

Title: Between Fear & Hope

Original Title: شرح رياض الصالحين

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

B E T W E E N

# Fear & Hope

S E L E C T E D T E X T S F R O M “ R I Y Ā Ḍ A L - Ṣ Ā L I Ḥ Ī N ”

BY:

Imam al-Nawawī

WITH COMMENTS BY:

Muḥammad Ibn Ṣāliḥ al-'Uthaymīn<sup>1</sup>

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<sup>1</sup> **Muḥammad Ibn Ṣāliḥ al-'Uthaymīn:** The author (Imam al-Nawawī), may Allah have mercy on him, writes, “The Book of Fear,” but fear of what? The fear of Allah (عَزَّ وَجَلَّ). Anyone who worships Allah must do so while being fearful yet hopeful of him. When a person thinks about all his sins and all the bad things he has done, he should feel a sense of fear...yet when he thinks about the forgiveness of Allah, his honoring (of his believing servants), his kindness and his mercy, he should feel hopeful. So he should always be between fear and hope. But which should a person feel more, hope or fear? Imam Aḥmad said:

An individual's fear and hope should be the same; if either one overcomes the other, the person could be ruined. This is because if he is too hopeful, he may then begin to feel safe and secure from Allah's punishment, and if he is too fearful, he may then begin to despair of Allah's mercy. And both of those conditions are wrong. So his fear (of Allah) and hope (in Allah) should be the same.

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## TABLE OF CONTENTS

<b>The Book of Fear</b> .....	4	ḤADĪTH 4 .....	30
VERSES FROM THE QURAN.....	4	ḤADĪTH 5 .....	32
ḤADĪTH 1.....	7	ḤADĪTH 6 .....	34
ḤADĪTH 2.....	9	ḤADĪTH 7 .....	36
ḤADĪTH 3.....	10	ḤADĪTH 8 .....	37
ḤADĪTH 4.....	11	ḤADĪTH 9 .....	38
ḤADĪTH 5.....	12	ḤADĪTH 10 .....	41
ḤADĪTH 6.....	13	ḤADĪTH 11 .....	43
ḤADĪTH 7.....	15	ḤADĪTH 12 .....	44
ḤADĪTH 8.....	16	ḤADĪTH 13 .....	45
ḤADĪTH 9.....	17	ḤADĪTH 14 .....	46
ḤADĪTH 10.....	18	ḤADĪTH 15 .....	48
ḤADĪTH 11.....	19	ḤADĪTH 16 .....	50
ḤADĪTH 12.....	20	ḤADĪTH 17 .....	51
ḤADĪTH 13.....	21	ḤADĪTH 18 .....	52
ḤADĪTH 14.....	22	ḤADĪTH 19 .....	53
ḤADĪTH 15.....	23	ḤADĪTH 20 .....	54
<b>The Book of Hope</b> .....	25	ḤADĪTH 21 .....	56
VERSES FROM THE QURAN.....	25	ḤADĪTH 22 .....	57
ḤADĪTH 1.....	27	ḤADĪTH 23 .....	58
ḤADĪTH 2.....	28	ḤADĪTH 24 .....	59
ḤADĪTH 3.....	29	ḤADĪTH 25 .....	60

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

ḤADĪTH 26.....	61	<b>Combining Fear &amp; Hope .....</b>	<b>67</b>
ḤADĪTH 27.....	63	VERSES FROM THE QURAN .....	67
ḤADĪTH 28.....	64	ḤADĪTH 1 .....	69
ḤADĪTH 29.....	65	ḤADĪTH 2 .....	70
ḤADĪTH 30.....	66	ḤADĪTH 3 .....	71

**T H E B O O K O F F E A R**  
**V E R S E S F R O M T H E Q U R A N**

Allah ( تعالی ) says:

