al-A'lām al-Nubulā'* (5/10)



## The Gathering of the Deceased

**U**BAID IBN 'UMAIR said: "When a person dies and is buried, the people of graves receive him and are keen to ask him for news, similar to how people are keen [to know the news of] travelers upon their arrivals. When they ask him: 'What did so and so do [during their life?]' He [surprisingly] replies: 'Didn't they come to you? They say: 'We belong to Allāh and to Him we shall return, he was taken to Hell.'"<sup>23</sup>

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<sup>23</sup> *Hilyah al-Awliyā'* (3/271)

## Depiction of the Punishment Of Hell

**S**WAYD IBN GHAF LAH related: “When Allāh wants to neglect the people of Hellfire, He allocates each one of them a coffin made of Fire, then shuts these coffins with locks made of Fire. Every time their nerves sense feels the pain, it includes a metal pin of fire. Then each coffin is placed inside another coffin made of fire then shut down with locks made of fire and Allāh kindles fire in between them. Then again He places each coffin inside another coffin made of fire, then shuts them down with locks made of fire, then He kindles fire in between them. So each person believes that no one suffers a worse punishment than what he suffers or undergoes.”<sup>24</sup>

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<sup>24</sup> *Hilyah al-Awliya'* (4/176)

## A Man from the *Awliyā'* of Allāh

**M**UḤAMMAD IBN BASHIR related: Al-Maḥāribī said: “Sufyān said to me: ‘Amr ibn Qais was the person who has disciplined me. He taught me recitation of the Qur’ān and [the science of] inheritance, so I used to look for him in his shop; if I did not find him there I would look for him in his house, where I would find him either praying or reciting the Qur’ān in a manner that gave me the impression he was involved in a matter that he feared to miss. If I did not find him in his house, I would find him in the same particular *masjids* in the city of Kufa sitting in the corner of the *masjid* while crying in a way that gave the impression he had stolen something and hence he was hiding. If I could not find him in the *masjid* I would find him in the cemetery crying and blaming himself. When he passed away, the people of Kufa shut their doors and walked in his funeral. ‘Amr Ibn Qais had appointed Abū Hayyan to lead the funeral prayer as stipulated in his will. So, while carrying him to the cemetery Abū Hayyan, said *Allāhu Akbar* loudly. Then everyone heard a loud voice saying: ‘Here comes the good doer ‘Amr ibn Qais’. Then all of a sudden large numbers of white birds filled the sky, whose beauty was never seen like anything before. People were amazed and expressed their surprise for seeing such a large number

*A Man From The Awliyā' Of Allāh*

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of beautiful birds. Abū Hayyan said: 'Do not be surprised, for these are angels, who have come to welcome 'Amr.'" <sup>25</sup>

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<sup>25</sup> *Hilyah al-Awliyā'* (5/100-101)

## Depiction from the Lives of the (*Salaf*) Righteous Predecessors

**A**BDUL RAḤMĀN IBN MAHDI related: “Sufyān died at my place. When he was on his deathbed and the agonies of death became severe, he started to cry. One man said to him: ‘O Abū ‘Abdullāh, is this because you have, seemingly, committed too many sins?!’ Sufyān then picked up something from the floor and said: ‘By Allāh, my sins are less important to me than what I have picked from the floor. But I fear that Allāh might take away my *Īmān* from me right before I die.’”<sup>26</sup>

Ibn Abjar related: “When Sufyān was dying he said to me: ‘O Ibn Abjar, I am as you can see, so look after those who visit me.’ I then brought him a group of people amongst them was Ḥammād ibn Salamah who stood right next to his head. Sufyān then exhaled, upon which Ḥammād said: ‘Glad Tidings is to you, for you overcome what you feared and soon you will meet an Oft-Forgiving Lord.’ Sufyān said: ‘O Abū Salamah, do you think Allāh will forgive a person like me?’ He replied: ‘Indeed, by the One Who there is no deity worthy of worship except Him.’” After hearing

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<sup>26</sup> *Ḥilyah al-Awliyā'* (7/12)

this, Sufyān appeared less stressed and eased.”<sup>27</sup>

Ibrāhīm ibn ‘Īsā al-Yashkarī said: “I have never met a person with more lasting sadness than al-Ḥasan. Every time I see him, I would think a calamity has just befallen him”<sup>28</sup>

Yazīd ibn Ḥawshab said: “I have not seen a person more fearful than al-Ḥasan and ‘Umar ibn ‘Abdul ‘Azīz. [Their extreme state of fear from Allāh would give you the impression] that Hell was only created for both of them.”

Qāsim al-Khawwās narrated that Muḥammad ibn Wasi‘ said to a man: “What made you cry is the pre-knowledge of Allāh, Exalted is He, about you”.<sup>29</sup>

‘Amārah ibn Zhādhān related: Kahmas ibn al-Ḥasan said to me: “I committed a sin for which I have been crying in regret for forty years.” I asked: ‘What was it?’ He said: ‘A friend of mine visited me once so I bought for him a fish (to serve it to him). After he ate I stood up and took a piece of mud from the wall of my neighbour so he can use to wash his hand. This sin [taking the piece of mud without asking the permission of my neighbour] is what I have been crying about for forty years.”<sup>30</sup>

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<sup>27</sup> *Ḥilyah al-Awliyā’* (6/251)

<sup>28</sup> *Al-Zuhd* of Imām Aḥmad (316)

<sup>29</sup> *Sīyar al-A‘lām al-Nubulā’* (6/121)

<sup>30</sup> *Ḥilyah al-Awliyā’* (6/211)

## He remains under the Dust until the Day of Judgement

**A**BDUL WĀHID IBN ZAID related: Khabīb, Abū Muḥammad, panicked when he was dying so he started saying in Persian, ‘I want to take a journey that I have never been on before, I want to take a path that I never walked on before, I want to visit my Master and my Lord Who I have never seen ever. I want to witness horrors of which I have never seen anything like them. I want to remain under dust until the Day of Judgement then stand before Allāh. I fear He then will say to me: ‘O Khabīb, show me one *Tasbih* you have uttered in the last sixty years that the Satan could not overpower you in even part of it’. ‘What should I say then?’ ‘Abdul Wāhid said: ‘This is a slave of Allāh who worshipped Allāh for sixty years devoting all his life for Allāh alone and never involved himself in the worldly affairs, so what will be our state [in comparison to him]? I truly seek the aid of Allāh!’<sup>31</sup>

‘Abdul Khāliq al-‘Abdī related: “‘Utbah al-Ghulam used to have a house in which he would worship Allāh. When he intended to

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<sup>31</sup> *Hilyah al-Awliyā* (6/152)

travel to Sham, he boarded up the house and said to his people: 'Do not open it until the news of my death reaches you'. When he died and they opened it, they found in it a dug grave and metal chains [i.e. he used to worship Allāh while reminding himself of the horrors of the hereafter and the darkness of the grave]."<sup>32</sup>

Muḥammad ibn 'Ubaid narrated: "We entered upon an [old] woman residing in a part of the city of Basra known as 'Afirah. Some people said to her: 'Invoke Allāh for us.' She said: 'If sinners were ordered to be silent, your old woman (referring to herself) would have never talked, but a good doer is asking a wrong doer to invoke Allāh! I ask Allāh to make you eat from the food of Paradise and I ask Him to make death always in our minds.'"

