

Path to Paradise

أدعية القرآن والسنة

Arabic · Latin reading where available · English
meaning

116 complete cards

Prepared by Moaaz Al-Hawari

He gave the dog water, and Allah
thanked him and forgave him

أخبرنا أبو عبد الله الحافظ وأبو زكريا يحيى بن
إبراهيم قالا ثنا أبو العباس محمد بن يعقوب
ثنا بحر بن نصر ثنا بن وهب أخبرني مالك بن
أنس عن سمي مولى أبي بكر عن أبي صالح
السمان عن أبي هريرة أن رسول الله صلى الله
عليه وسلم قال: بينما رجل في طريق أصابه
عطش فجاء بئرا فنزل فيها فشرب ثم خرج
فإذا كلب يأكل الثرى من العطش فنزل الرجل
إلى البئر فملاً خفه من الماء ثم أمسك الخف
بفيه فسقى الكلب فشكر الله له فغفر له فقالوا
يا رسول الله وإن لنا في البهائم لأجرا فقال
رسول الله صلى الله عليه وسلم في كل ذات

كبد رطبة أجر. (رواه البخاري في الصحيح عن عبد الله بن يوسف ورواه مسلم عن قتيبة كلاهما عن مالك)

Pronunciation

Akhbaranā Abū ‘Abdillāhil-Ḥāfiẓu wa Abū Zakariyyā
Yaḥyā-bnu Ibrāhīma qālā ḥaddathanā Abul-‘Abbāsi
Muḥammadu-bnu Ya‘qūba ḥaddathanā Baḥru-bnu Naṣrin
ḥaddathanā Ibnu Wahbin akhbaranī Māliku-bnu Anasin
‘an Sumayyin mawlā Abī Bakrin ‘an Abī Ṣāliḥin as-
Sammāni ‘an Abī Hurayrata anna Rasūlallāhi ṣallallāhu
‘alayhi wa sallama qāla: Baynamā rajulun fī ṭarīqin
aṣābahu ‘aṭashun fa jā’a bi’ran fa nazala fihā fa shariba
thumma kharaja fa idhā kalbun ya’kuluth-tharā minal-
‘aṭashi fa nazalar-rajulu ilal-bi’ri fa mala’a khuffahu minal-
mā’i thumma amsakal-khuffa bifīhi fa saqal-kalba fa
shakarallāhu lahu fa ghafara lahu fa qālū yā Rasūlallāhi
wa inna lanā fil-bahā’imi la’ajran fa qāla Rasūlullāhi
ṣallallāhu ‘alayhi wa sallama fī kulli dhāti kabidin raṭbatin
ajrun. Rawāhul-Bukhāriyyu fiṣ-Ṣaḥīḥi ‘an ‘Abdillāhi-bni
Yūsufa wa rawāhu Muslimun ‘an Qutaybata kilāhumā ‘an
Mālikin.

English meaning

Abu Abdullah al-Hafiz and Abu Zakariyya Yahya ibn Ibrahim informed us, saying: Abu al-Abbas Muhammad

ibn Yaqub narrated to us; Bahr ibn Nasr narrated to us; Ibn Wahb narrated to us; Malik ibn Anas informed me, from Sumayy, the freedman of Abu Bakr, from Abu Salih al-Samman, from Abu Hurayrah, that the Messenger of Allah ﷺ said: A man travelling along a road became thirsty. He came to a well, climbed down and drank, then came out and found a dog eating the damp earth because of thirst. The man went down into the well, filled his leather shoe with water, then held it in his mouth and gave the dog a drink. Allah appreciated his deed and forgave him. They asked, 'Messenger of Allah, is there a reward for us in caring for animals?' The Messenger of Allah ﷺ replied, 'There is a reward in caring for every living creature.' (Al-Bukhari narrated it in his Sahih from Abdullah ibn Yusuf, and Muslim from Qutaybah, both from Malik.)

سنن البيهقي الكبرى ج8/ص14

Allah Most High forgave a prostitute from the Children of Israel

* حدثنا سعيد بن تليد حدثنا بن وهب قال
أخبرني جرير بن حازم عن أيوب عن محمد بن
سيرين عن أبي هريرة رضي الله عنه قال: قال
النبي صلى الله عليه وسلم بينما كلب يطيف
بركية كاد يقتله العطش إذ رأته بغي من بغايا
بني إسرائيل فنزعت موقعها فسقته فغفر لها به.

Pronunciation

Ḥaddathanā Sa'īdu-bnu Talīdin ḥaddathanā Ibnu Wahbin
qāla akhbaranī Jarīru-bnu Ḥāzimin 'an Ayyūba 'an
Muḥammadi-bni Sīrīna 'an Abī Hurayrata raḍiyallāhu
'anhu qāla: Qālan-Nabiyyu ṣallallāhu 'alayhi wa sallama
baynamā kalbun yuṭīfu birakiyyatin kāda yaqtuluhul-
'aṭashu idh ra'at-hu baghiyyun min baghāyā Banī Isrā'īla
fa naza'at mūqahā fa saqat-hu fa ghufira lahā bihi.

English meaning

Said ibn Talid narrated to us; Ibn Wahb narrated to us,
saying: Jarir ibn Hazim informed me, from Ayyub, from

Muhammad ibn Sirin, from Abu Hurayrah, may Allah be pleased with him, who said: The Prophet ﷺ said: A dog was circling a well and was nearly dying of thirst. A prostitute from among the Children of Israel saw it, took off her leather shoe and gave it water to drink. She was forgiven because of that deed.

Source: صحيح البخاري ج3/ص1279

Sending one hundred blessings upon the Prophet ﷺ

* حدثنا محمد بن مسلم بن عبد الله بن مسلم
الجنديسابوري حدثنا إبراهيم بن سالم بن رشيد
الهميمي البصري حدثنا عبد العزيز بن قيس بن
عبد الرحمن عن حميد الطويل عن أنس بن
مالك قال: قال رسول الله صلى الله عليه وسلم
من صلى علي صلاة واحدة صلى الله عليه
عشرا ومن صلى علي عشرا صلى الله عليه مائة
ومن صلى علي مائة كتب الله له بين عينيه
براءة من النفاق وبراءة من النار وأسكنه الله
يوم القيامة مع الشهداء لم يروه عن حميد إلا
عبد العزيز بن قيس تفرد به إبراهيم بن سالم
بن سالم بن سالم الهميمي ولم أعرفه وبقيّة

رجاله ثقات وقال أيضا وله عند النسائي من صلى علي واحدة صلى الله عليه وسلم عشرا

Pronunciation

Ḥaddathanā Muḥammadu-bnu Muslimi-bni ‘Abdillāhi-bni Muslimin al-Jundīsābūriyyu ḥaddathanā Ibrāhīmu-bnu Sālimi-bni Rashīdin al-Hujaymiyyul-Baṣriyyu ḥaddathanā ‘Abdul-‘Azīzi-bnu Qaysi-bni ‘Abdir-Raḥmāni ‘an Ḥumaydin aṭ-Ṭawīli ‘an Anasi-bni Mālikin qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama man ṣallā ‘alayya ṣalātan wāḥidatan ṣallallāhu ‘alayhi ‘ashran wa man ṣallā ‘alayya ‘ashran ṣallallāhu ‘alayhi mi’atan wa man ṣallā ‘alayya mi’atan kataballāhu lahu bayna ‘aynayhi barā’atan minan-nifāqi wa barā’atan minan-nāri wa askanahullāhu yawmal-qiyāmati ma‘ash-shuhadā’i lam yarwihi ‘an Ḥumaydin illā ‘Abdul-‘Azīzi-bnu Qaysin tafarrada bihi Ibrāhīmu-bnu Sālimi-bni Sālimi-bni Sālimin al-Hujaymiyyu wa lam a‘rifhu wa baqiyyatu rijālihi thiqātun wa qāla ayḍan wa lahu ‘indan-Nasā’iyyi man ṣallā ‘alayya wāḥidatan ṣallallāhu ‘alayhi wa sallama ‘ashran.

English meaning

Muhammad ibn Muslim ibn Abdullah ibn Muslim al-Jundisaburi narrated to us; Ibrahim ibn Salim ibn Rashid al-Hujaymi al-Basri narrated to us; Abdul-Aziz ibn Qays ibn Abdur-Rahman narrated to us, from

Humayd al-Tawil, from Anas ibn Malik, who said: The Messenger of Allah ﷺ said: Whoever sends one blessing upon me, Allah sends ten blessings upon him. Whoever sends ten blessings upon me, Allah sends one hundred upon him. Whoever sends one hundred blessings upon me, Allah records between his eyes freedom from hypocrisy and freedom from the Fire, and places him with the martyrs on the Day of Resurrection. No one narrated it from Humayd except Abdul-Aziz ibn Qays. Ibrahim ibn Salim ibn Salim ibn Salim al-Hujaymi alone narrated it from him; I did not know him, while the remaining narrators are trustworthy. He also said that al-Nasai has the report: Whoever sends one blessing upon me, Allah sends ten blessings upon him.

المعجم الصغير (الروض الداني) ج 2/ص 126

The truthful, trustworthy Muslim
merchant is with the martyrs on the Day
of Resurrection

* حدثنا أبو العباس محمد بن يعقوب حدثنا
محمد بن إسحاق الصغاني حدثنا كثير بن
هشام حدثنا كلثوم بن جوشن القشيري عن
أيوب عن نافع عن بن عمر قال: قال رسول الله
صلى الله عليه وسلم التاجر الصدوق الأمين
المسلم مع الشهداء يوم القيامة.

Pronunciation

Ḥaddathanā Abul-‘Abbāsi Muḥammadu-bnu Ya‘qūba
ḥaddathanā Muḥammadu-bnu Ishāqa aṣ-Ṣaghāniyyu
ḥaddathanā Kathīru-bnu Hishāmin ḥaddathanā Kulthūmu-
bnu Jawshanin al-Qushayriyyu ‘an Ayyūba ‘an Nāfi‘in ‘an
Ibni ‘Umara qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa
sallama at-tājiruṣ-ṣadūqul-amīnul-muslimu ma‘ash-
shuhadā’i yawmal-qiyāmati.

English meaning

Abu al-Abbas Muhammad ibn Yaqub narrated to us; Muhammad ibn Ishaq al-Saghani narrated to us; Kathir ibn Hisham narrated to us; Kulthum ibn Jawshan al-Qushayri narrated to us, from Ayyub, from Nafi, from Ibn Umar, who said: The Messenger of Allah ﷺ said: The truthful, trustworthy Muslim trader will be with the martyrs on the Day of Resurrection.

Source: المستدرک علی الصحیحین ج 2/ص 7

A woman may enter through whichever gate of Paradise she wishes, if...

* أخبرنا عبد الله بن أحمد بن موسى الجواليقي
بعسكر مكرم قال حدثنا داهر بن نوح الأهوازي
قال حدثنا أبو همام محمد بن الزبرقان قال
حدثنا هذبة بن المنهال عن عبد الملك بن عمير
عن أبي سلمة عن أبي هريرة قال: قال رسول
الله صلى الله عليه وسلم إذا صلت المرأة
خمسة وصامت شهرها وحصنت فرجها
وأطاعت بعلها دخلت من أي أبواب الجنة
شاءت (قال أبو حاتم رصي الله عنه تفرد بهذا
الحديث عبد الملك بن عمير من حديث أبي
سلمة).

Pronunciation

Akhbaranā ‘Abdullāhi-bnu Aḥmada-bni Mūsā al-

Jawāliqiyyu bi‘Askari Mukramin qāla ḥaddathanā Dāhiru-bnu Nūḥin al-Ahwāziyyu qāla ḥaddathanā Abū Hammāmin Muḥammadu-bnuz-Zibriqāni qāla ḥaddathanā Hudbatu-bnul-Minhāli ‘an ‘Abdil-Maliki-bni ‘Umayrin ‘an Abī Salamata ‘an Abī Hurayrata qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama idhā ṣallatil-mar’atu khamsahā wa ṣāmat shahrahā wa ḥaṣṣanat farjahā wa aṭā‘at ba‘lahā dakhalat min ayyi abwābil-jannati shā’at. Qāla Abū Ḥātimin raḍiyallāhu ‘anhu tafarrada bihādhal-ḥadīthi ‘Abdul-Maliki-bnu ‘Umayrin min ḥadīthi Abī Salamata.

English meaning

Abdullah ibn Ahmad ibn Musa al-Jawaliqi informed us at Askar Mukram, saying: Dahir ibn Nuh al-Ahwazi narrated to us; Abu Hammam Muhammad ibn al-Zibriqan narrated to us; Hudbah ibn al-Minhal narrated to us, from Abdul-Malik ibn Umayr, from Abu Salamah, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: If a woman prays her five prayers, fasts her month, guards her chastity and obeys her husband, she may enter through whichever gate of Paradise she wishes. (Abu Hatim, may Allah be pleased with him, said: Abdul-Malik ibn Umayr alone narrated this report from Abu Salamah.)

Source: صحيح ابن حبان ج 9/ص 471

Allah admits him to Paradise, whatever
his deeds have been

* حدثنا أبو بكر بن خالد ثنا الحارث بن أبي
أسامة ثنا يعلى بن الوليد بن عبد العزيز العنسي
ثنا مبشر بن إسماعيل الحلبي عن الأوزاعي عن
عمير بن هاني عن جنادة بن أبي أمية عن عبادة
ابن الصامت قال: قال رسول الله صلى الله
عليه وسلم من شهد أن لا إله إلا الله وحده لا
شريك له وإن محمدا عبده ورسوله وأن عيسى
عبد الله ورسوله وكلمته ألقاها إلى مريم أدخله
الله الجنة على ما كان من عمل (رواه مسلم).

Pronunciation

Ḥaddathanā Abū Bakri-bnu Khallādin ḥaddathanā al-
Ḥārithu-bnu Abī Usāmata ḥaddathanā Ya‘lā-bnul-Walīdi-
bni ‘Abdil-‘Azīzi al-‘Ansiyyu ḥaddathanā Mubashshiru-bnu
Ismā‘īla al-Ḥalabiyyu ‘anil-Awzā‘iyyi ‘an ‘Umayri-bni
Hāni’in ‘an Junādata-bni Abī Umayyata ‘an ‘Ubādata-bniṣ-

Şāmiti qāla: Qāla Rasūlullāhi şallallāhu ‘alayhi wa sallama
man shahida an lā ilāha illallāhu waḥdahu lā sharīka lahu
wa anna Muḥammadan ‘abduhu wa Rasūluhu wa anna
‘Īsā ‘abdullāhi wa Rasūluhu wa kalimatuhu alqāhā ilā
Maryama adkhalahullāhul-jannata ‘alā mā kāna min
‘amalin. Rawāhu Muslimun.

English meaning

Abu Bakr ibn Khallad narrated to us; al-Harith ibn Abi
Usamah narrated to us; Yala ibn al-Walid ibn Abdul-
Aziz al-Ansi narrated to us; Mubashshir ibn Ismail al-
Halabi narrated to us, from al-Awzai, from Umayr ibn
Hani, from Junadah ibn Abi Umayyah, from Ubadah ibn
al-Samit, who said: The Messenger of Allah ﷺ said:
Whoever bears witness that there is no deity except
Allah alone, without partner; that Muhammad is His
servant and Messenger; and that Jesus is the servant
of Allah, His Messenger and His word which He cast to
Mary, Allah will admit him to Paradise whatever his
deeds may have been. (Narrated by Muslim.)

Source: المسند المستخرج على صحيح مسلم ج1/ص122

If a good deed remains, Paradise is
expanded for him as Allah wills

*أخبرنا محمد بن محمد أخبرنا محمد بن زنبور
أخبرنا أبو بكر بن أبي داود حدثنا عبد الرحمن
بن بشر حدثنا يزيد بن أبي حكيم حدثني الحكم
بن أبان حدثني أبو هارون العماني عن أبي
الشعثاء عن ابن عباس عن رسول الله صلى الله
عليه وسلم قال: إن جبريل حدثه قال إن الله
قضى أو إن الله قال يؤتى بحسنات العبد
وسينئاته يوم القيامة فيقضى بعضها من بعض
فإن بقيت حسنة وسع له الجنة ما شاء.

Pronunciation

Akhbaranā Muḥammadu-bnu Muḥammadin akhbaranā
Muḥammadu-bnu Zانبūrīn akhbaranā Abū Bakri-bnu Abī
Dāwūda ḥaddathanā ‘Abdur-Raḥmāni-bnu Bishrin
ḥaddathanā Yazīdu-bnu Abī Ḥakīmīn ḥaddathanil-
Ḥakamu-bnu Abāna ḥaddathanī Abū Hārūna al-‘Umāniyyu

‘an Abish-Sha‘thā’i ‘an Ibni ‘Abbāsin ‘an Rasūlillāhi
ṣallallāhu ‘alayhi wa sallama qāla: Inna Jibrīla ḥaddathahu
qāla innallāha qaḍā aw innallāha qāla yu’tā biḥasanātil-
‘abdi wa sayyi’ātihi yawmal-qiyāmati fa yuqḍā ba‘ḍuhā
min ba‘ḍin fa in baqiyat ḥasanatun wussi‘a laḥul-jannatu
mā shā’a.

English meaning

Muhammad ibn Muhammad informed us; Muhammad
ibn Zunbur informed us; Abu Bakr ibn Abi Dawud
informed us; Abdur-Rahman ibn Bishr narrated to us;
Yazid ibn Abi Hakim narrated to us; al-Hakam ibn Aban
narrated to me; Abu Harun al-Umani narrated to me,
from Abu al-Shatha, from Ibn Abbas, from the
Messenger of Allah ﷺ, who said: Gabriel told him that
Allah decreed—or that Allah said—that a servant’s
good and bad deeds will be brought on the Day of
Resurrection and set against one another. If one good
deed remains, Paradise will be expanded for him as
Allah wills.

سير أعلام النبلاء ج12/ص340

Keeping five nights alive in worship: Paradise becomes assured

* وروي عن معاذ بن جبل رضي الله عنه قال: قال
رسول الله صلى الله عليه وسلم من أحيا الليالي
الخمسة وجبت له الجنة ليلة التروية وليلة عرفة
وليلة النحر وليلة الفطر وليلة النصف من شعبان.

Pronunciation

Wa ruwiya ‘an Mu‘ādhi-bni Jabalin raḍiyallāhu ‘anhu qāla:
Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama man aḥyal-
layālil-khamsa wajabat lahul-jannatu laylatut-Tarwiyati wa
laylatu ‘Arafata wa laylatun-Naḥri wa laylatul-Fiṭri wa
laylatun-niṣfi min Sha‘bāna.

English meaning

It is reported from Muadh ibn Jabal, may Allah be pleased with him, that he said: The Messenger of Allah ﷺ said: Whoever spends the five nights in worship is promised Paradise: the night of al-Tarwiyah, the night of Arafah, the night of the sacrifice, the night of Eid al-Fitr and the middle night of Shaban.

Source: الترغيب والترهيب ج2/ص98

Or He takes him in death and admits him
to Paradise

* وعن أبي هريرة رضي الله عنه أن رسول الله صلى
الله عليه وسلم قال: مثل المجاهد في سبيل الله
كمثل القانت الصائم لا يفتر صلاة ولا صياما حتى
يرجعه الله إلى أهله بما يرجعه إليهم من أجر أو
غنيمة أو يتوفاه فيدخله الجنة.

Pronunciation

Wa ‘an Abī Hurayrata raḍiyallāhu ‘anhu anna Rasūlallāhi ṣallallāhu
‘alayhi wa sallama qāla: Mathalul-mujāhidi fī sabīlillāhi kamathalil-
qānitiṣ-ṣā’imi lā yafturu ṣalātan wa lā ṣiyāman ḥattā
yurji‘ahullāhu ilā ahlihi bimā yurji‘uhu ilayhim min ajrin aw
ghanīmatin aw yatawaffāhu fa yudkhillahul-jannata.

English meaning

From Abu Hurayrah: The Messenger of Allah ﷺ said: The
example of one striving in Allah’s cause is like that of a
person who stands constantly in worship and fasts, never
ceasing from prayer or fasting, until Allah returns him to his
family with the reward or gains He returns him with, or
causes him to die and admits him to Paradise.

Source: الترغيب والترهيب ج2/ص191

Whoever patiently cares for three daughters, Allah admits him to Paradise

* عن أبي هريرة رضي الله عنه عن النبي صلى الله عليه وسلم قال: من كان له ثلاث بنات فصبر على لأوائهن وضرائهن وسرائهن أدخله الله الجنة برحمته إياهن فقال رجل واثنان يا رسول الله قال واثنان.

Pronunciation

‘An Abī Hurayrata raḍiyallāhu ‘anhu ‘anin-Nabiyyi ṣallallāhu ‘alayhi wa sallama qāla: Man kāna lahu thalāthu banātin fa ṣabara ‘alā la’wā’ihinna wa ḍarrā’ihinna wa sarrā’ihinna adkhalahullāhul-jannata biraḥmatihi iyyāhunna fa qāla rajulun wa ithnatāni yā Rasūlallāhi qāla wa ithnatāni.

English meaning

From Abu Hurayrah, may Allah be pleased with him, from the Prophet ﷺ, who said: Whoever has three daughters and patiently endures their hardship, difficulties and times of happiness, Allah will admit him to Paradise through his mercy towards them. A man asked, ‘And two, Messenger of Allah?’ He replied, ‘And two.’

Source: الترغيب والترهيب ج3/ص 47

Whoever loses three children and hopes for reward: Paradise becomes assured

وعن عقبة بن عامر رضي الله عنه: عن رسول الله صلى الله عليه وسلم أنه قال من أكل ثلاثة من صلبه فاحتسبهم على الله في سبيل الله عز وجل وجبت له الجنة.

Pronunciation

Wa ‘an ‘Uqbata-bni ‘Āmirin raḍiyallāhu ‘anhu ‘an Rasūlillāhi ṣallallāhu ‘alayhi wa sallama annahu qāla man uthkila thalāthatan min ṣulbihi faḥtasabahum ‘alallāhi fī sabīlillāhi ‘azza wa jalla wajabat laḥul-jannatu.

English meaning

From Uqbah ibn Amir, may Allah be pleased with him, from the Messenger of Allah ﷺ, who said: Whoever loses three of his own children and seeks the reward for their loss from Allah in the cause of Allah, Mighty and Majestic, is promised Paradise.

Source: الترغيب والترهيب ج3/ص55

Whoever takes an orphan into his care,
providing food and drink, Allah admits
him to Paradise

* عن ابن عباس رضي الله عنهما قال: قال رسول
الله صلى الله عليه وسلم من قبض يتيما من بين
مسلمين إلى طعامه وشرابه أدخله الله الجنة ألبته
إلا أن يعمل ذنبا لا يغفر.

Pronunciation

‘An Ibni ‘Abbāsin raḍiyallāhu ‘anhumā qāla: Qāla Rasūlullāhi
ṣallallāhu ‘alayhi wa sallama man qabaḍa yatīman min bayni
muslimīna ilā ṭa‘āmihi wa sharābihi adkhalahullāhul-jannata
albattata illā an ya‘mala dhanban lā yughfaru.

English meaning

From Ibn Abbas, may Allah be pleased with them both,
who said: The Messenger of Allah ﷺ said: Whoever takes
an orphan from among the Muslims into his care and
provides food and drink for him, Allah will certainly admit
him to Paradise, unless he commits a sin that is not
forgiven.

Source: الترغيب والترهيب ج3/ص235

Whoever is the means of a man
becoming Muslim: Paradise becomes
assured

* حدثنا خلف بن عمرو العكبري قال نا محمد بن معاوية
النيسابوري قال نا ليث بن سعد عن يزيد بن أبي حبيب
عن أبي الخير عن عقبة بن عامر قال قال رسول الله
صلى الله عليه وسلم: من أسلم على يديه رجل وجبت
له الجنة.

Pronunciation

Ḥaddathanā Khalafu-bnu ‘Amrin al-‘Ukbariyyu qāla ḥaddathanā
Muḥammadu-bnu Mu‘āwiyata an-Naysābūriyyu qāla ḥaddathanā
Laythu-bnu Sa‘din ‘an Yazīda-bni Abī Ḥabībīn ‘an Abil-Khayri ‘an
‘Uqbata-bni ‘Āmirin qāla qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama:
Man aslama ‘alā yadayhi rajulun wajabat lahul-jannatu.

English meaning

Khalaf ibn Amr al-Akbari narrated to us; Muhammad ibn Muawiyah
al-Naysaburi narrated to us; Layth ibn Sad narrated to us, from
Yazid ibn Abi Habib, from Abu al-Khayr, from Uqbah ibn Amir, who
said that the Messenger of Allah ﷺ said: Whoever is the means
by which a man embraces Islam is promised Paradise.

Source: المعجم الأوسط ج4/ص36

Whoever does this: Paradise becomes assured

* حدثنا إبراهيم قال حدثنا محمد بن حفص الأوصابي قال حدثنا محمد بن حمير عن حريز بن عثمان عن خالد بن معدان عن أبي أمامة أن النبي صلى الله عليه وسلم قال: - من صلى الجمعة. - وصام يومه. - وعاد مريضا. - وشهد جنازة. - وشهد نكاحا. وجبت له الجنة. (لم يرو هذا الحديث عن حريز إلا محمد بن حمير).

Pronunciation

Ḥaddathanā Ibrāhīmu qāla ḥaddathanā Muḥammadu-bnu Ḥafṣin al-Awṣābiyyu qāla ḥaddathanā Muḥammadu-bnu Ḥumayrin ‘an Ḥarīzi-bni ‘Uthmāna ‘an Khālidi-bni Ma‘dānin ‘an Abī Umāmata annan-Nabiyya ṣallallāhu ‘alayhi wa sallama qāla: Man ṣallal-jumu‘ata, wa ṣāma yawmahu, wa ‘āda marīḍan, wa shahida janāzatan, wa shahida nikāḥan, wajabat lahul-jannatu. Lam yarwi hādhal-ḥadītha ‘an Ḥarīzin illā Muḥammadu-bnu Ḥumayrin.

English meaning

Ibrahim narrated to us; Muhammad ibn Hafs al-Awsabi narrated to us; Muhammad ibn Humayr narrated to us, from Hariz ibn Uthman, from Khalid ibn Madan, from Abu Umamah, that the Prophet ﷺ said: Whoever attends Friday prayer, fasts that day, visits a sick person, attends a funeral and attends a marriage is promised Paradise. (No one narrated this report from Hariz except Muhammad ibn Humayr.)

Source: المعجم الأوسط ج3/ص23

Guarantee me six things, and I guarantee you Paradise

* أخبرنا عبد الرزاق عن معمر عن أبي إسحاق عن الزبير
أن النبي صلى الله عليه وسلم قال: من ضمن لي ستا
ضمنت له الجنة قالوا ما هن يا رسول الله قال: - إذا
حدث صدق. - وإذا وعد أنجز. - وإذا أؤتمن أدى. - ومن
غض بصره. - وحفظ فرجه. - وكف يده أو قال لسانه.

Pronunciation

Akhbaranā ‘Abdur-Razzāqi ‘an Ma‘marin ‘an Abī Ishāqa ‘aniz-Zubayri
annan-Nabiyya ṣallallāhu ‘alayhi wa sallama qāla: Man ḍamina lī sittan
ḍamintu lahul-jannata qālū mā hunna yā Rasūlallāhi qāla: Idhā
ḥaddatha ṣadaqa, wa idhā wa‘ada anjaza, wa idhā tumina addā, wa
man ghaḍḍa baṣarahu, wa ḥafiẓa farjahu, wa kaffa yadahu aw qāla
lisānahu.

English meaning

Abdur-Razzaq informed us, from Mamar, from Abu Ishaq, from al-Zubayr, that the Prophet ﷺ said: Whoever guarantees me six things, I guarantee him Paradise. They asked, ‘What are they, Messenger of Allah?’ He said: When he speaks, he tells the truth; when he promises, he fulfils it; when entrusted with something, he returns it; he lowers his gaze; guards his private parts; and restrains his hand—or he said his tongue.

Source: مصنف عبد الرزاق ج11/ص160

Tell your son that Paradise is his

عبد الرزاق عن معمر عن عمر بن قتادة عن
القاسم بن محمد قال: كان لأبي بكر الصديق
ابن وكان فيه بعض ما لم يرض أبو بكر فكان
يحقره لذلك فمرض فدخل عليه أبوه فقال له
لغلام أرسلك إلى رسول الله صلى الله عليه
وسلم برسالة أبلغه عني أنني أشهد أن لا إله إلا
الله وأن محمدا عبده ورسوله فانطلق أبو بكر
حتى دخل على النبي صلى الله عليه وسلم
فأخبره بذلك فقال رسول الله صلى الله عليه
وسلم بلغ ابنك أن له الجنة قال فخرج أبو بكر
فلقيه عمر فأخبره فقال له عمر ارجع بنا إلى
رسول الله صلى الله عليه وسلم حتى نستثب
منه فرجعا إلى النبي صلى الله عليه وسلم فقال

له مثل هذا فقال عمر يا رسول الله هذا
للأموات فكيف الأحياء قال النبي صلى الله
عليه وسلم مثله ومثله ومثله حتى عد بضعا
وثلاثين مرة قال وأشار القاسم بيده أربعاً
وثلاثين.

Pronunciation

‘Abdur-Razzāqi ‘an Ma‘marin ‘an ‘Umara-bni Qatādata
‘anil-Qāsimi-bni Muḥammadin qāla: Kāna li’Abī Bakrin aṣ-
Ṣiddīqi ibnun wa kāna fīhi ba‘ḍu mā lam yarḍa Abū Bakrin
fa kāna yaḥqiruhu lidhālika fa mariḍa fa dakhala ‘alayhi
abūhu fa qāla lahu lighulāmin arsiluka ilā Rasūlillāhi
ṣallallāhu ‘alayhi wa sallama birisālatin ablighhu ‘annī
annī ashhadu an lā ilāha illallāhu wa anna Muḥammadan
‘abduhu wa Rasūluhu faṭṭalaqa Abū Bakrin ḥattā dakhala
‘alan-Nabiyyi ṣallallāhu ‘alayhi wa sallama fa akhbarahu
bidhālika fa qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama
balligh ibnaka anna lahu-l-jannata qāla fa kharaja Abū
Bakrin fa laqiyahu ‘Umaru fa akhbarahu fa qāla lahu
‘Umaru irjī binā ilā Rasūlillāhi ṣallallāhu ‘alayhi wa
sallama ḥattā nastathibba minhu fa raja‘ā ilan-Nabiyyi
ṣallallāhu ‘alayhi wa sallama fa qāla lahu mithla hādhā fa
qāla ‘Umaru yā Rasūlallāhi hādhā lil-amwāti fa kayfal-
aḥyā’u qālan-Nabiyyu ṣallallāhu ‘alayhi wa sallama

mithlahu wa mithlahu wa mithlahu ḥattā ‘adda biḍ‘an wa
thalāthīna marratan qāla wa ashāral-Qāsimu biyadihi
arba‘an wa thalāthīna.

English meaning

Abdur-Razzaq reported from Mamar, from Umar ibn Qatadah, from al-Qasim ibn Muhammad, who said: Abu Bakr al-Siddiq had a son whose conduct in some matters displeased him, so he thought little of him on that account. The son became ill, and his father visited him. He said to him, ‘I am sending you to the Messenger of Allah ﷺ with a message. Tell him from me that I bear witness that there is no deity except Allah and that Muhammad is His servant and Messenger.’ Abu Bakr went to the Prophet ﷺ and told him this. The Messenger of Allah ﷺ said, ‘Tell your son that Paradise is his.’ Abu Bakr left and met Umar, and told him. Umar said, ‘Let us go back to the Messenger of Allah ﷺ so that we can confirm it with him.’ They returned to the Prophet ﷺ, who said the same thing. Umar asked, ‘Messenger of Allah, this is for the dying; what about the living?’ The Prophet ﷺ replied, ‘The same, the same, the same,’ repeating it more than thirty times. Al-Qasim indicated with his hand thirty-four.

مصنف عبد الرزاق ج3/ص386

Whoever does this, Allah guarantees him
Paradise

* حدثنا محمد بن فضيل عن موسى أبي جعفر
الثقفي عن سالم بن أبي الجعد عن سبرة عن
أبي فاكهة وكان من أصحاب النبي صلى الله
عليه وسلم قال سمعت رسول صلى الله عليه
وسلم يقول: إن الشيطان قعد لابن آدم باطريقة
فقعد له بطريق الإسلام فقال تسلم وتدع دينك
ودين آبائك ثم قعد له بطريق الهجرة فقال
تهاجر وتدع مولدك فتكون كالفرس في طوله
ثم قعد له بطريق الجهاد فقال تجاهد فتقتل
فتتزوج امرأتك وتقسم ميراثك قال فقال
رسول الله صلى الله عليه وسلم فمن فعل ذلك
ضمن الله له الجنة إن قتل أو مات غرقا أو

حرقا فأكله السبع.