﴿ وَإِيَّايَ فَارْهَبُونِ ﴾

And fear none but me.<sup>2</sup>

﴿ إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴾

Surely the grip of your Lord is severe.<sup>3</sup>

﴿ وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقَرْيَ وَهِيَ ظَالِمَةٌ ۚ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ • إِنَّ فِي ذَلِكَ لَآيَةً لِّمَنْ خَافَ عَذَابَ الْآخِرَةِ ۚ ذَلِكَ يَوْمٌ مَّجْمُوعٌ لَهُ النَّاسُ وَذَلِكَ يَوْمٌ مَّشْهُودٌ • وَمَا نُؤَخِّرُهُ إِلَّا لِأَجَلٍ مُّعَدُّودٍ • يَوْمَ يَأْتِ لَا تَكَلِّمُ نَفْسٌ إِلَّا بِإِذْنِهِ ۚ فَمِنْهُمْ شَقِيٌّ وَسَعِيدٌ • فَأَمَّا الَّذِينَ شَقُّوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ ﴾

And such is the seizure of your Lord when he seizes the towns while they are committing wrong. Indeed, his seizure is painful and severe. In that is surely a sign for those who fear the punishment of the hereafter. That is a day on which people will be collected, and that is a day which will be witnessed. And we do not delay it except for a limited term. On the day when it comes, no soul shall speak except by his permission. Some among

<sup>2</sup> The Quran, Sūrah al-Baqarah, 2:40.

<sup>3</sup> Sūrah al-Burūj, 85:12.

them will be wretched and (others) blessed. As for those who are wretched, they will be in the fire, sighing and groaning therein.<sup>4</sup>

﴿ وَيَحذِّرُكُمْ اللَّهُ نَفْسَهُ ﴾

And Allah warns you of himself.<sup>5</sup>

﴿ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ • وَأُمِّهِ وَأَبِيهِ • وَصَاحِبَتِهِ وَبَنِيهِ • لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴾

On the Day a man will flee from his brother, from his mother and father, from his wife and children. Every man that day will have enough to make him careless of others.<sup>6</sup>

﴿ يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ ۚ إِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيمٌ • يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّا أَرْضَعَتْ وَتَضَعُ كُلُّ ذَاتِ حَمَلٍ حَمْلَهَا وَتَرَى النَّاسَ سُكَارَىٰ وَمَا هُمْ بِسُكَارَىٰ وَلَكِنَّ عَذَابَ اللَّهِ شَدِيدٌ ﴾

Oh mankind, fear your Lord. Indeed, the convulsion of the (final) hour is a terrible thing. On the day you see it, every nursing mother will be distracted from whom she was nursing, every pregnant woman will abort her pregnancy, and you will see the people as if they were intoxicated while they are not intoxicated; but the punishment of Allah is severe.<sup>7</sup>

<sup>4</sup> Sūrah Hūd, 11:102-106.

<sup>5</sup> Sūrah Ālī 'Imrān, 3:28.

<sup>6</sup> Sūrah 'Abasa, 80:34-37.

<sup>7</sup> Sūrah al-Ḥajj, 22:1-2.

﴿وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ﴾

**And for him who fears to stand before his Lord, there will be two gardens.<sup>8</sup>**

﴿وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ • قَالُوا إِنَّا كُنَّا قَبْلُ فِي أَهْلِنَا مُشْفِقِينَ • فَمَنَّ اللَّهُ عَلَيْنَا وَوَقَانَا عَذَابَ السَّمُومِ • إِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوهُ ۗ إِنَّهُ هُوَ الْبَرُّ الرَّحِيمُ﴾

**And they will approach one another, questioning each other. They will say, “We used to be with our families fearful (of Allah). But Allah has been gracious to us, and has saved us from the torment of the scorching fire. We used to call upon him before. Surely he is the Most Kind, the Most Merciful.”<sup>9</sup>**



<sup>8</sup> Sūrah al-Raḥmān, 55:46.

<sup>9</sup> Sūrah al-Ṭūr, 52:25-28.

## The Book of Fear

### HADITH 1

Ibn Mas'ūd (رضي الله عنه) said: The messenger of Allah (صلى الله عليه وسلم), the truthful and the receiver of truth, informed us:

« إِنَّ أَحَدَكُمْ يُجْمَعُ خَلْقُهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً ، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ، ثُمَّ يُرْسَلُ الْمَلَكُ ، فَيَنْفُخُ فِيهِ الرُّوحَ ، وَيُؤَمَّرُ بِأَرْبَعِ كَلِمَاتٍ : يَكْتُبُ رِزْقَهُ ، وَأَجَلَهُ ، وَعَمَلَهُ ، وَشَقِيٌّ أَوْ سَعِيدٌ ، فَوَالَّذِي لَا إِلَهَ إِلَّا غَيْرُهُ إِنَّ أَحَدَكُمْ لَيَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ ، فَيَعْمَلُ عَمَلِ أَهْلِ النَّارِ ، وَإِنَّ أَحَدَكُمْ لَيَعْمَلُ عَمَلِ أَهْلِ النَّارِ ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ ، فَيَعْمَلُ عَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا »

The creation of each one of you is brought together in his mother's womb for forty days as a drop. Then he is a clot of blood for a similar period, then a lump of flesh for a similar period. The angel is then sent to him who blows the soul into him, and he (the angel) is commanded with four decreed matters: to write down his livelihood, his life span, his actions, and whether his end is wretched or happy. I swear by the one (Allah) other than whom there is no god, one of you may behave like the people of Paradise until there is only an arm's length between him and it, but that which has been written overtakes him, so he behaves like the people of the fire until he enters it. And one of you may behave

like the people of the fire until there is but an arm's length between him and it, but that which has been written overtakes him, so he behaves like the people of Paradise until he enters it.<sup>10, 11</sup>



<sup>10</sup> Recorded by al-Bukhārī and Muslim.

<sup>11</sup> **Ibn al-'Uthaymīn:** The author mentions this ḥadīth so that we may feel both a sense of fear and hope. We should be fearful of trials and tribulations that may affect our religion. For this, a person must always ask Allah to help us remain firm. The prophet (صلى الله عليه وسلم) used to say:

« يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ »

Oh Turner of Hearts, make my heart firm on your religion.  
[al-Tirmidhī, "Ṣaḥīḥ Sunan al-Tirmidhī" (no. 2792) by al-Albānī]

And:

« اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ صَرِّفْ قُلُوبَنَا عَلَى طَاعَتِكَ »

Oh Allah, Changer of Hearts, change our hearts toward your obedience.  
[Muslim]

He used to say those prayers yet he is the prophet (صلى الله عليه وسلم)! We also learn from these ḥadīth that we should not despair or feel hopelessness for someone who may disbelieve in Allah or who may be deeply involved in major sins. Perhaps Allah may guide such a person at the last moment of his life so that he dies upon Islam.



## T H E B O O K O F F E A R

### H A D I T H 2

Ibn Mas'ūd ( رضي الله عنه ) narrated that Allah's messenger ( صلى الله عليه وسلم ) said:

« يُؤْتَى بِجَهَنَّمَ يَوْمَئِذٍ لَهَا سَبْعُونَ أَلْفَ زِمَامٍ مَعَ كُلِّ زِمَامٍ سَبْعُونَ أَلْفَ مَلَكٍ  
يَجْرُونَهَا »

Hell will be brought on that day having seventy thousand reins. Each rein will have seventy thousand angels pulling it.<sup>12</sup>



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<sup>12</sup> Recorded by Muslim.

## The Book of Fear

### HADĪTH 3

al-Nu'mān Ibn Bashīr ( رضي الله عنهما ) said: I heard Allah's messenger ( صلى الله عليه وسلم ) say:

« إِنَّ أَهْوَنَ أَهْلِ النَّارِ عَذَابًا يَوْمَ الْقِيَامَةِ لَرَجُلٌ يُوَضَعُ فِي أَحْمَصِ قَدَمَيْهِ جَمْرَتَانِ  
يَغْلِي مِنْهُمَا دِمَاغُهُ ، مَا يَرَى أَنَّ أَحَدًا أَشَدُّ مِنْهُ عَذَابًا وَإِنَّهُ لَأَهْوَنُهُمْ عَذَابًا »

The person from the people of Hell with the lightest punishment on the Day of Resurrection will be a man who will have two coals placed under the soles of his feet from which his brain will boil. He will believe that no one else is receiving a harsher punishment than his yet he is the least punished among them.<sup>13, 14</sup>



<sup>13</sup> Recorded by al-Bukhārī and Muslim.