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<sup>32</sup> *Ḥilyah al-Awliyā'* (6/237)



## Eyes That Never Dry Because Of Tears

**A**BDUL RAHMĀN IBN YAZID related: “I said to Yazīd ibn Marthid: ‘What makes you cry constantly like this?’ He said: ‘Why do you ask?’ I said: ‘I hope that Allāh, Exalted is He, benefits me from what you will tell me.’ He said: ‘O my brother, Allāh, exalted is He, promised me that He will lock me in Hell if I ever disobey Him, and by Allāh, if He just only threatened to lock me in a toilet, I will never stop crying.’ I said: ‘Is this how you are when you are alone and secluded from others?’ He said: ‘Why do you ask?’ I said: ‘I hope that Allāh, Exalted is He, benefit from what you will tell me.’ He said: ‘By Allāh, this state of fear happens to me when I am about to sleep with my wife and stands as a barrier between me and my lust. And it hits me when food is served so it prevents me from eating. It keeps happening to the level that my wife starts crying and our children cry because they see us crying while they are unaware of the reasons that made us cry. It sometimes irritate my wife so she says to me: “Woe to me, the excessive state of sadness you are submerged under in this worldly life made me never enjoy a moment with you.”’”<sup>33</sup>

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<sup>33</sup> *Ḥilyah al-Awliyā'* (5/164)

## Grief of the Day of Judgement brings forth tears in this Worldly Life

**S**UFYĀN IBN 'UYAYNAH said: "Whenever Umayyah al-Shamī used to pray, he would cry and weep until his weeping becomes loud and his tears run onto the stones on the floor. The ruler of that area sent him a message saying: 'You are ruining the *Ṣalāh* of others with your excessive crying and loudness of your weeping.' Upon hearing this he started to cry and said: 'Having the grief of the Day of Judgement gave me copious tears so they make me comfortable sometimes.'<sup>34</sup>

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<sup>34</sup> *Ṣifāt al-Ṣafwāh* (4/222)

## Deliver this Message to Every Distressed Person

**A**LĪ IBN ABĪ AL-ḤURR RELATED: “I and Khashish al-Musili [were travelling so we ] entered [Sham] from the gate of al-Jābiyah while holding in my hand a letter I received from Ḥamāda, the worshipper in which it said: ‘Deliver my greeting to every distressed person in Sham.’ Upon hearing this, Khashish started to weep while people looking at him [with surprise.]”<sup>35</sup>

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<sup>35</sup> *Ṣifat al-Ṣafwāh* (4/305)

## Horrors of the Day of Judgement

**A** BŪ'L-ĀLĪYAH RELATED: Ubay ibn Ka'b said: "While people are busy in their markets the light of sun disappears and the mountains disintegrate. The earth becomes disturbed and starts to shake, and the cattle, birds and beasts start mixing with each other [in a state of extreme confusion and disorder]. The Jinn say to mankind: 'We shall bring you the news of what is happening'. They head to the sea and when they arrive they find it as an intense, blazing fire. Then while witnessing this scene, the earth rends from first layer downward to the seventh layer, and then heaven rend from first layer upward until it reaches the seventh layer. Then a wind blows and take away their souls."<sup>36</sup>

Muḥammad ibn al-Furāt related: "I heard Muḥārib ibn Duthār saying: 'On the Day of Judgement, birds will move their tails in disturbance and throw out what they have in their gizzards, though birds cannot reach what they seek, due to the horrors they witness on that day.'<sup>37</sup>

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<sup>36</sup> *Tafsīr al-Ṭabārī: Sūrah al-Takwīr, Ayah 1.*

<sup>37</sup> *Al-Aḥwāl* by Ibn Abī al-Dunyā (37)

Ibrahīm al-Harbī narrated: “Mus‘ab told me that his father said: ‘There was a well-known righteous man from the people of Madīnah. When he was on his deathbed he started panicking. So people asked him: ‘Do you panic over death despite of the much righteous deeds you have performed?’ He said: ‘Why should I not panic! By Allāh, if the ruler of Madīna sends me a messenger (a one of his servants), I would panic. So how should I feel, when I receive the Messenger of the Lord of all worlds (i.e. angel of death)?!’”<sup>38</sup>

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<sup>38</sup> *Al-Muhtadiri* by Ibn Abī al-Dunyā (211)

## Conversation between the Dead

**M**UḤAMMAD IBN JĀ'FAR related: I heard Muḥammad ibn Sabīḥ saying: "I was informed that when a person is placed in his grave [and he has sinned] he is punished or encountered by what he detest in there, the dead from the neighbouring graves say to him: 'O you whose brothers and neighbours passed away, while you were left behind in the world! Did not you learn a lesson from us [when we died but you stayed alive]? Have you not thought about notion of us preceding you in death? Did not you notice that our deeds ended by our death, yet you were still given time [i.e. to perform more deeds?]' So why did not you take advantage of what we have neglected?' Then the earth calls him saying: 'O you who was befooled with the appearance of this worldly life! Why did not you learn a lesson from those who were befooled with this worldly life then they were removed and buried underneath?'"<sup>39</sup>

Al-Ḥākam ibn Sinān narrated that 'Amr ibn Dīnār said: "There was a man from the residents of Madīnah whose sister passed away so he buried her. However, after he buried her, he remembered that he left his moneybag back inside the grave, while he

<sup>39</sup> cf. Ibn Rajab in *Aḥwāl al-Qabūr* (p.26) and *Iḥyā' 'Ulūm al-Dīn* (4/482)

was burning his sister. He returned with a friend of his and they dug up the grave and took his bag. He then said to his friend, 'Move away for a second, so I can check on my sister.' So he lifted up part of the cover that was laid on top and found the grave on fire. So he restored the grave to its original state and returned home. He then asked his mother: 'Tell me how my sister was [religiously] during her life?' She said: 'Your sister used to delay praying the *Ṣalāh*, and prays without a *wūḍu*, as far as I remember, and at nights when everyone was asleep she used to go to the doors of our neighbours spying on them then spreading their secrets in public.'<sup>40</sup>

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<sup>40</sup> *Al-Wara'* by Ibn Abī al-Dunyā (84) and *al-Miẓān* (1/571).

## Horrors of the Grave

**H**UDHAYFAH RELATED: “We were with the Prophet (ﷺ) at a funeral and when we arrived at the grave [in which the deceased was to be buried] he sat down on its edge and looked repeatedly in it then said: “The believer shall be squeezed in the grave; a squeeze from which his bones will be broken, while the grave of a disbeliever shall be filled with fire.”<sup>41</sup>

Abū Sa‘īd al-Khudrī narrated that the Messenger of Allāh (ﷺ) said: “When a funeral is ready and the men carry the deceased on their necks (shoulders), if it was pious then it will say, ‘Present me quickly’, and if it was not pious, then it will say, ‘Woe to it (me), where are they taking it (me)?’ And its voice is heard by everything except mankind and were they to hear it they would fall unconscious.”<sup>42</sup>

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<sup>41</sup> Aḥmad in his *Musnad* (5/407)

<sup>42</sup> Ṣaḥīḥ al-Bukhārī (2/108, 124)



## Portrayal from the Punishment of the Grave

**S**AMURAH IBN JUNDUB narrated: “The Messenger of Allāh (ﷺ) said to us: ‘Last night, two angels came to me, and woke me up and said, ‘Let’s go!’ I set out with them, and we came across a man who was lying down, with another man standing over him, holding a big rock. He threw the rock at the man’s head, smashing it. The rock rolled away, and the one who had thrown it followed it, and picked it up. By the time he came back to the man, his head had been restored to its former state. Then he (the one who had thrown the rock) did the same as he had done before. I said to my two companions, ‘*Subhān Allāh!* Who are these two persons?’ They said, ‘Move on!’ So we went on, and came to a man who was lying flat on his back, with another man standing over him, holding an iron hook. He put the hook in the man’s mouth and tore off that side of his face to the back (of his neck), and he tore his nose and his eye from front to back in a similar manner. Then he turned to the other side of the man’s face and did likewise. No sooner had he finished the second side but the first side was restored to its former state, then he went back and did the same thing again. I said to my two compan-

ions, 'Who are these two persons?' They said, 'Move on!' So we went on, and came to something like a *tannūr* (a kind of oven, lined with clay, usually used for baking bread). We looked into it and saw naked men and women. A flame of fire was reaching them from underneath, and when it reached them, they cried out loudly. I asked them, 'Who are these?' They said to me, 'Move on!' So we went on and came to a river. In the river there was a man swimming, and on the bank there was a man who had gathered many stones. Whilst the swimmer was swimming, the man who had gathered the stones approached him. The swimmer opened his mouth and the man on the bank threw a stone into it, then the swimmer carried on swimming. Each time he came back, he opened his mouth again, and the man on the bank threw another stone into his mouth. They said to me: 'The first man you came across, whose head was being smashed with the rock, is the man who studies the Qur'ān then he neither recites it nor acts upon it, and he goes to sleep, neglecting the obligatory prayers. The man you came across whose mouth, nose and ears were being torn from front to back, is the man who goes out of his house in the morning and tells a lie that is so serious that it spreads all over the world. The naked men and women whom you saw in a structure that resembled an oven are the adulterers and adulteresses. The man you saw swimming in the river with rocks being thrown into his mouth is the one who consumed *ribā* (usury).'<sup>43</sup>