Pronunciation

Ḥaddathanā Muḥammadu-bnu Fuḍaylin ‘an Mūsā Abī Ja‘farin ath-Thaqafiyyi ‘an Sālīmī-bni Abil-Ja‘di ‘an Sabrata ‘an Abī Fākihata wa kāna min aṣḥābin-Nabiyyi ṣallallāhu ‘alayhi wa sallama qāla samī‘tu Rasūla ṣallallāhu ‘alayhi wa sallama yaqūlu: Innash-shayṭāna qa‘ada li’Ibni Ādama bi’aṭruqatihi fa qa‘ada lahu biṭarīqil-islāmi fa qāla tuslimu wa tada‘u dīnaka wa dīna ābā’ika thumma qa‘ada lahu biṭarīqil-hijrati fa qāla tuhājiru wa tada‘u mawlidaka fa takūnu kal-farasi fī ṭiwalihi thumma qa‘ada lahu biṭarīqil-jihādi fa qāla tujāhidu fa tuqtalu fa tatazawwaju imra’atuka wa tuqsamu mīrāthuka qāla fa qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama fa man fa‘ala dhālika ḍaminallāhu lahu-l-jannata in qutila aw māta gharaqan aw ḥarqan fa akalahu-sabu‘u.

English meaning

Muhammad ibn Fudayl narrated to us, from Musa Abu Jafar al-Thaqafi, from Salim ibn Abi al-Jad, from Sabrah, from Abu Fakiyah, a Companion of the Prophet ﷺ, who said: I heard the Messenger of Allah ﷺ say: Satan sits in wait for the son of Adam along his paths. He sits along the path to Islam and says, ‘Will you embrace Islam and abandon your religion and the religion of your fathers?’ Then he sits along the path

of migration and says, 'Will you migrate and leave your birthplace, becoming like a tethered horse?' Then he sits along the path of striving and says, 'Will you strive, be killed, have your wife marry again and your inheritance divided?' The Messenger of Allah ﷺ said: Whoever goes ahead with that, Allah guarantees him Paradise, whether he is killed, dies by drowning or burning, or is eaten by a beast.

مصنف ابن أبي شيبة ج4/ص204 Source:

Swearing over a Muslim's property
meets Allah's anger; relinquishing it
brings Paradise

* أخبرنا أبو زكريا بن من حلف على مال امرئ
مسلم لقي الله وهو عليه غضبان قال فمن
تركها قال كان له الجنة أبي إسحاق وأبو بكر
أحمد بن الحسن قالا ثنا أبو العباس محمد بن
يعقوب ثنا بحر بن نصر ثنا بن وهب أخبرني
سليمان بن بلال أن يحيى بن سعيد حدثه أن أبا
الزبير أخبره عن عدي بن عدي عن أبيه قال:
أتى رجلان يختصمان إلى النبي صلى الله عليه
وسلم في أرض فقال أحدهما هي لي وقال
الآخر هي لي حزتها وقبضتها فقال فيها اليمين
للذي بيده الأرض فلما تفوه ليحلف قال رسول

الله صلى الله عليه وسلم أما إنه من حلف على
مال امرئ مسلم لقي الله وهو عليه غضبان قال
فمن تركها قال كان له الجنة.

Pronunciation

Akhbaranā Abū Zakariyyā-bnu man ḥalafa ‘alā māli
imri’in muslimin laqiyallāha wa Huwa ‘alayhi ghaḍbānu
qāla fa man tarakahā qāla kāna lahul-jannatu Abī Ishāqa
wa Abū Bakrin Aḥmadu-bnul-Ḥasani qālā ḥaddathanā
Abul-‘Abbāsi Muḥammadu-bnu Ya‘qūba ḥaddathanā
Baḥru-bnu Naṣrin ḥaddathanā Ibnu Wahbin akhbaranī
Sulaymānu-bnu Bilālin anna Yaḥyā-bna Sa‘īdin
ḥaddathahu anna Abaz-Zubayri akhbarahu ‘an ‘Adiyyi-bni
‘Adiyyin ‘an abīhi qāla: Atā rajulāni yakhtaṣimāni ilan-
Nabiyyi ṣallallāhu ‘alayhi wa sallama fī arḍin fa qāla
aḥaduhumā Hiya lī wa qālal-ākharu Hiya lī ḥuztuhā wa
qabaḍtuhā fa qāla fīhal-yamīnu lil-ladhī biyadihil-arḍu fa
lammā tafawwaha liyaḥlifa qāla Rasūlullāhi ṣallallāhu
‘alayhi wa sallama amā innahu man ḥalafa ‘alā māli
imri’in muslimin laqiyallāha wa Huwa ‘alayhi ghaḍbānu
qāla fa man tarakahā qāla kāna lahul-jannatu.

English meaning

The source’s chain reads: Abu Zakariyya ibn [here the
source repeats the heading: ‘Whoever swears
concerning a Muslim’s property meets Allah while He

is angry with him; whoever leaves it is promised Paradise'] Abi Ishaq and Abu Bakr Ahmad ibn al-Hasan informed us. They said: Abu al-Abbas Muhammad ibn Yaqub narrated to us; Bahr ibn Nasr narrated to us; Ibn Wahb narrated to us; Sulayman ibn Bilal informed me that Yahya ibn Said narrated to him that Abu al-Zubayr informed him, from Adiy ibn Adiy, from his father, who said: Two men came to the Prophet ﷺ disputing a piece of land. One said, 'It is mine.' The other said, 'It is mine; I have enclosed and taken possession of it.' He assigned the oath to the one who held the land. When he began to swear, the Messenger of Allah ﷺ said, 'Whoever swears concerning a Muslim's property will meet Allah while He is angry with him.' He asked, 'What about someone who leaves it?' He replied, 'Paradise will be his.'

Source: سنن البيهقي الكبرى ج10/ص254

Beginning Hajj or Umrah from al-Aqsa Mosque to the Sacred Mosque: Paradise becomes assured

* حدثنا أحمد بن صالح ثنا بن أبي فديك عن عبد الله بن عبد الرحمن بن يحنس عن يحيى بن أبي سفيان الأخنسي عن جدته حكيمة عن أم سلمة زوج النبي صلى الله عليه وسلم: أنها سمعت رسول الله صلى الله عليه وسلم يقول من أهل بحجة أو عمرة من المسجد الأقصى إلى المسجد الحرام غفر له ما تقدم من ذنبه وما تأخر أو وجبت له الجنة شك عبد الله أيتها قال قال أبو داود يرحم الله وكيها أحرم من بيت المقدس يعني إلى مكة.

Pronunciation

Ḥaddathanā Aḥmadu-bnu Ṣāliḥin ḥaddathanā Ibnu Abī Fudaykin ‘an ‘Abdillāhi-bni ‘Abdir-Raḥmāni-bni Yuḥannisa

‘an Yaḥyā-bni Abī Sufyāna al-Akhnasiyyi ‘an jaddatihi Ḥakīmata ‘an Ummi Salamata zawjin-Nabiyyi ṣallallāhu ‘alayhi wa sallama: Annahā sami‘at Rasūlallāhi ṣallallāhu ‘alayhi wa sallama yaqūlu man ahalla biḥajjatin aw ‘umratin minal-Masjidil-Aqṣā ilal-Masjidil-Ḥarāmi ghufira lahu mā taqaddama min dhanbihi wa mā ta’akhhara aw wajabat lahul-jannatu shakka ‘Abdullāhi ayyatahumā qāla qāla Abū Dāwūda yarḥamullāhu Wakī‘an aḥrama min Baytil-Maqdisi ya’nī ilā Makkata.

English meaning

Ahmad ibn Salih narrated to us; Ibn Abi Fudayk narrated to us, from Abdullah ibn Abdur-Rahman ibn Yuhannas, from Yahya ibn Abi Sufyan al-Akhnasi, from his grandmother Hakimah, from Umm Salamah, the wife of the Prophet ﷺ: She heard the Messenger of Allah ﷺ say: Whoever begins the pilgrimage or umrah from al-Masjid al-Aqsa to al-Masjid al-Haram will have his past and future sins forgiven—or Paradise will be his. Abdullah was unsure which expression he used. Abu Dawud said, ‘May Allah have mercy on Waki; he entered ihram from Bayt al-Maqdis, meaning for the journey to Makkah.’

Source: سنن أبي داود ج2/ص143

A Muslim for whom four testify to goodness, Allah admits to Paradise

* حدثنا عفان بن مسلم حدثنا داود بن أبي الفرات عن عبد الله بن بريدة عن أبي الأسود قال قدمت المدينة وقد وقع بها مرض فجلست إلى عمر بن الخطاب رضي الله عنه فمرت بهم جنازة فأثنى على صاحبها خيرا فقال عمر رضي الله عنه وجبت ثم مر بأخرى فأثنى على صاحبها خيرا فقال عمر رضي الله عنه وجبت ثم مر بالثالثة فأثنى على صاحبها شرا فقال وجبت فقال أبو الأسود فقلت وما وجبت يا أمير المؤمنين قال: قلت كما قال النبي صلى الله عليه وسلم أيما مسلم شهد له أربعة بخير أدخله الله الجنة فقلنا وثلاثة قال وثلاثة فقلنا

واثنان قال واثنان ثم لم نسأله عن الواحد.

Pronunciation

Ḥaddathanā ‘Affānu-bnu Muslimin ḥaddathanā Dāwūdu-bnu Abil-Furāti ‘an ‘Abdillāhi-bni Buraydata ‘an Abil-Aswadi qāla qadimtul-Madīnata wa qad waqa‘a bihā maraḍun fa jalastu ilā ‘Umara-bni-Khaṭṭābi raḍiyallāhu ‘anhu fa marrat bihim janāzatun fa uthniya ‘alā ṣāḥibihā khayran fa qāla ‘Umaru raḍiyallāhu ‘anhu wajabat thumma marra bi’ukhrā fa uthniya ‘alā ṣāḥibihā khayran fa qāla ‘Umaru raḍiyallāhu ‘anhu wajabat thumma marra bith-thālithati fa uthniya ‘alā ṣāḥibihā sharran fa qāla wajabat fa qāla Abul-Aswadi fa qultu wa mā wajabat yā Amīral-Mu’minīna qāla: Qultu kamā qālan-Nabiyyu ṣallallāhu ‘alayhi wa sallama ayyuma muslimin shahida lahu arba‘atun bikhayrin adkhalahullāhul-jannata fa qulnā wa thalāthatun qāla wa thalāthatun fa qulnā wa ithnāni qāla wa ithnāni thumma lam nas’alhu ‘anil-wāḥidi.

English meaning

Affan ibn Muslim narrated to us; Dawud ibn Abi al-Furat narrated to us, from Abdullah ibn Buraydah, from Abu al-Aswad, who said: I arrived in Madinah when an illness had broken out there, and sat with Umar ibn al-Khattab, may Allah be pleased with him. A funeral passed, and the deceased was praised, so Umar said, ‘It has become certain.’ Another passed

and its deceased was praised, so Umar said, 'It has become certain.' A third passed and its deceased was spoken of badly, so he said, 'It has become certain.' Abu al-Aswad said: I asked, 'What has become certain, Commander of the Believers?' He replied, 'I said what the Prophet ﷺ said: Any Muslim of whom four people testify well will be admitted by Allah to Paradise. We asked, "And three?" He said, "And three." We asked, "And two?" He said, "And two." Then we did not ask him about one.'

Source: صحيح البخاري ج1/ص460

Whoever takes an orphan into his care:
Paradise becomes assured

* حدثنا هشيم حدثنا علي بن زيد عن زرارة بن
أوفى عن مالك بن الحارث عن رجل منهم أنه
سمع النبي صلى الله عليه وسلم يقول: من ضم
يتيما من أبوين مسلمين إلى طعامه وشرابه
حتى يستغني عنه وجبت له الجنة ألبتة ومن
أعتق أمرا مسلما كان فكاكه من النار يجزى بكل
عضو منه عضوا منه.

Pronunciation

Ḥaddathanā Hushaymun ḥaddathanā ‘Aliyyu-bnu Zaydin
‘an Zurārata-bni Awfā ‘an Mālīki-bnīl-Ḥārithi ‘an rajulin
minhum annahu samī‘an-Nabiyya ṣallallāhu ‘alayhi wa
sallama yaqūlu: Man ḍamma yatīman min abawayni
muslimayni ilā ṭa‘āmihi wa sharābihi ḥattā yastaghniya
‘anhu wajabat lahu-l-jannatu albattata wa man a‘ṭaqa
imra‘an musliman kāna fikākahu minan-nāri yujzā bikulli
‘uḍwin minhu ‘uḍwan minhu.

English meaning

Hushaym narrated to us; Ali ibn Zayd narrated to us, from Zurarah ibn Awfa, from Malik ibn al-Harith, from a man among them who heard the Prophet ﷺ say: Whoever takes an orphan of two Muslim parents into his care, providing food and drink until the orphan no longer needs him, is certainly promised Paradise. Whoever frees a Muslim person will find that person a means of release from the Fire: each of the freed person's limbs will correspond to one of his own limbs.

Source: تفسير ابن كثير ج3/ص35-36

Whoever eats and concludes will enter
Paradise — heading as printed in the
source

* حديث طلحة بن مصرف سمعت خيثمة بن عبد
الرحمن يحدث عن ابن مسعود رضي الله عنه
قال: قال رسول صلى الله عليه وسلم من وافق
موته عند انقضاء رمضان دخل الجنة.

Pronunciation

Ḥadīthu Ṭalḥata-bni Muṣarrifin sami‘tu Khaythamata-bna
‘Abdir-Raḥmāni yuḥaddithu ‘an Ibni Mas‘ūdin raḍiyallāhu
‘anhu qāla: Qāla Rasūlu ṣallallāhu ‘alayhi wa sallama man
wāfaqa mawtuhu ‘inda inqidā’i Ramaḍāna dakhalal-
jannata.

English meaning

In the report of Talhah ibn Musarrif: I heard
Khaythamah ibn Abdur-Rahman narrating from Ibn
Masud, may Allah be pleased with him, who said: The
Messenger ﷺ said: Whoever’s death coincides with
the end of Ramadan will enter Paradise.

Source: ذيل التقييد ج1/ص233

Whoever is pleased with what Allah
sends down from heaven to earth enters
Paradise

*أخبرنا أبو زكريا بن أبي إسحاق ثنا أبو عبد
الله بن يعقوب ثنا محمد بن عبد الوهاب أنبا
جعفر بن عون أنبا المعلى بن عرفان قال سمعت
أبا وائل يقول سمعت ابن مسعود يقول: ينتهي
الإيمان إلى الورع ومن أفضل الدين أن لا يزال
بأله غير خال من ذكر الله ومن رضي بما أنزل
الله من السماء إلى الأرض دخل الجنة إن شاء
الله ومن أراد الجنة لا شك فيها فلا يخاف في
الله لومة لائم.

Pronunciation

Akhbaranā Abū Zakariyyā-bnu Abī Ishāqa ḥaddathanā
Abū ‘Abdillāhi-bnu Ya‘qūba ḥaddathanā Muḥammadu-bnu
‘Abdil-Wahhābi anba’anā Ja‘faru-bnu ‘Awnin anba’anā al-

Mu'allā-bnu 'Irfāna qāla sami'tu Abā Wā'ilin yaqūlu
sami'tu Ibna Mas'ūdin yaqūlu: Yantahil-īmānu ilal-wara'i
wa min afdalid-dīni an lā yazāla bāluhu ghayra khālin min
dhikrillāhi wa man raḍiya bimā anzalallāhu minas-samā'i
ilal-arḍi dakhala-jannata in shā'allāhu wa man arādal-
jannata lā shakka fīhā fa lā yakhaf fillāhi lawmata lā'imin.

English meaning

Abu Zakariyya ibn Abi Ishaq informed us; Abu
Abdullah ibn Yaqub narrated to us; Muhammad ibn
Abdul-Wahhab narrated to us; Jafar ibn Awn informed
us; al-Mualla ibn Irfan informed us, saying: I heard Abu
Wail say: I heard Ibn Masud say: Faith culminates in
scrupulousness. Among the best qualities of religion is
that one's mind never remains empty of Allah's
remembrance. Whoever is pleased with what Allah
has sent down from heaven to earth will enter
Paradise, if Allah wills. Whoever desires Paradise
without doubt must not fear the criticism of any critic
in matters concerning Allah.

Source: الزهد الكبير ج1/ص311

Removing harm from the Muslims' path leads to Paradise

* حدثنا عبد الله بن محمد قال حدثنا الخليل
بن أحمد قال حدثنا المستنير بن اخضر قال
حدثني معاوية بن قرّة قال كنت مع معقل
المزني فأماط أذى عن الطريق فرأيت شيئاً
فبادرته فقال ما حملك على ما صنعت يا بن
أخي قال رأيته تصنع شيئاً فصنعتة قال
أحسن يا بن أخي: سمعت النبي صلى الله عليه
وسلم يقول من أماط أذى عن طريق المسلمين
كتب له حسنة ومن تقبلت له حسنة دخل الجنة.

Pronunciation

Ḥaddathanā ‘Abdullāhi-bnu Muḥammadin qāla
ḥaddathanā al-Khalīlu-bnu Aḥmada qāla ḥaddathanā al-
Mustanīru-bnu Akḥḍara qāla ḥaddathanī Mu‘āwiyatu-bnu
Qurrata qāla kuntu ma‘a Ma‘qilin al-Muzaniyyi fa amāṭa
adhan ‘aniṭ-ṭarīqi fa ra’aytu shay’an fa bādartuhu fa qāla

mā ḥamalaka ‘alā mā ṣana‘ta yā bna akhī qāla ra’aytuka
taṣna‘u shay’an fa ṣana‘tuhu qāla aḥsanta yā bna akhī:
Sami‘tun-Nabiyya ṣallallāhu ‘alayhi wa sallama yaqūlu
man amāṭa adhan ‘an ṭarīqil-muslimīna kutiba lahu
ḥasanatun wa man tuqubbilat lahu ḥasanatun dakhalal-
jannata.

English meaning

Abdullah ibn Muhammad narrated to us; al-Khalil ibn Ahmad narrated to us; al-Mustanir ibn Akhdar narrated to us; Muawiyah ibn Qurrah narrated to me, saying: I was with Maqil al-Muzani, who removed something harmful from the road. I saw something similar and hastened to remove it. He asked, ‘What made you do what you did, my nephew?’ I said, ‘I saw you do something, so I did it.’ He said, ‘You have done well, my nephew. I heard the Prophet ﷺ say: Whoever removes something harmful from the Muslims’ road will have a good deed recorded for him, and whoever has a good deed accepted will enter Paradise.’

الأدب المفرد ج1/ص208 Source:

Whoever obeys Allah while weeping
enters Paradise rejoicing

* وفي الحديث من أطاع الله باكيا دخل الجنة
ضاحكا ومن أذنب ضاحكا دخل النار باكيا.

Pronunciation

Wa fil-ḥadīthi man aṭā‘allāha bākiyan dakhalal-jannata
ḍāḥikan wa man adhnaba ḍāḥikan dakhalan-nāra
bākiyan.

English meaning

The report states: Whoever obeys Allah while weeping
will enter Paradise laughing; whoever sins while
laughing will enter the Fire weeping.

Source: حاشية الطحطاوي على مراقبي الفلاح ج1/ص220

Whoever has a good deed recorded
enters Paradise

* حميد بن عقبة القرشي ويقال الفلسطيني
سمع بن عمر روى عنه الوليد بن سليمان بن أبي
السائب ويحيى السيباني ويروي عن إبراهيم
هو الأصفر وعبد العزيز أخي حذيفة وروى أبو
المغيرة عن أبي بكر بن أبي مريم عن حميد بن
عقبة بن رومان عن أبي الدرداء عن النبي صلى
الله عليه وسلم من كتبت له حسنة دخل الجنة.

Pronunciation

Ḥumaydu-bnu 'Uqbata al-Qurashiyyu wa yuqālul-
Filasṭīniyyu sami'a Ibna 'Umara rawā 'anhul-Walīdu-bnu
Sulaymāna-bni Abis-Sā'ibi wa Yaḥyā as-Saybāniyyu wa
yarwī 'an Ibrāhīma Huwal-Aṣḥfaru wa 'Abdil-'Azīzi akhī
Ḥudhayfata wa rawā Abul-Mughīrati 'an Abī Bakri-bni Abī
Maryama 'an Ḥumaydi-bni 'Uqbata-bni Rūmāna 'an Abid-
Dardā'i 'anin-Nabiyyi ṣallallāhu 'alayhi wa sallama man
kutibat lahu ḥasanatun dakhalal-jannata.

English meaning

Humayd ibn Uqbah al-Qurashi, also called al-Filastini, heard Ibn Umar. Al-Walid ibn Sulayman ibn Abi al-Saib and Yahya al-Saybani narrated from him. He narrates from Ibrahim, who is al-Asfar, and from Abdul-Aziz, Hudhayfah's brother. Abu al-Mughirah narrated from Abu Bakr ibn Abi Maryam, from Humayd ibn Uqbah ibn Ruman, from Abu al-Darda, from the Prophet ﷺ: Whoever has a good deed recorded for him will enter Paradise.

Source: التاريخ الكبير ج2/ص349

Three qualities with faith: entering through whichever gate of Paradise one wishes

* حدثنا عبد الأعلى حدثنا بشر بن منصور عن
عمر بن شيبان عن أبي شداد عن جابر بن عبد
الله قال: قال رسول الله صلى الله عليه وسلم
ثلاث من جاء بهن مع الإيمان دخل من أي
أبواب الجنة شاء وزوج من الحور العين حيث
شاء: - من عفا عن قاتله. - وأدى ديناً خفياً. -
وقرأ في دبر كل صلاة مكتوبة عشر مرات قل
هو الله أحد. قال فقال أبو بكر أو إحداهن يا
رسول الله قال أو إحداهن.

Pronunciation

Ḥaddathanā ‘Abdul-A‘lā ḥaddathanā Bishru-bnu Maṣṣūrin
‘an ‘Umara-bni Shaybāna ‘an Abī Shaddādin ‘an Jābiri-bni
‘Abdillāhi qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa

sallama thalāthun man jā'a bihinna ma'al-īmāni dakhala min ayyi abwābil-jannati shā'a wa zuwwija minal-ḥūril-'īni ḥaythu shā'a: Man 'afā 'an qātilihi, wa addā daynan khafiyyan, wa qara'a fī duburi kulli ṣalātin maktūbatin 'ashra marrātin Qul Huwallāhu aḥadun. Qāla fa qāla Abū Bakrīn aw iḥdāhunna yā Rasūlallāhi qāla aw iḥdāhunna.

English meaning

Abdul-Ala narrated to us; Bishr ibn Mansur narrated to us, from Umar ibn Shayban, from Abu Shaddad, from Jabir ibn Abdullah, who said: The Messenger of Allah ﷺ said: Three things: whoever comes with them together with faith will enter through whichever gate of Paradise he wishes and be married to the maidens of Paradise wherever he wishes: forgiving his killer, repaying an undisclosed debt, and reciting 'Say: He is Allah, One' ten times after every obligatory prayer. Abu Bakr asked, 'Or any one of them, Messenger of Allah?' He said, 'Or any one of them.'

Source: تفسير ابن كثير ج4/ص570

Whoever keeps his youth safe for Allah
enters Paradise

* حدثنا أبو داود قال حدثنا طلحة الأعمى عن
رجل قد سماه عن ابن عباس قال: قال رسول الله
صلى الله عليه وسلم يا فتیان قريش لا تزنوا
فإنه من سلم الله عز وجل له شبابہ دخل الجنة.

Pronunciation

Ḥaddathanā Abū Dāwūda qāla ḥaddathanā Ṭalḥatul-A‘mā
‘an rajulin qad sammāhu ‘an Ibni ‘Abbāsin qāla: Qāla
Rasūlullāhi ṣallallāhu ‘alayhi wa sallama yā fityāna
Qurayshin lā taznū fa innahu man sallamallāhu ‘azza wa
jalla lahu shabābahu dakhalal-jannata.

English meaning

Abu Dawud narrated to us; Talhah al-Ama narrated to
us, from a man whom he named, from Ibn Abbas, who
said: The Messenger of Allah ﷺ said: Young men of
Quraysh, do not commit fornication. Whoever Allah,
Mighty and Majestic, preserves through his youth will
enter Paradise.

Source: مسند الطيالسي ج1/ص360

The easygoing person in settling dues
and selling enters Paradise

* حدثنا أبو داود قال حدثنا شعبة عن عمرو بن
دينار عن رجل عن عثمان أن النبي صلى الله عليه
وسلم قال: إن رجلا كان سهلا قاضيا ومقتضيا
وبائعا ومبتاعا فدخل الجنة.

Pronunciation

Ḥaddathanā Abū Dāwūda qāla ḥaddathanā Shu‘batu ‘an
‘Amri-bni Dīnārin ‘an rajulin ‘an ‘Uthmāna annan-Nabiyya
ṣallallāhu ‘alayhi wa sallama qāla: Inna rajulan kāna
sahlan qāḍiyan wa muqtaḍiyan wa bā’i‘an wa mubtā‘an
fa dakhalal-jannata.

English meaning

Abu Dawud narrated to us; Shubah narrated to us,
from Amr ibn Dinar, from a man, from Uthman, that
the Prophet ﷺ said: A man was easygoing when
paying, collecting what was owed, selling and buying,
so he entered Paradise.

Source: مسند الطيالسي ج1/ص14

Whoever's life ends with fasting a day enters Paradise

* حدثنا بشر بن آدم قال أخبرنا حفص بن عمر بن
الحارث النمري قال أخبرنا الحسن بن أبي جعفر عن
محمد بن جحادة عن نعيم بن أبي هند عن ربعي عن
حذيفة رضي الله عنه عن النبي صلى الله عليه وسلم
قال: من ختم له بصيام يوم دخل الجنة.

Pronunciation

Ḥaddathanā Bishru-bnu Ādama qāla akhbaranā Ḥafṣu-bnu
‘Umara-bnīl-Ḥārithi an-Namriyyu qāla akhbaranā al-Ḥasanu-bnu
Abī Ja‘farin ‘an Muḥammadi-bni Juḥādata ‘an Nu‘aymi-bni Abī
Hindin ‘an Rib‘iyyin ‘an Ḥudhayfata raḍiyallāhu ‘anhu ‘anin-
Nabiyyi ṣallallāhu ‘alayhi wa sallama qāla: Man khutima lahu
biṣiyāmi yawmin dakhala-jannata.

English meaning

Bishr ibn Adam narrated to us; Hafs ibn Umar ibn al-Harith al-Namari informed us; al-Hasan ibn Abi Jafar informed us, from Muhammad ibn Juhadah, from Nuaym ibn Abi Hind, from Ribī, from Hudhayfah, may Allah be pleased with him, from the Prophet ﷺ, who said: Whoever's life ends with a day of fasting will enter Paradise.

Source: مسند البزار ج7/ص270

Three statements: whoever says them
enters Paradise

* حدثنا عبد الله حدثني أبي ثنا يحيى بن
إسحاق قال أنا بن لهيعة عن خالد بن أبي
عمران عن أبي عبد الرحمن الحبلي عن أبي
سعيد الخدري قال: أخذ رسول الله صلى الله
عليه وسلم بيدي فقال يا أبا سعيد ثلاثة من
قالهن دخل الجنة قلت ما هن يا رسول الله قال
من رضي بالله ربا وبالإسلام ديناً وبمحمد
رسولاً ثم قال يا أبا سعيد والرابعة لها من
الفضل كما بين السماء إلى الأرض وهي الجهاد
في سبيل الله.

Pronunciation

Ḥaddathanā ‘Abdullāhi ḥaddathanī abī ḥaddathanā
Yaḥyā-bnu Ishāqa qāla akhbaranā Ibnu Lahī‘ata ‘an
Khālidi-bni Abī ‘Imrāna ‘an Abī ‘Abdir-Raḥmāni al-

Ḥubuliyyi ‘an Abī Sa‘īdin al-Khudriyyi qāla: Akhadha Rasūlullāhi ṣallallāhu ‘alayhi wa sallama biyadī fa qāla yā Abā Sa‘īdin thalāthatun man qālahunna dakhalal-jannata qultu mā hunna yā Rasūlallāhi qāla man raḍiya billāhi Rabban wa bil-islāmi dīnan wa biMuḥammadin Rasūlan thumma qāla yā Abā Sa‘īdin war-rābi‘atu lahā minal-faḍli kamā baynas-samā’i ilal-arḍi wa Hiyal-jihādu fī sabīlillāhi.

English meaning

Abdullah narrated to us: My father narrated to me; Yahya ibn Ishaq narrated to us; Ibn Lahiah informed us, from Khalid ibn Abi Imran, from Abu Abdur-Rahman al-Hubuli, from Abu Said al-Khudri, who said: The Messenger of Allah ﷺ took my hand and said, ‘Abu Said, whoever says three things will enter Paradise.’ I asked, ‘What are they, Messenger of Allah?’ He replied, ‘Whoever is pleased with Allah as Lord, Islam as religion, and Muhammad as Messenger.’ Then he said, ‘Abu Said, a fourth has an excellence as great as the distance between heaven and earth: striving in Allah’s cause.’

Source: مسند أحمد بن حنبل ج3/ص14

Truthfulness leads to Paradise

* حدثنا عبد الله حدثني أبي ثنا حسن ثنا بن
لهيعة حدثني حيي بن عبد الله عن أبي عبد
الرحمن الحبلي عن عبد الله بن عمرو أن رجلا
جاء إلى النبي صلى الله عليه وسلم فقال: يا
رسول الله ما عمل الجنة قال الصدق وإذا
صدق العبد بر وإذا بر آمن وإذا آمن دخل الجنة
قال يا رسول الله ما عمل النار قال الكذب إذا
كذب فجر وإذا فجر كفر وإذا كفر دخل يعني
النار.

Pronunciation

Ḥaddathanā ‘Abdullāhi ḥaddathanī abī ḥaddathanā
Ḥasanun ḥaddathanā Ibnu Lahī‘ata ḥaddathanī Ḥuyayyu-
bnu ‘Abdillāhi ‘an Abī ‘Abdir-Raḥmāni al-Ḥubuliyyi ‘an
‘Abdillāhi-bni ‘Amrin anna rajulan jā’a ilan-Nabiyyi
ṣallallāhu ‘alayhi wa sallama fa qāla: Yā Rasūlallāhi mā
‘amalul-jannati qāla aṣ-ṣidqu wa idhā ṣadaqal-‘abdu barra

wa idhā barra āmana wa idhā āmana dakhala-jannata
qāla yā Rasūlallāhi mā ‘amalun-nāri qāla al-kadhibu idhā
kadhaba fajara wa idhā fajara kafara wa idhā kafara
dakhala ya‘nin-nāra.

English meaning

Abdullah narrated to us: My father narrated to me;
Hasan narrated to us; Ibn Lahiah narrated to us;
Huyayy ibn Abdullah narrated to me, from Abu Abdur-
Rahman al-Hubuli, from Abdullah ibn Amr: A man
came to the Prophet ﷺ and asked, ‘Messenger of
Allah, what deed leads to Paradise?’ He replied,
‘Truthfulness. When a servant speaks truthfully, he
acts righteously; when he acts righteously, he
believes; when he believes, he enters Paradise.’ He
asked, ‘Messenger of Allah, what deed leads to the
Fire?’ He replied, ‘Lying. When he lies, he acts
wickedly; when he acts wickedly, he disbelieves; when
he disbelieves, he enters’—meaning the Fire.

مسند أحمد بن حنبل ج 2/ص 176

Whoever dies while meeting his Muslim brother's need enters Paradise

* حدثنا محمد بن بحر حدثنا عبد الرحيم بن
زيد العمي عن أبيه عن الحسن عن أنس قال
رسول الله صلى الله عليه وسلم: من مشى إلى
حاجة أخيه المسلم كتب الله له بكل خطوة
يخطوها حسنة إلى أن يرجع من حيث فارقه
فإن قضيت حاجته خرج من ذنوبه كيوم ولدته
أمه وإن هلك فيا من هالك دخل الجنة بغير
حساب.

Pronunciation

Ḥaddathanā Muḥammadu-bnu Baḥrin ḥaddathanā ‘Abdur-
Raḥīmi-bnu Zaydin al-‘Ammiyyu ‘an abīhi ‘anil-Ḥasani ‘an
Anasin qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Man
mashā ilā ḥājati akhīhil-muslimi kataballāhu lahu bikulli
khuṭwatin yakḥṭūhā ḥasanatan ilā an yarji‘a min ḥaythu
fāraqahu fa in quḍiyat ḥājatuhu kharaja min dhunūbihi
kayawmi waladat-hu ummuhu wa in halaka fa yā min

hālikin dakhala-jannata bighayri ḥisābin.

English meaning

Muhammad ibn Bahr narrated to us; Abdur-Rahim ibn Zayd al-Amami narrated to us, from his father, from al-Hasan, from Anas: The Messenger of Allah ﷺ said: Whoever walks to attend to his Muslim brother's need will have a good deed recorded by Allah for every step until he returns to the place where he left him. If the need is fulfilled, he emerges from his sins as on the day his mother gave birth to him. If he dies—what a fortunate death!—he enters Paradise without reckoning.