<sup>14</sup> **Ibn al-'Uthaymīn:** This individual will see himself as the one receiving the worst torment yet he is actually the least punished. This is because were he to see others (and the severe punishments they receive), he might realize the ease he is in compared to others and he might feel some sense of consolation by that. But he will think he is the most severely punished person by Allah—we seek protection with Allah—so he will feel more anguish, more psychological distress. For this reason, the prophet ( صلى الله عليه وسلم ) mentioned this ḥadīth as a warning to his nation from the torment of the fire.

## The Book of Fear

### HADĪTH 4

Samurah Ibn Jundub ( رضي الله عنه ) narrated that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« مِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى كَعْبِيهِ ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى رُكْبَتَيْهِ ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى حُجْرَتِهِ ، وَمِنْهُمْ مَنْ تَأْخُذُهُ النَّارُ إِلَى تَرْقُوتِهِ »

For some of them the fire will reach their ankles, for others the fire will reach their knees, others to their waists, and for others the fire will reach their throats.<sup>15</sup>



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<sup>15</sup> Recorded by Muslim.

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## The Book of Fear

### HADITH 5

Ibn 'Umar (رضي الله عنهما) said that the messenger of Allah (صلى الله عليه وسلم):

« يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ حَتَّى يَغِيبَ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ »

People will stand before the Lord of creations until one of them will sink in his own sweat, it reaching to his ears.<sup>16</sup>



<sup>16</sup> Recorded by al-Bukhārī and Muslim.

## The Book of Fear

### HADĪTH 6

Anas (رضي الله عنه) said: The messenger of Allah (صلى الله عليه وسلم) gave us a sermon like I had never heard before. He said:

« لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا »

If you all knew what I know, you would laugh little and cry much.

The companions of Allah's messenger (صلى الله عليه وسلم) then covered their faces and the sound of crying was heard.

In another narration of the same ḥadīth but with a different wording, Anas said: The messenger of Allah (صلى الله عليه وسلم) heard something about his companions upon which he addressed them, saying:

« عُرِضَتْ عَلَيَّ الْجَنَّةُ وَالنَّارُ، فَلَمْ أَرَ كَالْيَوْمِ فِي الْخَيْرِ وَالشَّرِّ، وَلَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا »

Paradise and the fire were shown to me, and I have never seen until today such good and evil. If you knew what I know, you would laugh little and cry much.

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(Anas continued:) There had not come upon the companions of Allah's messenger ( ﺻﻠﻰ ﺍﻟﻠﻪ ﻋﻠﻴﻪ ﻭﺳﻠﻢ ) a day more harder upon them than that day. They covered their faces and the sound of crying could be heard from them.<sup>17</sup>



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<sup>17</sup> Recorded by al-Bukhārī and Muslim.

## The Book of Fear

### HADĪTH 7

Miqdād ( رضي الله عنه ) said: I heard the messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) say:

« تُدْنِي الشَّمْسُ يَوْمَ الْقِيَامَةِ مِنَ الْخَلْقِ حَتَّى تَكُونَ مِنْهُمْ كَمَقْدَارِ مِيلٍ »

The sun will come so close to creatures on the Day of Resurrection that there would be left only a distance of one *mīl* between them...

Sulaym Ibn 'Āmir, one of the narrators reporting from Miqdād, said, "By Allah, I do not know if he meant by *mīl* (مِيل) the distance of land (a mile) or the *mīl* which is used to apply kohl to eyes (which, in Arabic, is the same word)."

« فَيَكُونُ النَّاسُ عَلَى قَدَرِ أَعْمَالِهِمْ فِي الْعَرَقِ فَمِنْهُمْ مَنْ يَكُونُ إِلَى كَعْبِيهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى رُكْبَتَيْهِ وَمِنْهُمْ مَنْ يَكُونُ إِلَى حَقْوَيْهِ وَمِنْهُمْ مَنْ يُلْجِمُهُ الْعَرَقُ إِلْجَامًا »

...so people will be in sweat in accordance with their deeds. For some, it will rise to their ankles, some to their knees, some to their waists, and for some of them, sweat will reach their mouths.

Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) then held his hand up to his mouth.<sup>18</sup>



<sup>18</sup> Recorded by Muslim.