Sahl ibn Sa'd narrated that the Messenger of Allāh (ﷺ) said: "A man may do the deeds of [the people of] Paradise, or so it may seem to the people, although he is one of the people of Hell, and a man may do the deeds of [the people of] Hell, or so it may seem to the people, although he is one of the people of Paradise. [The

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<sup>43</sup> Its origin is found in Ṣaḥīḥ al-Bukhārī (9/1566). See also *Musnad Aḥmad* (19716)

## DISTURBER OF THE HEARTS

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determining factor of] deeds depends on what the last of them will be.”<sup>44</sup>

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<sup>44</sup> Ṣaḥīḥ al-Bukhārī (5/169) and Muslim (112)

## Condition of Sun on the Day of Judgement

**A**BŪ UMĀMAH NARRATED that the Messenger of Allāh (ﷺ) said: “On the Day of Judgement, the sun will draw near [to the people] until it is a mile or two away from them. Its heat will be increased to such a level from which insects will boil similar to how [liquids] boil in a pot. People will be submersed in sweat based upon the amount of their wrongdoings. From among them there will be those whose sweat will come up to their two heels. From among them there will be those whose sweat will come up to their two knees. From among them there will be those whose sweat will come up to their groins. From among them there will be those who will be bridled in sweat.”<sup>45</sup>

Ibn ‘Abbās narrated that the Messenger of Allāh (ﷺ) said: “How can I rejoice when the Angel assigned to blow in the Horn has put the Horn in his mouth (prepared to blow in it) and lowered his forehead attentively [waiting to] hear the command [of Allāh] so he blows into it.” The companions said: ‘What should we say?’ He said: ‘Say: Allāh (Alone) is Sufficient for us, and He is the Best

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<sup>45</sup> Aḥmad in his *Musnad* (5/254)

Disposer of affairs (for us) and upon Him we fully rely.”<sup>46</sup>

Ibn ‘Umar related: The Messenger of Allāh (ﷺ) said: “[Intoxicating] Alcohol has been cursed from ten aspects; its essence is cursed, the one who drinks it, the one who pours it for others, the one who sells it, the one who buys it, the one who makes it, the one who it is made for, the one who carries it, the one who it is carried to and the one who consumes the money from its sale.”<sup>47</sup>

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<sup>46</sup> Aḥmad in his *Musnad* (3/7, 73) - (4/374)

<sup>47</sup> Aḥmad in his *Musnad* (2/25)

## Punishment of the Conceited and the Ego-centric

**S**ALIM NARRATED FROM his father that the Prophet (ﷺ) said: “Whilst a man was walking arrogantly admiring himself and his clothes, Allāh caused the earth to swallow him and he is suffering in it until the Day of Resurrection.”<sup>48</sup>

Ibn ‘Umar reported: I heard the Messenger of Allāh (ﷺ) saying: “Whoever is a self-conceited arrogant or walked arrogantly will meet Allāh, Exalted is He, while He is Angry with him.”<sup>49</sup>

Ibn ‘Umar narrated that Allāh’s Messenger (ﷺ) said: “Those who depict images [of living souls] will be punished on the Day of Judgement and will be said to them: ‘Bring life into of what you have created.’”<sup>50</sup>

Ibn ‘Umar narrated that the Prophet (ﷺ) said: “When any one of you dies, he is shown his place [in Hell or Paradise] morning

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<sup>48</sup> Ṣaḥīḥ al-Bukhārī (4/215)

<sup>49</sup> *Al-Adab al-Mufrad* (546)

<sup>50</sup> Ṣaḥīḥ al-Bukhārī (7/25), (9/197) and Muslim ((2108-2109). See also *Musnad* Aḥmad (1/426), (2/26).

## The State of the Believer in this Worldly Life

**I**BN 'UMAR RELATED: "The Messenger of Allāh (ﷺ) took me by my shoulder and said: 'Be in this life as if you were a stranger or a traveler, and consider yourself amongst the dead.'"<sup>54</sup>

'Abdullāh ibn 'Amr related: "The Messenger of Allāh (ﷺ) came to us while holding two books in his hands then said: 'Do you know what those two books are?' We answered: 'No, unless you inform us about it.' He said about the sheet in his right hand, "This is a book from the Lord of all worlds, exalted is He. Therein He stated the names of the people of Paradise, as well as the names of their fathers and tribes. It is sealed so they neither increase nor decrease at all. He then said about the book in his left hand, "This is the book in which the names of the people of Hell, as well as the names of their fathers and tribes are listed. It is sealed so they neither increase nor decrease at all. The companions said: "for what reason we should work [i.e. perform good deeds and avoid wrongdoings] since the destiny of each one is already predestined? He said: "work but try to be near perfection

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<sup>54</sup> Ṣaḥīḥ al-Bukhārī (8/110)

because the one is predestined to be from the people of paradise will perform the deeds of the people of Paradise before he dies, despite of whatever other deeds he may have performed before, and the one who is predestined to be from the people of Hell will act upon the deeds of the people of Hell, despite of whatever other deeds he may have performed before.”<sup>55</sup>

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<sup>55</sup> Aḥmad in his *Musnad* (2/167)



## The Man whose *Ṣalāh* is Not Accepted for Forty Days

**A**BDULLĀH IBN ‘AMR NARRATED: “I heard the Messenger of Allāh (ﷺ) saying: “Whoever drinks a sip of alcohol, his *Ṣalāh* will not be accepted for forty days. But if he repents, Allāh will accept his repentance.”

The narrator said: ‘I do not know whether it was the third or the fourth time that he said: “If he commits (this sin) again, then Allāh pledges to make him drink the mud of *kebabāl* on the Day of Resurrection.” They asked, “O Messenger of Allāh (ﷺ), what is the mud of *kebabāl*?” He said, “The secretions of the people of Hell.”<sup>56</sup>

‘Abdullāh ibn ‘Amr narrated that the Messenger of Allāh (ﷺ) said: “[The example of] the one who abandoned a single *Ṣalāh* because of being intoxicated is like a person who possessed the whole world and what was in it, then it was taken away from him. And the one who abandoned the *Ṣalāh* four times because of being intoxicated, Allāh, Exalted is He, will pledge to make him drink

<sup>56</sup> *Musnad* Aḥmad (2/176), (5/171) and al-Ḥākim (4/145-146)

*The Man Whose Ṣalāh Is Not Accepted For Forty Days*

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the mud of *ḵhabāl*.” It was asked, “O Messenger of Allāh (ﷺ), what is the mud of *ḵhabāl*?” He said, “The secretions of the people of Hell.”<sup>57</sup>

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<sup>57</sup> Aḥmad in his *Musnad* (2/178) and al-Ḥākim (4/146)

## When You Walk in My Funeral

**A**·BŪ BARDAH NARRATED that Abū Musa stated in his will: “When my funeral starts then walk fast, and do not follow my funeral procession carrying any censers (containers with hot coals in them to burn frankincense for its aromatic smoke and fragrance), and do not put anything in my grave what may stand as a barrier between me and the dust. And do not build anything on the top of my grave. I also declare you as my witness that I am innocent from every [head] shaver, loud weeper, and clothes tearer [because of my death]. The people asked him: “Did you hear anything from the Prophet (ﷺ) concerning this?” He said: “Yes, I heard the Prophet (ﷺ) saying so.”<sup>58</sup>

Abū Musa reported: The Messenger of Allāh (ﷺ) said: “People will be presented [before Allāh] three times, two times will be hearing their arguments and excuses but in the third time the records will fly into people’s hands; some will receive it with their right hand and some will receive it with their left hand.”<sup>59</sup>

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<sup>58</sup> Aḥmad in his *Musnad* (4/397), Bayhaqī (3/395) in his *Sunan al-Kubra*.