Source: مسند أبي يعلى ج 5/ص 175

Fear of Allah Most High leads to Paradise

* حدثنا أبو كريب حدثنا معاوية بن هشام عن
شيبان عن فراس عن عطية عن أبي سعيد عن
النبي صلى الله عليه وسلم قال: لقد دخل الجنة
عبد ما عمل خيرا قط قال لأهله حين حضرته
الوفاة إن أنا مت فأحرقوني ثم اسحقوني ثم
اذروا نصفي في البحر ونصفي في البر فأمر
البحر والبر فجمعاه فقال ما حملك على ما
صنعت قال مخافتك فغفر له بذلك.

Pronunciation

Ḥaddathanā Abū Kuraybin ḥaddathanā Mu‘āwiyatu-bnu
Hishāmin ‘an Shaybāna ‘an Firāsin ‘an ‘Aṭiyyata ‘an Abī
Sa‘īdin ‘anin-Nabiyyi ṣallallāhu ‘alayhi wa sallama qāla:
Laqad dakhalal-jannata ‘abdun mā ‘amila khayran qaṭṭu
qāla li’ahlihi ḥīna ḥaḍarat-hul-wafātu in anā mittu fa
aḥriqūnī thumma-shāqūnī thumma-dhrū niṣfī fil-baḥri wa
niṣfī fil-barri fa amaral-baḥra wal-barra fa jama‘āhu fa
qāla mā ḥamalaka ‘alā mā ṣana’ta qāla makhāfatuka fa

ghafara lahu bidhālika.

English meaning

Abu Kurayb narrated to us; Muawiyah ibn Hisham narrated to us, from Shayban, from Firas, from Atiyyah, from Abu Said, from the Prophet ﷺ, who said: A servant entered Paradise who had never done any good. When death approached, he said to his family, 'When I die, burn me, then grind me to dust, and scatter half of me in the sea and half on the land.' Allah commanded the sea and the land, and they gathered him. He asked, 'What made you do what you did?' He replied, 'Fear of You.' Allah forgave him because of that.

Source: مسند أبي يعلى ج 2/ص 284

Whoever becomes blind and is patient,
Allah admits him to Paradise

* أخبرنا أحمد بن محمد بن الحاج ثنا محمد بن
عبد الرحمن بن عبد الله بالرملة ثنا عباس بن
الفضل الأسفاطي ثنا إسماعيل بن أبي أويس
عن أخيه عن سليمان بن سهل عن أبي صالح
عن أبي هريرة قال: قال رسول الله صلى الله
عليه وسلم لا تذهب حبيبتا عبد فيصبر
ويحتسب إلا دخل الجنة.

Pronunciation

Akhbaranā Aḥmadu-bnu Muḥammadi-bnīl-Ḥājji
ḥaddathanā Muḥammadu-bnu ‘Abdir-Raḥmāni-bni
‘Abdillāhi bir-Ramlati ḥaddathanā ‘Abbāsu-bnūl-Faḍli al-
Asfāṭiyyu ḥaddathanā Ismā‘īlu-bnu Abī Uwaysin ‘an akhīhi
‘an Sulaymāna-bni Sahlin ‘an Abī Ṣālihin ‘an Abī
Hurayrata qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa
sallama lā tadhhabu ḥabībatā ‘abdin fa yaṣbiru wa
yaḥtasibu illā dakhalal-jannata.

English meaning

Ahmad ibn Muhammad ibn al-Hajj informed us; Muhammad ibn Abdur-Rahman ibn Abdullah narrated to us in al-Ramlah; Abbas ibn al-Fadl al-Asfati narrated to us; Ismail ibn Abi Uways narrated to us, from his brother, from Sulayman ibn Sahl, from Abu Salih, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said: No servant loses his two beloved eyes, then remains patient and seeks the reward, without entering Paradise.

Source: مسند الشهاب ج 2/ص 74

Feeding an orphan, patience after loss of sight, and raising three daughters

* حدثنا يوسف القاضي ثنا محمد بن أبي بكر
المقدمي ح وحدثنا أحمد بن العباس المؤدب
ثنا عفان بن مسلم ح وحدثنا أحمد بن داود
المكي ثنا عيسى بن إبراهيم البركي قالوا ثنا
معتمر بن سليمان حدثني أبي عن حنش عن
عكرمة عن بن عباس ذكر النبي صلى الله عليه
وسلم قال: - ما من مسلم قبض يتيما بين
مسلمين إلى طعامه وشرابه إلا دخل الجنة
البتة إلا أن يعمل ذنبا لا يغفر له. -ومن أخذت
كريمتيه فصبر واحتسب لم يكن له عندي ثواب
إلا الجنة قيل وما كريمتيه قال عيناه. -قال
ومن عال ثلاث بنات فأنفق عليهن وأحسن

أدبهن أدخله الله الجنة. فقال رجل من الأعراب أو اثنتين قال أو اثنتين.

Pronunciation

Ḥaddathanā Yūsuful-Qāḍī ḥaddathanā Muḥammadu-bnu
Abī Bakrin al-Muqaddamiyyu, ḥā'un, wa ḥaddathanā
Aḥmadu-bnūl-'Abbāsi al-Mu'addibu ḥaddathanā 'Affānu-
bnu Muslimin, ḥā'un, wa ḥaddathanā Aḥmadu-bnu
Dāwūda al-Makkiyyu ḥaddathanā 'Īsā-bnu Ibrāhīma al-
Burakiyyu qālū ḥaddathanā Mu'tamiru-bnu Sulaymāna
ḥaddathanī abī 'an Ḥanashin 'an 'Ikrimata 'an Ibni
'Abbāsin dhakaran-Nabiyya ṣallallāhu 'alayhi wa sallama
qāla: Mā min muslimin qabaḍa yatīman bayna muslimīna
ilā ṭa'āmihi wa sharābihi illā dakhalal-jannata albattata
illā an ya'mala dhanban lā yughfaru lahu. Wa man
ukhidhat karīmatāhu fa ṣabara waḥtasaba lam yakun
lahu 'indī thawābun illal-jannatu qīla wa mā karīmatāhu
qāla 'aynāhu. Qāla wa man 'āla thalātha banātin fa
anfaqa 'alayhinna wa aḥsana adabahunna
adkhalahullāhul-jannata. Fa qāla rajulun minal-a'rābi aw
ithnatayni qāla aw ithnatayni.

English meaning

Yusuf al-Qadi narrated to us from Muhammad ibn Abi
Bakr al-Muqaddami; Ahmad ibn al-Abbas al-Mu'addib
narrated to us from Affan ibn Muslim; and Ahmad ibn

Dawud al-Makki narrated to us from Isa ibn Ibrahim al-Barki. They said: Mu'tamir ibn Sulayman narrated to us; my father narrated to me, from Hanash, from Ikrimah, from Ibn Abbas, who mentioned that the Prophet ﷺ said: • No Muslim takes an orphan from among the Muslims into his care, providing food and drink, without certainly entering Paradise, unless he commits a sin that will not be forgiven. • Whoever loses his two precious possessions, then remains patient and hopes for reward, shall have no reward with me except Paradise. He was asked, 'What are his two precious possessions?' He said, 'His eyes.' • Whoever supports three daughters, spends on them and brings them up well, Allah will admit him to Paradise. A Bedouin man said, 'Or two?' He said, 'Or two.'

Source: المعجم الكبير ج11/ص216

If he dies that day, he enters Paradise

* حدثنا عبدان بن أحمد ثنا زيد بن الحريش ح
وحدثنا إسحاق بن داود الصواف التستري
حدثنا أحمد بن عبدة قال ثنا ميمون بن زيد عن
ليث بن أبي سليم عن ثابت بن عجلان عن
القاسم عن أبي أمامة قال: قال رسول الله
صلى الله عليه وسلم إذا طلعت الشمس من
مطلعها كهياتها لصلاة العصر حين تغرب من
مغربها فصلى رجل ركعتين فأربع سجعات كتب
له أجر ذلك اليوم وحسبته قال وكفر عنه
خطيئته وإثمه وأحسبه قال فإن مات من يومه
دخل الجنة.

Pronunciation

Ḥaddathanā ‘Abdānu-bnu Aḥmada ḥaddathanā Zaydu-
bnul-Ḥurayshi, ḥā’un, wa ḥaddathanā Ishāqu-bnu Dāwūda

aş-Şawwāfut-Tustariyyu ḥaddathanā Aḥmadu-bnu ‘Abdata qālā ḥaddathanā Maymūnu-bnu Zaydin ‘an Laythi-bni Abī Sulaymin ‘an Thābiti-bni ‘Ajlāna ‘anil-Qāsimi ‘an Abī Umāmata qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama idhā ṭala‘atish-shamsu min maṭla‘ihā kahay’atihā liṣalātil-‘aṣri hīna taghrubu min maghribihā fa ṣallā rajulun rak‘atayni fa arba‘a sajadātin kutiba lahu ajru dhālikal-yawmi wa ḥasibtuhu qāla wa kaffara ‘anhu khaṭī’atahu wa ithmahu wa aḥsabuhu qāla fa in māta min yawmihi dakhala-jannata.

English meaning

Abdan ibn Ahmad narrated to us from Zayd ibn al-Harish; and Ishaq ibn Dawud al-Sawwaf al-Tustari narrated to us from Ahmad ibn Abdah. Both said: Maymun ibn Zayd narrated to us, from Layth ibn Abi Sulaym, from Thabit ibn Ajlan, from al-Qasim, from Abu Umamah, who said: The Messenger of Allah ﷺ said: ‘When the sun has risen in the east to the same position it occupies in the west at the time of the Asr prayer, and a man prays two rak‘ahs, with four prostrations, the reward of that day is recorded for him.’ I think he also said, ‘His wrongdoing and sin are expiated.’ And I think he said, ‘If he dies that day, he enters Paradise.’

Source: المعجم الكبير ج8/ص192

Whoever drinks from the Prophet's ﷺ Pond enters Paradise

* حدثنا عبدان بن أحمد ثنا دحيم ثنا بن أبي فديك
عن موسى بن يعقوب عن أبي حازم عن سهل بن
سعد أن النبي صلى الله عليه وسلم قال: أن لكل قوم
فرطا وإني فرطكم على الحوض فمن ورد علي
الحوض فشرب لم يظمأ ومن لم يظمأ دخل الجنة.

Pronunciation

Ḥaddathanā ‘Abdānu-bnu Aḥmada ḥaddathanā Duḥaymun
ḥaddathanā Ibnu Abī Fudaykin ‘an Mūsā-bni Ya‘qūba ‘an Abī
Ḥāzimin ‘an Sahli-bni Sa‘din annan-Nabiyya ṣallallāhu ‘alayhi wa
sallama qāla: Anna likulli qawmin faraṭan wa innī faraṭukum ‘alal-
ḥawḍi fa man warada ‘alayyal-ḥawḍa fa shariba lam yaẓma’ wa
man lam yaẓma’ dakhala-jannata.

English meaning

Abdan ibn Ahmad narrated to us from Duhaym, from Ibn Abi Fudayk, from Musa ibn Ya‘qub, from Abu Hazim, from Sahl ibn Sa‘d, that the Prophet ﷺ said: ‘Every people has someone who goes ahead of them, and I shall go ahead of you to the Pond. Whoever comes to me at the Pond and drinks will never thirst; and whoever never thirsts will enter Paradise.’

Source: المعجم الكبير ج6/ص137

Whoever sees his brother's fault and
conceals it enters Paradise

* حدثنا وهيب المعلم البغدادي حدثنا الهيثم
بن خالد حدثنا إسحاق بن عيسى الطباع حدثنا
خالد بن إلياس عن يحيى بن عبد الرحمن عن
أبي سلمة بن عبد الرحمن عن أبي سعيد
الخدري قال: سمعت رسول الله صلى الله عليه
وسلم يقول من رأى من أخيه عورة فسترها
دخل الجنة. (لا يروى عن أبي سعيد إلا بهذا
الإسناد تفرد به خالد بن إلياس)

Pronunciation

Ḥaddathanā Wuhaybul-Mu‘allimul-Baghdādiyyu
ḥaddathanā al-Haythamu-bnu Khālidin ḥaddathanā
Ishāqu-bnu ‘Īsā aṭ-Ṭabbā‘u ḥaddathanā Khālidu-bnu
Ilyāsīn ‘an Yaḥyā-bni ‘Abdir-Raḥmāni ‘an Abī Salamata-bni
‘Abdir-Raḥmāni ‘an Abī Sa‘īdin al-Khudriyyi qāla: Sami‘tu
Rasūlallāhi ṣallallāhu ‘alayhi wa sallama yaqūlu man ra’ā
min akhīhi ‘awratan fa satarahā dakhalal-jannata. Lā

yurwā ‘an Abī Sa‘īdin illā bihādhal-isnādi tafarrada bihi
Khālidu-bnu Ilyāsin.

English meaning

Wuhayb al-Mu‘allim al-Baghdadi narrated to us from al-Haytham ibn Khalid, from Ishaq ibn Isa al-Tabba‘, from Khalid ibn Ilyas, from Yahya ibn Abd al-Rahman, from Abu Salamah ibn Abd al-Rahman, from Abu Sa‘id al-Khudri, who said: I heard the Messenger of Allah ﷺ say: ‘Whoever sees a fault in his brother and conceals it will enter Paradise.’ (Source note: This is narrated from Abu Sa‘id only through this chain; Khalid ibn Ilyas was its sole transmitter.)

المعجم الصغير (الروض الداني) ج2/ص253

A tablet before the Most Merciful with
315 ordinances: possessing one brings
Paradise

* حدثنا زهير حدثنا عبد الله بن يزيد حدثنا
عبد الرحمن بن زياد عن عبد الله بن راشد مولى
عثمان بن عفان قال سمعت أبا سعيد الخدري
قال: قال رسول الله صلى الله عليه وسلم إن
بين يدي الرحمن للوحا فيه ثلاث مائة وخمس
عشرة شريعة يقول الرحمن وعزتي وجلالي لا
يأتي عبد من عبادي لا يشرك بي شيئا فيه
واحدة منها إلا دخل الجنة.

Pronunciation

Ḥaddathanā Zuhayrun ḥaddathanā ‘Abdullāhi-bnu Yazīda
ḥaddathanā ‘Abdur-Raḥmāni-bnu Ziyādin ‘an ‘Abdillāhi-
bni Rāshidin mawlā ‘Uthmāna-bni ‘Affāna qāla sami‘tu
Abā Sa‘īdin al-Khudriyyi qāla: Qāla Rasūlullāhi ṣallallāhu
‘alayhi wa sallama inna bayna yadayir-Raḥmāni lalawḥan

fīhi thalāthu mi'atin wa khamisa 'ashrata sharī'atan
yaqūlur-Raḥmānu wa 'izzatī wa jalālī lā ya'tī 'abdun min
'ibādī lā yushriku bī shay'an fīhi wāḥidatun minhā illā
dakhalal-jannata.

English meaning

Zuhayr narrated to us from Abd Allah ibn Yazid, from
Abd al-Rahman ibn Ziyad, from Abd Allah ibn Rashid,
the freedman of Uthman ibn Affan, who said: I heard
Abu Sa'id al-Khudri say: The Messenger of Allah ﷺ
said: 'Before the Most Merciful there is a tablet
containing three hundred and fifteen ordinances. The
Most Merciful says: By My might and My majesty, no
servant of Mine comes to Me without associating
anything with Me, possessing one of these, without
entering Paradise.'

Source: مسند أبي يعلى ج 2/ص 484

Faith has 333 ordinances: possessing
one brings Paradise

* حدثنا محمد بن العباس ثنا أبو حفص عمرو
بن علي ثنا المنهال بن بحر نا حماد بن سلمة عن
أبي سنان عن المغيرة بن عبد الرحمن بن عبيد
عن أبيه عن جده وكانت له صحبة قال: قال
رسول الله صلى الله عليه وسلم الإيمان
ثلاثمائة وثلاثة وثلاثون شريعة من وافى
بواحدة منها دخل الجنة. (لم يرو هذا الحديث
عن حماد بن سلمة إلا المنهال بن بحر تفرد به
أبو حفص)

Pronunciation

Ḥaddathanā Muḥammadu-bnūl-‘Abbāsi ḥaddathanā Abū
Ḥafṣin ‘Amru-bnu ‘Aliyyin ḥaddathanā al-Minhālu-bnu
Baḥrin ḥaddathanā Ḥammādu-bnu Salamata ‘an Abī
Sinānin ‘anil-Mughīrati-bni ‘Abdir-Raḥmāni-bni ‘Ubaydin
‘an abīhi ‘an jaddihi wa kānat lahu ṣuḥbatun qāla: Qāla

Rasūlullāhi ṣallallāhu ‘alayhi wa sallama al-īmānu
thalāthumi’atin wa thalāthun wa thalāthūna sharī‘atan
man wāfā biwāḥidatin minhā dakhala-jannata. Lam yarwi
hādhal-ḥadītha ‘an Ḥammādi-bni Salamata illā al-Minhālu-
bnu Baḥrin tafarrada bihi Abū Ḥafṣin.

English meaning

Muhammad ibn al-Abbas narrated to us from Abu Hafs
Amr ibn Ali, from al-Minhal ibn Bahr, from Hammad ibn
Salamah, from Abu Sinan, from al-Mughirah ibn Abd
al-Rahman ibn Ubayd, from his father, from his
grandfather, who was a Companion. He said: The
Messenger of Allah ﷺ said: ‘Faith consists of three
hundred and thirty-three ordinances. Whoever comes
possessing one of them will enter Paradise.’ (Source
note: Only al-Minhal ibn Bahr narrated this hadith from
Hammad ibn Salamah; Abu Hafs was its sole
transmitter.)

Source: المعجم الأوسط ج 7/ص 215

Whoever meets Allah loving the
Prophet's household enters Paradise

* حدثنا أحمد بن محمد المري البغدادي قال نا
حرب بن الحسن الطحان قال نا حسين بن
الحسن الأشقر قال نا قيس بن الربيع عن ليث
عن بن أبي ليلى عن الحسن بن علي أن رسول
الله صلى الله عليه وسلم قال: الزموا مودتنا
أهل البيت فإنه من لقي الله عز وجل وهو يودنا
دخل الجنة بشفاعتنا والذي نفسي بيده لا ينفع
عبدا عمله إلا بمعرفة حقنا.

Pronunciation

Ḥaddathanā Aḥmadu-bnu Muḥammadin al-Murriyyul-
Baghdādiyyu qāla ḥaddathanā Ḥarbu-bnūl-Ḥasani aṭ-
Ṭaḥḥānu qāla ḥaddathanā Ḥusaynu-bnūl-Ḥasani al-
Ashqaru qāla ḥaddathanā Qaysu-bnur-Rabī'i 'an Laythin
'an Ibni Abī Laylā 'anil-Ḥasani-bni 'Aliyyin anna
Rasūlallāhi ṣallallāhu 'alayhi wa sallama qāla: Ilzamū
mawaddatanā Ahlāl-Bayti fa innahu man laqiyallāha 'azza

wa jalla wa Huwa yawaddunā dakhala-jannata
bishafā'atinā wal-ladhī nafsī biyadihi lā yanfa'u 'abdan
'amaluhu illā bima'rifati ḥaqqinā.

English meaning

Ahmad ibn Muhammad al-Murri al-Baghdadi narrated to us, saying: Harb ibn al-Hasan al-Tahhan narrated to us, saying: Husayn ibn al-Hasan al-Ashqar narrated to us, saying: Qays ibn al-Rabi' narrated to us, from Layth, from Ibn Abi Layla, from al-Hasan ibn Ali, that the Messenger of Allah ﷺ said: 'Remain devoted in love to us, the people of my household. Whoever meets Allah, Mighty and Majestic, loving us will enter Paradise through our intercession. By Him in whose hand is my soul, a servant's deeds will not benefit him unless he recognises our due right.'

Source: المعجم الأوسط ج2/ص360

Fasting Ramadan, Shawwal, Wednesday and Thursday

* أنبا أبو داود الحراني قال حدثنا خازم قال حدثنا
ثابت قال حدثنا هلال عن بن حبان عن عريف من عرفاء
قريش قال: حدثني أبي أنه سمع من خلق عن رسول
الله صلى الله عليه وسلم قال من صام رمضان وشوالا
والأربعاء والخميس دخل الجنة.

Pronunciation

Anba'a Abū Dāwūda al-Ḥarrāniyyu qāla ḥaddathanā Khāzimun qāla
ḥaddathanā Thābitun qāla ḥaddathanā Hilālun 'an Ibnī Ḥibbāna 'an
'arīfin min 'urafā'i Qurayshin qāla: Ḥaddathanī abī annahu samī'a min
khalqin 'an Rasūlillāhi ṣallallāhu 'alayhi wa sallama qāla man ṣāma
Ramaḍāna wa Shawwālan wal-arbi'a wal-khamīsa dakhalal-jannata.

English meaning

Abu Dawud al-Harrani informed us, saying: Khazim narrated to us,
saying: Thabit narrated to us, saying: Hilal narrated to us, from
Ibn Hibban, from one of the representatives of Quraysh, who said:
My father narrated to me that he heard people report from the
Messenger of Allah ﷺ that he said: 'Whoever fasts Ramadan and
Shawwal, and Wednesday and Thursday, will enter Paradise.'

سنن النسائي الكبرى ج2/ص147

Whoever knows three things enters Paradise

* حدثنا أبي حدثنا عبيس بن مرحوم حدثنا بكير
بن السميط عن قتادة عن أبي الحجاج عن معاذ بن
جبل قال: - من علم أن الله هو الحق المبين. - وأن
الساعة آتية لا ريب فيها. - وأن الله يبعث من في
القبور. دخل الجنة.

Pronunciation

Ḥaddathanā abī ḥaddathanā ‘Ubaysu-bnu Marḥūmin
ḥaddathanā Bukayru-bnus-Sumayṭi ‘an Qatādata ‘an Abil-
Ḥajjāji ‘an Mu‘ādhi-bni Jabalin qāla: Man ‘alima annallāha
Huwal-Ḥaqqul-Mubīnu, wa annas-sā‘ata ātiyatun lā rayba
fīhā, wa annallāha yab‘athu man fil-qubūri, dakhala-jannata.

English meaning

My father narrated to us from Ubayyis ibn Marhum, from
Bukayr ibn al-Samit, from Qatadah, from Abu al-Hajjaj,
from Mu‘adh ibn Jabal, who said: ‘Whoever knows that
Allah is the Manifest Truth, that the Hour is coming
beyond any doubt, and that Allah will raise those who are
in the graves, will enter Paradise.’

Source: تفسير ابن كثير ج3/ص209

Whoever dies without a sin enters
Paradise

* عبد الرزاق عن الثوري عن عاصم عن ذكوان
عن أبي هريرة قال إنما الشهيد الذي لو مات على
فراشه دخل الجنة يعني الذي يموت على فراشه
ولا ذنب له.

Pronunciation

‘Abdur-Razzāqi ‘anith-Thawriyyi ‘an ‘Āshimin ‘an Dhakwāna
‘an Abī Hurayrata qāla innamash-shahīdul-ladhī law māta
‘alā firāshihi dakhala-jannata ya‘nil-ladhī yamūtu ‘alā
firāshihi wa lā dhanba lahu.

English meaning

Abd al-Razzaq narrated from al-Thawri, from Asim,
from Dhakwan, from Abu Hurayrah, who said: ‘The
martyr is the one who, if he died on his bed, would
enter Paradise’—meaning the one who dies on his bed
without a sin upon him.

مصنف عبد الرزاق ج5/ص268

Whoever sees his Lord in a dream enters
Paradise

* أخبرنا نعيم بن حماد عن عبد المجيد بن عبد
الرحمن عن قطبة عن يوسف عن بن سيرين قال:
من رأى ربه في المنام دخل الجنة.

Pronunciation

Akhbaranā Nu‘aymu-bnu Ḥammādin ‘an ‘Abdil-Majīdi-bni
‘Abdir-Raḥmāni ‘an Quṭbata ‘an Yūsufa ‘an Ibni Sīrīna
qāla: Man ra’ā Rabbahu fil-manāmi dakhala-jannata.

English meaning

Nu‘aym ibn Hammad informed us, from Abd al-Majid
ibn Abd al-Rahman, from Qutbah, from Yusuf, from Ibn
Sirin, who said: ‘Whoever sees his Lord in a dream will
enter Paradise.’

سنن الدارمي ج2/ص170

Source: سنن الدارمي ج2/ص170

Three qualities embraced by a Muslim's heart bring Paradise

* أخبرنا عصمة بن الفضل ثنا حرمي بن عمارة
عن شعبة عن عمرو بن سليمان عن عبد الرحمن
بن أبان بن عثمان عن أبيه قال خرج زيد بن
ثابت من عند مروان بن الحكم بنصف النهار
قال فقلت ما خرج هذه الساعة من عند مروان
إلا وقد سأله عن شيء فأتيته فسألته قال نعم
سألني عن حديث سمعته من رسول الله صلى
الله عليه وسلم قال نضر الله امرأ سمع منا
حديثاً فحفظه فأداه إلى من هو أحفظ منه
فرب حامل فقه ليس بفقيه ورب حامل فقه إلى
من هو أفقه منه: لا يعتقد قلب مسلم على ثلاث
خصال إلا دخل الجنة قال قلت ما هي قال: -

إخلاص العمل. - والنصيحة لولاة الأمر. - ولزوم
الجماعة. فإن دعوتهم تحيط من ورائهم ومن
كانت الآخرة نيته جعل الله غناه في قلبه وجمع
له شمله وأتته الدنيا وهي راغمة ومن كانت
الدنيا نيته فرق الله عليه شمله وجعل فقره بين
عينيه ولم يأته من الدنيا إلا ما قدر له.

Pronunciation

Akhbaranā 'Iṣmatu-bnūl-Faḍli ḥaddathanā Ḥaramiyyu-bnu
'Umārata 'an Shu'bata 'an 'Amri-bni Sulaymāna 'an
'Abdir-Raḥmāni-bni Abāna-bni 'Uthmāna 'an abīhi qāla
kharaja Zaydu-bnu Thābitin min 'indi Marwāna-bnīl-
Ḥakami biniṣfin-nahāri qāla fa qultu mā kharaja hādhihi-
sā'ata min 'indi Marwāna illā wa qad sa'alahu 'an shay'in
fa ataytuhu fa sa'altuhu qāla na'am sa'alanī 'an ḥadīthin
sami'tuhu min Rasūlillāhi ṣallallāhu 'alayhi wa sallama
qāla naḍḍarallāhu imra'an sami'a minnā ḥadīthan fa
ḥafīzahu fa addāhu ilā man Huwa aḥfaẓu minhu fa rubba
ḥāmili fiqhīn laysa bifaqīhin wa rubba ḥāmili fiqhīn ilā
man Huwa afqahu minhu: Lā ya'taqidu qalbu muslimin
'alā thalāthi khiṣālin illā dakhala-jannata qāla qultu mā
Hiya qāla: Ikhlāṣul-'amali, wan-naṣīḥatu liwulātil-amri, wa
luzūmul-jamā'ati. Fa inna da'watahum tuḥīṭu min

warā'ihim wa man kānatil-ākhiratu niyyatahu ja'alallāhu
ghināhu fī qalbihi wa jama'a lahu shamlahu wa atat-hud-
dunyā wa Hiya rāghimatun wa man kānatid-dunyā
niyyatahu farraqallāhu 'alayhi shamlahu wa ja'ala
faqrahu bayna 'aynayhi wa lam ya'tihi minad-dunyā illā
mā quddira lahu.

English meaning

Ismah ibn al-Fadl informed us: Harami ibn Umarah narrated to us, from Shu'bah, from Amr ibn Sulayman, from Abd al-Rahman ibn Aban ibn Uthman, from his father, who said: Zayd ibn Thabit left Marwan ibn al-Hakam at midday. I said, 'He would only have left Marwan at this hour if Marwan had asked him about something.' So I went to him and asked him. He said, 'Yes. He asked me about a hadith I heard from the Messenger of Allah ﷺ: May Allah brighten the face of a person who hears a hadith from us, memorises it and conveys it to someone who will retain it better than he does. Many a bearer of religious understanding is not himself a jurist, and many a bearer of religious understanding conveys it to someone who understands it better than he does. A Muslim's heart does not firmly embrace three qualities without his entering Paradise.' I asked, 'What are they?' He said, 'Sincerity in deeds, sincere counsel to those in authority, and remaining with the community,

for their call encompasses those behind them.
Whoever intends the Hereafter, Allah places his richness in his heart, gathers his affairs together, and the worldly life comes to him humbled. Whoever intends the worldly life, Allah scatters his affairs, sets his need before his eyes, and he receives of the worldly life only what has been decreed for him.'

Source: سنن الدارمي ج1/ص86

Whoever loses three children enters Paradise

* قال أبو هريرة رضي الله عنه عن النبي صلى
الله عليه وسلم من مات له ثلاثة من الولد لم
يبلغوا الحنث كان له حجاباً من النار أو دخل
الجنة.

Pronunciation

Qāla Abū Hurayrata raḍiyallāhu ‘anhu ‘anin-Nabiyyi
ṣallallāhu ‘alayhi wa sallama man māta lahu thalāthatun
minal-waladi lam yablughul-ḥintha kāna lahu ḥijāban
minan-nāri aw dakhala-jannata.

English meaning

Abu Hurayrah, may Allah be pleased with him,
reported from the Prophet ﷺ: 'Whoever loses three
children who have not yet reached the age of
accountability will have a barrier against the Fire
through them—or will enter Paradise.'

Source: صحيح البخاري ج1/ص464

Two practices which a Muslim maintains
lead to Paradise

* أخبرنا أبو يعلى قال حدثنا أبو خثيمة قال
حدثنا جرير وابن علية عن عطاء بن السائب عن
أبيه عن عبد الله بن عمرو قال: قال رسول الله
صلى الله عليه وسلم خصلتان لا يحصيها
رجل مسلم إلا دخل الجنة هما يسير ومن يعمل
بهما قليل يسبح الله دبر كل صلاة عشرا
ويحمده عشرا ويكبر عشرا قال فأنا رأيت النبي
صلى الله عليه وسلم يعقدها بيده قال فقال
خمسون ومئة باللسان وألف وخمس مائة في
الميزان وإذا أوى إلى فراشه سبح وحمد وكبر
مائة فترك مائة باللسان وألف في الميزان فأياكم
يعمل في اليوم الواحد ألفين وخمس مائة سيئة

قال كيف لا يحصيها قال يأتي أحدكم
الشيطان وهو في صلاة فيقول اذكر كذا اذكر
كذا حتى شغله ولعله أن لا يعقل ويأتيه في
مضجعه فلا يزال ينومه حتى ينام.

Pronunciation

Akhbaranā Abū Ya'lā qāla ḥaddathanā Abū Khaythamata
qāla ḥaddathanā Jarīrun wa Ibnu 'Ulayyata 'an 'Aṭā'i-bnis-
Sā'ibi 'an abīhi 'an 'Abdillāhi-bni 'Amrin qāla: Qāla
Rasūlullāhi ṣallallāhu 'alayhi wa sallama khaṣṣatāni lā
yuḥṣīhimā rajulun muslimun illā dakhalal-jannata humā
yasīrun wa man ya'malu bihimā qalīlun yusabbiḥullāha
dubura kulli ṣalātin 'ashran wa yaḥmaduhu 'ashran wa
yukabbiru 'ashran qāla fa anā ra'aytun-Nabiyya ṣallallāhu
'alayhi wa sallama ya'qiduhā biyadihi qāla fa qāla
khamsūna wa mi'atun bil-lisāni wa alfun wa khamsu
mi'atin fil-mīzāni wa idhā awā ilā firāshihi sabbaha wa
ḥamida wa kabbara mi'atan fa tilka mi'atun bil-lisāni wa
alfun fil-mīzāni fa ayyukum ya'malu fil-yawmil-wāḥidi
alfayni wa khamsa mi'ati sayyi'atin qāla kayfa lā
yuḥṣīhimā qāla ya'tī aḥadakumush-shayṭānu wa Huwa fī
ṣalātin fa yaqūlu udhkur kadhā udhkur kadhā ḥattā
shaghalahu wa la'allahu an lā ya'qila wa ya'tīhi fī
maḍja'ihī fa lā yazālu yunawwimuhu ḥattā yanāma.

English meaning

Abu Ya'la informed us, saying: Abu Khaythamah narrated to us, saying: Jarir and Ibn Ulayyah narrated to us, from Ata' ibn al-Sa'ib, from his father, from Abd Allah ibn Amr, who said: The Messenger of Allah ﷺ said: 'There are two practices which no Muslim man maintains without entering Paradise. They are easy, yet few practise them: after every prayer, he glorifies Allah ten times, praises Him ten times and declares His greatness ten times.' He said, 'I saw the Prophet ﷺ counting them on his hand.' He said: 'That is one hundred and fifty on the tongue and one thousand five hundred on the scales. When he goes to bed, he glorifies, praises and magnifies Allah one hundred times. That is one hundred on the tongue and one thousand on the scales. Which of you commits two thousand five hundred bad deeds in a single day?' He was asked, 'How does someone fail to maintain them?' He said: 'Satan comes to one of you while he is praying, saying, "Remember this, remember that," until he distracts him and he may no longer be attentive. And he comes to him in his bed, continuing to make him drowsy until he falls asleep.'