## The Book of Fear

### HADITH 8

Abū Hurayrah (رضي الله عنه) narrated that the messenger of Allah (صلى الله عليه وسلم) said:

« يَعْرقُ النَّاسُ يَوْمَ الْقِيَامَةِ حَتَّى يَذْهَبُ عَرَقُهُمْ فِي الْأَرْضِ سَبْعِينَ ذِرَاعاً ، وَيُلْجِمُهُمْ  
حَتَّى يَبْلُغَ آذَانِهِمْ »

People will sweat on the Day of Resurrection so much that their sweat will sink seventy arm lengths into the ground yet it will still reach up to their ears.<sup>19</sup>



<sup>19</sup> Recorded by al-Bukhārī and Muslim.



## The Book of Fear

### HADITH 9

Abū Hurayrah ( رضي الله عنه ) said: We were once with Allah's messenger ( صلى الله عليه وسلم ) when we heard a loud crashing sound. He asked:

« هَلْ تَدْرُونَ مَا هَذَا ؟ »

Do you know what that was?

We replied, "Allah and his messenger know better." He explained:

« هَذَا حَجْرٌ رُمِيَ بِهِ فِي النَّارِ مِنْذُ سَبْعِينَ خَرِيفًا فَهُوَ يَهْوِي فِي النَّارِ الْآنَ حَتَّى انْتَهَى  
إِلَى قَعْرِهَا ، فَسَمِعْتُمْ وَجِبَتَهَا »

That was a rock which was thrown into the fire seventy years ago. It has since been falling in the fire and just now reached the bottom and you heard its crash.<sup>20</sup>



<sup>20</sup> Recorded by Muslim.

## The Book of Fear

### HADĪTH 10

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

« مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا سَيَكَلِّمُهُ رَبُّهُ لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجَمَانُ ، فَيَنْظُرُ أَيَّمَنْ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ مِنْ عَمَلِهِ ، وَيَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَّا مَا قَدَّمَ ، وَيَنْظُرُ بَيْنَ يَدَيْهِ فَلَا يَرَى إِلَّا النَّارَ تِلْقَاءَ وَجْهِهِ ، فَاتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ »

Each one of you will be spoken to by his Lord with no interpreter between them.

A person will look to his right and will see nothing but what he had previously done (of deeds). He will look to his left and see nothing but what he had previously done, and he will look in front of him and see nothing but the fire in front of his face. So protect yourselves from the fire even by giving half a date (in charity).<sup>21</sup>



<sup>21</sup> Recorded by al-Bukhārī and Muslim.

## The Book of Fear

### HADĪTH 11

Abū Dharr (رضي الله عنه) said that the messenger of Allah (صلى الله عليه وسلم) said:

« إِنِّي أَرَى مَا لَا تَرَوْنَ ، وَأَسْمَعُ مَا لَا تَسْمَعُونَ ، أَطَّتِ السَّمَاءُ وَحُقَّ لَهَا أَنْ تَتَّطَّ ، مَا فِيهَا مَوْضِعٌ أَرْبَعِ أَصَابِعٍ إِلَّا وَمَلَكٌ وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ تَعَالَى ، وَاللَّهُ لَوْ تَعَلَّمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا ، وَمَا تَلَدَّدْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ ، وَلَخَرَجْتُمْ إِلَى الصُّعْدَاتِ تَجَارُونَ إِلَى اللَّهِ تَعَالَى »

I see what you do not see. The heaven has creaked and it has every right to do so. There is no space of even four fingers in it except that there is an angel who is bowing his forehead before Allah (تعالى). By Allah, if you knew what I know, you would laugh little, cry much, and you would not enjoy women in beds. You would all go out to an open space praying to Allah (for forgiveness).<sup>22</sup>



<sup>22</sup> Recorded by al-Tirmidhī, and al-Albānī said it is *ḥasan* in “Ṣaḥīḥ Sunan al-Tirmidhī” (no. 1882).

## The Book of Fear

### ḤADĪTH 12

Abū Barzah Naḍlah Ibn 'Ubayd al-Aslamī ( رضي الله عنه ) said: Allah's messenger ( صلى الله عليه وسلم ) said:

« لا تَزُولُ قَدَمَا عَبْدٍ حَتَّى يُسْأَلَ عَنْ عُمُرِهِ فِيمَا أَفْنَاهُ ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ »

A servant's two feet will not move (on the Day of Resurrection) until he is asked about his life—how he spent it, about his knowledge—what he did with it, about his wealth—how he earned it and how he spent it, and about his body—how he used it.<sup>23, 24</sup>



<sup>23</sup> Recorded by al-Tirmidhī, and al-Albānī said it is authentic in “Ṣaḥīḥ Sunan al-Tirmidhī” (no. 1970).