<sup>59</sup> Sunan al-Tirmidhī (2363), Sunan Ibn Mājah (4275)

Zaid ibn Wahb narrated from ‘Abdullāh ibn Mas‘ūd, who said: The Messenger of Allāh (ﷺ) and he is the Truthful, the Believed, narrated to us: “Verily the creation of each one of you is brought together in his mother’s womb for forty days in the form of a *nutfah* (a drop), then he becomes an *‘alaqah* (clot of blood) for a like period, then a *mudghah* (morsel of flesh) for a like period, then there is sent to him the angel who blows his soul into him and who is commanded with four matters: to write down his *riḡq* (sustenance), his life span, his actions, and whether he will be happy or wretched (i.e. whether or not he will enter Paradise).

By the One, other than Whom there is no deity, verily one of you performs the actions of the people of Paradise until there is but an arms length between him and it, and that which has been written overtakes him, and so he acts with the actions of the people of the Hellfire and thus enters it; and verily one of you performs the actions of the people of the Hellfire, until there is but an arms length between him and it, and that which has been written overtakes him and so he acts with the actions of the people of Paradise and thus he enters it.”<sup>60</sup>

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<sup>60</sup> Ṣaḥīḥ al-Bukhārī (4/135, 161), (4/135), (8/102) and Ṣaḥīḥ Muslim (2643)

## How to be Shy of Allāh in a way that Befits Him

**A**BDULLĀH IBN MAS'ŪD narrated: The Messenger of Allāh (ﷺ) said to us one day: “Be shy of Allāh as you should truly be shy of Him”. They said: “We are shy (of Allāh), O Prophet (ﷺ)”. He said, ‘It is much more than that. He who is truly shy of Allāh, let him preserve his head and what it perceives, let him preserve his stomach and what it desires, let him remember death and afflictions, and he who desires the Hereafter abandons the adornments of this world. He who performs all these, is the one who is shy of Allāh as he should be.’<sup>61</sup>

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<sup>61</sup> Sunan al-Tirmidhī (2575), Aḥmad in his *Musnad* (1/387) and al-Ḥākim (4/323).

## Be Careful of Sins that are Belittled

**A**BDULLĀH IBN MAS'ŪD reported: The Prophet (ﷺ) said: "Beware of the minor sins. The example of the minor sins is like that of a group of travelers who stopped on their journey to rest in a valley. Then one of them brought in a straw. Another came up with another (and a third with one more) until with their collection they were able to gather enough to cook their food. Remember! If a man is held for questioning (on the Day of Judgement) for his minor sins, surely they will destroy him." In another version he is reported to have said: "Beware of minor sins. For they add on until they destroy the man."<sup>62</sup>

'Abdullāh ibn Mas'ūd reported: The Prophet (ﷺ) said: "The people who will be the most severely punished before Allāh on the Day of Resurrection will be the image makers."<sup>63</sup>

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<sup>62</sup> Aḥmad in his *Musnad* (1/402) and al-Ṭabarānī (10500) in *al-Kabīr*

<sup>63</sup> Ṣaḥīḥ al-Bukhārī (7/25) and Ṣaḥīḥ Muslim (2109)

## Would Fire Consume the Marks of Prostration?

**A**BŪ HURAIRAH REPORTED: The Messenger of Allāh (ﷺ) said: “There will be a bridge laid across Hell.’ And I will be the first to pass over it. The only invocation that the Messengers then would say is: “O Allāh safeguards us.” It is a slippery (bridge) on which there are clamps and (hooks like) thorns that scratch people according to their deeds, some will be totally safe, and some will be safe after receiving some scratches, and some will fall down into Hell (Fire). After Allāh, Exalted is He, finishes judging His slaves, He takes out from Hell some of those who beared witnessed that there is deity worthy of worship but Allāh, so He orders His angels to bring them out. When angels look for them, they recognise them by the marks of prostration. Because Allāh, the Most High, forbade fire to consume the marks of prostration. They take them out, though their bodies were burnt, so they pour on them water, called the water of life. They will grow on its banks, as a seed carried by the torrent grow.”<sup>64</sup>

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<sup>64</sup> Aḥmad in his *Musnad* (2/275-276), Ṣaḥīḥ al-Bukhārī (1/204) and Ṣaḥīḥ Muslim (182)

## The First three Persons admitted into Hell

**A**BŪ HURAIRAH NARRATED that the Prophet (ﷺ) said: “The first people who will be judged on the Day of Resurrection will be (three). (The first one will be) a man who dies a martyr. He will be called and (Allāh) will show him the bounties He bestowed upon him (in worldly life). He will recognise them and then He (Allāh) will ask him, ‘How did you act concerning them?’ He will say, ‘I fought in Your Cause until I died a martyr.’ He (Allāh) will say, ‘You have lied. You fought so that it might be said you were a brave man; and such was said of you.’ Then it will be ordered that he be dragged on his face and thrown into Hell-fire. (The second one will be) a man who acquired knowledge, taught it (to others), and studied the Qur’ān. He will be called and (Allāh) will show him the bounties He bestowed upon him. He will recognise them and then He will ask him, ‘How did you act concerning them?’ He will say, ‘I acquired knowledge and taught it (to others) and recited the Qur’ān for You.’ He (Allāh) will say, ‘You have lied. You acquired knowledge so that you might be called a knowledgeable man and you read the Qur’ān so that you might be called a reciter, and such was said of you.’ Then it will be ordered that he be dragged on his face and thrown into Hell-fire. (The third of the three people will be) a man whom Allāh granted all kinds of wealth and property. He will be called



and (Allāh) will show him the bounties He bestowed upon him. He will recognise them and then He will ask him, 'How did you act concerning them?' He will say, 'I left no way in which You like property to be spent without doing so for You.' He (Allāh) will say, 'You have lied. You did all that so that it might be said you were a generous man, and such was said of you.' Then it will be ordered that he be dragged on his face and thrown into Hell-fire."<sup>65</sup>

Abū Hurairah narrated that the Prophet (ﷺ) said: "Whoever wronged his brother with regard to his honor or any other matter, should seek his forgiveness today, before there are no longer any dinars, or dirham; and if he has any righteous deeds, they will be taken from him, in accordance with the wrong he did; and if he has no good deeds, some of the bad deeds of his counterpart will be taken and added to his burden."<sup>66</sup>

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<sup>65</sup> Ṣaḥīḥ Muslim (1905) and Aḥmad in his *Musnad* (2/223)

<sup>66</sup> Ṣaḥīḥ al-Bukhārī (3/138) and al-Hibbān (9/227).