Source: صحيح ابن حبان ج 5/ص 354

Guarding what is between the jaws and the legs brings Paradise

* حدثنا وهيب عن أبي واقد عن إسحاق مولى زائدة
عن محمد بن عبد الرحمن بن ثوبان عن أبي هريرة عن
النبي صلى الله عليه وسلم قال: من حفظ ما بين لحييه
ورجليه دخل الجنة. (يعني الفم والفرج). (صحيح
الإسناد وأبو واقد هو صالح بن محمد)

Pronunciation

Ḥaddathanā Wuhaybun ‘an Abī Wāqidin ‘an Ishāqa mawlā Zā’idata ‘an
Muḥammadi-bni ‘Abdir-Raḥmāni-bni Thawbāna ‘an Abī Hurayrata ‘anin-
Nabiyyi ṣallallāhu ‘alayhi wa sallama qāla: Man ḥafīza mā bayna
laḥyayhi wa rijlayhi dakhalal-jannata. Ya‘nil-fama wal-farja. Ṣaḥīḥul-
isnādi wa Abū Wāqidin Huwa Ṣāliḥu-bnu Muḥammadin.

English meaning

Wuhayb narrated to us, from Abu Waqid, from Ishaq, the freedman of Za'idah, from Muhammad ibn Abd al-Rahman ibn Thawban, from Abu Hurayrah, from the Prophet ﷺ, who said: 'Whoever guards what is between his jaws and what is between his legs will enter Paradise'—meaning the mouth and the private parts. (Source note: Its chain is sound, and Abu Waqid is Salih ibn Muhammad.)

المستدرک على الصحيحین ج4/ص397

Whoever is free of unlawfully shed blood
enters Paradise

* أنبأنا أبو عمرو عثمان بن أحمد السماك ببغداد
ثنا الحسين بن أبي معشر ثنا وكيع بن الجراح
عن إسماعيل بن أبي خالد عن عبد الرحمن بن
عائذ عن عقبة بن عامر الجهني رضي الله عنه
قال: قال رسول الله صلى الله عليه وسلم من
لقي الله تعالى لا يشرك به شيئاً ولم يتند بدم
حرام دخل الجنة من أي أبواب الجنة شاء.

Pronunciation

Anba'anā Abū 'Amrin 'Uthmānu-bnu Aḥmada as-
Sammāku biBaghdāda ḥaddathanā al-Ḥusaynu-bnu Abī
Ma'sharin ḥaddathanā Wakī'u-bnul-Jarrāḥi 'an Ismā'īla-bni
Abī Khālidin 'an 'Abdir-Raḥmāni-bni 'Ā'idhin 'an 'Uqbata-
bni 'Āmirin al-Juhaniyyi raḍiyallāhu 'anhu qāla: Qāla
Rasūlullāhi ṣallallāhu 'alayhi wa sallama man laqiyallāha
ta'ālā lā yushriku bihi shay'an wa lam yatanadda bidamin
ḥarāmin dakhalal-jannata min ayyi abwābil-jannati shā'a.

English meaning

Abu Amr Uthman ibn Ahmad al-Sammak informed us in Baghdad: al-Husayn ibn Abi Ma'shar narrated to us, from Waki' ibn al-Jarrah, from Isma'il ibn Abi Khalid, from Abd al-Rahman ibn A'idh, from Uqbah ibn Amir al-Juhani, may Allah be pleased with him, who said: The Messenger of Allah ﷺ said: 'Whoever meets Allah Most High without associating anything with Him and without having stained himself with unlawfully shed blood will enter Paradise through whichever of its gates he wishes.'

Source: المستدرک علی الصحیحین ج4/ص392

Whoever spares people his harm enters
Paradise

* أخبرنا أبو العباس محمد بن أحمد المحبوبي
ثنا سعيد بن مسعود ثنا عبد الله بن موسى أنبا
إسرائيل عن هلال الوزان عن أبي بشر عن أبي
وائل عن أبي سعيد الخدري رضي الله عنه
قال: قال رسول الله صلى الله عليه وسلم من
أكل طيبا وعمل في سنة وأمن الناس بوائقه
دخل الجنة قالوا يا رسول الله إن هذا في أمتك
اليوم كثير قال وسيكون في قرون بعدي (هذا
حديث صحيح الإسناد ولم يخرجاه).

Pronunciation

Akhbaranā Abul-‘Abbāsi Muḥammadu-bnu Aḥmada al-
Maḥbūbiyyu ḥaddathanā Sa‘īdu-bnu Mas‘ūdin
ḥaddathanā ‘Abdullāhi-bnu Mūsā anba’anā Isrā’īlu ‘an
Hilālin al-Wazzāni ‘an Abī Bishrin ‘an Abī Wā’ilin ‘an Abī
Sa‘īdin al-Khudriyyi raḍiyallāhu ‘anhu qāla: Qāla

Rasūlullāhi ṣallallāhu ‘alayhi wa sallama man akala
ṭayyiban wa ‘amila fī sunnatin wa aminan-nāsu
bawā’iqahu dakhalal-jannata qālū yā Rasūlallāhi inna
hādhā fī ummatikal-yawma kathīrun qāla wa sayakūnu fī
qurūnin ba’dī. Hādhā ḥadīthun ṣaḥīḥul-isnādi wa lam
yukhrijāhu.

English meaning

Abu al-Abbas Muhammad ibn Ahmad al-Mahbubi informed us: Sa’id ibn Mas’ud narrated to us, from Abd Allah ibn Musa; Isra’il informed us, from Hilal al-Wazzan, from Abu Bishr, from Abu Wa’il, from Abu Sa’id al-Khudri, may Allah be pleased with him, who said: The Messenger of Allah ﷺ said: ‘Whoever eats lawful and wholesome food, acts according to the Sunnah, and whose harm people are safe from will enter Paradise.’ They said, ‘Messenger of Allah, there are many such people in your community today.’ He said, ‘And there will be some in generations after me.’ (Source note: This hadith has a sound chain, and the two compilers did not include it.)

المستدرک على الصحيحين ج4/ص117 Source:

Parting from the body free of three
things brings Paradise

* أخبرنا أبو الفضل الحسن بن يعقوب العدل
حدثنا يحيى بن أبي طالب حدثنا عبد الوهاب
بن عطاء أنبأ سعيد عن قتادة عن سالم بن أبي
الجعد عن معدان بن أبي طلحة عن ثوبان قال:
قال رسول الله صلى الله عليه وسلم من فارق
الروح والجسد وهو بريء من ثلاث دخل الجنة
الغلول والدين والكبر.

Pronunciation

Akhbaranā Abul-Faḍli al-Ḥasanu-bnu Ya'qūba al-'Adlu
ḥaddathanā Yaḥyā-bnu Abī Ṭālibin ḥaddathanā 'Abdul-
Wahhābi-bnu 'Aṭā'in anba'anā Sa'īdun 'an Qatādata 'an
Sālimi-bni Abil-Ja'di 'an Ma'dāna-bni Abī Ṭalḥata 'an
Thawbāna qāla: Qāla Rasūlullāhi ṣallallāhu 'alayhi wa
sallama man fāraq ar-rūḥa wal-jasada wa Huwa barī'un
min thalāthin dakhala-jannata al-ghulūli wad-dayni wal-
kibri.

English meaning

Abu al-Fadl al-Hasan ibn Ya'qub al-Adl informed us: Yahya ibn Abi Talib narrated to us, from Abd al-Wahhab ibn Ata'; Sa'id informed us, from Qatadah, from Salim ibn Abi al-Ja'd, from Ma'dan ibn Abi Talhah, from Thawban, who said: The Messenger of Allah ﷺ said: 'Whoever's soul parts from his body while he is free of three things will enter Paradise: misappropriation, debt and pride.'

Source: المستدرک علی الصحیحین ج2/ص31

Ten verses: whoever fulfils them enters
Paradise

* أخبرنا أبو عبد الله محمد بن علي الصنعاني
بمكة ثنا إسحاق بن إبراهيم بن عباد ثنا عبد
الرزاق وأنبا أحمد بن جعفر القطيعي ثنا عبد
الله بن أحمد بن حنبل حدثني أبي ثنا عبد
الرزاق أخبرني يونس بن سليم قال أُملى علي
يونس بن بريد الأيلي عن بن شهاب عن عروة
بن الزبير عن عبد الرحمن بن عبد القارئ قال:
سمعت عمر بن الخطاب رضي الله عنه يقول
كان إذا أنزل على رسول الله الوحي نسمع عند
وجهه كدوي النحل فأنزل عليه يوما فسكتنا
ساعة فاستقبل القبلة ورفع يديه فقال اللهم
زدنا ولا تنقصنا وأكرمنا ولا تهنا وأعطنا ولا

تحرمنّا وآثرنا ولا تؤثر علينا وارض عنا وارضنا
ثم قال لقد أنزل علي عشر آيات من أقامهن
دخل الجنة ثم قرأ (قد أفلح المؤمنون) حتى
ختم عشر آيات.

Pronunciation

Akhbaranā Abū ‘Abdillāhi Muḥammadu bnu ‘Aliyyin aṣ-
Ṣan‘āniyyu bi-Makkata, ḥaddathanā Ishāqu bnu Ibrāhīma
bni ‘Abbādin, ḥaddathanā ‘Abdur-Razzāqi. Wa anba’a
Aḥmadu bnu Ja‘farin al-Qaṭī‘iyyu, ḥaddathanā ‘Abdullāhi
bnu Aḥmada bni Ḥanbalin, ḥaddathanā abī, ḥaddathanā
‘Abdur-Razzāqi, akhbaranī Yūnusu bnu Sulaymin qāla:
Amlā ‘alayya Yūnusu bnu Buraydin al-Ayliyyu ‘an Ibni
Shihābin, ‘an ‘Urwata bniz-Zubayri, ‘an ‘Abdir-Raḥmāni
bni ‘Abdil-Qārī’i qāla: Sami‘tu ‘Umara bna al-Khaṭṭābi
raḍiyallāhu ‘anhu yaqūlu: Kāna idhā unzila ‘alā
Rasūlillāhil-waḥyu nasma‘u ‘inda wajhihi ka-dawiiyyi an-
naḥli. Fa-unzila ‘alayhi yawman fa-sakatnā sā‘atan,
fastaqbalal-qiblata wa rafa’a yadayhi fa-qāla: Allāhumma
zidnā wa lā tanquṣnā, wa akrimnā wa lā tuhin-nā, wa
a‘ṭinā wa lā taḥrimnā, wa āthirnā wa lā tu’thir ‘alaynā,
warḍa ‘annā wa arḍinā. Thumma qāla: Laqad unzila
‘alayya ‘ashru āyātin man aqāmahunna dakhala-jannata.
Thumma qara’a: Qad aflaḥal-mu’minūna, ḥattā khatama
‘ashra āyātin.

English meaning

Abu Abd Allah Muhammad ibn Ali al-San'ani informed us in Makkah: Ishaq ibn Ibrahim ibn Abbad narrated to us, from Abd al-Razzaq. Ahmad ibn Ja'far al-Qati'i also informed us: Abd Allah ibn Ahmad ibn Hanbal narrated to us; my father narrated to me, from Abd al-Razzaq;

Yunus ibn Sulaym informed me, saying: Yunus ibn Burayd al-Ayli dictated to me, from Ibn Shihab, from Urwah ibn al-Zubayr, from Abd al-Rahman ibn Abd al-Qari', who said: I heard Umar ibn al-Khattab, may Allah be pleased with him, say: When revelation descended upon the Messenger of Allah ﷺ, we would hear near his face a sound like the buzzing of bees.

One day revelation descended upon him, and we remained silent for a while. Then he faced the qiblah and raised his hands, saying: 'O Allah, increase us and do not diminish us; honour us and do not humiliate us; give to us and do not deprive us; favour us and do not favour others over us; be pleased with us and make us pleased.' Then he said, 'Ten verses have been revealed to me; whoever fulfils them will enter Paradise.' He then recited, 'Successful indeed are the believers,' until he completed ten verses.

المستدرک علی الصحیحین ج1/ص717 Source:

Deeds which admit the servant to Paradise

* حدثنا أبو العباس محمد بن يعقوب أنبأ
العباس بن الوليد بن مزيد البيروني أخبرني أبي
قال سمعت الأوزاعي يقول حدثني أبو كثير
الزبيدي عن أبيه وكان يجالس أبا ذر قال فجمع
حديثا فلقي أبا ذر وهو عند الجمرة الوسطى
وحوله الناس قال: فجلست إليه حتى مست
ركبتي ركبتيه فنسيت ذلك الحديث وتفلت مني
كل شيء أردت أن أسأله عنه فرفعت رأسي إلى
السماء فجعلت أتذكر فقلت: يا أبا ذر دلني على
عمل إذا عمل به العبد دخل الجنة. قال: قال
رسول الله صلى الله عليه وسلم تؤمن بالله.
قلت: يا رسول الله إن مع الإيمان عملا. قال:

يرضخ مما رزقه الله. قلت: يا رسول الله فإن
كان معدما لا شيء له. قال: يقول معروفا
بلسانه. قلت: فإن كان عييا لا يبلغ عنه لسانه.
قال: فليعن مغلوبا. قلت: فإن كان ضعيفا لا قوة
له. قال: فليصنع لأخرق. قلت: فإن كان أخرق.
فالتفت إلي فقال: ما تريد أن تدع في صاحبك
خيرا. قال: يدع الناس من أذاه. قلت يا رسول
الله إن هذا ليسير كله. قال: والذي نفس محمد
بيده ما منهن خصلة يعمل بها عبد يبتغي بها
وجه الله إلا أخذت بيده يوم القيامة فلم
تفارقه حتى تدخله الجنة. (هذا حديث صحيح
على شرط مسلم)

Pronunciation

Ḥaddathanā Abul-‘Abbāsi Muḥammadu bnu Ya‘qūba,
anba’al-‘Abbāsu bnul-Walīdi bni Mazīdin al-Bayrūniyyu,
akhbaranī abī qāla: Sami‘tul-Awzā‘iyya yaqūlu:

Ḥaddathanī Abū Kathīrin az-Zubaydiyyu ‘an abīhi, wa kāna yujālisu Abā Dharrin, qāla: Fa-jama‘a ḥadīthan fa-laqiya Abā Dharrin wa Huwa ‘indal-jamratil-wustā wa ḥawlahun-nāsu. Qāla: Fa-jalastu ilayhi ḥattā massat rukbatī rukbatayhi, fa-nasītu dhālikal-ḥadītha wa tafallata minnī kullu shay’in aradtu an as’alahu ‘anhu. Fa-rafa‘tu ra’sī ilas-samā’i fa-ja‘altu atadhakkaru, fa-qultu: Yā Abā Dharrin dullanī ‘alā ‘amalin idhā ‘amila bihil-‘abdu dakhala-jannata. Qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Tu’minu billāhi. Qultu: Yā Rasūlallāhi inna ma‘al-īmāni ‘amalan. Qāla: Yarḍakhu mim mā razaqahullāhu. Qultu: Yā Rasūlallāhi fa-in kāna mu‘diman lā shay’a lahu. Qāla: Yaqūlu ma‘rūfan bi-lisānihi. Qultu: Fa-in kāna ‘ayyyan lā yablughu ‘anhu lisānuhu. Qāla: Fal-yu‘in maghlūban. Qultu: Fa-in kāna ḍa‘īfan lā quwwata lahu. Qāla: Fal-yaṣna‘ li-akhraqa. Qultu: Fa-in kāna akhraqa. Faltafata ilayya fa-qāla: Mā turīdu an tada‘a fī ṣāḥibika khayran. Qāla: Yada‘un-nāsa min adhāhu. Qultu: Yā Rasūlallāhi inna hādhā la-yasīrun kulluhu. Qāla: Walladhī nafsu Muḥammadin bi-yadihi mā minhunna khaṣlatun ya‘malu bihā ‘abdun yabtaghī bihā wajhallāhi illā akhadhat bi-yadihi yawmal-qiyāmati fa-lam tufāriqhu ḥattā tudkihilahul-jannata. Hādhā ḥadīthun ṣaḥīḥun ‘alā sharṭi Muslimin.

English meaning

Abu al-Abbas Muhammad ibn Ya‘qub narrated to us; al-Abbas ibn al-Walid ibn Mazyad al-Bayruni informed

us; my father informed me, saying: I heard al-Awza'i say: Abu Kathir al-Zubaydi narrated to me from his father, who used to sit with Abu Dharr. He gathered an account, then met Abu Dharr at the middle Jamrah, surrounded by people. He said: I sat beside him until my knee touched his knee, but I forgot that account and everything I had wanted to ask slipped from me. I raised my head towards the sky, trying to remember, and said, 'Abu Dharr, guide me to a deed which, if a servant does it, will admit him to Paradise.' He said: The Messenger of Allah ﷺ said, 'Believe in Allah.' I said, 'Messenger of Allah, surely there is a deed alongside faith?' He said, 'Give a portion of what Allah has provided him.' I said, 'Messenger of Allah, what if he is destitute and has nothing?' He said, 'Speak a good word with his tongue.' I said, 'What if he cannot express himself and his tongue cannot convey it?' He said, 'Then let him help someone who has been overcome.' I said, 'What if he is weak and has no strength?' He said, 'Then let him do something for someone unskilled.' I said, 'What if he is himself unskilled?' He turned towards me and said, 'Do you intend to leave no good in your companion?' He said, 'Let him spare people his harm.' I said, 'Messenger of Allah, all of this is easy.' He said, 'By Him in whose hand is Muhammad's soul, no servant practises any

one of these qualities seeking Allah's countenance without its taking him by the hand on the Day of Resurrection and remaining with him until it admits him to Paradise.' (Source note: This hadith is sound according to Muslim's criteria.)

Source: المستدرک علی الصحیحین ج1/ص132

Providing for, raising and marrying three daughters brings Paradise

* حدثنا عبد الرحمن بن الحسين الصابوني قال وجدت في كتاب أبي عن حفص بن عمر الرازي عن أبي حرة قال حدثنا علي بن زيد عن محمد بن المنكدر عن جابر قال: خطب رسول الله صلى الله عليه وسلم فحث على صلة الرحم ثم قال من كان له ثلاث بنات يكفلهن ويؤدبهن ويزوجهن دخل الجنة فقال قائل يا رسول الله واثنين قال واثنين.

Pronunciation

Ḥaddathanā ‘Abdur-Raḥmāni bnul-Ḥusayni aṣ-Ṣābūniyyu qāla: Wajadtu fī kitābi abī ‘an Ḥafṣi bni ‘Umara ar-Rāziyyi ‘an Abī Ḥurrata qāla: Ḥaddathanā ‘Aliyyu bnu Zaydin ‘an Muḥammadi bnīl-Munkadiri ‘an Jābirin qāla: Khaṭaba Rasūlullāhi ṣallallāhu ‘alayhi wa sallama fa-ḥaththa ‘alā ṣilatir-raḥimi, thumma qāla: Man kāna lahu thalāthu banātin yakfuluhunna wa yu’addibuhunna wa

yuzawwijuhunna dakhala-jannata. Fa-qāla qā'ilun: Yā Rasūlallāhi wa ithnatayni? Qāla: Wa ithnatayni.

English meaning

Abd al-Rahman ibn al-Husayn al-Sabuni narrated to us, saying: I found in my father's book, from Hafs ibn Umar al-Razi, from Abu Hurrah, who said: Ali ibn Zayd narrated to us, from Muhammad ibn al-Munkadir, from Jabir, who said: The Messenger of Allah ﷺ delivered a sermon, encouraging the maintenance of family ties. Then he said, 'Whoever has three daughters, provides for them, raises them well and arranges their marriages will enter Paradise.' Someone asked, 'Messenger of Allah, and two?' He said, 'And two.'

Source: المعجم الأوسط ج5/ص90

Treating two sisters well: Allah admits
him to Paradise

* وأخبرنا أبو أحمد عبد الله بن أحمد الحربي
وأبو طاهر المبارك بن أبي المعالي الحريري أن
هبة الله أخبرهم ابنا الحسن بن علي ابنا أحمد
بن جعفر ثنا عبد الله حدثني أبي ثنا وكيع عن
فطر ومحمد بن عبيد ثنا فطر عن شرحبيل أبي
سعد عن ابن عباس عن النبي صلى الله عليه
وسلم قال: من كانت له أختان فأحسن
صحبتهما دخل الجنة وقال محمد بن عبيد
يدرك له ابنتان فيحسن إليهما ما صحبتاه إلا
أدخله الله الجنة.

Pronunciation

Wa akhbaranā Abū Aḥmada ‘Abdullāhi bnu Aḥmada al-
Ḥarbiyyu wa Abū Ṭāhirin al-Mubāraku bnu Abil-Ma‘ālī al-
Ḥarīmīyyu anna Hibatallāhi akhbarahum, anbanā al-

Ḥasanu bnu ‘Aliyyin, anbanā Aḥmadu bnu Ja‘farin,
ḥaddathanā ‘Abdullāhi, ḥaddathanī abī, ḥaddathanā
Wakī‘un ‘an Fiṭrin, wa Muḥammadu bnu ‘Ubaydin
ḥaddathanā Fiṭrun ‘an Shuraḥbīla Abī Sa‘din ‘an Ibnī
‘Abbāsin ‘anin-Nabiyyi ṣallallāhu ‘alayhi wa sallama qāla:
Man kānat lahu ukhtāni fa-aḥsana ṣuḥbatahumā
dakhalal-jannata. Wa qāla Muḥammadu bnu ‘Ubaydin:
Yudriku lahu ibnatāni fa-yuḥsinu ilayhimā mā ṣaḥibatāhu
illā adkhalahullāhul-jannata.

English meaning

Abu Ahmad Abd Allah ibn Ahmad al-Harbi and Abu Tahir al-Mubarak ibn Abi al-Ma‘ali al-Harimi informed us that Hibat Allah informed them; al-Hasan ibn Ali informed us; Ahmad ibn Ja‘far informed us; Abd Allah narrated to us; my father narrated to me; Waki‘ narrated to us from Fitr. Muhammad ibn Ubayd also narrated to us; Fitr narrated to us, from Shurahbil Abu Sa‘d, from Ibn Abbas, from the Prophet ﷺ, who said: ‘Whoever has two sisters and treats them well will enter Paradise.’ Muhammad ibn Ubayd’s wording is: ‘If two daughters reach his care, and he treats them kindly for as long as they remain with him, Allah will admit him to Paradise.’

Source: الأحاديث المختارة ج10/ص425

Losing two children who go ahead of him
brings Paradise

* وأخبرنا عبد الله بن أحمد الحربي والمبارك
بن المعطوش أن هبة الله أخبرهم ابنا الحسن
ابنا أحمد ثنا عبد الله حدثني أبي ثنا عبد
الصمد ثنا عبد ربه بن بارق الحنفي ثنا سماك
أبو زميل الحنفي قال: سمعت ابن عباس يقول
سمعت رسول الله صلى الله عليه وسلم يقول
من كان له فرطان من أمتي دخل الجنة فقالت
عائشة بأبي فمن كان له فرط فقال ومن كان له
فرط قالت فمن لم يكن له فرط من أمتك قال
فأنا فرط أمتي لم يصابوا بمثلي.

Pronunciation

Wa akhbaranā ‘Abdullāhi bnu Aḥmada al-Ḥarbiyyu wal-
Mubāraku bnul-Ma‘ṭūshi anna Hibatallāhi akhbarahum,
anbanā al-Ḥasanu, anbanā Aḥmadu, ḥaddathanā

‘Abdullāhi, ḥaddathanī abī, ḥaddathanā ‘Abduṣ-Ṣamadi, ḥaddathanā ‘Abdu Rabbihi bnu Bāriqin al-Ḥanafiiyyu, ḥaddathanā Simākun Abū Zumaylin al-Ḥanafiiyyu qāla: Sami‘tu Ibna ‘Abbāsin yaqūlu: Sami‘tu Rasūlallāhi ṣallallāhu ‘alayhi wa sallama yaqūlu: Man kāna lahu faraṭāni min ummatī dakhalal-jannata. Fa-qālat ‘Ā’ishatu: Bi-abī fa-man kāna lahu faraṭun? Fa-qāla: Wa man kāna lahu faraṭun. Qālat: Fa-man lam yakun lahu faraṭun min ummatika? Qāla: Fa-anā faraṭu ummatī lam yuṣābū bi-mithlī.

English meaning

Abd Allah ibn Ahmad al-Harbi and al-Mubarak ibn al-Ma’tush informed us that Hibat Allah informed them; al-Hasan informed us; Ahmad informed us; Abd Allah narrated to us; my father narrated to me; Abd al-Samad narrated to us; Abd Rabbih ibn Bariq al-Hanafi narrated to us; Simak Abu Zumayl al-Hanafi narrated to us, saying: I heard Ibn Abbas say: I heard the Messenger of Allah ﷺ say, ‘Whoever of my community has two children who have gone ahead of him will enter Paradise.’ A’ishah said, ‘May my father be sacrificed for you: what about someone with one child who has gone ahead?’ He said, ‘And someone with one.’ She said, ‘What about someone in your community who has no child who has gone ahead?’ He said, ‘Then I am the one who goes ahead of my

community; they will suffer no loss like the loss of
me.'

Source: الأحاديث المختارة ج10/ص421-422

Holding to what he was commanded
brings Paradise

* حدثنا يحيى بن يحيى التميمي أخبرنا أبو
الأحوص ح وحدثنا أبو بكر بن أبي شيبة حدثنا
أبو الأحوص عن أبي إسحاق عن موسى بن
طلحة عن أبي أيوب قال: جاء رجل إلى النبي
صلى الله عليه وسلم فقال دلني على عمل
أعمله يدنيني من الجنة ويباعدني من النار قال
تعبد الله لا تشرك به شيئاً وتقيم الصلاة وتؤتي
الزكاة وتصل ذا رحمك فلما أدبر قال رسول الله
صلى الله عليه وسلم إن تمسك بما أمر به دخل
الجنة.

Pronunciation

Ḥaddathanā Yaḥyā bnu Yaḥyā at-Tamīmiyyu, akhbaranā
Abul-Aḥwaṣi. Ḥā'un. Wa ḥaddathanā Abū Bakri bnu Abī
Shaybata, ḥaddathanā Abul-Aḥwaṣi 'an Abī Ishāqa 'an

Mūsā bni Ṭalḥata ‘an Abī Ayyūba qāla: Jā’a rajulun ilan-Nabiyyi ṣallallāhu ‘alayhi wa sallama fa-qāla: Dullanī ‘alā ‘amalin a‘maluhu yudnīnī minal-jannati wa yubā‘idunī minan-nāri. Qāla: Ta‘budullāha lā tushriku bihi shay’an, wa tuqīmuṣ-ṣalāta, wa tu’tiz-zakāta, wa taṣīlu dhā raḥimika. Fa-lammā adbara qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: In tamassaka bi-mā umira bihi dakhalal-jannata.

English meaning

Yahya ibn Yahya al-Tamimi narrated to us: Abu al-Ahwas informed us. Abu Bakr ibn Abi Shaybah also narrated to us: Abu al-Ahwas narrated to us, from Abu Ishaq, from Musa ibn Talhah, from Abu Ayyub, who said: A man came to the Prophet ﷺ and said, ‘Guide me to a deed I can do that will bring me closer to Paradise and farther from the Fire.’ He said, ‘Worship Allah without associating anything with Him, establish prayer, give zakat, and maintain your family ties.’ When the man turned away, the Messenger of Allah ﷺ said, ‘If he holds to what he has been commanded, he will enter Paradise.’

Source: صحيح مسلم ج 1/ص 43

He enters Paradise if he is truthful

* حدثنا قتيبة بن سعيد حدثنا إسماعيل بن جعفر عن أبي سهيل عن أبيه عن طلحة بن عبيد الله أن أعرابيا جاء إلى رسول الله صلى الله عليه وسلم تائر الرأس: فقال: يا رسول الله أخبرني ماذا فرض الله علي من الصلاة. فقال: الصلوات الخمس إلا أن تطوع شيئا. فقال: أخبرني بما فرض الله علي من الصيام. فقال: شهر رمضان إلا أن تطوع شيئا. فقال: أخبرني ما فرض الله علي من الزكاة. فقال: فأخبره رسول الله صلى الله عليه وسلم شرائع الإسلام. قال: والذي أكرمك لا أتطوع شيئا ولا أنقص مما فرض الله علي شيئا. فقال رسول الله صلى الله عليه وسلم: أفلح إن صدق أو دخل الجنة

إن صدق.

Pronunciation

Ḥaddathanā Qutaybatu bnu Sa'īdin, ḥaddathanā Ismā'īlu bnu Ja'farin 'an Abī Suhaylin 'an abīhi 'an Ṭalḥata bni 'Ubaydillāhi anna a'rābiyyan jā'a ilā Rasūlillāhi ṣallallāhu 'alayhi wa sallama thā'irar-ra'si. Fa-qāla: Yā Rasūlallāhi akhbirnī mādhā faraḍallāhu 'alayya minaş-ṣalāti. Fa-qāla: Aş-ṣalawātul-khamsu illā an taṭawwa'a shay'an. Fa-qāla: Akhbirnī bi-mā faraḍallāhu 'alayya minaş-ṣiyāmi. Fa-qāla: Shahru Ramaḍāna illā an taṭawwa'a shay'an. Fa-qāla: Akhbirnī mā faraḍallāhu 'alayya minaz-zakāti. Fa-qāla: Fa-akhbarahu Rasūlullāhi ṣallallāhu 'alayhi wa sallama sharā'i'al-Islāmi. Qāla: Walladhī akramaka lā ataṭawwa'u shay'an wa lā anquṣu mimmā faraḍallāhu 'alayya shay'an. Fa-qāla Rasūlullāhi ṣallallāhu 'alayhi wa sallama: Aflaḥa in ṣadaqa aw dakhalal-jannata in ṣadaqa.

English meaning

Qutaybah ibn Sa'id narrated to us from Isma'il ibn Ja'far, from Abu Suhayl, from his father, from Talhah ibn Ubayd Allah, that a Bedouin with dishevelled hair came to the Messenger of Allah ﷺ. He said, 'Messenger of Allah, tell me what prayers Allah has made obligatory for me.' He said, 'The five prayers, unless you perform something voluntarily.' He said, 'Tell me what fasting Allah has made obligatory for

me.’ He said, ‘The month of Ramadan, unless you perform something voluntarily.’ He said, ‘Tell me what zakat Allah has made obligatory for me.’ The Messenger of Allah ﷺ explained to him the ordinances of Islam. The man said, ‘By Him who has honoured you, I will neither do anything voluntarily nor diminish anything Allah has made obligatory for me.’ The Messenger of Allah ﷺ said, ‘He will succeed if he is truthful,’ or, ‘He will enter Paradise if he is truthful.’

Source: صحيح البخاري ج2/ص669

Five things brought together with faith
lead to Paradise

حدثنا محمد بن عبد الرحمن العنبري ثنا أبو
علي الحنفي عبيد الله بن عبد المجيد ثنا عمران
القطان ثنا قتادة وأبان كلاهما عن خلود
العصري عن أم الدرداء عن أبي الدرداء قال:
قال رسول الله صلى الله عليه وسلم: خمس من
جاء بهن مع إيمان دخل الجنة: - من حافظ على
الصلوات الخمس على وضوئهن وركوعهن
وسجودهن ومواقيتهن. - وصام رمضان. -
وحج البيت إن استطاع إليه سبيلا. - وأعطى
الزكاة طيبة بها نفسه. - وأدى الأمانة. قالوا يا
أبا الدرداء وما أداء الأمانة قال الغسل من
الجنابة.

Pronunciation

Ḥaddathanā Muḥammadu bnu ‘Abdir-Raḥmāni al-
‘Anbariyyu, ḥaddathanā Abū ‘Aliyyin al-Ḥanafīyyu
‘Ubaydullāhi bnu ‘Abdil-Majīdi, ḥaddathanā ‘Imrān-ul-
Qaṭṭāni, ḥaddathanā Qatādatu wa Abānu kilāhumā ‘an
Khulaydin al-‘Aṣriyyi ‘an Ummid-Dardā’i ‘an Abid-Dardā’i
qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama:
Khamsun man jā’a bihinna ma’a īmānin dakhala-jannata:
Man ḥāfaẓa ‘alaṣ-ṣalawātil-khamṣi ‘alā wuḍū’ihinna wa
rukū’ihinna wa sujūdihinna wa mawāqītihinna, wa ṣāma
Ramaḍāna, wa ḥajjal-bayta inistaṭā’a ilayhi sabīlan, wa
aṭaz-zakāta ṭayyibatan bihā nafsuhu, wa addal-amānata.
Qālū: Yā Abad-Dardā’i wa mā adā’ul-amānati? Qāla: Al-
ghuslu minal-janābatī.

English meaning

Muhammad ibn Abd al-Rahman al-Anbari narrated to
us, from Abu Ali al-Hanafi, Ubayd Allah ibn Abd al-
Majid, from Imran al-Qattan, from Qatadah and Aban,
both from Khulayd al-Asri, from Umm al-Darda’, from
Abu al-Darda’, who said: The Messenger of Allah ﷺ
said: ‘Five things: whoever brings them together with
faith will enter Paradise: • Keeping the five prayers,
with their ablutions, bowing, prostrations and
appointed times; • Fasting Ramadan; • Performing
pilgrimage to the House, if able to find a way to it; •
Giving zakat willingly; • Discharging the trust.’ They
asked, ‘Abu al-Darda’, what is discharging the trust?’