<sup>24</sup> **Ibn al-'Uthaymīn:** To summarize, when people read these ḥadīth and others similar to them that the author did not mention, a true believer feels a sense of fear and takes them as a warning. The only thing standing between every individual and these events is the time he remains in this life before his life ends. He then enters the realm of reward or punishment because the time of action is then over.

## The Book of Fear

### HADĪTH 13

Abū Saīd al-Khudrī (رضي الله عنه) narrated that the messenger of Allah (صلى الله عليه وسلم) said:

« كَيْفَ أَنْعَمُ وَصَاحِبُ الْقَرْنِ قَدْ اتَّقَمَ الْقَرْنَ ، وَاسْتَمَعَ الْإِذْنَ مَتَى يُؤْمَرُ بِالنَّفْخِ  
فَيَنْفُخُ »

How can I feel at ease when the angel of the horn has already put his lips to the horn, listening for the command to blow it?

It is as if hearing this was very hard on the companions of Allah's messenger (صلى الله عليه وسلم) so he told them:

« قُولُوا : حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ ، عَلَى اللَّهِ تَوَكَّلْنَا »

Say, "Allah is sufficient for us and he is the best one to rely on, so upon Allah we rely."<sup>25</sup>



<sup>25</sup> Recorded by al-Tirmidhī, and al-Albānī said it is authentic in "Ṣaḥīḥ Sunan al-Tirmidhī" (no. 1980).

## The Book of Fear

### HADĪTH 14

Abū Hurayrah (رضي الله عنه) said that Allah's messenger (صلى الله عليه وسلم) said:

« مَنْ خَافَ أَدْلَجَ ، وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزَلَ ، أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ ، أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ »

Whoever is afraid (of something), he leaves in the early part of the night (to flee it); and whoever leaves early at night reaches his destination. The merchandise of Allah is certainly precious. The merchandise of Allah is surely Paradise.<sup>26, 27</sup>



<sup>26</sup> Recorded by al-Tirmidhī, and al-Albānī said it is authentic in “Ṣaḥīḥ Sunan al-Tirmidhī” (no. 1993).

<sup>27</sup> **Ibn al-'Uthaymīn:** The Arabic word used here (أَدْلَجَ) means to set forth during the early part of the night. When someone begins his travels early in the night, it shows the concern and respect he has for his journey and that he takes it seriously. Whoever is like this, he should then reach his intended destination.

“Merchandise” is the goods or commodities people offer in business. Allah offers Paradise for his servants to buy; he says:

﴿ إِنَّ اللَّهَ اشْتَرَى مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةُ ﴾

**Allah has purchased from the believers their lives and their property in exchange for Paradise.**

[Sūrah al-Tawbah, 9:111]

So whoever has within in his heart the fear of Allah, he would do righteous deeds which would save him from what he fears.

## The Book of Fear

### HADĪTH 15

'Āishah (رضي الله عنها) said: I heard the messenger of Allah (صلى الله عليه وسلم) say:

« يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةً عُرَاةً غُرُلًا »

Mankind will be resurrected barefooted, naked, and uncircumcised.<sup>28</sup>

I asked him, “Messenger of Allah, women and men together (like that) looking at each other?” He replied:

« يَا عَائِشَةُ الْأَمْرُ أَشَدُّ مِنْ أَنْ يَهْمَهُمْ ذَلِكَ »

'Āishah, the circumstances will be so severe that such a thing would not concern them.