## Keep Remembering the Destructor of Desires

**A**BŪ HURAIRAH NARRATED that the Prophet (ﷺ) said: “Remember the destructor of desires (i.e. Death).”<sup>67</sup>

Abū Hurairah narrated that the Prophet (ﷺ) said: “Whoever wrongfully takes even a span of the hand from a land, Allāh will order him to dig it down to the seventh earth, and then He will fence it on the Day of Judgement until He judges between people.”<sup>68</sup>

Ibn ‘Umar narrated that the Prophet (ﷺ) said: “Whoever wrongfully takes away a land, will sink into the seventh earth on the Day of Judgement.”<sup>69</sup>

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<sup>67</sup> Sunan al-Tirmidhī (2409), Sunan al-Nisā’ī (4/4), Aḥmad in his *Musnad* (2/292-293), al-Ḥibbān (4/282-283) and al-Ḥākim (4/321)

<sup>68</sup> Aḥmad in his *Musnad* (2/181), Ṣaḥīḥ al-Bukhārī (2453), (3195) and Ṣaḥīḥ Muslim (1612)

<sup>69</sup> Sunan al-Tirmidhī (2409), Sunan al-Nisā’ī (4/4), Aḥmad in his *Musnad* (2/292-293), al-Ḥibbān (4/282-283) and al-Ḥākim (4/321)

Abū Hurairah related: I heard the Messenger of Allāh (ﷺ) saying: “A person may utter a word that he thinks is harmless, but it results in his falling in Hellfire [the depth of] seventy years [in travel]”.<sup>70</sup>

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<sup>70</sup> Aḥmad in his *Musnad* (2/334), Ṣaḥīḥ al-Bukhārī (8/125) and Ṣaḥīḥ Muslim (2988)

## Worldly Fire compared to the Fire of Hell

**A**BŪ HURAIRAH NARRATED that the Prophet (ﷺ) said: “This fire of yours which burns the son of Adam (in this world) is one seventieth of the heat of the Hell. They said: ‘We swear by Allāh, our fire is quite enough.’ The Prophet (ﷺ) said: ‘It is sixty nine times more and each part of it is like the heat of your fire.’”<sup>71</sup>

‘Adī ibn Ḥātim related: The Messenger of Allāh (ﷺ) said: “Allāh, Exalted is He, shall speak to every one of you without [the need for] an interpreter. When you look to your right side you will find only the deeds you have done [in this worldly life]. When you look to the left side you will only find the deeds you have done [in this worldly life]. When you look in front of you there will be Hell so save yourself from Hell-fire even by giving half a date-fruit in charity.”<sup>72</sup>

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<sup>71</sup> Aḥmad in his *Musnad* (2/313), (2/467), Ṣaḥīḥ al-Bukhārī (8/147) and Ṣaḥīḥ Muslim (2988)

<sup>72</sup> Aḥmad in his *Musnad* (4/256, 377), Ṣaḥīḥ al-Bukhārī (7/198), (8/185, 202) and Ṣaḥīḥ Muslim (1016)

## Advice of the Prophet (ﷺ) to Mu‘adh

**M**U‘ADH RELATED: “The Prophet (ﷺ) advised me so he said to me: “Do not associate anything in the worship of Allāh even if [your sins were as grievous as] burning or killing [a person unlawfully]. Do not disobey your parents even if they ordered you to divorce your wife and give up your wealth. Do not abandon an obligatory *Ṣalāh* intentionally for he who abandon an obligatory *Ṣalāh* intentionally Allāh lifts His protection on him. Do not drink intoxicating liquids for indeed it is the cause of every wrongdoing and be careful of sins for a sin brings forth the wrath of Allāh.”<sup>73</sup>

‘A’ishah related: “The Messenger of Allāh (ﷺ) said: “A person may perform the deeds of the people of Paradise while, in fact, he is predestined to be from the people of Hell i.e., prior to his death he changes so he starts performing the deeds of the people of Hell and as a result he enters Hell. A person may perform the deeds of the people of Hell while, in fact, he is predestined to be from the people of Paradise i.e., prior to his death he changes so

<sup>73</sup> Aḥmad in his *Musnad* (5/238) and al-Ṭabarānī (5/238)

he starts performing the deeds of the people of Paradise and as a result he enters Paradise.<sup>74</sup>

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<sup>74</sup> Ahmad in his *Musnad* (6/107-108)

## The Resurrection of People on the Day of Judgement

**A**'ISHAH RELATED: The Prophet (ﷺ) said: "You will be resurrected on the Day of Judgement naked, uncircumcised and bare foot." 'A'ishah asked the Prophet (ﷺ): "would men and women look at each other?" he said: "O 'A'ishah, the situation is too difficult to look at each other."<sup>75</sup>

Ibn 'Umar narrated that the Prophet (ﷺ) commented on the *ayah*,

يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ ﴿٦﴾

"The Day when mankind will stand before the Lord of the worlds?"

[*al-Muṭaffifin* 83: 6]

saying: "People will have their sweat reach the level of their ears then."<sup>76</sup>

<sup>75</sup> Ahmad in his *Musnad* (6/53), Ṣaḥīḥ al-Bukhārī (8/36) and Ṣaḥīḥ Muslim (2759)

<sup>76</sup> Ṣaḥīḥ al-Bukhārī (8/138) and Ṣaḥīḥ Muslim (2862)

Abū Hurairah related: “When the *ayah*

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿١٤٤﴾

“And warn, [O Muḥammad (ﷺ)], your closest kindred.”

[*al-Shu‘arā’* 26: 214]

The Prophet (ﷺ) said: “O people of Quraish - or something with the same meaning - ransom yourselves from Allāh for I cannot avail you at all against Allāh. O ‘Abbās ibn ‘Abdul Muṭṭalib I cannot avail you at all against Allāh. O Fāṭima bint Muḥammad ask me whatever you like, but I cannot avail you at all against Allāh.”<sup>77</sup>

Abū Hurairah narrated that the Messenger of Allāh (ﷺ) said: “The Hell-fire of Hell complained to its Lord saying: O Lord! My parts are eating (destroying) one another. So Allāh allowed it to take two breaths, one in the winter and the other in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is at the time when you feel the severest cold.”<sup>78</sup>

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<sup>77</sup> Ṣaḥīḥ al-Bukhārī (4/7), (6/140) and Ṣaḥīḥ Muslim (206)

<sup>78</sup> Ṣaḥīḥ al-Bukhārī (1/142) and Ṣaḥīḥ Muslim (617)



## The Least of Punishment In Hell

**A**L-NU'MĀN IBN BASHĪR narrated that the Prophet (ﷺ) said: The most lightly punished person in Hell will have two sandals and laces of fire, because of which his brain will boil like a cauldron.<sup>79</sup>

Shaqīq ibn 'Abdullāh narrated that the Prophet (ﷺ) said: "Hell will be brought forth that Day by means of seventy thousand ropes, each rope will be held by seventy thousand angels."<sup>80</sup>

'A'ishah related: Two old ladies from among the Jewish ladies entered upon me and said, "The dead are punished in their graves," but I thought they were telling a lie and did not believe them in the beginning. When they went away and the Prophet (ﷺ) entered upon me, I said, "O Allāh's Messenger (ﷺ)! Two old ladies..." and told him the whole incident. He said, "They told the truth; the dead are really punished, to the extent that all the animals hear

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<sup>79</sup> Aḥmad in his *Musnad* (4/271), Ṣaḥīḥ al-Bukhārī (8/144) and Ṣaḥīḥ Muslim (213)

<sup>80</sup> Ṣaḥīḥ Muslim (2842) and al-Hākim (4/595)

*The Least of Punishment In Hell*

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(the sound resulting from) their punishment.”<sup>81</sup>

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<sup>81</sup> Ṣaḥīḥ al-Bukhārī (8/98), Ṣaḥīḥ Muslim (586)

## The Sanctity of Believers in the Sight of Allāh

**A** BŪ BAKRAH NARRATED that the Messenger of Allāh (ﷺ) said: “If the inhabitants of earth and heaven collaborated to kill a believer, Allāh shall throw all of them on their faces in Hell.”<sup>82</sup>

Ibn ‘Umar narrated that Allāh’s Messenger (ﷺ) said: “On the Day of Judgement people will be resurrected as their mothers delivered them i.e. naked, bare footed and un-circumcised.” ‘A’ishah responded: May my father and mother be sacrificed for you, will men and women be together [in that condition]?! He said: “Yes”. She said: “How shameful it is!”. He said: “O daughter of Abū Bakr, what is it that made you all that surprised?” she said: “I was surprised of what you have mentioned about men and women will be naked, bare-footed and un-circumcised as they will look at each other then. He said: “O daughter of Abū Quhafah, [at that time] people will be in a state that keeps them too busy to look [at each other], and will keep their eyes staring at the sky. They will stand there for forty years without eating or drinking.