He said, 'Bathing after major ritual impurity.'

سنن أبي داود ج1/ص116

The children of polytheists enter Paradise

* حديث سمرة بن جندب في صحيح البخاري
أنه عليه الصلاة والسلام قال في جملة ذلك
المنام حين مر على ذلك الشيخ تحت الشجرة
وحوله ولدان فقال له جبريل هذا إبراهيم عليه
السلام وهؤلاء أولاد المسلمين وأولاد
المشركين قالوا يا رسول الله وأولاد المشركين
قال نعم وأولاد المشركين ومنهم من جزم لهم
بالنار لقوله عليه السلام هم مع آبائهم ومنهم
من ذهب إلى أنهم يمتحنون يوم القيامة في
العرصات فمن أطاع دخل الجنة وانكشف علم
الله فيهم بسابق السعادة ومن عصى دخل النار
داخراً.

Pronunciation

Ḥadīthu Samurata bni Jundubin fī Ṣaḥīḥil-Bukhāriyyi annahu ‘alayhiṣ-ṣalātu was-salāmu qāla fī jumlati dhālikal-manāmi ḥīna marra ‘alā dhālikash-shaykhi taḥtash-shajarati wa ḥawlahu wildānun fa-qāla lahu Jibrīlu: Hādhā Ibrāhīmu ‘alayhis-salāmu wa hā’ulā’i awlādul-muslimīna wa awlādul-mushrikīna. Qālū: Yā Rasūlallāhi wa awlādul-mushrikīna? Qāla: Na‘am wa awlādul-mushrikīna. Wa minhum man jazama lahum bin-nāri li-qawlihi ‘alayhis-salāmu: Hum ma‘a ābā’ihim. Wa minhum man dhahaba ilā annahum yumtaḥanūna yawmal-qiyāmati fil-‘araṣāti, fa-man aṭā‘a dakhalal-jannata wankashafa ‘ilmullāhi fīhim bi-sābiqis-sa‘ādati, wa man ‘aṣā dakhalan-nāra dākhiran.

English meaning

In the hadith of Samurah ibn Jundub in Sahih al-Bukhari, the Prophet, peace and blessings be upon him, said, as part of that dream, that when he passed the elderly man beneath the tree, surrounded by children, Jibril told him, ‘This is Ibrahim, peace be upon him, and these are the children of Muslims and the children of polytheists.’ They asked, ‘Messenger of Allah, the children of polytheists too?’ He said, ‘Yes, the children of polytheists too.’ Some have stated categorically that they are in the Fire, citing his statement, ‘They are with their fathers.’ Others hold that they will be tested on the Day of Resurrection in

the gathering places: whoever obeys will enter Paradise, and Allah's prior knowledge of their happiness will become manifest; whoever disobeys will enter the Fire humbled.

Source: تفسير ابن كثير ج3/ص31

One more good deed than bad deeds
brings Paradise

* وقال عبد الله بن المبارك عن أبي بكر الهذلي
قال: قال سعيد بن جبير وهو يحدث ذلك عن
بن مسعود قال يحاسب الناس يوم القيامة فمن
كانت حسناته أكثر من سيئاته بواحدة دخل
الجنة ومن كانت سيئاته أكثر من حسناته
بواحدة دخل النار ثم قرأ قول الله (فمن ثقلت
موازينه) الآيتين ثم قال الميزان يخف بمثقال
حبة ويرجح قال ومن استوت حسناته
وسيئاته كان من أصحاب الأعراف فوقفوا على
الصراط ثم عرفوا أهل الجنة وأهل النار فإذا
نظروا إلى أهل الجنة نادوا سلام عليكم وإذا
صرفوا أبصارهم إلى يسارهم نظروا أهل النار

(قالوا ربنا لا تجعلنا مع القوم الظالمين).

Pronunciation

Wa qāla ‘Abdullāhi bnul-Mubāraki ‘an Abī Bakrin al-Hudhaliyyi qāla: Qāla Sa‘īdu bnu Jubayrin wa Huwa yuḥaddithu dhālika ‘an Ibni Mas‘ūdin qāla: Yuḥāsabun-nāsu yawmal-qiyāmati fa-man kānat ḥasanātuḥu akthara min sayyi’ātihi bi-wāḥidatin dakhalal-jannata, wa man kānat sayyi’ātuḥu akthara min ḥasanātihi bi-wāḥidatin dakhalan-nāra. Thumma qara’a qawlallāhi: Fa-man thaqulat mawāzīnuḥu, al-āyatayni. Thumma qāla: Al-mīzānu yakhiffu bi-mithqāli ḥabbatin wa yarjuḥu. Qāla: Wa manistawat ḥasanātuḥu wa sayyi’ātuḥu kāna min aṣḥābil-a‘rāfi, fa-waqafū ‘alaṣ-ṣirāṭi, thumma ‘arafū ahlal-jannati wa ahlal-nāri. Fa-idhā naẓarū ilā ahlil-jannati nādaw: Salāmun ‘alaykum. Wa idhā ṣurifat abṣāruḥum ilā yasārihim naẓarū ahlal-nāri, qālū: Rabbanā lā taj‘alnā ma‘al-qawmiḥ-ẓālimīna.

English meaning

Abd Allah ibn al-Mubarak reported from Abu Bakr al-Hudhali, who said: Sa‘id ibn Jubayr said, narrating this from Ibn Mas‘ud: ‘People will be called to account on the Day of Resurrection. Whoever’s good deeds exceed his bad deeds by one will enter Paradise, and whoever’s bad deeds exceed his good deeds by one will enter the Fire.’ Then he recited Allah’s words,

‘Then those whose scales are heavy,’ and the following verse. He then said, ‘The scale becomes lighter or heavier by the weight of a grain. Whoever’s good deeds equal his bad deeds will be among the people of the Heights. They will stand upon the bridge, recognising the people of Paradise and the people of the Fire. When they look towards the people of Paradise, they will call, “Peace be upon you.” When their eyes are turned to their left, they will see the people of the Fire and say, “Our Lord, do not place us with the wrongdoing people.”’

Source: تفسير ابن كثير ج2/ص218

Go and enter Paradise

* حدثنا أبو عامر حدثنا عكرمة بن عمار عن
ضمضم بن جوش اليمامي قال: قال لي أبو
هريرة يا يمامي لا تقولن لرجل لا يغفر الله لك
أو لا يدخلك الجنة أبدا فقلت يا أبا هريرة إن
هذه كلمة يقولها أحدنا لأخيه وصاحبه إذا
غضب قال لا تقلها فإني سمعت رسول الله
صلى الله عليه وسلم يقول كان في بني
إسرائيل رجلان أحدهما مجتهد في العبادة
وكان الآخر مسرفا على نفسه وكانا متآخيين
وكان المجتهد لا يزال يرى الآخر على الذنب
فيقول يا هذا أقصر فيقول خلني وربي أبعثت
علي رقيبا إلى أن رآه يوما على ذنب استعظمه
فقال له ويحك أقصر قال خلني وربي أبعثت

علي رقيباً فقال والله لا يغفر الله لك أو لا
يدخلك الجنة أبداً قال فبعث الله إليهما ملكاً
فقبض أرواحهما واجتمعا عنده فقال للمذنب
اذهب فادخل الجنة برحمتي وقال للآخر أكنت
عالمًا أكنت على ما في يدي قادراً اذهبوا به إلى
النار قال والذي نفس أبي القاسم بيده إنه لتكلم
بكلمة أوبقت دنياه وآخرته (رواه أبو داود من
حديث عكرمة بن عمار).

Pronunciation

Ḥaddathanā Abū ‘Āmirin, ḥaddathanā ‘Ikrimatu bnu
‘Ammārin ‘an Ḍamḍama bni Jawshin al-Yamāmiyyi qāla:
Qāla lī Abū Hurayrata: Yā Yamāmiyyu lā taqūlanna li-
rajulin lā yaghfirullāhu laka aw lā yudkhilukal-jannata
abadan. Fa-qultu: Yā Abā Hurayrata inna hādhihi
kalimatun yaqūluhā aḥadunā li-akhīhi wa ṣāḥibihi idhā
ghaḍiba. Qāla: Lā taqulhā fa-innī sami‘tu Rasūlallāhi
ṣallallāhu ‘alayhi wa sallama yaqūlu: Kāna fī Banī Isrā’īla
rajulāni aḥaduhumā mujtahidun fil-‘ibādati wa kānal-
ākharu musrifan ‘alā nafsihi wa kānā muta’ākhiyayni. Wa
kānal-mujtahidu lā yazālu yaral-ākharā ‘aladh-dhanbi fa-

yaqūlu: Yā hādhā aqşir. Fa-yaqūlu: Khallinī wa Rabbī, a-bu‘ithta ‘alayya raqīban? Ilā an ra’āhu yawman ‘alā dhanbin ista‘zamahu fa-qāla lahu: Wayḥaka aqşir. Qāla: Khallinī wa Rabbī, a-bu‘ithta ‘alayya raqīban? Fa-qāla: Wallāhi lā yaghfirullāhu laka aw lā yudkhilukal-jannata abadan. Qāla: Fa-ba‘athallāhu ilayhimā malakan fa-qabaḍa arwāḥahumā wajtama‘ā ‘indahū. Fa-qāla lil-mudhnibi: Idhhab fadkhulil-jannata bi-raḥmatī. Wa qāla lil-ākhari: A-kunta ‘āliman? A-kunta ‘alā mā fī yadī qādiran? Idhhabū bihi ilan-nāri. Qāla: Walladhī nafsu Abil-Qāsimi bi-yadihi innahu la-takallama bi-kalimatin awbaqat dunyāhu wa ākhiratahu. Rawāhu Abū Dāwuda min ḥadīthi ‘Ikrimata bni ‘Ammārin.

English meaning

Abu Amir narrated to us from Ikrimah ibn Ammar, from Damdam ibn Jawsh al-Yamami, who said: Abu Hurayrah said to me, ‘O Yamami, never say to a man, “Allah will not forgive you,” or, “He will never admit you to Paradise.”’ I said, ‘Abu Hurayrah, this is something one of us says to his brother or companion when angry.’ He said, ‘Do not say it, for I heard the Messenger of Allah ﷺ say: There were two men among the Children of Israel. One exerted himself in worship; the other transgressed against himself. They were bound in brotherhood. The worshipper kept seeing the other committing sins and would say,

“Man, stop!” The other would say, “Leave me to my Lord. Were you sent to watch over me?” One day he saw him commit a sin he considered very grave, and said, “Woe to you! Stop!” He replied, “Leave me to my Lord. Were you sent to watch over me?” He said, “By Allah, Allah will not forgive you,” or, “He will never admit you to Paradise.” Allah sent an angel to them who took their souls, and they met before Him. He said to the sinner, “Go and enter Paradise through My mercy.” He said to the other, “Did you possess knowledge? Did you have power over what is in My hand? Take him to the Fire.” By Him in whose hand is Abu al-Qasim’s soul, he spoke a word that ruined his worldly life and his Hereafter.’ (Source note: Abu Dawud narrated it through Ikrimah ibn Ammar.)

Source: تفسير ابن كثير ج1/ص511

Speaking gently to one's parents and feeding them brings Paradise

- والفرار من الزحف. - وقذف المحصنة. - وأكل الربا. - وأكل مال اليتيم ظلماً. - وإلحاد في المسجد الحرام. - والذي يستسحر. - وبكاء الوالدين من العقوق. قال زياد وقال طيسلة لما رأى بن عمر فرقي قال أتخاف النار أن تدخلها قلت نعم قال وتحب أن تدخل الجنة قلت نعم قال أحي والداك قلت عندي أمي قال فوالله لئن أنت ألنت لها الكلام وأطعمتها الطعام لتدخلن الجنة ما اجتنبت الموجبات.

Pronunciation

Wal-firāru minaz-zahfi, wa qadhful-muḥṣanati, wa aklur-ribā, wa aklu mālil-yatīmi ḡulman, wa ilḡādun fil-Masjidil-Ḥarāmi, walladhī yastashīru, wa bukā'ul-wālidayni minal-‘uqūqi. Qāla Ziyādun wa qāla Ṭaysalatu: Lammā ra’ā Ibnu ‘Umara faraqī qāla: A-takhāfun-nāra an tadkhulahā?

Qultu: Na‘am. Qāla: Wa tuḥibbu an tadkhulal-jannata?
Qultu: Na‘am. Qāla: A-ḥayyun wālidāka? Qultu: ‘Indī
ummī. Qāla: Fa-wallāhi la-in Anta alanta lahā al-kalāma
wa aṭ‘amtahā aṭ-ṭa‘āma la-tadkhulannal-jannata
mājtanabtal-mūjibāti.

English meaning

• Fleeing from the battlefield; • Falsely accusing a chaste woman; • Consuming usury; • Unjustly consuming an orphan’s property; • Sacrilege in the Sacred Mosque; • Practising sorcery; • Making one’s parents weep through disobedience. Ziyad said: Taysalah said: When Ibn Umar saw my fear, he asked, ‘Do you fear entering the Fire?’ I said, ‘Yes.’ He asked, ‘Do you wish to enter Paradise?’ I said, ‘Yes.’ He asked, ‘Are your parents alive?’ I said, ‘My mother is with me.’ He said, ‘By Allah, if you speak gently to her and feed her, you will surely enter Paradise, provided you avoid the deeds that necessitate punishment.’

Source: تفسير ابن كثير ج1/ص 482- 483

Those who pardon people enter Paradise

وروى عن طريق الضحاك عن بن عباس رضي الله
عنهما قال: قال رسول الله صلى الله عليه وسلم إذا
كان يوم القيامة نادى مناد يقول أين العافون عن
الناس هلموا إلى ربكم وخذوا أجوركم وحق على
كل امرئ مسلم إذا عفا أن يدخل الجنة.

Pronunciation

Wa ruwiya ‘an ṭarīqīḍ-Ḍaḥḥākī ‘an Ibnī ‘Abbāsīn raḍiyallāhu
‘anhumā qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama:
Idhā kāna yawmal-qiyāmati nādā munādin yaqūlu: Ayna al-
‘āfūna ‘anin-nāsi? Halummū ilā Rabbikum wa khudhū
ujūrakum. Wa ḥaqqun ‘alā kulli imri’in muslimin idhā ‘afā an
yadkhulal-jannata.

English meaning

It is reported through al-Dahhak, from Ibn Abbas, may
Allah be pleased with them both, who said: The
Messenger of Allah ﷺ said: ‘On the Day of Resurrection, a
caller will call out: Where are those who pardon people?
Come to your Lord and receive your rewards. It is the
right of every Muslim who pardons to enter Paradise.’

Source: تفسير ابن كثير ج1/ص 407

Who are the seventy thousand who enter Paradise without reckoning?

* حدثنا محمد بن أبي عدي عن هشام بن حسان عن محمد بن سيرين عن عمران بن حصين قال: قال رسول الله صلى الله عليه وسلم يدخل الجنة من أمتي سبعون ألفا بغير حساب ولا عذاب قيل من هم قال هم الذين لا يسترقون ولا يكتوون ولا يتطيرون وعلى ربهم يتوكلون (رواه مسلم).

Pronunciation

Ḥaddathanā Muḥammadu bnu Abī ‘Adiyyin ‘an Hishāmi bni Ḥassānin ‘an Muḥammadi bni Sīrīna ‘an ‘Imrāna bni Ḥuṣaynin qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Yadkhulul-jannata min ummatī sab‘ūna alfan bi-ghayri ḥisābin wa lā ‘adhābin. Qīla: Man Hum? Qāla: Humulladhīna lā yastarquna wa lā yaktawūna wa lā yataṭayyarūna wa ‘alā Rabbiḥim yatawakkalūna. Rawāhu Muslimun.

English meaning

Muhammad ibn Abi Adi narrated to us from Hisham ibn Hassan, from Muhammad ibn Sirin, from Imran ibn Husayn, who said: The Messenger of Allah ﷺ said, 'Seventy thousand of my community will enter Paradise without reckoning or punishment.' He was asked, 'Who are they?' He said, 'They are those who do not ask others to perform ruqyah for them, do not seek cauterisation, do not believe in omens, and put their trust in their Lord.' (Source note: Muslim narrated it.)

Source: تفسير ابن كثير ج1/ص394

Overlooking the debt of someone in difficulty brings Paradise

* قال الحافظ أبو يعلى الموصلي حدثنا
الأخنس أحمد بن عمران حدثنا محمد بن فضيل
حدثنا أبو مالك الأشجعي عن ربعي بن حراش
عن حذيفة قال قال رسول الله صلى الله عليه
وسلم: أتى الله بعبد من عبده يوم القيامة قال
ماذا عملت لي في الدنيا فقال ما عملت لك
يارب مثقال ذرة في الدنيا أرجوك بها قالها
ثلاث مرات قال العبد عند آخرها يارب إنك
كنت أعطيتني فضل مال وكنت رجلا أبايع
الناس وكان من خلقي الجواز فكنت أيسر على
الموسر وأنظر المعسر قال فيقول الله عز وجل
أنا أحق من ييسر ادخل الجنة. (أخرجه

البخاري ومسلم

Pronunciation

Qālal-Ḥāfiẓu Abū Ya‘lā al-Mawṣiliyyu: Ḥaddathanā al-Akhnasu Aḥmadu bnu ‘Imrāna, ḥaddathanā Muḥammadu bnu Fuḍaylin, ḥaddathanā Abū Mālikin al-Ashja‘iyyu ‘an Rib‘iyyi bni Ḥirāshin ‘an Ḥudhayfata qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Atallāhu bi-‘abdin min ‘ibādihi yawmal-qiyāmati qāla: Mādhā ‘amilta lī fid-dunyā? Fa-qāla: Mā ‘amiltu laka yā Rabbi mithqāla dharratin fid-dunyā arjūka bihā. Qālahā thalātha marrātin.

Qālal-‘abdu ‘inda ākhirihā: Yā Rabbi innaka kunta a‘ṭaytanī faḍla mālin, wa kuntu rajulan ubāyi‘un-nāsa, wa kāna min khuluqiyal-jawāzu, fa-kuntu uyassiru ‘alal-mūsiri wa unẓirul-mu‘sira. Qāla: Fa-yaqūlullāhu ‘azza wa jalla: Anā aḥaqqu man yuyassiru, udkhulil-jannata. Akhrajahul-Bukhāriyyu wa Muslimun.

English meaning

Al-Hafiz Abu Ya‘la al-Mawsili said: al-Akhnas Ahmad ibn Imran narrated to us, from Muhammad ibn Fudayl, from Abu Malik al-Ashja‘i, from Rib‘i ibn Hirash, from Hudhayfah, who said: The Messenger of Allah ﷺ said:

‘Allah will bring a servant of His on the Day of Resurrection and ask, “What did you do for Me in the worldly life?” He will say, “My Lord, I did not do even an atom’s weight for You in the worldly life through

which I could hope in You.” He will say this three times. At the last of these, the servant will say, “My Lord, You gave me abundant wealth, and I was a man who traded with people. It was my nature to be lenient: I made things easy for the well-off and granted respite to the person in difficulty.” Allah, Mighty and Majestic, will say, “I have greater right to make things easy. Enter Paradise.” (Source note: Al-Bukhari and Muslim included it.)

تفسير ابن كثير ج1/ص332-333 Source:

Justice in a will brings Paradise

* قال عبد الرزاق حدثنا معمر عن أشعث بن عبد الله عن شهر بن حوشب عن أبي هريرة قال: قال رسول الله صلى الله عليه وسلم إن الرجل ليعمل بعمل أهل الخير سبعين سنة فإذا أوصى حاف في وصيته فيختم له بشر عمله فيدخل النار وإن الرجل ليعمل بعمل أهل الشر سبعين سنة فيعدل في وصيته فيختم له بخير عمله فيدخل الجنة قال أبو هريرة اقرؤوا إن شئتم (تلك حدود الله فلا تعتدوها).

Pronunciation

Qāla ‘Abdur-Razzāqi: Ḥaddathanā Ma‘marun ‘an Ash‘atha bni ‘Abdillāhi ‘an Shahri bni Ḥawshabin ‘an Abī Hurayrata qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Innar-rajula la-ya‘malu bi-‘amali ahliil-khayri sab‘īna sanatan, fa-idhā awṣā ḥāfa fī waṣiyyatihi fa-yukhtamu lahu bi-sharri ‘amalihi fa-yadkhulun-nāra. Wa innar-rajula la-ya‘malu bi-

‘amali ahlīsh-sharri sab‘īna sanatan fa-ya‘dilu fī
waṣiyyatihi fa-yukhtamu lahu bi-khayri ‘amalihi fa-
yadkhulul-jannata. Qāla Abū Hurayrata: Iqra’ū in shi’tum:
Tilka ḥudūdullāhi fa-lā ta’tadūhā.

English meaning

Abd al-Razzaq said: Ma‘mar narrated to us, from
Ash‘ath ibn Abd Allah, from Shahr ibn Hawshab, from
Abu Hurayrah, who said: The Messenger of Allah ﷺ
said: ‘A man may do the deeds of good people for
seventy years, then act unjustly in his will. His life is
thus sealed with an evil deed, and he enters the Fire.
A man may do the deeds of evil people for seventy
years, then act justly in his will. His life is thus sealed
with a good deed, and he enters Paradise.’ Abu
Hurayrah said: ‘Recite, if you wish: These are Allah’s
limits, so do not transgress them.’

Source: تفسير ابن كثير ج1/ص214

Four qualities: whenever they meet in a man, he enters Paradise

* حدثنا العباس بن يزيد البحراني أُملي ببغداد
حدثنا مروان بن معاوية حدثنا يزيد بن كيسان
عن أبي حازم عن أبي هريرة قال: قال رسول
الله صلى الله عليه وسلم: - من أصبح منكم
اليوم صائما فقال أبو بكر أنا فقال. - من أطعم
منكم اليوم مسكينا قال أبو بكر أنا فقال. - من
تبع منكم اليوم جنازة فقال أبو بكر أنا قال. -
من عاد منكم اليوم مريضا قال أبو بكر أنا.
فقال رسول الله صلى الله عليه وسلم ما
اجتمعت هذه الخصال قط في رجل إلا دخل
الجنة.

Pronunciation

Ḥaddathanā al-‘Abbāsu bnu Yazīda al-Baḥrāniyyu amlī bi-

Baghdāda, ḥaddathanā Marwānu bnu Mu‘āwiyata, ḥaddathanā Yazīdu bnu Kaysāna ‘an Abī Ḥāzimin ‘an Abī Hurayrata qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Man aṣbaḥa minkumul-yawma ṣā’iman? Fa-qāla Abū Bakrin: Anā. Fa-qāla: Man aṭ‘ama minkumul-yawma miskīnan? Qāla Abū Bakrin: Anā. Fa-qāla: Man tabi‘a minkumul-yawma janāzatan? Fa-qāla Abū Bakrin: Anā. Qāla: Man ‘āda minkumul-yawma marīḍan? Qāla Abū Bakrin: Anā. Fa-qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Mājtama‘at hādhihil-khiṣālu qaṭṭu fī rajulin illā dakhalal-jannata.

English meaning

Al-Abbas ibn Yazid al-Bahrani narrated to us by dictation in Baghdad, from Marwan ibn Mu‘awiyah, from Yazid ibn Kaysan, from Abu Hazim, from Abu Hurayrah, who said: The Messenger of Allah ﷺ asked, ‘Who among you is fasting today?’ Abu Bakr said, ‘I am.’ He asked, ‘Who among you has fed a needy person today?’ Abu Bakr said, ‘I have.’ He asked, ‘Who among you has followed a funeral today?’ Abu Bakr said, ‘I have.’ He asked, ‘Who among you has visited a sick person today?’ Abu Bakr said, ‘I have.’ The Messenger of Allah ﷺ said, ‘These qualities have never come together in a man without his entering Paradise.’

Source: صحيح ابن خزيمة ج3/ص304

Fajr prayer followed by remembrance
until sunrise: Paradise becomes assured

* وعن سهل بن معاذ عن أبيه رضي الله عنه أن
رسول الله صلى الله عليه وسلم قال: من قعد
في مصلاه حين ينصرف من صلاة الصبح حتى
يسبح ركعتي الضحى لا يقول إلا خيرا غفر له
خطاياہ وإن كانت أكثر من زبد البحر (رواه
أحمد وأبو داود وأبو يعلى) وأظنه قال من
صلى صلاة الفجر ثم قعد يذكر الله حتى تطلع
الشمس وجبت له الجنة.

Pronunciation

Wa ‘an Sahli bni Mu‘ādhin ‘an abīhi raḍiyallāhu ‘anhu
anna Rasūlallāhi ṣallallāhu ‘alayhi wa sallama qāla: Man
qa‘ada fī muṣallāhu ḥīna yanṣarifu min ṣalātiṣ-ṣubḥi ḥattā
yusabbiḥa rak‘atay aḍ-ḍuḥā lā yaqūlu illā khayran ghufira
lahu khaṭāyāhu wa in kānat akthara min zabadil-baḥri.

Rawāhu Aḥmadu wa Abū Dāwuda wa Abū Ya‘lā. Wa
aẓunnuhu qāla: Man ṣallā ṣalātal-fajri thumma qa‘ada

yadhkurullāha ḥattā taṭlu‘ash-shamsu wajabat lahu-l-jannatu.

English meaning

Sahl ibn Mu‘adh reported from his father, may Allah be pleased with him, that the Messenger of Allah ﷺ said: ‘Whoever remains in his prayer place after finishing the dawn prayer until he prays the two rak‘ahs of Duha, saying only good things, will have his sins forgiven, even if they are more numerous than the foam of the sea.’ (Source note: Ahmad, Abu Dawud and Abu Ya‘la narrated it.) And I think he said, ‘Whoever prays the Fajr prayer, then sits remembering Allah until the sun rises, Paradise becomes assured for him.’

Source: الترغيب والترهيب ج1/ص178

Two attentive rak'ahs: Paradise becomes assured

* عن عقبة بن عامر قال كانت علينا رعاية الإبل فجاءت نوبتي فروحتها بعشي فأدركت رسول الله صلى الله عليه وسلم قائما يحدث الناس فأدركت من قوله: ما من مسلم يتوضأ فيحسن وضوءه ثم يقوم فيصلي ركعتين مقبلا عليهما بقلبه ووجهه إلا وجبت له الجنة قال قلت ما أجود هذه فإذا قائل بين يدي يقول التي قبلها أجود منها فنظرت فإذا عمر رضي الله عنه فقال إني قد رأيته جئت أنفا قال ما منكم من أحد يتوضأ فيبلغ أو فيسبغ الوضوء يقول أشهد أن لا إله إلا الله وأن محمدا عبده ورسوله إلا فتحت له أبواب الجنة الثمانية يدخل من أيها

شاء (لفظ مسلم).

Pronunciation

‘An ‘Uqbata bni ‘Āmirin qāla: Kānat ‘alaynā ri‘āyatul-ibili fa-jā’at nawbatī fa-rawwaḥtuhā bi-‘ashiyyin fa-adraktu Rasūlallāhi ṣallallāhu ‘alayhi wa sallama qā’iman yuḥaddithun-nāsa. Fa-adraktu min qawlihi: Mā min muslimin yatawaḍḍa’u fa-yuḥsinu wuḍū’ahu thumma yaqūmu fa-yuṣallī rak‘atayni muqbilan ‘alayhimā bi-qalbihi wa wajhihi illā wajabat lahu-l-jannatu. Qāla: Qultu mā ajwada hādhihi. Fa-idhā qā’ilun bayna yadayya yaqūlu: Allatī qablahā ajwadu minhā. Fa-naẓartu fa-idhā ‘Umaru raḍiyallāhu ‘anhu fa-qāla: Innī qad ra’aytuka ji’ta ānifan. Qāla: Mā minkum min aḥadin yatawaḍḍa’u fa-yablughu aw fa-yusbigul-wuḍū’a yaqūlu: Ashhadu an lā ilāha illallāhu wa anna Muḥammadan ‘abduhu wa Rasūluhu, illā futiḥat lahu abwābul-jannatith-thamāniyatu yadkhulu min ayyihā shā’a. Lafẓu Muslimin.

English meaning

Uqbah ibn Amir said: We were responsible for tending the camels. My turn came, and I brought them back in the evening. I found the Messenger of Allah ﷺ standing and addressing the people, and caught him saying: ‘No Muslim performs ablution well, then stands and prays two rak‘ahs, turning his heart and face attentively to them, without Paradise becoming

assured for him.’ I said, ‘How excellent this is!’ Then someone in front of me said, ‘What came before it is even better.’ I looked and saw Umar, may Allah be pleased with him. He said, ‘I saw that you arrived just now. He said: Not one of you performs ablution, completing it—or performing it thoroughly—and says, “I bear witness that there is no deity except Allah, and that Muhammad is His servant and Messenger,” without the eight gates of Paradise being opened for him, to enter through whichever he wishes.’ (Source note: Muslim’s wording.)

Source: تفسير ابن كثير ج2/ص30

Ablution and two rak'ahs whenever ritual purity is lost

* رأى رسول الله صلى الله عليه وسلم مناما أنه
دخل الجنة وبلال أمامه يسمع خشخشة نعاله
فسأله عن ذلك فقال إني كلما أحدثت أتوضأ
وأصلي ركعتين.

Pronunciation

Ra'ā Rasūlullāhi ṣallallāhu 'alayhi wa sallama manāman
annahu dakhala-jannata wa Bilālun amāmahu yasma'u
khashkhashata ni'ālihi, fa-sa'alahu 'an dhālika fa-qāla:
Innī kullamā aḥdathtu atawaḍḍa'u wa uṣallī rak'atayni.

English meaning

The Messenger of Allah ﷺ saw in a dream that he had entered Paradise, with Bilal ahead of him, and he could hear the rustling of his sandals. He asked him about this. Bilal said, 'Whenever I lose my state of ritual purity, I perform ablution and pray two rak'ahs.'

Source: حاشية الطحطاوي على مراقبي الفلاح ج1/ص54

Careful ablution followed by an attentive
prayer brings Paradise

* حدثنا الحسين بن إسحاق التستري ثنا محمد
بن إبراهيم الشامي ثنا عبد الله بن موسى
الإسكندراني ثنا محمد بن إسحاق عن أبي
سعيد المقبري عن أبي هريرة قال: قال خريم
بن فاتك: فدخلت المسجد فرأيت النبي صلى
الله عليه وسلم على المنبر يخطب كأنه البدر
وهو يقول ما من مسلم توضأ فأحسن الوضوء
ثم صلى صلاة يحفظها ويعقلها إلا دخل الجنة.

Pronunciation

Ḥaddathanā al-Ḥusaynu bnu Ishāqa at-Tustariyyu,
ḥaddathanā Muḥammadu bnu Ibrāhīma ash-Shāmiyyu,
ḥaddathanā ‘Abdullāhi bnu Mūsā al-Iskandarāniyyu,
ḥaddathanā Muḥammadu bnu Ishāqa ‘an Abī Sa‘īdin al-
Maqburiyyi ‘an Abī Hurayrata qāla: Qāla Khuraymu bnu
Fātikin: Fa-dakhaltul-masjida fa-ra’aytun-Nabiyya
ṣallallāhu ‘alayhi wa sallama ‘alal-minbari yakhtubu ka-

annahul-badru wa Huwa yaqūlu: Mā min muslimin
tawadda'a fa-aḥsanal-wuḍū'a thumma ṣallā ṣalātan
yaḥfazuhā wa ya'qiluhā illā dakhala-jannata.

English meaning

Al-Husayn ibn Ishaq al-Tustari narrated to us, from Muhammad ibn Ibrahim al-Shami, from Abd Allah ibn Musa al-Iskandarani, from Muhammad ibn Ishaq, from Abu Sa'id al-Maqburi, from Abu Hurayrah, who said: Khuraym ibn Fatik said: 'I entered the mosque and saw the Prophet ﷺ delivering a sermon on the pulpit, looking like the full moon. He was saying: No Muslim performs ablution well, then offers a prayer which he carefully observes and understands, without entering Paradise.'

Source: المعجم الكبير ج4/ص210

Prayer before sunrise and sunset, and the testimony of faith

* حدثنا علي قال نا علي بن هاشم بن مرزوق
قال نا أبي قال نا عمرو بن أبي قيس عن
مطرف عن أبي إسحاق عن أبي بكر بن عمارة
بن روية عن أبيه قال: قال رسول الله صلى
الله عليه وسلم من صلى قبل طلوع الشمس
وقبل غروبها وشهد أن لا اله إلا الله دخل
الجنة. (أي صلاة الصبح وصلاة العصر)

Pronunciation

Ḥaddathanā ‘Aliyyun qāla: Nā ‘Aliyyu bnu Hāshimi bni
Marzūqin qāla: Nā abī qāla: Nā ‘Amru bnu Abī Qaysin ‘an
Muṭarrifin ‘an Abī Ishāqa ‘an Abī Bakri bni ‘Umārata bni
Ruwaybata ‘an abīhi qāla: Qāla Rasūlullāhi ṣallallāhu
‘alayhi wa sallama: Man ṣallā qabla ṭulū‘ish-shamsi wa
qabla ghurūbihā wa shahida an lā ilāha illallāhu dakhalal-
jannata. Ay ṣalātuṣ-ṣubḥi wa ṣalātul-‘aṣri.

English meaning

Ali narrated to us, saying: Ali ibn Hashim ibn Marzuq narrated to us, saying: My father narrated to us, saying: Amr ibn Abi Qays narrated to us, from Mutarrif, from Abu Ishaq, from Abu Bakr ibn Umarah ibn Ruwaybah, from his father, who said: The Messenger of Allah ﷺ said, 'Whoever prays before sunrise and before sunset, and bears witness that there is no deity except Allah, will enter Paradise.' (Meaning the dawn prayer and the Asr prayer.)

Source: المعجم الأوسط ج4/ص230

Twelve voluntary rak'ahs lead to Paradise

* أخبرنا حسين بن منصور بن جعفر قال نا
إسحاق بن سليمان قال نا مغيرة بن زياد عن
عطاء عن عائشة رضي الله عنها قالت: قال
رسول الله صلى الله عليه وسلم من ثابر على
اثنتي عشرة ركعة في اليوم والليلة دخل الجنة
أربعا قبل الظهر وركعتين بعدها وركعتين بعد
المغرب وركعتين بعد العشاء وركعتين قبل
الفجر.

Pronunciation

Akhbaranā Ḥusaynu bnu Maṣṣūrī bni Jaʿfarin qāla: Nā
Ishāqu bnu Sulaymāna qāla: Nā Mughīratu bnu Ziyādin
ʿan ʿAṭāʾin ʿan ʿĀʾishata raḍiyallāhu ʿanhā qālat: Qāla
Rasūlullāhi ṣallallāhu ʿalayhi wa sallama: Man thābara
ʿalā ithnatay ʿashrata rakʿatan fil-yawmi wal-laylati
dakhalal-jannata, arbaʿan qablaḥ-ḥuhri wa rakʿatayni
baʿdahā wa rakʿatayni baʿdal-maghribi wa rakʿatayni

ba'dal-'ishā'i wa rak'atayni qablal-fajri.

English meaning

Husayn ibn Mansur ibn Ja'far informed us, saying:
Ishaq ibn Sulayman narrated to us, saying: Mughirah
ibn Ziyad narrated to us, from Ata', from A'ishah, may
Allah be pleased with her, who said: The Messenger of
Allah ﷺ said, 'Whoever consistently performs twelve
rak'ahs during the day and night will enter Paradise:
four before Zuhr and two after it, two after Maghrib,
two after Isha, and two before Fajr.'

Source: سنن النسائي الكبرى ج1/ص458

Knowing that prayer is a binding obligation brings Paradise

* حدثنا أبو بكر أحمد بن سليمان الفقيه ببغداد
ثنا الحسن بن مكرم ثنا عثمان بن عمر وروح بن
عبادة قالا ثنا عمران بن حدير عن عبد الملك بن
عبيد قال: سمعت حمran بن أبان قال سمعت
عثمان بن عفان وكان قليل الحديث عن رسول
الله صلى الله عليه وسلم قال: من علم أن
الصلاة عليه حق واجب دخل الجنة.

Pronunciation

Ḥaddathanā Abū Bakrin Aḥmadu bnu Sulaymāna al-
Faqīhu bi-Baghdāda, ḥaddathanā al-Ḥasanu bnu
Mukramin, ḥaddathanā ‘Uthmānu bnu ‘Umara wa Rawḥu
bnu ‘Ubādata qālā: Ḥaddathanā ‘Imrānu bnu Ḥudayrin ‘an
‘Abdil-Maliki bni ‘Ubaydin qāla: Sami‘tu Ḥumrāna bna
Abāna qāla: Sami‘tu ‘Uthmāna bna ‘Affāna wa kāna
qalīlal-ḥadīthi ‘an Rasūlillāhi ṣallallāhu ‘alayhi wa sallama
qāla: Man ‘alima annaṣ-ṣalāta ‘alayhi ḥaqqun wājibun
dakhalal-jannata.

English meaning

Abu Bakr Ahmad ibn Sulayman al-Faqih narrated to us in Baghdad, from al-Hasan ibn Mukram, from Uthman ibn Umar and Rawh ibn Ubadah. Both said: Imran ibn Hudayr narrated to us, from Abd al-Malik ibn Ubayd, who said: I heard Humran ibn Aban say: I heard Uthman ibn Affan—who narrated little from the Messenger of Allah ﷺ—say: ‘Whoever knows that prayer is a binding obligation upon him will enter Paradise.’

المستدرک علی الصحیحین ج1/ص144 Source:

Whoever prays the two cool prayers
enters Paradise

* حدثنا هبة بن خالد قال حدثنا همام حدثني
أبو جمرة عن أبي بكر بن أبي موسى عن أبيه أن
رسول الله صلى الله عليه وسلم قال من صلى
البردين دخل الجنة.

Pronunciation

Ḥaddathanā Hudbatu bnu Khālidin qāla: Ḥaddathanā
Hammāmūn, ḥaddathanī Abū Jamrata ‘an Abī Bakri bni
Abī Mūsā ‘an abīhi anna Rasūlallāhi ṣallallāhu ‘alayhi wa
sallama qāla: Man ṣallal-bardayni dakhalal-jannata.

English meaning

Hudbah ibn Khalid narrated to us, saying: Hammam
narrated to us; Abu Jamrah narrated to me, from Abu
Bakr ibn Abi Musa, from his father, that the Messenger
of Allah ﷺ said: ‘Whoever prays the two cool prayers
will enter Paradise.’

Source: صحيح البخاري ج1/ص210

Repeating after the caller to prayer with certainty brings Paradise

* حدثنا أبو العباس محمد بن يعقوب ثنا بحر بن نصر الخولاني ثنا عبد الله بن وهب أخبرني عمرو بن الحارث عن بكير بن الأشج عن علي بن خالد الدولي أنه حدثه أنه سمع أبا هريرة يقول: كنا مع رسول الله صلى الله عليه وسلم فقام بلال ينادي فلما سكت قال رسول الله صلى الله عليه وسلم من قال مثل هذا يقينا دخل الجنة هذا حديث صحيح الإسناد ولم يخرجاه هكذا

Pronunciation

Ḥaddathanā Abul-‘Abbāsi Muḥammadu bnu Ya‘qūba,
ḥaddathanā Baḥru bnu Naṣrin al-Khawlāniyyu,
ḥaddathanā ‘Abdullāhi bnu Wahbin, akhbaranī ‘Amru
bnul-Ḥārithi ‘an Bukayri bnīl-Ashajji ‘an ‘Aliyyi bni Khālidin
ad-Du‘aliyyi annahu ḥaddathahu annahu samī‘a Abā
Hurayrata yaqūlu: Kunnā ma‘a Rasūlillāhi ṣallallāhu
‘alayhi wa sallama fa-qāma Bilālun yunādī, fa-lammā

sakata qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Man qāla mithla hādhā yaqīnan dakhala-jannata. Hādhā ḥadīthun ṣaḥīḥul-isnādi wa lam yukhrijāhu hākadhā.

English meaning

Abu al-Abbas Muhammad ibn Ya‘qub narrated to us, from Bahr ibn Nasr al-Khawlani, from Abd Allah ibn Wahb; Amr ibn al-Harith informed me, from Bukayr ibn al-Ashajj, from Ali ibn Khalid al-Du‘ali, who told him that he heard Abu Hurayrah say: We were with the Messenger of Allah ﷺ when Bilal stood to make the call to prayer. When he fell silent, the Messenger of Allah ﷺ said, ‘Whoever says the same as this with certainty will enter Paradise.’ (Source note: This hadith has a sound chain; the two compilers did not include it in this form.)

المستدرک علی الصحیحین ج1/ص321 Source:

Calling the adhan for twelve years:
Paradise becomes assured

* أخبرنا أبو الحسين أحمد بن عثمان بن يحيى
الأودي ببغداد ثنا أبو إسماعيل محمد بن
إسماعيل السلمي ثنا عبد الله بن صالح المصري
حدثني يحيى بن أيوب عن بن جريج عن نافع
عن بن عمر: أن النبي صلى الله عليه وسلم قال
من أذن اثنتي عشرة سنة وجبت له الجنة
وكتب له بتأذينه في كل مرة ستون حسنة
وبإقامته ثلاثون حسنة هذا حديث صحيح على
شرط البخاري.

Pronunciation

Akhbaranā Abul-Ḥusayni Aḥmadu bnu ‘Uthmāna bni
Yaḥyā al-Awdiyyu bi-Baghdāda, ḥaddathanā Abū Ismā‘īla
Muḥammadu bnu Ismā‘īla as-Sulamīyyu, ḥaddathanā
‘Abdullāhi bnu Ṣāliḥin al-Miṣriyyu, ḥaddathanī Yaḥyā bnu
Ayyūba ‘an Ibnī Jurayjin ‘an Nāfi‘in ‘an Ibnī ‘Umara anna

an-Nabiyya ṣallallāhu ‘alayhi wa sallama qāla: Man adhdhana ithnatay ‘ashrata sanatan wajabat lahul-jannatu, wa kutiba lahu bi-ta’dhīnihi fī kulli marratin sittūna ḥasanatan wa bi-iqāmatihi thalāthūna ḥasanatan. Hādhā ḥadīthun ṣaḥīḥun ‘alā sharṭil-Bukhāriyyi.

English meaning

Abu al-Husayn Ahmad ibn Uthman ibn Yahya al-Awdi informed us in Baghdad: Abu Isma‘il Muhammad ibn Isma‘il al-Sulami narrated to us, from Abd Allah ibn Salih al-Misri; Yahya ibn Ayyub narrated to me, from Ibn Jurayj, from Nafi’, from Ibn Umar, that the Prophet ﷺ said: ‘Whoever calls the adhan for twelve years, Paradise becomes assured for him. For each call to prayer, sixty good deeds are recorded for him, and for each iqamah, thirty good deeds.’ (Source note: This hadith is sound according to al-Bukhari’s criteria.)

المستدرک علی الصحيحین ج1/ص322

Saying this supplication morning or evening, then dying, brings Paradise

عن أبي أمامة الباهلي قال قال رسول الله صلى
الله عليه وسلم: من قال حين يصبح ثلاث
مرات اللهم لك الحمد لا إله إلا أنت أنت ربي
وأنا عبدك آمنت بك مخلصا لك ديني أصبحت
على عهدك ووعدك ما استطعت أتوب إليك من
شر عملي وأستغفرك لذنوبي التي لا يغفرها إلا
أنت فإن مات في ذلك اليوم دخل الجنة وإن
قال حين يمسي ثلاث مرات اللهم لك الحمد لا
إله إلا أنت أنت ربي وأنا عبدك أمسيت على
عهدك ووعدك ما استطعت أتوب إليك من شر
عملي وأستغفرك لذنوبي التي لا يغفرها إلا أنت
فمات في تلك الليلة دخل الجنة.

Pronunciation

‘An Abī Umāmata al-Bāhiliyyi qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Man qāla ḥīna yuṣbiḥu thalātha marrātin: Allāhumma lakal-ḥamdu lā ilāha illā Anta, Anta Rabbī wa anā ‘abduka, āmantu bika mukhlīṣan laka dīnī, aṣbaḥtu ‘alā ‘ahdika wa wa‘dika mastafa‘tu, atūbu ilayka min sharri ‘amalī wa astaghfiruka li-dhunūbiyallātī lā yaghfiruhā illā Anta. Fa-in māta fī dhālikal-yawmi dakhalal-jannata. Wa in qāla ḥīna yumsī thalātha marrātin: Allāhumma lakal-ḥamdu lā ilāha illā Anta, Anta Rabbī wa anā ‘abduka, amsaytu ‘alā ‘ahdika wa wa‘dika mastafa‘tu, atūbu ilayka min sharri ‘amalī wa astaghfiruka li-dhunūbiyallātī lā yaghfiruhā illā Anta. Fa-māta fī tilkal-laylati dakhalal-jannata.

English meaning

Abu Umamah al-Bahili reported that the Messenger of Allah ﷺ said: ‘Whoever says three times in the morning: “O Allah, to You belongs all praise. There is no deity except You. You are my Lord and I am Your servant. I have believed in You, making my religion sincere for You. I enter the morning upon Your covenant and promise as much as I am able. I turn to You in repentance from the evil of my deeds, and ask Your forgiveness for my sins, which none forgives except You,” then dies that day, will enter Paradise. And whoever says three times in the evening: “O Allah, to You belongs all praise. There is no deity

except You. You are my Lord and I am Your servant. I enter the evening upon Your covenant and promise as much as I am able. I turn to You in repentance from the evil of my deeds, and ask Your forgiveness for my sins, which none forgives except You,” then dies that night, will enter Paradise.’

Source: المعجم الأوسط ج3/ص263

Saying this supplication, then dying,
brings Paradise

* عن شداد بن أوس قال: قال رسول الله صلى
الله عليه وسلم سيد الاستغفار أن يقول العبد
اللهم أنت ربي لا إله إلا أنت خلقتني وأنا عبدك
وأنا على عهدك ووعدك ما استطعت أعوذ بك
من شر ما صنعت أبوء لك بنعمتك علي وأبوء
بذنبي فاغفر لي فإنه لا يغفر الذنوب إلا أنت من
قالها في ليلة فمات في ليلته دخل الجنة ومن
قالها في يومه فمات دخل الجنة.

Pronunciation

‘An Shaddādi bni Awsin qāla: Qāla Rasūlullāhi ṣallallāhu
‘alayhi wa sallama: Sayyidul-istighfāri an yaqūlal-‘abdu:
Allāhumma Anta Rabbī lā ilāha illā Anta, khalaqtanī wa
anā ‘abduka, wa anā ‘alā ‘ahdika wa wa‘dika mastafa‘tu,
a‘ūdhu bika min sharri mā ṣana‘tu, abū’u laka bi-
ni‘matika ‘alayya wa abū’u bi-dhanbī faghfir lī fa-innahu
lā yaghfirudh-dhunūba illā Anta. Man qālahā fī laylatin fa-

māta fī laylatihi dakhala-jannata wa man qālahā fī
yawmihi fa-māta dakhala-jannata.

English meaning

Shaddad ibn Aws reported: The Messenger of Allah ﷺ said: 'The master supplication for forgiveness is for the servant to say: "O Allah, You are my Lord. There is no deity except You. You created me and I am Your servant. I remain upon Your covenant and promise as much as I am able. I seek refuge in You from the evil of what I have done. I acknowledge Your favour upon me and acknowledge my sin, so forgive me, for none forgives sins except You." Whoever says it during a night and dies that night will enter Paradise, and whoever says it during his day and dies will enter Paradise.'

Source: تفسير ابن كثير ج1/ص244

Saying this supplication before sleep,
then dying, brings Paradise

* أخبرنا محمد بن عبد الله بن يزيد قال حدثني
أبي عن عثمان بن عمرو عن إسماعيل بن أمية
عن عبد الله بن عبد الرحمن الأنصاري عن الربيع
بن البراء بن عازب قال قال البراء بن عازب:
قال رسول الله صلى الله عليه وسلم من تكلم
بهؤلاء الكلمات حين يأخذ جنبه من مضجعه
بعد صلاة العشاء ثم مات في ليلته دخل الجنة:
اللهم إني أسلمت ديني إليك وخليت وجهي
إليك وفوضت أمري إليك وألجأت ظهري إليك
لا منجى منك إلا إليك آمنت برسولك الذي
أرسلت وبكتابك الذي أنزلت.

Pronunciation

Akhbaranā Muḥammadu bnu ‘Abdillāhi bni Yazīda qāla:

Ḥaddathanī abī ‘an ‘Uthmāna bni ‘Amrin ‘an Ismā‘īla bni Umayyata ‘an ‘Abdillāhi bni ‘Abdir-Raḥmāni al-Anṣāriyyi ‘an ar-Rabī‘i bnīl-Barā’i bni ‘Āzibin qāla: Qālal-Barā’u bnu ‘Āzibin: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama:

Man takallama bi-hā’ulā’il-kalimāti ḥīna ya’khudhu janbahu min maḍja’ihi ba’dā ṣalātil-‘ishā’i thumma māta fī laylatihi dakhala-jannata: Allāhumma innī aslamtu dīnī ilayka wa khallaytu wajhī ilayka wa fawwaḍtu amrī ilayka wa alja’tu ṣahrī ilayka, lā manjā minka illā ilayka, āmantu bi-Rasūlikalladhī arsalta wa bi-kitābikalladhī anzalta.

English meaning

Muhammad ibn Abd Allah ibn Yazid informed us, saying: My father narrated to me, from Uthman ibn Amr, from Isma‘il ibn Umayyah, from Abd Allah ibn Abd al-Rahman al-Ansari, from al-Rabi‘ ibn al-Bara’ ibn Azib, who said: Al-Bara’ ibn Azib said: The Messenger of Allah ﷺ said: ‘Whoever speaks these words when lying on his side in bed after the Isha prayer, then dies that night, will enter Paradise: “O Allah, I have surrendered my religion to You, turned my face wholly to You, entrusted my affair to You and sought refuge for my back in You. There is no escape from You except to You. I have believed in Your Messenger whom You sent and Your Book which You revealed.”’

سنن النسائي الكبرى ج6/ص189

Remembering Allah before sleep, then
dying, brings Paradise

* أخبرنا أحمد بن علي بن المثنى قال حدثنا
إبراهيم بن الحجاج السامي قال حدثنا حماد
بن سلمة عن الحجاج الصواف عن أبي الزبير
عن جابر أن رسول الله صلى الله عليه وسلم
قال: إذا أوى الرجل إلى فراشه أتاه ملك
وشيطان فيقول الملك اختم بخير ويقول
الشيطان اختم بشر فان ذكر الله ثم نام باتت
الملائكة تكلؤه فان استيقظ قال الملك افتح
بخير وقال الشيطان افتح بشر فان قال الحمد
لله الذي رد على نفسي ولم يمتهها في منامها
الحمد لله الذي يمسك السماوات والأرض أن
تزولا إلى آخر الآية الحمد لله الذي يمسك

السماء أن تقع على الأرض إلا بإذنه فإن وقع من سريرة فمات دخل الجنة.

Pronunciation

Akhbaranā Aḥmadu bnu ‘Aliyyi bnīl-Muthannā qāla:
Ḥaddathanā Ibrāhīmu bnul-Ḥajjājī as-Sāmiyyu qāla:
Ḥaddathanā Ḥammādu bnu Salamata ‘anil-Ḥajjājīṣ-
Ṣawwāfi ‘an Abiz-Zubayri ‘an Jābirin anna Rasūlallāhi
ṣallallāhu ‘alayhi wa sallama qāla: Idhā awar-rajulu ilā
firāshihi atāhu malakun wa shayṭānun fa-yaqūlul-malaku:
Ikhtim bi-khayrin. Wa yaqūlush-shayṭānu: Ikhtim bi-
sharrin. Fa-in dhakarallāha thumma nāma bātatil-
malā’ikatu takla’uhu. Fa-inistayqaza qālal-malaku: Iftaḥ
bi-khayrin. Wa qālash-shayṭānu: Iftaḥ bi-sharrin. Fa-in
qāla: Al-ḥamdu lillāhilladhī radda ‘alayya nafsī wa lam
yumithā fī manāmihā, al-ḥamdu lillāhilladhī yumsikus-
samāwāti wal-arḍa an tazūlā, ilā āakhiril-āyati. Al-ḥamdu
lillāhilladhī yumsikus-samā’a an taqa’a ‘alal-arḍi illā bi-
idhnihi. Fa-in waqa’a min sarīrihi fa-māta dakhalal-
jannata.

English meaning

Ahmad ibn Ali ibn al-Muthanna informed us, saying:
Ibrahim ibn al-Hajjaj al-Sami narrated to us, saying:
Hammad ibn Salamah narrated to us, from al-Hajjaj al-
Sawwaf, from Abu al-Zubayr, from Jabir, that the

Messenger of Allah ﷺ said: ‘When a man goes to bed, an angel and a devil come to him. The angel says, “End with good,” and the devil says, “End with evil.” If he remembers Allah and then sleeps, the angels guard him through the night. If he wakes, the angel says, “Begin with good,” and the devil says, “Begin with evil.” If he says, “Praise be to Allah who restored my soul to me and did not cause it to die in its sleep. Praise be to Allah who holds the heavens and the earth lest they cease”—to the end of the verse —“Praise be to Allah who holds the sky lest it fall upon the earth except by His permission,” then falls from his bed and dies, he will enter Paradise.’

Source: صحيح ابن حبان ج 12/ص 342-343

Dying upon good deeds brings Paradise

* أخبرنا أبو غالب محفوظ بن أحمد أبي الفرج
الثقفي بأصبهان أن أبا بكر محمد بن علي بن
أبي ذر أخبرهم أبنا أبو طاهر محمد بن أحمد بن
عبد الرحيم أبنا أبو بكر عبد الله بن محمد
القباب ثنا أبو العباس أحمد بن محمد بن علي
الخزاعي ثنا موسى يعني ابن إسماعيل ثنا
حماد عن حميد عن الحسن عن أنس بن مالك
أن رسول الله صلى الله عليه وسلم قال: إن
الرجل ليعمل البرهة من عمره بالعمل الذي لو
مات عليه دخل الجنة فإذا كان قبل موته تحول
فعمل بعمل أهل النار فمات فدخل النار وإن
الرجل ليعمل البرهة من عمره بالعمل الذي لو
مات عليه دخل النار فإذا كان قبل موته تحول

فَعْمَلْ بِعَمَلِ أَهْلِ الْجَنَّةِ فَمَاتَ فِدْخُلِ الْجَنَّةِ هَكَذَا رَوَاهُ مُوسَى بْنُ إِسْمَاعِيلَ عَنْ حَمَادٍ

Pronunciation

Akhbaranā Abū Ghālibin Maḥfūzu bnu Aḥmada Abil-Faraji
ath-Thaqafiyyu bi-Aṣbahāna anna Abā Bakrin
Muḥammada bna ‘Aliyyi bni Abī Dharrin akhbarahum,
anbanā Abū Ṭāhirin Muḥammadu bnu Aḥmada bni ‘Abdir-
Raḥīmi, anbanā Abū Bakrin ‘Abdullāhi bnu Muḥammadin
al-Qabbābu, ḥaddathanā Abul-‘Abbāsi Aḥmadu bnu
Muḥammadi bni ‘Aliyyin al-Khuzā‘iyyu, ḥaddathanā Mūsā
ya‘nī Ibna Ismā‘īla, ḥaddathanā Ḥammādun ‘an
Ḥumaydin ‘anil-Ḥasani ‘an Anasi bni Mālikin anna
Rasūlallāhi ṣallallāhu ‘alayhi wa sallama qāla: Innar-rajula
la-ya‘malul-burhata min ‘umrihi bil-‘amalilladhī law māta
‘alayhi dakhalal-jannata, fa-idhā kāna qabla mawtihi
taḥawwala fa-‘amila bi-‘amali ahlin-nāri fa-māta fa-
dakhalan-nāra. Wa innar-rajula la-ya‘malul-burhata min
‘umrihi bil-‘amalilladhī law māta ‘alayhi dakhalan-nāra,
fa-idhā kāna qabla mawtihi taḥawwala fa-‘amila bi-‘amali
ahlil-jannati fa-māta fa-dakhalal-jannata. Hākadhā
rawāhu Mūsā bnu Ismā‘īla ‘an Ḥammādin.

English meaning

Abu Ghalib Mahfuz ibn Ahmad Abi al-Faraj al-Thaqafi informed us in Isfahan that Abu Bakr Muhammad ibn Ali ibn Abi Dharr informed them; Abu Tahir Muhammad

ibn Ahmad ibn Abd al-Rahim informed us; Abu Bakr Abd Allah ibn Muhammad al-Qabbab informed us; Abu al-Abbas Ahmad ibn Muhammad ibn Ali al-Khuza'i narrated to us; Musa—meaning Ibn Isma'il—narrated to us; Hammad narrated to us, from Humayd, from al-Hasan, from Anas ibn Malik, that the Messenger of Allah ﷺ said: 'A man may spend a period of his life doing deeds upon which, if he died, he would enter Paradise. Before his death, he changes and does the deeds of the people of the Fire, then dies and enters the Fire. And a man may spend a period of his life doing deeds upon which, if he died, he would enter the Fire. Before his death, he changes and does the deeds of the people of Paradise, then dies and enters Paradise.' (Source note: This is how Musa ibn Isma'il narrated it from Hammad.)

الأحاديث المختارة ج5/ص239 Source:

Dying upon a righteous deed brings Paradise

* حدثنا يزيد حدثنا حميد عن أنس أن رسول
الله صلى الله عليه وسلم قال لا عليكم أن
تعجبوا بأحد حتى تنظروا بم يختم له فإن
العامل يعمل زمانا من عمره أو برهة من دهره
بعمل صالح لو مات عليه دخل الجنة ثم يتحول
فيعمل عملا سيئا وإن العبد ليعمل البرهة من
دهره بعمل سيء لو مات عليه دخل النار ثم
يتحول فيعمل عملا صالحا وإذا أراد الله بعبد
خيرا استعمله قبل موته قالوا يا رسول الله
وكيف يستعمله قال يوفقه لعمل صالح ثم
يقبضه عليه.

Pronunciation

Ḥaddathanā Yazīdu, ḥaddathanā Ḥumaydun ‘an Anasin

anna Rasūlallāhi ṣallallāhu ‘alayhi wa sallama qāla: Lā ‘alaykum an tu‘jabū bi-aḥadin ḥattā tanẓurū bi-mā yukhtamu lahu, fa-innal-‘āmila ya‘malu zamānan min ‘umrihi aw burhatan min dahrihi bi-‘amalin ṣāliḥin law māta ‘alayhi dakhala-jannata thumma yataḥawwalu fa-ya‘malu ‘amalan sayyi’an. Wa innal-‘abda la-ya‘malul-burhata min dahrihi bi-‘amalin sayyi’in law māta ‘alayhi dakhalan-nāra thumma yataḥawwalu fa-ya‘malu ‘amalan ṣāliḥan. Wa idhā arādallāhu bi-‘abdihi khayran ista‘malahu qabla mawtihi. Qālū: Yā Rasūlallāhi wa kayfa yasta‘miluhu? Qāla: Yuwaffiquhu li-‘amalin ṣāliḥin thumma yaqbiḍuhu ‘alayhi.

English meaning

Yazid narrated to us; Humayd narrated to us, from Anas, that the Messenger of Allah ﷺ said: ‘Do not admire anyone until you see how his life is sealed. A person may spend a time of his life, or a period of his days, doing righteous deeds upon which, if he died, he would enter Paradise; then he changes and does evil deeds. And a servant may spend a period of his days doing evil deeds upon which, if he died, he would enter the Fire; then he changes and does righteous deeds. When Allah intends good for His servant, He puts him to work before his death.’ They asked, ‘Messenger of Allah, how does He put him to work?’ He said, ‘He guides him to a righteous deed, then

takes him while he is doing it.'

Source: تفسير ابن كثير ج 2/ص 388

Deeds are judged by their endings

* بحديث بن مسعود في صحيح البخاري فو
الذي لا إله غيره إن أحدكم ليعمل بعمل أهل
الجنة حتى ما يكون بينه وبينها إلا باع أو ذراع
فيسبق عليه الكتاب فيعمل بعمل أهل النار
فيدخلها وإن أحدكم ليعمل بعمل أهل النار
حتى ما يكون بينه وبينها إلا باع أو ذراع
فيسبق عليه الكتاب فيعمل بعمل أهل الجنة
فيدخل الجنة وقال أبو القاسم البغوي حدثنا
علي بن الجعد حدثنا أبو غسان عن أبي حازم
عن سهل بن سعد قال: قال رسول الله صلى
الله عليه وسلم إن العبد ليعمل فيما يرى الناس
يعمل أهل الجنة وإنه من أهل النار وإنه ليعمل
فيما يرى الناس يعمل أهل النار وإنه من أهل

الجنة وإنما الأعمال بالخواتيم.

Pronunciation

Bi-ḥadīthi Ibni Mas'ūdīn fī Ṣaḥīḥil-Bukhāriyyi: Fa-walladhī lā ilāha ghayruhu inna aḥḥadakum la-ya'malu bi-'amali ahlil-jannati ḥattā mā yakūnu baynahu wa baynahā illā bā'un aw dhirā'un fa-yasbiqu 'alayhil-kitābu fa-ya'malu bi-'amali ahlin-nāri fa-yadkhuluhā. Wa inna aḥḥadakum la-ya'malu bi-'amali ahlin-nāri ḥattā mā yakūnu baynahu wa baynahā illā bā'un aw dhirā'un fa-yasbiqu 'alayhil-kitābu fa-ya'malu bi-'amali ahlil-jannati fa-yadkhulul-jannata. Wa qāla Abul-Qāsimi al-Baghawiyyu: Ḥaddathanā 'Aliyyu bnul-Ja'di, ḥaddathanā Abū Ghassāna 'an Abī Ḥāzimin 'an Sahli bni Sa'din qāla: Qāla Rasūlullāhi ṣallallāhu 'alayhi wa sallama: Innal-'abda la-ya'malu fī-mā yaran-nāsu bi-'amali ahlil-jannati wa innahu min ahlin-nāri, wa innahu la-ya'malu fī-mā yaran-nāsu bi-'amali ahlin-nāri wa innahu min ahlil-jannati, wa innamal-a'mālu bil-khawātīmi.

English meaning

In the hadith of Ibn Mas'ud in Sahih al-Bukhari: 'By Him besides whom there is no deity, one of you may do the deeds of the people of Paradise until only a fathom or a cubit remains between him and it. Then what is written overtakes him, and he does the deeds of the people of the Fire and enters it. One of you may

do the deeds of the people of the Fire until only a fathom or a cubit remains between him and it. Then what is written overtakes him, and he does the deeds of the people of Paradise and enters Paradise.’ Abu al-Qasim al-Baghawi said: Ali ibn al-Ja’d narrated to us; Abu Ghassan narrated to us, from Abu Hazim, from Sahl ibn Sa’d, who said: The Messenger of Allah ﷺ said, ‘A servant may do, as people see it, the deeds of the people of Paradise, yet he is among the people of the Fire. And he may do, as people see it, the deeds of the people of the Fire, yet he is among the people of Paradise. Deeds are judged by their endings.’

Source: تفسير ابن كثير ج 2/ص 210

Allah undertakes to admit him to Paradise

* وعن سبرة بن الفاكه رضي الله عنه قال
سمعت رسول الله صلى الله عليه وسلم يقول:
إن الشيطان قعد لابن آدم بطريق الإسلام فقال
تسلم وتذر دينك ودين آبائك فعصاه فأسلم
فغفر له. فقعد له بطريق الهجرة فقال له تهاجر
وتذر دارك وأرضك وسماؤك فعصاه فهاجر.
فقعد بطريق الجهاد فقال تجاهد وهو جهد
النفس والمال فتقاتل فتقتل فتنكح المرأة
ويقسم المال فعصاه فجاهد. فقال رسول الله
صلى الله عليه وسلم فمن فعل ذلك فمات كان
حقا على الله أن يدخله الجنة وإن غرق كان
حقا على الله أن يدخله الجنة وإن وقصته دابة

كان حقا على الله أن يدخله الجنة. (رواه النسائي وابن حبان في صحيحه والبيهقي).

Pronunciation

Wa ‘an Sabrata bnīl-Fākihi raḍiyallāhu ‘anhu qāla: Sami‘tu Rasūlallāhi ṣallallāhu ‘alayhi wa sallama yaqūlu: Innash-shayṭāna qa‘ada libni Ādama bi-ṭarīqil-Islāmi fa-qāla: Tuslimu wa tadharu dīnaka wa dīna ābā’ika? Fa-‘aṣāhu fa-aslama fa-ghufira lahu. Fa-qa‘ada lahu bi-ṭarīqil-hijrati fa-qāla lahu: Tuhājiru wa tadharu dāraka wa arḍaka wa samā’aka? Fa-‘aṣāhu fa-hājara. Fa-qa‘ada bi-ṭarīqil-jihādi fa-qāla: Tujāhidu wa Huwa juhdun-nafsi wal-māli fa-tuqātilu fa-tuqtalu fa-tunkaḥul-mar’atu wa yuqsamul-mālu? Fa-‘aṣāhu fa-jāhada. Fa-qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Fa-man fa‘ala dhālika fa-māta kāna ḥaqqan ‘alallāhi an yudkhilahul-jannata, wa in ghariqa kāna ḥaqqan ‘alallāhi an yudkhilahul-jannata, wa in waqaṣat-hu dābbatun kāna ḥaqqan ‘alallāhi an yudkhilahul-jannata. Rawāhun-Nasā’iyyu wa Ibnu Ḥibbāna fī Ṣaḥīḥihi wal-Bayhaqiyyu.

English meaning

Sabrah ibn al-Fakih, may Allah be pleased with him, said: I heard the Messenger of Allah ﷺ say: ‘Satan sat in the son of Adam’s path to Islam, saying, “Will you become Muslim and leave your religion and the

religion of your fathers?” He disobeyed him and became Muslim, and was forgiven. He sat in his path to migration, saying, “Will you migrate and leave your home, your land and your sky?” He disobeyed him and migrated. He sat in his path to striving, saying, “Will you strive? It is an exertion of your life and wealth. You will fight and be killed, your wife will marry, and your wealth will be divided.” He disobeyed him and strove.’ The Messenger of Allah ﷺ said: ‘Whoever does that and dies, Allah has undertaken to admit him to Paradise. If he drowns, Allah has undertaken to admit him to Paradise. If an animal throws him and breaks his neck, Allah has undertaken to admit him to Paradise.’ (Source note: Al-Nasa’i, Ibn Hibban in his Sahih, and al-Bayhaqi narrated it.)