<sup>82</sup> See *al-Mīzān* 1/398.

The sweat of some of them will reach up to their feet, and for some it will reach up to their knees, and for some it will reach up to their bellies, and for some it will reach up to their heads so they cannot speak. Then Allāh shows His Mercy to His slaves so He orders an angel to call with a voice that all mankind and Jinn will hear: "Where is so-and-so?" The person will be brought out the resurrection area and the people will recognise him. When he stands before Allāh, Exalted is He, it will be said to him: "Where are those who were wronged by him?" then it will be said to him: "Have you wronged so and so, with such and such, on such and such dates? He replies affirmatively. Then some of his good deeds will be taken away from him and given to those he wronged. This will happen on the Day where no *dirham* or *dinar* shall be of benefit or used, rather [compensating the wronged] happens by taking from the good deeds [of he who wronged others] and adding bad deeds [to the record of he who wronged others]. The process of compensating those who were wronged continues until everyone is compensated. Then no one will ever think he will survive after seeing the asperity of the questioning."<sup>83</sup>

Miṭraf narrated from his father: "I saw the Prophet (ﷺ) praying during which I could hear a whiz similar to the humming of a boiler coming out of his chest because of crying."<sup>84</sup>

Anas ibn Mālik narrated that the Messenger of Allāh (ﷺ) said: "When Allāh. Exalted is He, says:

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<sup>83</sup> There is an abandoned narrator (i.e. Ḥāshim) who has been declared as such by Imām Aḥmad ibn Hanbal and al-Dāraquṭnī and others. See *al-Miṣṣān* 3/416.

<sup>84</sup> Aḥmad in his *Musnad* (4/25-26), Ibn Mubārak (109) in *al-Zubd* and Abū Dāwūd (904).

خَذُوهُ فَعَلَوْهُ ﴿٣٠﴾

“Seize him and shackle him”

[*al-Hāqqah* 69: 30],

seventy thousand ruthless angels who Allāh created from His Wrath immediately take him and shackle him from his head to his toes then drag him on his face, upon which he says:

بَلِّغْتَهَا كَأَنَّتِ الْقَاضِيَةَ ﴿٣٧﴾

“I wish my death had been the decisive one.”

[*al-Hāqqah* 69: 27]

Then he is dragged to the edge of Hell and when he looks at Hell he cries out: “How ruined I am! How ruined I am!” then Allāh, Exalted is He, says:

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَجِدًا وَاذْعُوا ثُبُورًا كَثِيرًا ﴿١٤﴾

“[They will be told], “Do not cry this Day for one destruction, but cry for much destruction.”

[*al-Furqān* 25: 14].<sup>85</sup>

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<sup>85</sup> See *Musnad Aḥmad* (3/152-153) and al-Ṭabarī (18/141) in his *Tafsīr*

## The Speed of their Sightseeing is like the Speed of Swift Lightening

UMAR IBN AL-KHAṬṬĀB narrated that Allāh's Messenger (ﷺ) said: "O 'Umar, how would you feel when you are buried four feet below earth and in a space of two arms then you see *Munkar* and *Nakīr*? 'Umar said: O Messenger of Allāh (ﷺ), Who are they, *Munkar* and *Nakīr*? He said: "They are the two angels who test people in their graves whose sightseeing is too fast as a swift lightening and their voices are like roaring thunder. Each one of them holds a big hammer that if the people of Mina gathered to lift it they will not be able to, but for them it is lighter than this stick I have. They will test you in your grave [by questioning you] so if you stuttered and did not know the answers they will hit you with the hammer one time from which you turn into ashes." 'Umar said: O Messenger of Allāh (ﷺ), will all this happen while I am in my current [physical] state? He said: Yes, but I hope to benefit you [so you can prevail] them."<sup>86</sup>

Abū Hurairah narrated that Allāh's Messenger (ﷺ) said: "Everyone will have regret after he dies." The companions asked:

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<sup>86</sup> *Al-Ba'ith* by Ibn Abī Dāwūd (7) and al-Bayhaqī (p.222-223) in his *Ithbāt al-'Athāb ul-Qabr*.

‘O Messenger of Allāh (ﷺ), what will he regret? He said: if he was a good doer he would regret that he had not increased in his good deeds, and if he was a wrong doer he would regret that he had not decreased his bad deeds.’<sup>87</sup>

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<sup>87</sup> Sunan al-Tirmidhī (2405) and Ibn Mubārak (33) in *al-Zuhd*

## He Tasted the Pain of Death for a Hundred Years

**J**ĀBIR IBN ‘ABDULLĀH related: The Prophet (ﷺ) said: “There were a group of people who were travelling across the land. During their travelling they passed by a cemetery so some of them said: Let’s pray two units of prayer then invoke Allāh so He brings us some of the people of these graves to inform us about death. They all prayed two units then supplicated to Allāh upon which they saw a tanned man coming out of a grave removing the dust of his head and he had the mark of prostration between his two eyes (i.e. forehead). He said: ‘O you people, you sought nothing but this; I have passed away hundred years ago and the heat of death that I still endure has not cooled down as of yet. So, please invoke Allāh to return me into the state I was in before.’”<sup>88</sup>

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<sup>88</sup> cf. *al-Miṣṣān* (3/462) and *al-Lisān* (2/445) and Ibn Rajab in *Aḥwāl al-Qabūr* (p.70)



## The Severity of the Punishment of the Grave and its Squeeze

**I**BN ‘UMAR RELATED THAT the Prophet (ﷺ) went down the grave of Sa’d and stayed down there for while. After he went out of it he was asked: O Messenger of Allāh (ﷺ), what has kept you down there? He said: Sa’d was squeezed in the grave so I asked Allāh to release him from that squeeze.”<sup>89</sup>

In another report Ibn ‘Abbās related that the Messenger of Allāh (ﷺ) said: “By in Whose Hands is my soul, I heard his groaning and witnessed how his bones were displaced (because of that squeeze).”<sup>90</sup>

Anas ibn Mālik reported: when Zaynab the daughter of the Prophet (ﷺ) passed away as she was sick most of the times during her life, the Prophet (ﷺ) followed her funeral and when he reached her grave [in which she will be buried]. His face became yellow when he went down her grave then suddenly his face looked

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<sup>89</sup> Al-Hākim (3/206), Ibn Sa’d (3/430) and Aḥmad in his *Musnad* (3/327, 36, 377)

<sup>90</sup> Al-Ṭabarānī (10827), (12975) in *al-Kabīr*

happy. We asked him about that so he said: I recalled how weak my daughter is and the severity of the punishment of the grave so I came. Then I was informed that she has now been eased, even though she was squeezed once from which she screamed in pain. Her scream was heard by everyone from the east to the west.”<sup>91</sup>

Abū Dhar related: The Prophet (ﷺ) said to me: “People will come in three groups on the Day of Judgement; a group who will be fed, clothed and riding, and a group will be walking and jogging, and a group who will be dragged on their faces by the angels.”<sup>92</sup>

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<sup>91</sup> This narration was declared incorrect and unauthentic by al-Suyūṭī and Ibn al-Jawzī. See: *al-ʿIlal al-Mutanahiya* (2/908) and *al-Laʿālī al-Masnoʿah* (2/434)

<sup>92</sup> *Musnad Aḥmad* (5/164), *Sunan al-Nisāʾī* (4/116) and *al-Ḥākim* (2/367)