Source: الترغيب والترهيب ج2/ص183-184

Feet becoming dusty in Allah's cause:
Paradise becomes assured

* ثنا الحوطي نا إسماعيل بن عياش نا مالك بن
عبد الله الوحاظي عن زرعة بن عبد الله
الوحاظي أن مالك بن عبد الله كان بذات الجون
فرأى بعض أصحابه يمشي يقود فرسه فناده
مالك بن عبد الله يا فلان بن فلان ألا تركب
قال: إني سمعت رسول الله صلى الله عليه
وسلم يقول من أغبرت أقدامه في سبيل الله عز
وجل وجبت له الجنة فأردت أن يوجب لي ذلك
ربي وليعقب دابتي فليغنيني عن دابة صاحبي
فقال مالك الله أكبر فنزل والناس معه جميعا
وقادوا دوابهم قال بن عياش الذي كان يمشي
عياض بن غنم.

Pronunciation

Ḥaddathanā al-Ḥawṭiyyu, nā Ismā‘īlu bnu ‘Ayyāshin, nā Māliku bnu ‘Abdillāhi al-Wahāẓiyyu ‘an Zur‘ata bni ‘Abdillāhi al-Wahāẓiyyi anna Mālika bna ‘Abdillāhi kāna bi-Dhātil-Jawni, fa-ra’ā ba‘ḍa aṣḥābihi yamshī yaqūdu farasahu fa-nādāhu Māliku bnu ‘Abdillāhi: Yā Fulāna bna Fulānin a-lā tarkabu? Qāla: Innī samī‘tu Rasūlallāhi ṣallallāhu ‘alayhi wa sallama yaqūlu: Man ighbarratā qadamāhu fī sabīlillāhi ‘azza wa jalla wajabat lahu jannatu. Fa-aradtu an yūjiba lī dhālika Rabbī wa li-yu‘qiba dābbatī fa-li-yughninī ‘an dābbati ṣāhibī. Fa-qāla Mālikun: Allāhu akbaru. Fa-nazala wan-nāsu ma‘ahu jamī‘an wa qādū dawābbahum. Qāla Ibnu ‘Ayyāshin: Alladhī kāna yamshī ‘lyāḍu bnu Ghanmin.

English meaning

Al-Hawti narrated to us; Isma‘il ibn Ayyash narrated to us; Malik ibn Abd Allah al-Wuhazi narrated to us, from Zur‘ah ibn Abd Allah al-Wuhazi, that Malik ibn Abd Allah was at Dhat al-Jawn when he saw one of his companions walking and leading his horse. Malik ibn Abd Allah called out, ‘So-and-so, son of so-and-so, why do you not ride?’ He said, ‘I heard the Messenger of Allah ﷺ say: “Whoever’s feet become dusty in the cause of Allah, Mighty and Majestic, Paradise becomes assured for him.” I wanted my Lord to grant me that, and to give my animal a rest, so that it would spare me needing my companion’s animal.’ Malik said,

‘Allah is greater!’ and dismounted. All the people with him did likewise and led their animals. Ibn Ayyash said: The one who had been walking was Iyad ibn Ghanm.

Source: الآحاد والمثاني ج5/ص249-250

Setting out in Allah's cause and dying by
any cause brings Paradise

حدثنا عبد الوهاب بن نجدة ثنا بقية بن الوليد
عن بن ثوبان عن أبيه يرد إلى مكحول إلى عبد
الرحمن بن غنم الأشعري أن أبا مالك الأشعري
قال سمعت رسول الله صلى الله عليه وسلم
يقول: من فصل في سبيل الله فمات أو قتل
فهو شهيد أو وقصه فرسه أو بعيه أو لدغته
هامة أو مات على فراشه أو بأي حتف شاء الله
فإنه شهيد وإن له الجنة.

Pronunciation

Ḥaddathanā ‘Abdul-Wahhābi bnu Najdata, ḥaddathanā
Baqiyyatu bnul-Walīdi ‘an Ibnī Thawbāna ‘an abīhi
yaruddu ilā Makḥūlin ilā ‘Abdir-Raḥmāni bni Ghanmin al-
Ash‘ariyyi anna Abā Mālikin al-Ash‘ariyya qāla: Sami‘tu
Rasūlallāhi ṣallallāhu ‘alayhi wa sallama yaqūlu: Man
faṣala fī sabīlillāhi fa-māta aw qutila fa-Huwa shahīdun,
aw waqaṣahu farasuhu aw ba‘īruhu aw ladaghat-hu

hāmmatun aw māta ‘alā firāshihi aw bi-ayyi ḥatfin
shā’allāhu fa-innahu shahīdun wa inna laḥul-jannata.

English meaning

Abd al-Wahhab ibn Najdah narrated to us, from Baqiyyah ibn al-Walid, from Ibn Thawban, from his father, referring it through Makhul to Abd al-Rahman ibn Ghanm al-Ash‘ari, that Abu Malik al-Ash‘ari said: I heard the Messenger of Allah ﷺ say: ‘Whoever sets out in Allah’s cause and dies or is killed is a martyr; whether his horse or camel throws him and breaks his neck, a venomous creature bites him, he dies in his bed, or by whatever death Allah wills, he is a martyr and Paradise is his.’

Source: سنن أبي داود ج 3/ص 9

He takes him in death with the army and
admits him to Paradise

* حدثنا بقية بن الوليد حدثنا بن ثوبان عن أبيه
حدثنا مكحول عن عبد الرحمن بن غنم الأشعري
أنبأنا أبو مالك قال: سمعت رسول الله صلى
الله عليه وسلم يقول إن الله قال من انتدب
خارجا في سبيلي غازيا ابتغاء وجهي وتصديق
وعدي وإيماننا برسلي فهو في ضمان على الله
إما أن يتوفاه بالجيش فيدخله الجنة وإما أن
يرجع في ضمان الله.

Pronunciation

Ḥaddathanā Baqiyyatu bnul-Walīdi, ḥaddathanā Ibnu
Thawbāna ‘an abīhi, ḥaddathanā Makḥūlun ‘an ‘Abdir-
Raḥmāni bni Ghanmin al-Ash‘ariyyi, anbanā Abū Mālikin
qāla: Sami‘tu Rasūlallāhi ṣallallāhu ‘alayhi wa sallama
yaqūlu: Innallāha qāla: Man intadaba khārijan fī sabīlī
ghāziyan ibtighā’a wajhī wa taṣdīqa wa’dī wa īmānan bi-
rusulī fa-Huwa fī ḍamānin ‘alallāhi, immā an yatawaffāhu

bil-jayshi fa-yudkhilahul-jannata wa immā an yarji‘a fī
ḍamānillāhi.

English meaning

Baqiyyah ibn al-Walid narrated to us; Ibn Thawban narrated to us, from his father; Makhul narrated to us, from Abd al-Rahman ibn Ghanm al-Ash‘ari; Abu Malik informed us, saying: I heard the Messenger of Allah ﷺ say: ‘Allah said: Whoever volunteers to go out fighting in My cause, seeking My countenance, believing My promise and having faith in My messengers, is under Allah’s guarantee: either He takes him with the army and admits him to Paradise, or he returns under Allah’s guarantee.’

Source: تفسير ابن كثير ج1/ص545

The one fighting in Allah's cause is aided; if he dies, he enters Paradise

عبد الرزاق عن أبي معشر أنه سمع سعيد بن أبي
سعيد يحدث عن أبي هريرة قال المكاتب معان
والناكح معان والغازي معان ضامن على الله ما
أصاب من أجر أو غنيمة حتى ينكفئ إلى أهله وإن
مات دخل الجنة.

Pronunciation

‘Abdur-Razzāqi ‘an Abī Ma‘sharin annahu sami‘a Sa‘īda bna Abī
Sa‘īdin yuḥaddithu ‘an Abī Hurayrata qāla: Al-mukātabu mu‘ānun,
wan-nākiḥu mu‘ānun, wal-ghāzī mu‘ānun, ḍāminun ‘alallāhi mā
aṣāba min ajrin aw ghanīmatin ḥattā yankafi’a ilā ahlihi, wa in
māta dakhala-jannata.

English meaning

Abd al-Razzaq reported from Abu Ma'shar, that he heard Sa'id
ibn Abi Sa'id narrate from Abu Hurayrah, who said: 'The slave
under a contract of emancipation is aided; the one marrying
is aided; and the one fighting in Allah's cause is aided. He is
under Allah's guarantee for whatever reward or spoils he
receives until he returns to his family. If he dies, he enters
Paradise.'

مصنف عبد الرزاق ج5/ص259

Fighting in Allah's cause for the interval
between milkings, then dying or being
killed

* عبد الرزاق عن عبد القدوس أنه سمع مكحولاً
يقول حدثنا بعض الصحابة أن رسول الله صلى
الله عليه وسلم قال: من قاتل في سبيل الله
فواق ناقة قتل أو مات دخل الجنة ومن رمى
بسهم بلغ العدو أو قصر كان كعدل رقبة ومن
شاب شربة في سبيل الله كانت له يوم القيامة
ومن كلم كلمة جاءت يوم القيامة ريحها مثل
المسك ولونها مثل الزعفران.

Pronunciation

‘Abdur-Razzāqi ‘an ‘Abdil-Quddūsi annahu samī‘a
Makḥūlan yaqūlu: Ḥaddathanā ba‘ḍuṣ-ṣaḥābati anna
Rasūlallāhi ṣallallāhu ‘alayhi wa sallama qāla: Man qātala
fī sabīlillāhi fuwāqa nāqatin qutīla aw māta dakhala-
jannata, wa man ramā bi-sahmin balaghal-‘aduwwa aw

qaṣara kāna ka-‘idli raqabatin, wa man shāba shaybatan
fī sabīlillāhi kānat lahu yawmal-qiyāmati, wa man kulima
kalmatan jā’at yawmal-qiyāmati rīḥuhā mithlal-miski wa
lawnuhā mithlaz-za‘farāni.

English meaning

Abd al-Razzaq reported from Abd al-Quddus, that he heard Makhul say: Some of the Companions narrated to us that the Messenger of Allah ﷺ said: ‘Whoever fights in Allah’s cause for the interval between two milkings of a she-camel, then is killed or dies, will enter Paradise. Whoever shoots an arrow, whether it reaches the enemy or falls short, receives the equivalent of freeing a slave. Whoever grows a grey hair in Allah’s cause will have it for him on the Day of Resurrection. Whoever receives a wound, it will come on the Day of Resurrection with the scent of musk and the colour of saffron.’

مصنف عبد الرزاق ج 5/ص 258

Two men, one killing the other, yet both
enter Paradise

* حدثنا أبو بكر بن أبي شيبة ثنا وكيع عن
سفيان عن أبي الزناد عن الأعرج عن أبي هريرة
قال: قال رسول الله صلى الله عليه وسلم إن
الله يضحك إلى رجلين يقتل أحدهما الآخر
كلاهما دخل الجنة يقاتل هذا في سبيل الله
فيستشهد ثم يتوب الله على قاتله فيسلم
فيقاتل في سبيل الله فيستشهد.

Pronunciation

Ḥaddathanā Abū Bakri bnu Abī Shaybata, ḥaddathanā
Wakī'un 'an Sufyāna 'an Abiz-Zinādi 'anil-A'raji 'an Abī
Hurayrata qāla: Qāla Rasūlullāhi ṣallallāhu 'alayhi wa
sallama: Innallāha yaḍḥaku ilā rajulayni yaqtulu
aḥaduhumā al-ākhara kilāhumā dakhalal-jannata.
Yuqātilu hādhā fī sabīlillāhi fa-yustashhadu, thumma
yatūbullāhu 'alā qātilihi fa-yuslimu fa-yuqātilu fī sabīlillāhi
fa-yustashhadu.

English meaning

Abu Bakr ibn Abi Shaybah narrated to us, from Waki', from Sufyan, from Abu al-Zinad, from al-A'raj, from Abu Hurayrah, who said: The Messenger of Allah ﷺ said, 'Allah laughs at two men, one of whom kills the other, yet both enter Paradise. One fights in Allah's cause and is martyred. Then Allah turns in mercy to his killer, who becomes Muslim, fights in Allah's cause and is martyred.'

Source: سنن ابن ماجه ج1/ص68

The first to enter Paradise: poor emigrants who defend the frontiers

* حدثنا أبو عبد الرحمن حدثني سعيد بن أبي أيوب حدثنا معروف بن سويد الحراني عن أبي عشانة المعافري عن عبد الله بن عمرو بن العاص رضي الله عنهما عن رسول الله صلى الله عليه وسلم أنه قال: هل تدرون أول من يدخل الجنة من خلق الله قالوا الله ورسوله أعلم قال أول من يدخل الجنة من خلق الله الفقراء المهاجرون الذين تسد بهم الثغور وتتقى بهم المكاره ويموت أحدهم وحاجته في صدره لا يستطيع لها قضاء فيقول الله تعالى لمن يشاء من ملائكته ائتوهم فحيوهم فتقول الملائكة نحن سكان سمائك وخيرتك من خلقك

أفتأمرنا أن نأتي هؤلاء ونسلم عليهم فيقول
إنهم كانوا عبادا يعبدونني لا يشركون بي شيئا
وتسد بهم الثغور وتتقى بهم المكاره ويموت
أحدهم وحاجته في صدره لا يستطيع لها
قضاء قال فتأتيهم الملائكة عند ذلك فيدخلون
عليهم من كل باب سلام عليكم بما صبرتم فنعم
عقبى الدار.

Pronunciation

Ḥaddathanā Abū ‘Abdir-Raḥmāni, ḥaddathanī Sa‘īdu bnu
Abī Ayyūba, ḥaddathanā Ma‘rūfu bnu Suwaydin al-
Ḥarrāniyyu ‘an Abī ‘Ashānata al-Ma‘āfiriyyi ‘an ‘Abdillāhi
bni ‘Amri bnīl-‘Āṣi raḍiyallāhu ‘anhumā ‘an Rasūlillāhi
ṣallallāhu ‘alayhi wa sallama annahu qāla: Hal tadrūna
awwala man yadkhulul-jannata min khalqillāhi? Qālū:
Allāhu wa Rasūluhu a‘lamu. Qāla: Awwalu man yadkhulul-
jannata min khalqillāhil-fuqarā’ul-muhājirūnalladhīna
tusaddu bihimuth-thughūru wa tuttaqā bihimul-makārihu
wa yamūtu aḥaduhum wa ḥājatuhu fī ṣadrihi lā yastaṭī‘u
lahā qaḍā’an. Fa-yaqūlullāhu ta‘ālā li-man yashā’u min
malā’ikatihi: I’tūhum fa-ḥayyūhum. Fa-taqūlul-malā’ikatu:
Naḥnu sukkānu samā’ika wa khīratuka min khalqika a-fa-

ta'murunā an na'tiya hā'ulā'i wa nusallima 'alayhim? Fa-yaqūlu: Innahum kānū 'ibādan ya'budūnanī lā yushrikūna bī shay'an wa tusaddu bihimuth-thughūru wa tuttaqā bihimul-makārihu wa yamūtu aḥaduhum wa ḥājatuhu fī ṣadrihi lā yastaṭī'u lahā qaḍā'an. Qāla: Fa-ta'tīhimul-malā'ikatu 'inda dhālika fa-yadkhulūna 'alayhim min kulli bābin: Salāmun 'alaykum bi-mā ṣabartum fa-ni'ma 'uqbad-dāri.

English meaning

Abu Abd al-Rahman narrated to us; Sa'id ibn Abi Ayyub narrated to me; Ma'ruf ibn Suwayd al-Harrani narrated to us, from Abu Ashanah al-Ma'afiri, from Abd Allah ibn Amr ibn al-As, may Allah be pleased with them both, from the Messenger of Allah ﷺ, who said: 'Do you know who among Allah's creation first enters Paradise?' They said, 'Allah and His Messenger know best.' He said: 'The first among Allah's creation to enter Paradise are the poor emigrants, through whom the frontiers are defended and hardships warded off. One of them dies with a need still in his heart that he cannot fulfil. Allah Most High says to whichever of His angels He wishes, "Go to them and greet them." The angels say, "We are the inhabitants of Your heaven and Your chosen ones among Your creation. Do You command us to go and greet these people?" He says, "They were servants who worshipped Me without

associating anything with Me. Through them the frontiers were defended and hardships warded off. One of them died with a need still in his heart that he could not fulfil.” Then the angels come to them, entering upon them through every gate: “Peace be upon you for your patience. How excellent is the final home!””

تفسير ابن كثير ج2/ص511 Source:

The martyr enters Paradise

* روى بن مردويه أيضا من حديث محمد بن أبي عتيق وموسى بن عقبة عن الزهري عن محمد بن ثابت الأنصاري أن ثابت بن قيس الأنصاري قال: يا رسول الله والله لقد خشيت أن أكون هلكت قال لم قال: - نهى الله المرء أن يحب أن يحمد بما لم يفعل وأجدني أحب الحمد. - ونهى الله عن الخيلاء وأجدني أحب الجمال. - ونهى الله أن نرفع أصواتنا فوق صوتك وأنا أمرؤ جهير الصوت. فقال رسول الله صلى الله عليه وسلم أما ترضى أن تعيش حميدا وتقتل شهيدا وتدخل الجنة فقال بلى يا رسول الله فعاش حميدا وقتل شهيدا يوم مسيلمة الكذاب.

Pronunciation

Rawā Ibnu Mardawayhi ayḍan min ḥadīthi Muḥammadi bni Abī ‘Atīqin wa Mūsā bni ‘Uqbata ‘aniz-Zuhriyyi ‘an Muḥammadi bni Thābitin al-Anṣāriyyi anna Thābita bna Qaysin al-Anṣāriyya qāla: Yā Rasūlallāhi wallāhi laqad khashītu an akūna halaktu. Qāla: Lima? Qāla: Nahallāhul-mar’a an yuḥibba an yuḥmada bi-mā lam yaf‘al wa ajidunī uḥibbul-ḥamda. Wa nahallāhu ‘anil-khuyalā’i wa ajidunī uḥibbul-jamāla. Wa nahallāhu an narfa’a aṣwātanā fawqa ṣawtika wa anā imru’un jahīruṣ-ṣawti. Fa-qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: A-mā tarḍā an ta’īsha ḥamīdan wa tuqtala shahīdan wa tadkhulal-jannata? Fa-qāla: Balā yā Rasūlallāhi. Fa-‘āsha ḥamīdan wa qutila shahīdan yawma Musaylimatal-kadhdhābi.

English meaning

Ibn Mardawayh also narrated through Muhammad ibn Abi Atiq and Musa ibn Uqbah, from al-Zuhri, from Muhammad ibn Thabit al-Ansari, that Thabit ibn Qays al-Ansari said: ‘Messenger of Allah, by Allah, I fear I may have been ruined.’ He asked, ‘Why?’ He said: ‘Allah has forbidden a person to love being praised for what he has not done, and I find that I love praise. Allah has forbidden arrogance, and I find that I love beauty. Allah has forbidden us to raise our voices above your voice, and I am a loud-voiced man.’ The Messenger of Allah ﷺ said, ‘Would you not be pleased

to live praiseworthy, be killed as a martyr and enter Paradise?’ He said, ‘Indeed, Messenger of Allah.’ So he lived praiseworthy and was killed as a martyr on the day of Musaylimah the liar.

Source: تفسير ابن كثير ج1/ص438

Whoever encompasses Allah's beautiful names enters Paradise

* عن أبي هريرة عن رسول الله صلى الله عليه وسلم إن لله تعالى تسعة وتسعين اسما مئة إلا واحدا من أحصاها دخل الجنة وهو وتر يحب الوتر (واللفظ للترمذي): هو الله الذي لا إله إلا هو الرحمن الرحيم الملك القدوس السلام المؤمن المهيمن العزيز الجبار المتكبر الخالق البارئ المصور الغفار القهار الوهاب الرزاق الفتاح العليم القابض الباسط الخافض الرافع المعز المذل السميع البصير الحكم العدل اللطيف الخبير الحليم العظيم الغفور الشكور العلي الكبير الحفيظ المقيت الحسيب الجليل الكريم الرقيب المجيب الواسع الحكيم الودود

المجيد الباعث الشهيد الحق الوكيل القوي
المتين الولي الحميد المحصي المبدئ المعيد
المحيي المميت الحي القيوم الواجد الماجد
الواحد الصمد القادر المقتدر المقدم المؤخر
الأول الآخر الظاهر الباطن الوالي المتعالي البر
التواب المنتقم العفو الرؤوف مالك الملك ذو
الجلال والإكرام المقسط الجامع الغني المغني
المعطي المانع الضار النافع النور الهادي البديع
الباقي الوارث الرشيد الصبور.

Pronunciation

‘An Abī Hurayrata ‘an Rasūlillāhi ṣallallāhu ‘alayhi wa
sallama: Inna lillāhi ta‘ālā tis‘atan wa tis‘īna isman
mi‘atan illā wāḥidan man aḥṣāhā dakhalal-jannata wa
Huwa witrūn yuḥibbul-witra. Wal-lafzu lit-Tirmidhiyyi:
Huwallāhulladhī lā ilāha illā Huwa, ar-Raḥmānu, ar-
Raḥīmu, al-Maliku, al-Quddūsu, as-Salāmu, al-Mu‘minu,
al-Muḥayminu, al-‘Azīzu, al-Jabbāru, al-Mutakabbiru, al-
Khāliq, al-Bārī’u, al-Muṣawwiru, al-Ghaḥḥāru, al-Qaḥḥāru,
al-Waḥḥābu, ar-Razzāqu, al-Fattāḥu, al-‘Alīmu, al-Qābiḍu,

al-Bāsiṭu, al-Khāfiḍu, ar-Rāfi‘u, al-Mu‘izzu, al-Mudhillu, as-Samī‘u, al-Baṣīru, al-Ḥakamu, al-‘Adlu, al-Laṭīfu, al-Khabīru, al-Ḥalīmu, al-‘Aẓīmu, al-Ghafūru, ash-Shakūru, al-‘Aliyyu, al-Kabīru, al-Ḥafīẓu, al-Muqītū, al-Ḥasību, al-Jalīlu, al-Karīmu, ar-Raqību, al-Mujību, al-Wāsi‘u, al-Ḥakīmu, al-Wadūdu, al-Majīdu, al-Bā‘ithu, ash-Shahīdu, al-Ḥaqqu, al-Wakīlu, al-Qawiyyu, al-Matīnu, al-Waliyyu, al-Ḥamīdu, al-Muḥṣī, al-Mubdi‘u, al-Mu‘īdu, al-Muḥyi, al-Mumītū, al-Ḥayyu, al-Qayyūmu, al-Wājīdu, al-Mājīdu, al-Wāḥīdu, aṣ-Ṣamadu, al-Qādiru, al-Muqtadiru, al-Muqaddimu, al-Mu‘akhhirū, al-Awwalu, al-Ākhiru, aẓ-Zāhiru, al-Bāṭinu, al-Wālī, al-Muta‘ālī, al-Barru, at-Tawwābu, al-Muntaqimu, al-‘Afuwwu, ar-Ra‘ūfu, Mālikul-Mulki, Dhul-Jalāli wal-Ikrāmi, al-Muqsiṭu, al-Jāmi‘u, al-Ghaniyyu, al-Mughnī, al-Mu‘ṭī, al-Māni‘u, aḍ-Ḍārru, an-Nāfi‘u, an-Nūru, al-Hādī, al-Badī‘u, al-Bāqī, al-Wārithu, ar-Rashīdu, aṣ-Ṣabūru.

English meaning

Abu Hurayrah reported from the Messenger of Allah ﷺ: ‘Allah Most High has ninety-nine names, one hundred less one. Whoever encompasses them will enter Paradise. He is One, and loves the odd.’ (The wording is al-Tirmidhi’s.) He is Allah, besides whom there is no deity: the Most Merciful, the Especially Merciful, the King, the Most Holy, the Source of Peace, the Granter of Security, the Overseer, the Almighty, the Compeller, the Supremely Great, the Creator, the

Originator, the Fashioner, the Constant Forgiver, the Subduer, the Bestower, the Provider, the Opener, the All-Knowing, the Withholder, the Expander, the Abaser, the Exalter, the Honourer, the Humiliator, the All-Hearing, the All-Seeing, the Judge, the Just, the Subtle, the All-Aware, the Forbearing, the Magnificent, the All-Forgiving, the Appreciative, the Most High, the Great, the Preserver, the Sustainer, the Reckoner, the Majestic, the Generous, the Watchful, the Responsive, the All-Encompassing, the Wise, the Loving, the Glorious, the Resurrector, the Witness, the Truth, the Trustee, the Strong, the Firm, the Protecting Friend, the Praiseworthy, the Enumerator, the Initiator, the Restorer, the Giver of Life, the Giver of Death, the Ever-Living, the Self-Subsisting, the Finder, the Noble, the One, the Eternal Refuge, the Able, the Powerful, the Advancer, the Delayer, the First, the Last, the Manifest, the Hidden, the Governor, the Most Exalted, the Source of Goodness, the Acceptor of Repentance, the Avenger, the Pardoner, the Compassionate, the Owner of Sovereignty, the Possessor of Majesty and Honour, the Equitable, the Gatherer, the Self-Sufficient, the Enricher, the Giver, the Preventer, the Causer of Harm, the Benefactor, the Light, the Guide, the Incomparable Originator, the Everlasting, the Inheritor, the Guide to Right Conduct, the Patient.

Source: تفسير ابن كثير ج4/ص345

Whoever obeys the Prophet ﷺ enters
Paradise

حدثنا يونس وسريج قالا حدثنا فليح عن هلال
بن علي عن عطاء بن يسار عن أبي هريرة قال:
قال رسول الله صلى الله عليه وسلم كل أمتي
تدخل الجنة يوم القيامة إلا من أبى قالوا ومن
يأبى يا رسول الله قال من أطاعني دخل الجنة
ومن عصاني فقد أبى. (رواه البخاري).

Pronunciation

Ḥaddathanā Yūnusu wa Surayjun qālā: Ḥaddathanā
Fulayḥun ‘an Hilālī bni ‘Aliyyin ‘an ‘Aṭā’i bni Yasārin ‘an
Abī Hurayrata qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa
sallama: Kullu ummatī tadkhulul-jannata yawmal-
qiyāmati illā man abā. Qālū: Wa man ya’bā yā
Rasūlallāhi? Qāla: Man aṭā’anī dakhalal-jannata wa man
‘aṣānī fa-qad abā. Rawāhul-Bukhāriyyu.

English meaning

Yunus and Surayj narrated to us, saying: Fulayh
narrated to us, from Hilal ibn Ali, from Ata’ ibn Yasar,

from Abu Hurayrah, who said: The Messenger of Allah ﷺ said, 'All of my community will enter Paradise on the Day of Resurrection except those who refuse.' They asked, 'Who would refuse, Messenger of Allah?' He said, 'Whoever obeys me will enter Paradise, and whoever disobeys me has refused.' (Source note: Al-Bukhari narrated it.)

Source: تفسير ابن كثير ج4/ص 521- 522

Whoever fears Allah enters Paradise

* حدثنا أحمد بن حفص عن أبيه عن إبراهيم بن طهمان
عن الحجاج هو بن حجاج عن عبادة عن عبيد الله بن
عمرو عن أبي هريرة رضي الله عنه قال: قال رسول الله
صلى الله عليه وسلم من اتقى الله دخل الجنة ينعم
فيها ولا يبأس ويحيا فيها فلا يموت لا تبلى ثيابه ولا
يفنى شبابه.

Pronunciation

Ḥaddathanā Aḥmadu bnu Ḥafṣin ‘an abīhi ‘an Ibrāhīma bni Ṭahmāna
‘anil-Ḥajjājī Huwa Ibnu Ḥajjājīn ‘an ‘Ubādata ‘an ‘Ubaydillāhi bni ‘Amrin
‘an Abī Hurayrata raḍiyallāhu ‘anhu qāla: Qāla Rasūlullāhi ṣallallāhu
‘alayhi wa sallama: Man ittaqallāha dakhala-jannata yan‘amu fīhā wa
lā yab’asu wa yaḥyā fīhā fa-lā yamūtu, lā tablā thiyābuhu wa lā yafnā
shabābuhu.

English meaning

Ahmad ibn Hafs narrated to us, from his father, from Ibrahim ibn Tahman, from al-Hajjaj—who is Ibn Hajjaj—from Ubadah, from Ubayd Allah ibn Amr, from Abu Hurayrah, may Allah be pleased with him, who said: The Messenger of Allah ﷺ said: ‘Whoever fears Allah will enter Paradise, enjoying bliss there without misery, living there without dying. His clothes will not wear out, and his youth will not fade.’

Source: تفسير ابن كثير ج4/ص147

None enter Paradise except the
believers

* حدثنا هاشم بن القاسم حدثنا عكرمة بن
عمار حدثني سماك الحنفي أبو زميل حدثني
عبد الله بن عباس حدثني عمر بن الخطاب قال:
لما كان يوم خيبر أقبل نفر من أصحاب رسول
الله صلى الله عليه وسلم فقالوا فلان شهيد
وفلان شهيد حتى أتوا على رجل فقالوا فلان
شهيد فقال رسول الله صلى الله عليه وسلم كلا
إني رأيته في النار في بردة غلها أوعباءة ثم
قال رسول الله صلى الله عليه وسلم اذهب فنناد
في الناس إنه لا يدخل الجنة إلا المؤمنون قال
فخرجت فناديت إنه لا يدخل الجنة إلا
المؤمنون.

Pronunciation

Ḥaddathanā Hāshimu bnul-Qāsimi, ḥaddathanā ‘Ikrimatu bnu ‘Ammārin, ḥaddathanī Simākun al-Ḥanafīyyu Abū Zumaylin, ḥaddathanī ‘Abdullāhi bnu ‘Abbāsin, ḥaddathanī ‘Umaru bnul-Khaṭṭābi qāla: Lammā kāna yawmu Khaybara aqbala nafarun min aṣḥābi Rasūlillāhi ṣallallāhu ‘alayhi wa sallama fa-qālū: Fulānun shahīdun wa Fulānun shahīdun, ḥattā ataw ‘alā rajulin fa-qālū: Fulānun shahīdun. Fa-qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Kallā innī ra’aytuhu fin-nāri fī burdatin ghallahā aw ‘abā’atin. Thumma qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Idhhab fa-nādi fin-nāsi innahu lā yadkhulul-jannata illal-mu’minūna. Qāla: Fa-kharajtu fa-nādaytu innahu lā yadkhulul-jannata illal-mu’minūna.

English meaning

Hashim ibn al-Qasim narrated to us; Ikrimah ibn Ammar narrated to us; Simak al-Hanafi, Abu Zumayl, narrated to me; Abd Allah ibn Abbas narrated to me; Umar ibn al-Khattab narrated to me, saying: On the day of Khaybar, some of the Companions of the Messenger of Allah ﷺ came forward, saying, ‘So-and-so is a martyr, and so-and-so is a martyr.’ When they reached one man, they said, ‘So-and-so is a martyr.’ The Messenger of Allah ﷺ said, ‘No! I saw him in the Fire because of a cloak—or a mantle—that he had misappropriated.’ Then the Messenger of Allah ﷺ said, ‘Go and announce to the people that none will

enter Paradise except the believers.’ So I went out and announced, ‘None will enter Paradise except the believers.’

Source: تفسير ابن كثير ج1/ص424

Being pleased with Allah as Lord, Islam
as religion and Muhammad ﷺ as
Messenger and Prophet

* وعن أبي سعيد الخدري أن رسول الله صلى
الله عليه وسلم قال: يا أبا سعيد من رضى بالله
ربا وبالإسلام ديناً وبمحمد صلى الله عليه وسلم
رسولاً ونبياً وجبت له الجنة.

Pronunciation

Wa ‘an Abī Sa‘īdin al-Khudriyyi anna Rasūlallāhi ṣallallāhu
‘alayhi wa sallama qāla: Yā Abā Sa‘īdin man raḍiya billāhi
Rabban wa bil-Islāmi dīnan wa bi-Muḥammadin ṣallallāhu
‘alayhi wa sallama Rasūlan wa Nabiyyan wajabat lahul-
jannatu.

English meaning

Abu Sa‘id al-Khudri reported that the Messenger of
Allah ﷺ said: ‘Abu Sa‘id, whoever is pleased with
Allah as Lord, Islam as religion, and Muhammad ﷺ as
Messenger and Prophet, Paradise becomes assured for
him.’

Source: تفسير ابن كثير ج1/ص532

A life sealed with one of these three
brings Paradise

* حدثنا الحسن بن قتيبة ثنا حفص بن عمر
البصري عن بن عجلان عن حذيفة وقد أدركه
قال: قال حذيفة دخلت على رسول الله صلى
الله عليه وسلم في مرضه الذي مات فيه فقال
أجلسني فأجلسه علي إلى صدره فقلت يا أبا
حمزة قد سهرت مثله الليلة فقال رسول الله
صلى الله عليه وسلم علي أحق بذلك منك يا
حذيفة أدن مني: - من ختم له بقول لا اله إلا
الله قبل موته دخل الجنة أو غفر له يا حذيفة. -
من ختم له بصيام يوم يتغى به وجه الله قبل
موته دخل الجنة أو غفر له يا حذيفة. - من
ختم له بطعام مسكين قبل موته يتغى به وجه

الله غفر له أو دخل الجنة. قال حذيفة فقلت يا
رسول الله أخفي هذا أم أعلنه قال بل أعلنه.

Pronunciation

Ḥaddathanā al-Ḥasanu bnu Qutaybata, ḥaddathanā Ḥafṣu
bnu ‘Umara al-Baṣriyyu ‘an Ibni ‘Ajlāna ‘an Ḥudhayfata
wa qad adrakahu qāla: Qāla Ḥudhayfatu: Dakhaltu ‘alā
Rasūlillāhi ṣallallāhu ‘alayhi wa sallama fī maraḍihilladhī
māta fīhi fa-qāla: Ajlisnī. Fa-ajlasahu ‘Aliyyun ilā ṣadrihi
fa-qultu: Yā Abā Ḥamzata qad sahirtu mithlahu al-laylata.
Fa-qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: ‘Aliyyun
aḥaqqu bi-dhālika minka yā Ḥudhayfatu, uḍnu minnī. Man
khutima lahu bi-qawli lā ilāha illallāhu qabla mawtihi
dakhalal-jannata aw ghufira lahu yā Ḥudhayfatu. Man
khutima lahu bi-ṣiyāmi yawmin yabtaghī bihi wajhallāhi
qabla mawtihi dakhalal-jannata aw ghufira lahu yā
Ḥudhayfatu. Man khutima lahu bi-ṭa‘āmi miskīnin qabla
mawtihi yabtaghī bihi wajhallāhi ghufira lahu aw
dakhalal-jannata. Qāla Ḥudhayfatu: Fa-qultu yā
Rasūlallāhi ukhfi hādhā am u‘linuhu? Qāla: Bal a‘linhu.

English meaning

Al-Hasan ibn Qutaybah narrated to us, from Hafs ibn
Umar al-Basri, from Ibn Ajlan, from Hudhayfah, whom
he had met. He said: Hudhayfah said: I entered upon
the Messenger of Allah ﷺ during the illness in which

he died. He said, 'Sit me up,' and Ali sat him up against his chest. I said, 'Abu Hamzah, I stayed awake as he did tonight.' The Messenger of Allah ﷺ said, 'Ali has a greater right to this than you. Hudhayfah, come close to me: • Whoever's life is sealed with saying "There is no deity except Allah" before his death will enter Paradise, or be forgiven, Hudhayfah. • Whoever's life is sealed with fasting a day seeking Allah's countenance before his death will enter Paradise, or be forgiven, Hudhayfah. • Whoever's life is sealed with feeding a needy person before his death, seeking Allah's countenance, will be forgiven, or enter Paradise.' Hudhayfah said: I asked, 'Messenger of Allah, should I conceal this or announce it?' He said, 'Rather, announce it.'

مسند الحارث (زوائد الهيثمي) ج 1/ص 360

A life sealed with the testimony of faith,
fasting or charity for Allah's sake

* حدثنا عبد الله حدثني أبي ثنا حسن وعفان
قالا ثنا حماد بن سلمة عن عثمان البتي عن
نعيم قال عفان في حديثه بن أبي هند عن
حذيفة قال: أسندت النبي صلى الله عليه وسلم
إلى صدري فقال: من قال لا إله إلا الله قال
حسن ابتغاء وجه الله ختم له بها دخل الجنة
ومن صام يوما ابتغاء وجه الله ختم له بها
دخل الجنة ومن تصدق بصدقة ابتغاء وجه الله
ختم له بها دخل الجنة.

Pronunciation

Ḥaddathanā ‘Abdullāhi, ḥaddathanī abī, ḥaddathanā
Ḥasanun wa ‘Affānu qālā: Ḥaddathanā Ḥammādu bnu
Salamata ‘an ‘Uthmānal-Battiyyi ‘an Nu‘aymin, qāla
‘Affānu fī ḥadīthihi Ibnu Abī Hindin, ‘an Ḥudhayfata qāla:
Asnadtun-Nabiyya ṣallallāhu ‘alayhi wa sallama ilā ṣadrī

fa-qāla: Man qāla lā ilāha illallāhu, qāla Ḥasanun ibtighā'a wajhillāhi, khutima lahu bihā dakhala-jannata. Wa man šāma yawman ibtighā'a wajhillāhi khutima lahu bihā dakhala-jannata. Wa man taṣaddaqa bi-ṣadaqatin ibtighā'a wajhillāhi khutima lahu bihā dakhala-jannata.

English meaning

Abd Allah narrated to us; my father narrated to me; Hasan and Affan narrated to us, saying: Hammad ibn Salamah narrated to us, from Uthman al-Batti, from Nu'aym—Affan said in his narration, Ibn Abi Hind—from Hudhayfah, who said: I supported the Prophet ﷺ against my chest, and he said: 'Whoever says "There is no deity except Allah"—Hasan added, "seeking Allah's countenance"—and his life is sealed with it, will enter Paradise. Whoever fasts a day seeking Allah's countenance and his life is sealed with it will enter Paradise. Whoever gives charity seeking Allah's countenance and his life is sealed with it will enter Paradise.'

Source: مسند أحمد بن حنبل ج5/ص391

A man entered Paradise because of a fly

* حدثنا وكيع قال ثنا سفيان عن مخارق بن خليفة عن طارق بن شهاب عن سلمان قال: دخل رجل الجنة في ذباب ودخل رجل النار مر رجلان على قوم قد عكفوا على صنم لهم وقالوا لا يمر علينا اليوم أحد إلا قدم شيئاً فقالوا لأحدهما قدم شيئاً فأبى فقتل وقالوا للآخر قدم شيئاً فقالوا قدم ولو ذباباً فقال وايش ذباب فقدم ذباباً فدخل النار فقال سلمان فهذا دخل الجنة في ذباب ودخل هذا النار في ذباب.

Pronunciation

Ḥaddathanā Wakī'un qāla: Ḥaddathanā Sufyānu 'an Mukhāriqi bni Khalīfata 'an Ṭāriqi bni Shihābin 'an Salmāna qāla: Dakhala rajulun al-jannata fī dhubābin wa dakhala rajulun an-nāra. Marra rajulāni 'alā qawmin qad 'akafū 'alā ṣanamin lahum wa qālū: Lā yamurru 'alaynā al-yawma aḥadun illā qaddama shay'an. Fa-qālū li-

aḥadihimā: Qaddim shay'an. Fa-abā fa-qutila. Wa qālū lil-
ākhari: Qaddim shay'an. Fa-qālū: Qaddim wa law
dhubāban. Fa-qāla: Wa ayshu dhubābin. Fa-qaddama
dhubāban fa-dakhalan-nāra. Fa-qāla Salmānu: Fa-hādhā
dakhalal-jannata fī dhubābin wa dakhala hādhā an-nāra fī
dhubābin.

English meaning

Waki' narrated to us, saying: Sufyan narrated to us,
from Mukhariq ibn Khalifah, from Tariq ibn Shihab,
from Salman, who said: 'A man entered Paradise
because of a fly, and a man entered the Fire. Two men
passed people who were devoted to an idol of theirs.
They said, "No one passes us today without offering
something." They told one of the men, "Offer
something." He refused, so he was killed. They told
the other, "Offer something"—"Offer even a fly." He
said, "What is a fly?" and offered a fly, so he entered
the Fire.' Salman said, 'This man entered Paradise
because of a fly, and this man entered the Fire
because of a fly.'

مصنف ابن أبي شيبة ج6/ص473 Source:

He will enter Paradise

* حدثنا أبو عبد الله محمد بن يعقوب الحافظ
ثنا أحمد بن النضر بن عبد الوهاب ثنا محمد بن
بكر المقدمي ثنا فضيل بن سليمان ثنا موسى
بن عقبة سمع عبيد الله بن سليمان عن أبيه عن
أبي أيوب الأنصاري رضي الله عنه قال: قال
رسول الله صلى الله عليه وسلم ما من عبد
يعبد الله ولا يشرك به شيئاً ويقوم الصلاة
ويؤتي الزكاة ويجتنب الكبائر إلا دخل الجنة
قال فسأله ما الكبائر قال الإِشراك بالله والفرار
من الزحف وقتل النفس. (هذا حديث صحيح
على شرط الشيخين ولا أعرف له علة ولم
يخرجاه)

Pronunciation

Ḥaddathanā Abū ‘Abdillāhi Muḥammadu bnu Ya‘qūba al-

Ḥāfiẓu, ḥaddathanā Aḥmadu bnun-Naḍri bni ‘Abdil-Wahhābi, ḥaddathanā Muḥammadu bnu Bakrin al-Muqaddamiyyu, ḥaddathanā Fuḍaylu bnu Sulaymāna, ḥaddathanā Mūsā bnu ‘Uqbata sami‘a ‘Ubaydallāhi bna Sulaymāna ‘an abīhi ‘an Abī Ayyūba al-Anṣāriyyi raḍiyallāhu ‘anhu qāla: Qāla Rasūlullāhi ṣallallāhu ‘alayhi wa sallama: Mā min ‘abdin ya‘budullāha wa lā yushriku bihi shay‘an wa yuqīmuṣ-ṣalāta wa yu’tiz-zakāta wa yajtanibul-kabā’ira illā dakhalal-jannata. Qāla: Fa-sa’alūhu mā al-kabā’iru? Qāla: Al-ishrāku billāhi wal-firāru minaz-zahfi wa qatlun-nafsi. Hādhā ḥadīthun ṣaḥīḥun ‘alā shartish-shaykhayni wa lā a‘rifu lahu ‘illatan wa lam yukhrijāhu.

English meaning

Abu Abd Allah Muhammad ibn Ya‘qub al-Hafiz narrated to us, from Ahmad ibn al-Nadr ibn Abd al-Wahhab, from Muhammad ibn Bakr al-Muqaddami, from Fudayl ibn Sulayman, from Musa ibn Uqbah, who heard Ubayd Allah ibn Sulayman, from his father, from Abu Ayyub al-Ansari, may Allah be pleased with him, who said: The Messenger of Allah ﷺ said, ‘No servant worships Allah without associating anything with Him, establishes prayer, gives zakat and avoids major sins without entering Paradise.’ They asked him, ‘What are the major sins?’ He said, ‘Associating partners with Allah, fleeing from the battlefield, and killing a

person.’ (Source note: This hadith is sound according to the criteria of the two shaykhs. I know of no defect in it, and they did not include it.)

Source: المستدرک علی الصحیحین ج1/ص74

Dying knowing there is no deity except Allah brings Paradise

* حدثنا أبو بكر بن أبي شيبة وزهير بن حرب كلاهما
عن إسماعيل بن إبراهيم قال أبو بكر حدثنا بن عليه
عن خالد قال حدثني الوليد بن مسلم عن حمران عن
عثمان قال: قال رسول الله صلى الله عليه وسلم من
مات وهو يعلم أنه لا إله إلا الله دخل الجنة.

Pronunciation

Ḥaddathanā Abū Bakri bnu Abī Shaybata wa Zuhayru bnu Ḥarbin
kilāhumā ‘an Ismā‘īla bni Ibrāhīma. Qāla Abū Bakrin: Ḥaddathanā
Ibnu ‘Ulayyata ‘an Khālidin qāla: Ḥaddathanī al-Walīdu bnu
Muslimin ‘an Ḥumrāna ‘an ‘Uthmāna qāla: Qāla Rasūlullāhi
ṣallallāhu ‘alayhi wa sallama: Man māta wa Huwa ya‘lamu annahu
lā ilāha illallāhu dakhala-jannata.

English meaning

Abu Bakr ibn Abi Shaybah and Zuhayr ibn Harb both narrated
to us from Isma'il ibn Ibrahim. Abu Bakr said: Ibn Ulayyah
narrated to us, from Khalid, who said: Al-Walid ibn Muslim
narrated to me, from Humran, from Uthman, who said: The
Messenger of Allah ﷺ said: 'Whoever dies knowing that there
is no deity except Allah will enter Paradise.'

Source: صحيح مسلم ج1/ص55

Meeting Allah without associating
anything with Him brings Paradise

* حدثنا مسدد قال حدثنا معتمر قال سمعت أبي
قال سمعت أنسا قال ذكر لي أن النبي صلى الله
عليه وسلم قال لمعاذ من لقي الله لا يشرك به شيئا
دخل الجنة قال ألا أبشركم قال لا إني أخاف
أن يتكلوا.

Pronunciation

Ḥaddathanā Musaddadun qāla: Ḥaddathanā Mu‘tamirun qāla:
Sami‘tu abī qāla: Sami‘tu Anasan qāla: Dhukira lī annan-
Nabiyya ṣallallāhu ‘alayhi wa sallama qāla li-Mu‘ādhin: Man
laqiyallāha lā yushriku bihi shay’an dakhala-jannata. Qāla: A-
lā ubashshirun-nāsa? Qāla: Lā innī akhāfu an yattakilū.

English meaning

Musaddad narrated to us, saying: Mu‘tamir narrated to
us, saying: I heard my father say: I heard Anas say: It was
mentioned to me that the Prophet ﷺ said to Mu‘adh,
‘Whoever meets Allah without associating anything with
Him will enter Paradise.’ He said, ‘Shall I give the people
glad tidings?’ He said, ‘No, for I fear they will rely upon it.’

Source: صحيح البخاري ج1/ص60

Five things held with certainty when meeting Allah bring Paradise

* حدثنا عفان حدثنا أبان حدثنا يحيى بن أبي
كثير عن زيد عن أبي سلام عن مولى لرسول
الله صلى الله عليه وسلم أن رسول الله صلى
الله عليه وسلم قال بخ بخ لخمس ما أثقلهن
في الميزان: لا إله إلا الله والله أكبر وسبحان
الله والحمد لله والولد الصالح يتوفى فيحتسبه
والده وقال بخ بخ لخمس من لقي الله مستيقنا
بهن دخل الجنة يؤمن بالله واليوم الآخر
وبالجنة والنار وبالبعث بعد الموت وبالْحَسَابِ.

Pronunciation

Ḥaddathanā ‘Affānu, ḥaddathanā Abānu, ḥaddathanā
Yaḥyā bnu Abī Kathīrin ‘an Zaydin ‘an Abī Salāmin ‘an
mawlan li-Rasūlillāhi ṣallallāhu ‘alayhi wa sallama anna
Rasūlallāhi ṣallallāhu ‘alayhi wa sallama qāla: Bakhin
bakhin li-khamsin mā athqalahunna fil-mīzāni: Lā ilāha

illallāhu wallāhu akbaru wa subḥānallāhi wal-ḥamdu lillāhi
wal-waladuṣ-ṣāliḥu yutawaffā fa-yaḥtasibuhu wāliduhu.

Wa qāla: Bakhin bakhin li-khamsin man laqiyallāha
mustayqinan bihinna dakhala-jannata: Yu'minu billāhi
wal-yawmil-ākhirī wa bil-jannati wan-nāri wa bil-ba'thi
ba'dal-mawti wa bil-ḥisābi.

English meaning

Affan narrated to us; Aban narrated to us; Yahya ibn
Abi Kathir narrated to us, from Zayd, from Abu Sallam,
from a freedman of the Messenger of Allah ﷺ, that
the Messenger of Allah ﷺ said: 'Excellent, excellent!
Five things—how heavy they are on the scales: "There
is no deity except Allah," "Allah is greater," "Glory be
to Allah," "Praise be to Allah," and a righteous child
who dies, whose parent bears the loss hoping for
reward.' He also said, 'Excellent, excellent! Five
things: whoever meets Allah certain of them will enter
Paradise—believing in Allah, the Last Day, Paradise
and the Fire, resurrection after death, and the
reckoning.'

Source: تفسير ابن كثير ج3/ص 87

Belief in Allah's oneness leads to Paradise

* وفي صحيح مسلم عن ابن مسعود رضي الله
عنه: من مات لا يشرك بالله شيئاً دخل الجنة.

Pronunciation

Wa fī Ṣaḥīḥi Muslimin ‘an Ibni Mas‘ūdīn raḍiyallāhu ‘anhu:
Man māta lā yushriku billāhi shay‘an dakhala-jannata.

English meaning

In Sahih Muslim, from Ibn Mas‘ud, may Allah be
pleased with him: ‘Whoever dies without associating
anything with Allah will enter Paradise.’

Source: تفسير ابن كثير ج2/ص189

Saying 'There is no deity except Allah,'
then dying, brings Paradise

* حدثنا عبد الصمد حدثنا أبي حدثنا حسين بن
بريدة أن يحيى بن يعمر حدثه أن أبا الأسود
الديلي حدثه أن أبا ذر حدثه أن رسول الله
صلى الله عليه وسلم قال: من قال لا إله إلا الله
ثم مات دخل الجنة. قلت وإن زنى وإن سرق
قال وإن زنى وإن سرق قلت وإن زنى وإن سرق
قال وإن زنى وإن سرق ثلاثا ثم قال في الرابعة
على رغم أنف أبي ذر قال فخرج أبو ذر وهو
يجر إزاره وهو يقول وإن رغم أنف أبي ذر
وكان أبو ذر يحدث بهذا بعد ويقول وإن رغم
أنف أبي ذر.

Pronunciation

Ḥaddathanā 'Abduṣ-Ṣamadi, ḥaddathanā abī, ḥaddathanā

Husaynu bnu Buraydata anna Yaḥyā bna Ya‘mara ḥaddathahu anna Abal-Aswadi ad-Dīliyyi ḥaddathahu anna Abā Dharrin ḥaddathahu anna Rasūlallāhi ṣallallāhu ‘alayhi wa sallama qāla: Man qāla lā ilāha illallāhu thumma māta dakhala-jannata. Qultu: Wa in zanā wa in saraqā? Qāla: Wa in zanā wa in saraqā. Qultu: Wa in zanā wa in saraqā? Qāla: Wa in zanā wa in saraqā, thalāthan. Thumma qāla fir-rābi‘ati: ‘Alā raghami anfi Abī Dharrin. Qāla: Fa-kharaja Abū Dharrin wa Huwa yajurru izārahu wa Huwa yaqūlu: Wa in raghima anfu Abī Dharrin. Wa kāna Abū Dharrin yuḥaddithu bi-hādhā ba‘du wa yaqūlu: Wa in raghima anfu Abī Dharrin.

English meaning

Abd al-Samad narrated to us; my father narrated to us; Husayn ibn Buraydah narrated to us, that Yahya ibn Ya‘mar told him that Abu al-Aswad al-Du‘ali told him that Abu Dharr told him that the Messenger of Allah ﷺ said: ‘Whoever says “There is no deity except Allah,” then dies, will enter Paradise.’ I asked, ‘Even if he commits unlawful intercourse and steals?’ He said, ‘Even if he commits unlawful intercourse and steals.’ I asked, ‘Even if he commits unlawful intercourse and steals?’ He said, ‘Even if he commits unlawful intercourse and steals’—three times. Then on the fourth he said, ‘Even in spite of Abu Dharr.’ Abu Dharr went out, dragging his lower garment, saying, ‘Even in

spite of Abu Dharr.' Abu Dharr later narrated this and would say, 'Even in spite of Abu Dharr.'

Source: تفسير ابن كثير ج1/ص510

Last words: 'There is no deity except Allah'

* حدثنا أبو عبد الله الزاهد الأصبهاني ثنا أحمد بن مهدي بن رستم ثنا أبو عاصم النبيل ثنا عبد الحميد بن جعفر ثنا صالح بن أبي عريب عن كثير بن مرة عن معاذ بن جبل قال: قال رسول الله صلى الله عليه وسلم من كان آخر كلامه لا إله إلا الله دخل الجنة (هذا حديث صحيح الإسناد ولم يخرجاه).

Pronunciation

Ḥaddathanā Abū 'Abdillāhi az-Zāhidu al-Aṣbahāniyyu, ḥaddathanā Aḥmadu bnu Mahdiyyi bni Rustumin, ḥaddathanā Abū 'Āshimin an-Nabīlu, ḥaddathanā 'Abdul-Ḥamīdi bnu Ja'farin, ḥaddathanā Ṣāliḥu bnu Abī 'Arībin 'an Kathīri bni Murrata 'an Mu'ādhi bni Jabalin qāla: Qāla Rasūlullāhi ṣallallāhu 'alayhi wa sallama: Man kāna ākhiru kalāmihi lā ilāha illallāhu dakhalal-jannata. Hādhā ḥadīthun ṣaḥīḥul-isnādi wa lam yukhrijāhu.

English meaning

Abu Abd Allah al-Zahid al-Asbahani narrated to us, from Ahmad ibn Mahdi ibn Rustam, from Abu Asim al-Nabil, from Abd al-Hamid ibn Ja'far, from Salih ibn Abi Arib, from Kathir ibn Murrah, from Mu'adh ibn Jabal, who said: The Messenger of Allah ﷺ said: 'Whoever's last words are "There is no deity except Allah" will enter Paradise.' (Source note: This hadith has a sound chain, and the two compilers did not include it.)

المستدرک علی الصحیحین ج1/ص503

Saying 'There is no deity except Allah':
Paradise becomes assured

* حدثنا أبو بكر محمد بن داود بن سليمان
الزاهد ثنا الحسن بن أحمد بن الليث ثنا أحمد
بن شريح أنبأ محمد بن يونس اليمامي ثنا
يحيى بن شعبة بن يزيد حدثني إسحاق بن عبد
الله بن أبي طلحة الأنصاري عن أبيه عن جده
رضي الله عنه قال: قال رسول الله صلى الله
عليه وسلم من قال لا إله إلا الله دخل الجنة
ووجبت له الجنة ومن قال سبحان الله وبحمده
مائة كتب الله له ألف حسنة وأربعاً وعشرين
حسنة قالوا يا رسول الله إذا لا يهلك منا أحد
قال بلى إن أحدكم ليجيء بالحسنات لو
وضعت على جبل أثقلته ثم تجيء النعم

فتذهب بتلك ثم يتناول الرب بعد ذلك
برحمته. (هذا حديث صحيح الإسناد شاهد
لحديث سليمان بن هرم ولم يخرجاه)

Pronunciation

Ḥaddathanā Abū Bakrin Muḥammadu bnu Dāwuda bni Sulaymāna az-Zāhidu, ḥaddathanā al-Ḥasanu bnu Aḥmada bnī-Laythi, ḥaddathanā Aḥmadu bnu Shurayḥin, anba'a Muḥammadu bnu Yūnusa al-Yamāmiyyu, ḥaddathanā Yaḥyā bnu Shu'bata bni Yazīda, ḥaddathanī Ishāqu bnu 'Abdillāhi bni Abī Ṭalḥata al-Anṣāriyyu 'an abīhi 'an jaddihi raḍiyallāhu 'anhu qāla: Qāla Rasūlullāhi ṣallallāhu 'alayhi wa sallama: Man qāla lā ilāha illallāhu dakhalal-jannata wa wajabat lahu-jannatu, wa man qāla subḥānallāhi wa biḥamdihi mi'atan kataballāhu lahu alfa ḥasanatin wa arba'an wa 'ishrīna ḥasanatan. Qālū: Yā Rasūlallāhi idhan lā yahliku minnā aḥadun. Qāla: Balā inna aḥadakum la-yajī'u bil-ḥasanāti law wuḍi'at 'alā jabalin athqalat-hu, thumma tajī'un-ni'amu fa-tadhhabu bi-tilka, thumma yataṭāwalur-Rabbu ba'da dhālika bi-rahmatihī. Hādhā ḥadīthun ṣaḥīḥul-isnādi shāhidun li-ḥadīthi Sulaymāna bni Haramin wa lam yukhrijāhu.

English meaning

Abu Bakr Muhammad ibn Dawud ibn Sulayman al-Zahid narrated to us, from al-Hasan ibn Ahmad ibn al-

Layth, from Ahmad ibn Shurayh; Muhammad ibn Yunus al-Yamami informed us; Yahya ibn Shu'bah ibn Yazid narrated to us; Ishaq ibn Abd Allah ibn Abi Talhah al-Ansari narrated to me, from his father, from his grandfather, may Allah be pleased with him, who said: The Messenger of Allah ﷺ said, 'Whoever says "There is no deity except Allah" will enter Paradise, and Paradise becomes assured for him. Whoever says "Glory be to Allah and praise be to Him" one hundred times, Allah records for him one thousand and twenty-four good deeds.' They said, 'Messenger of Allah, then none of us will perish!' He said, 'Indeed, one of you may come with good deeds which, if placed upon a mountain, would weigh it down. Then the blessings come and exhaust them; after that, the Lord extends His mercy.' (Source note: This hadith has a sound chain, corroborating the hadith of Sulayman ibn Haram, and the two compilers did not include it.)

المستدرک علی الصحیحین ج4/ص279

Dying with faith in Allah and the Last Day, and treating others as one wishes to be treated

* حدثنا وكيع حدثنا الأعمش عن زيد بن وهب
عن عبد الرحمن بن عبد رب الكعبة عن عبد الله
بن عمرو قال: قال رسول الله صلى الله عليه
وسلم من أحب أن يزحزح عن النار ويدخل
الجنة فلتدركه منيته وهو يؤمن بالله واليوم
الآخر ويأتي إلى الناس ما يحب أن يؤتى إليه.

Pronunciation

Ḥaddathanā Wakī'un, ḥaddathanā al-A'mashu 'an Zaydi
bni Wahbin 'an 'Abdir-Raḥmāni bni 'Abdi Rabbil-Ka'batī
'an 'Abdillāhi bni 'Amrin qāla: Qāla Rasūlullāhi ṣallallāhu
'alayhi wa sallama: Man aḥabba an yuzaḥzaḥa 'anin-nāri
wa yadkhulal-jannata fal-tudrikhu maniyyatuhu wa Huwa
yu'minu billāhi wal-yawmil-ākhirī wa ya'tī ilan-nāsi mā
yuḥibbu an yu'tā ilayhi.

English meaning

Waki' narrated to us; al-A'mash narrated to us, from Zayd ibn Wahb, from Abd al-Rahman ibn Abd Rabb al-Ka'bah, from Abd Allah ibn Amr, who said: The Messenger of Allah ﷺ said: 'Whoever wishes to be moved away from the Fire and admitted to Paradise, let death reach him while he believes in Allah and the Last Day, and let him treat people as he would like to be treated.'

Source: تفسير ابن كثير ج1/ص389

Muslims are the first to enter Paradise

* عن أبي صالح عن أبي هريرة قال: قال رسول
الله صلى الله عليه وسلم نحن الآخرون الأولون
يوم القيامة ونحن أول من يدخل الجنة.

Pronunciation

‘An Abī Ṣāliḥin ‘an Abī Hurayrata qāla: Qāla Rasūlullāhi
ṣallallāhu ‘alayhi wa sallama: Naḥnul-ākhirūnal-awwalūna
yawmal-qiyāmati wa naḥnu awwalu man yadkhulul-
jannata.

English meaning

Abu Salih reported from Abu Hurayrah, who said: The
Messenger of Allah ﷺ said: ‘We are the last, yet the
first on the Day of Resurrection, and we shall be the
first to enter Paradise.’

Source: تفسير ابن كثير ج1/ص 397

Whoever enters Islam enters Paradise

* عن خالد بن يزيد عن سعيد بن أبي هلال عن
جابر بن عبد الله رضي الله عنه قال: خرج علينا
رسول الله صلى الله عليه وسلم يوما فقال إني
رأيت في المنام كأن جبريل عند رأسي
وميكائيل عند رجلي يقول أحدهما لصاحبه
اضرب له مثلا فقال اسمع سمعت أذنك واعقل
عقل قلبك إنما مثلك ومثل أمتك كمثل ملك
اتخذ دارا ثم بنى فيها بيتا ثم جعل فيها مائدة
ثم بعث رسولا يدعو الناس إلى طعامه فمنهم
من أجاب الرسول ومنهم من تركه فالله الملك
والدار الإسلام والبيت الجنة وأنت يا محمد
الرسول فمن أجابك دخل الإسلام و ومن دخل
الجنة أكل منها " رواه بن جرير.

Pronunciation

‘An Khālidi bni Yazīda ‘an Sa‘īdi bni Abī Hilālin ‘an Jābiri
bni ‘Abdillāhi raḍiyallāhu ‘anhu qāla: Kharaja ‘alaynā
Rasūlullāhi ṣallallāhu ‘alayhi wa sallama yawman fa-qāla:
Innī ra’aytu fil-manāmi ka-anna Jibrīla ‘inda ra’sī wa
Mīkā’ila ‘inda rijlayya yaqūlu aḥaduhumā li-ṣāḥibihi: Iḍrib
lahu mathalan. Fa-qāla: Isma‘ sami‘at udhunuka wa‘qil
‘aqala qalbuka. Innamā mathaluka wa mathalu ummatika
ka-mathali malikin ittakhadha dāran thumma banā fīhā
baytan thumma ja‘ala fīhā ma’dubatan thumma ba‘atha
Rasūlan yad‘un-nāsa ilā ṭa‘āmihi, fa-minhum man ajābar-
Rasūla wa minhum man tarakahu. Fa-Allāhul-Maliku wad-
dārul-Islāmu wal-baytul-jannatu wa Anta yā
Muḥammadur-Rasūlu, fa-man ajābaka dakhalal-Islāma wa
man dakhalal-jannata akala minhā. Rawāhu Ibnu Jarīrin.

English meaning

Khalid ibn Yazid reported from Sa‘id ibn Abi Hilal, from
Jabir ibn Abd Allah, may Allah be pleased with him,
who said: The Messenger of Allah ﷺ came out to us
one day and said: ‘I saw in a dream as though Jibril
was at my head and Mika’il at my feet. One said to the
other, “Set forth a parable for him.” He said, “Listen—
may your ear hear—and understand—may your heart
understand. Your likeness and the likeness of your
community are that of a king who acquired an estate,
built a house in it, prepared a feast there and sent a

messenger to invite people to his food. Some answered the messenger, and some left him. Allah is the King, the estate is Islam, the house is Paradise, and you, Muhammad, are the messenger. Whoever answers you enters Islam, and whoever enters Paradise eats from it.”” (Source note: Ibn Jarir narrated it.)

تفسير ابن كثير ج 2/ص 414-415

None enter Paradise except a Muslim

* حدثنا سليمان بن سليم عن صالح بن يحيى
بن المقدام عن جده المقدام بن معد يكرب قال:
غزونا مع خالد بن الوليد الصائفة فقرم أصحابنا
إلى اللحم فسألوني رمكة فدفعتها إليهم
فحبلوها وقلت مكانكم حتى آتي خالدا فأسأله
فأتيته فسأله فقال غزونا مع رسول الله صلى
الله عليه وسلم غزوة خيبر فأسرع الناس في
حظائر يهود فأمرني أن أنادي الصلاة جامعة
ولا يدخل الجنة إلا مسلم ثم قال أيها الناس
إنكم قد أسرعتم في حظائر يهود ألا لا يحل
أموال المعاهدين إلا بحقها.

Pronunciation

Ḥaddathanā Sulaymānu bnu Sulaymin ‘an Ṣālihi bni
Yaḥyā bnīl-Miqdāmi ‘an jaddihīl-Miqdāmi bni Ma‘dī Karība

qāla: Ghazawnā ma‘a Khālidi bnīl-Walīdi aṣ-ṣā’ifata fa-qarima aṣḥābunā ilal-laḥmi fa-sa’alūnī ramakatan fa-dafa’tuhā ilayhim fa-ḥabalūhā wa qultu: Makānakum ḥattā ātiya Khālidan fa-as’alahu. Fa-ataytuhu fa-sa’altuhu fa-qāla: Ghazawnā ma‘a Rasūlillāhi ṣallallāhu ‘alayhi wa sallama ghazwata Khaybara fa-asra’an-nāsu fī ḥaḏā’iri Yahūda fa-amaranī an unādiya: Aṣ-ṣalātu jāmi‘atun wa lā yadkhulul-jannata illā muslimun. Thumma qāla: Ayyuhan-nāsu innakum qad asra’tum fī ḥaḏā’iri Yahūda, a-lā lā yaḥillu amwālul-mu‘āhadīna illā bi-ḥaqqihā.

English meaning

Sulayman ibn Sulaym narrated to us, from Salih ibn Yahya ibn al-Miqdam, from his grandfather al-Miqdam ibn Ma’dikarib, who said: We went on the summer campaign with Khalid ibn al-Walid, and our companions craved meat. They asked me for a mare, so I handed it to them and they tethered it. I said, ‘Stay where you are until I go to Khalid and ask him.’ I went to him and asked him. He said, ‘We went with the Messenger of Allah ﷺ on the expedition of Khaybar, and the people rushed into the enclosures of the Jews. He ordered me to announce, “The prayer is gathering everyone, and none will enter Paradise except a Muslim.” Then he said, “People, you have rushed into the enclosures of the Jews. The property of those under a treaty is not lawful except by its rightful

due.”

Source: تفسير ابن كثير ج 2/ص 563