## Do you Know what is the *Mud* of *Khabāl*?

**J**ĀBIR IBN ‘ABDULLĀH narrated that the Prophet (ﷺ) said: “Everything that is intoxicant is prohibited, and Allāh pledges that everyone drinks an intoxicant drink will be made to drink the mud of *khabāl*. They asked, ‘O Messenger of Allāh (ﷺ), what is the mud of *khabāl*? He said, the drink of the people of Hell or the secretions of the people of Hell.”<sup>93</sup>

Jābir ibn ‘Abdullāh narrated: When Sa‘d ibn Mu‘adh passed away we went out with the Prophet (ﷺ) [to attend his funeral and burial]. After the Prophet (ﷺ) prayed the funeral prayer on him and placed him in his grave, he then invoked Allāh for him, he spent a long time in *tasbiḥ* (i.e. saying *Subḥān Allāh*) and so we followed what he did (i.e. we spent that time with him doing *tasbiḥ*) then he said *Allāhu Akbar* and so we repeated it after him. He was asked afterward, O Messenger of Allāh (ﷺ), why did you do *tasbiḥ* and *takbīr*? He said: “The grave was getting narrower [squeezing] on this righteous slave until Allāh released him [from this pressure].”<sup>94</sup>

<sup>93</sup> Ṣaḥīḥ Muslim (3739)

<sup>94</sup> Aḥmad in his *Musnad* (3/360, 377) and al-Ṭabarānī (5346) in *al-Kabīr*

*Do you Know what is the Mud of Khabāl?*

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Abū Dhar narrated that the Messenger of Allāh (ﷺ) said: “I see what you do not see and I hear what you do not hear. Heaven is quivering and groaning, and it has to for there is not in it as much as the space of four fingers in which there is not an angel prostrating his forehead before Allāh. If you knew what I knew; you would laugh little and cry much, and would not sleep with your wives, and would go out to the hills crying out for Allāh”

Abū Dhar said: By Allāh I wish I was a plant that is chewed.<sup>95</sup>

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<sup>95</sup> *Musnad* Aḥmad (5/173), Sunan al-Tirmidhī (2313) and al-Ḥākim (2/510)

## The Day when a Person runs away from his Father

**Z**ĀDHĀN NARRATED THAT ‘Abdullāh ibn Mas‘ūd said: “On the Day of Judgement, all the slaves of Allāh, males and females, will be gathered then it will be said out loud: This is so-and-so the son of so-and-so, whoever has been wronged by this person let him step forward to claim his right from him, for which the women will become happy to claim her rights from their sons or their brothers. Then Allāh pardon His slaves for whatever He Wills from their shortcomings to Him; which He will overlook, but He never pardon His slaves for the rights of people that he [the slave] overlooked and did not fulfill. When this person is made available for others, Allāh, the Most High, says to the people: ‘Come and restore your rights.’ So this person [the slave in question] says: ‘O Lord, worldly life has perished so how can I restore their rights? Allāh says [to His angels]: compensate the people by taking from his good deeds, and give to the people from his good deeds what is equivalent of their due rights.’ If this person was righteous and only was left with an atom of good deed then Allāh will multiply it until they reach the level that allows him [the slave in question] to enter Paradise. How-

*The Day when a Person runs away from his Father*

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ever, if he was a wrong doer, not only all his good deeds will perish but also many people will still be there claiming their due rights. Then Allāh says: "Take from the bad deeds of these people and add them to his record of bad deeds then throw him in Hell."<sup>99</sup>

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<sup>99</sup> cf. *al-Taqrīb* (2/312)

## The Reward of those who endure Calamities with Patience

**H**AMĪD AL-TAWĪL NARRATED that Muṭraf ibn ‘Abdullāh al-Shukhairī said: “I witnessed a funeral of a person but when I reached the cemetery I secluded myself in a place near a grave. I prayed there, two light units of prayer that I was not much satisfied with as I felt they were imperfect. After I prayed them I fell in sleep and saw in my dream the man buried in the grave next to me, he said to me: You prayed two units of prayer but you were not satisfied with their perfection? I said: That is true. He said: ‘You work but you do not know and we (the dead) can no longer work. To be able to pray two units of prayer similar to the two units of prayer you have prayed (though you were not satisfied with) is more beloved to me than having the world and all what it includes. I asked him: Tell me who is the highest in rank amongst the (dead) people here (in this cemetery)? He said: All of them are good. I asked: ‘But who is the highest of ranks?’ He pointed at one grave so I said in my heart: ‘O Allāh bring him out to me so I talk to him’. Upon that a very young man came out the grave. I asked him: ‘Are you the best of everyone here?’ He said: ‘They say so’. I asked him: ‘What is it that made you the best of them because by Allāh I do not think

you have achieved this rank for performing many *Hajj* or *Umrah* or *Jihad* or good deeds (considering the fact you passed away at a very young age so you could not do much of good deeds). He said: 'I was afflicted with calamities but I endured them patiently and that was the reason that gave me the privilege over everyone here.'<sup>100</sup>

Aḥmad ibn Masrūq narrated that Muḥammad ibn al-Ḥusayn said: "One man asked a very sick skinny man: 'What made you be in this state?' He said: 'My horridness because of death.' He said: 'Then assure not to enter a house (i.e. Hell) where you will wish for death there but you will never find it.'<sup>101</sup>

Imrān al-Khayyāṭ related: "We visited Ibrāhīm al-Nakhī when he was sick, so when we entered upon him we found him crying. We asked him: what is that made you cry? He said: I am still waiting for the angel of death and I do not know whether he will tell me that I am in Hell or in Paradise."<sup>102</sup>

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<sup>100</sup> cf. *al-Tabḥīb* (3/38-40) and *al-Taqrīb* (1/202)

<sup>101</sup> cf. *al-Miṣṣān* (1/150) and *al-Lisān* (1/292)

<sup>102</sup> *Ḥilyah al-Awliyā'* (4/224)



## If the Anguish of Death is Revealed to the Inhabitants of Heaven and Earth

**Y**ŪSUF NARRATED FROM Yāsin that he said: “If the anguish of death, the amount of a single hair was given to the inhabitants of heavens and earth, they would all die. There are seventy horrors on the Day of Judgement, each horror of them is seventy thousand times the horror of death.”<sup>103</sup>

Sulaimān ibn Ḥabīb related: I heard Abū Umāmah saying: “Allāh position His Throne on the fourth arch (on the *sirāt*) then He says: “By My Glory, no injustice shall pass through Me today.”<sup>104</sup>

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<sup>103</sup> cf. *al-Miẓān* (4/462)

<sup>104</sup> cf. *al-Miẓān* (3/40) and *al-Taqrīb* (2/10)

## When Death becomes a Mercy

**M**UHAMMAD IBN 'ALĪ al-Quhastānī related: Dalf ibn Abī Dalf said to me: "After the death of my father (the ruler), I saw [in my dream] a person who approached me and said to me: You should come with me to the ruler. So, I walked with him and he made me enter a deserted house with rough and dark walls with no windows or doors. He then made me go upstairs, then made me enter a room I could see it had the marks of fire which is still on its walls and I could see the ashes on its floor. There I found my father naked while he was hiding his head between his knees. When he saw me he surprisingly asked: Are you Dalf? I replied: Yes, it is me, May Allāh rectify the affairs of the ruler. So he started to recite the following lines of poetry:

"Inform our family and do not conceal from them,  
what we witnessed in the confining *Barzakb*.  
I was asked about all what I have done,  
So be merciful to my speculation and what is yet to come."

Then he said to me: Do you understand? I said: Yes I do. Then he started to say the following lines of poetry:

DISTURBER OF THE HEARTS

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“If we were left unquestioned after death,  
Death would have been the comfort of every living.  
But when we die we will be resurrected,  
And then we will be asked about everything.”<sup>105</sup>

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<sup>105</sup> *Tārikh Baghdād* (12/423)

## Sermons of the Righteous *Salaf*

**A**BŪ BAKR AL-ŞIDDĪQ USED to say in his sermons: “Where is the beauty and the handsome? Where are those who were delighted by their youth and good looks? Where are the kings who built cities and fenced it with walls? Where are the victorious in wars? They all perished and ended in the depths of dark graves! Hasten and hurry up [to do good deeds] but death is faster.”<sup>106</sup>

‘Alī ibn Abī Ṭālib used to say: “You are created by Allāh’s Power, and He is indeed your Lord whether you accept this fact in defiance of your will. You will be captives in your graves and eventually will become mere ashes, and each one of you will be resurrected apart from others. For this, May the Mercy of Allāh be upon a person who sinned but admitted his wrongdoings forthwith, and feared Allāh so did good forthwith, and was cautious so he initiated good deeds forthwith, and lived long so he reflected on it, and answered the call of his Lord so he returned to Him, and reviewed his wrongdoings so he repented forthwith and prepared himself for the Day of Judgement. Thus, he stored what he needs to take when his moment to leave [this life] comes, and

<sup>106</sup> *Al-Zubd* by Imām Aḥmad (2/18), *Hilyah al-Awliya’* (1/34) and *Şifat al-Şafiyah* (1/261)

decided his final destination, and evaluated his needs and defects so he did plenty of good deeds to be ahead of him when he dies. So, pave the road to walk on it for there is nothing awaits youthfulness except the fruits of aging, and nothing awaits healthy bodies except sickness, and nothing awaits the living except the surprise of death, the nearness of the end, the insomnia of transmitting from one life to another, the sound of whining, the sweat of foreheads [due to agony of death], expansion of noses, knowledge of the distress, last breaths, pain of souls reaching the throat, and the heartbreak of assiduity [into the worldly pleasures]. O you who have remained alive, are diligent [in worship] and have looked into the awaiting punishment in the Hereafter, fear Allāh for indeed He is enough as an Avenger and All-Seeing, and Paradise is enough of a reward, and Hell is enough of a punishment and the book of Allāh is enough evidence against everyone.

Ibn Mas‘ūd used to say: “You are in the passage of day and night, your life decreases [by every passing moment] but your deeds are all preserved and death shall come to you all of a sudden. So, whoever planted good is soon to expect the harvest of happiness, and whoever planted evil is soon to expect the harvest of regret.”<sup>107</sup>

Abū'l-Dardā said: “Why do you build what you will not inhabit? And collect what you will not eat? And hope for what you will not reach? Those who preceded you built, collected and hoped but their hope turned into nothing, and what they collected became in vain and their building became graves.”<sup>108</sup>

Abū Bakr al-Tamīmī related: “While Sulaimān Ibn ‘Abdul Mālik

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<sup>107</sup> *Hilyah al-Awliya'* (1/133-134)

<sup>108</sup> *Hilyah al-Awliya'* (1/217)

was staying in the *Masjid al-Harām*, someone presented to him a rock on which some writings were engraved so he asked for someone to read it. They asked Wahb Ibn Munabih to read it, so he came forth and read it. The writings on it were: “O son of Adam, if you knew how near is your death, you would have abandoned your long term hopes, and desired doing more good deeds, and became less attached and caring for this world. [When you die] you shall encounter regret, if you were not on the right path, as your family and servants will place you in your grave, and so your dearest child will leave you there alone, and your father and family in-laws will completely reject you, for then you are neither able to return to your life nor able to increase your good deeds. So, strive and work hard in preparation for the Day of Judgement before you drown in regret and sorrow.”<sup>109</sup>

Wahb ibn Munabih used to say in his sermon: “O son of Adam, there is none more powerful than the Creator, and there is none weaker than the created, and there is none more dominant than he whose affairs are controlled by himself, and there is none weaker than whose affairs are controlled by someone else. O son of Adam, yesterday you had a person who died suddenly, and today you have a friend who is soon expected to depart this life. O son of Adam, the people of this world are travelers and should not rest until they reach their destination for indeed the eternal stay is after death.”<sup>110</sup>

Al-Ḥasan used to say: “This life is passing by while our deeds remained like necklaces worn in the necks. The best of you have passed away so what are you waiting for? Do you wait until you

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<sup>109</sup> *Hilyah al-Awliya'* (4/69)

<sup>110</sup> *Hilyah al-Awliya'* (4/24)

witness death in person!”<sup>111</sup>

Al-Walīd ibn Muṣlīm related: Some caliphs said while they were standing on the pulpit, “O slaves of Allāh, fear Allāh to the best of your ability, and be like a group of people who were notified of enemy so they became alert, and they knew that this life is not a place to reside in, so they opted for what is better. Expect death soon for it is near you and prepare to leave for you soon will be gone. Indeed, a life that is in need for an extra moment and ruined by its ending, deserves to be short. An absent that is moved by day and night worthy of returning quickly, and happiness or misery that is yet to come deserve being well prepared for. Thus, a slave of Allāh should fear his Lord, and advised himself, and return repented to Allāh, and overpower his own desires because his moment of death is unknown, his hopes are deceiving him, the Satan is influencing him so it makes him delay his repentance and beautifies for him his wrongdoings and sins so he is occupied with it until death comes to him suddenly when he is not expecting it. Indeed, the line that separates you from Hell and Paradise is death, so woe to he whose life was a proof against him due to his negligence and whose spent days directed him to misery in the Hereafter. I ask Allāh to write me and you amongst those whose sins do not ward them off from obedience, and amongst those who appreciate Allāh’s favors and grace, and amongst those who do not witness misery after death, for indeed He is All Hearing to His slaves supplications.”<sup>112</sup>

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<sup>111</sup> *Ḥilyah al-Awliyā’* (4/24)

<sup>112</sup> cf. *al-Mizān* (1/81), (1/134) and *al-Lisān* (1/136, 258)

## Moments Pass By and Count

**A**NOMAD ADVISED HIS SON saying: “Neither time should preach to you nor days should warn you. Moments that pass by count on you what you have done, and with every breath you breathe your life becomes shorter. The dearest act to you is what often brings you harm.”

A group of people visited a worshipper and said to him, We would like to ask you so answer us. He said: “ask but do not be excessive in asking, for when the day passes it shall never return and life will never be restored, and a seeker is sincere and worthwhile in what he pursues. They said: “what is the basis upon which the creation will be judged on the Day of Judgement? He said: “upon their intentions” they asked: “what will we encounter then?” he said: “the deeds you have presented [in worldly life].” They said: “advise us.” He said: take with you only what you need in this journey [to the Hereafter] for indeed the best supply is what will enable you reaching your desired destination.”

Rajab asked a worshipper to advise him so the monk said: “Do not save a bit of effort with which you can benefit yourself, do not compromise your good deeds for the sake of people, observe the limits of Allāh when you are overpowered by your desires,



and raise yourself to what He loves despite of the difficulties you may face, and do not seek the pleasure of anyone except Him. Peace.”

When Alexander arrived at the location of the barrier he said to the people over there: “lead me to the most indulging person into acts of worship. They said: there is in this valley a man who weeps so much so that plants grow from his tears. When he went down to meet him he found him in the position of prostration saying: take my soul to you and lay to rest my body in the ground and leave me unattended and do not resurrect me on the Day of Judgement.”

‘Atā al-Sulaimī was known of his constant crying and weeping. One day, some of his friends entered upon him while the floor around him was wet, so someone from them thought that he might have just performed *wūḍu*. However, he was advised that these are his tears. It was reported that he was crying in his room on time, so his tears fell into the house pipes and dropped onto some of the people walking in the street.”<sup>113</sup>

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<sup>113</sup> *Ḥilyah al-Awliyā'* (6/218) and *Ṣifat al-Ṣafwāh* (3/327)