And in another narration, the wording has come as:

<sup>28</sup> **Ibn al-'Uthaymīn:** People will rise from their graves in the same state as the day their mothers gave birth to them (barefoot, naked, uncircumcised), being complete in their creations, as Allah says:

« كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ »

**Just as we began the first creation, we will repeat it.**

[Sūrah al-Anbiyā, 21:104]

As for 'Āishah's asking if men and women will be able to see the private areas of their bodies, he said, “The circumstances will be so severe that such a thing would not concern them...” The circumstances will be extremely terrifying, so much so that no one would care to look at anyone else:

« لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ »

**Everyone that day will have enough to make him careless of others.**

[Sūrah 'Abasa, 80:37]

Title: Between Fear & Hope

Original Title: شرح رياض الصالحين

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

« الأَمْرُ أَهْمٌ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ »

The circumstances will be more serious than for people to be looking at one another.<sup>29</sup>



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<sup>29</sup> Recorded by al-Bukhārī and Muslim.



**The Book of Hope**  
VERSES FROM THE QURAN

Allah ( تعالى ) says:

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ  
الدُّنُوبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ ﴾

**Say: Oh my servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allah. Certainly Allah forgives all sins. Surely, it is he who is the Forgiving, the Merciful.**<sup>30</sup>

﴿ وَهَلْ نُجَازِي إِلَّا الْكَافِرَ ﴾

**And we do not punish any but the ungrateful ones.**<sup>31</sup>

﴿ إِنَّا قَدْ أُوحِيَ إِلَيْنَا أَنَّ الْعَذَابَ عَلَىٰ مَن كَذَّبَ وَتَوَلَّىٰ ﴾

**Indeed, it has been revealed to us that the punishment will be upon whoever denies and turns away.**<sup>32</sup>

﴿ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ﴾

**And my mercy encompasses all things.**<sup>33, 34</sup>

<sup>30</sup> The Quran, Sūrah al-Zumar, 39:53.

<sup>31</sup> Sūrah Saba, 34:17.

<sup>32</sup> Sūrah ṬāHā, 20:48.

<sup>33</sup> Sūrah al-A'rāf, 7:156.

<sup>34</sup> **Ibn al-'Uthaymīn:** After the author wrote "The Book of Fear," he then mentions "The Book of Hope." It is as if he is more on the fearful side or perhaps he is saying that if you find yourself overcome with fear, then open the door of hope. He then mentions some verses from the Quran and some ḥadīth, from them is the statement of Allah: ﴿ **Say:**

Title: Between Fear & Hope

Original Title: شرح رياض الصالحين

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn



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**Oh my servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allah...﴾**

These verses were revealed regarding those who repent after committing sins. Whoever repents to Allah, he will forgive them no matter how great the sin may be... As for those who do not actually repent to Allah for their sins, Allah says:

﴿ إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ ﴾

**Surely Allah does not forgive that someone worships others along with him, but he forgives less than that for whomever he wants.**

[Sūrah al-Nisā, 4:48]

So for those who did not repent for their sins, if their sin was one of disbelief then Allah will not forgive that. If it was something less than that, however, it is then up to Allah – if he wants Allah may punish him or he may forgive him. However, if the sins were minor sins, then those are forgiven or expiated by things such as avoiding the major sins and other good deeds.

## The Book of Hope

### HADITH 1

'Ubādah Ibn aṣ-Ṣāmit ( رضي الله عنه ) said that Allah's messenger ( صلى الله عليه وسلم ) said:

« مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ، وَأَنَّ عِيسَى عَبْدُ اللَّهِ وَرَسُولُهُ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ ، وَأَنَّ الْجَنَّةَ حَقٌّ ، وَالنَّارَ حَقٌّ ، أَدْخَلَهُ اللَّهُ الْجَنَّةَ عَلَى مَا كَانَ مِنَ الْعَمَلِ »

Whoever testifies that nothing has the right to be worshipped except Allah alone having no partner and Muhammad is his servant and messenger; and that Jesus is the servant of Allah and his messenger and Allah's word which he directed to Mary and a soul from him; that Paradise is true and the fire is true; Allah will admit him into Paradise no matter what his deeds may be.<sup>35</sup>

And in "Ṣaḥīḥ Muslim," there is a similar narration:

« مَنْ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ، حَرَّمَ اللَّهُ عَلَيْهِ النَّارَ »

Whoever testifies that nothing has the right to be worshipped except Allah and Muhammad is the messenger of Allah, Allah will make the fire forbidden for him.



<sup>35</sup> Recorded by al-Bukhārī and Muslim.

## The Book of Hope

### HADITH 2

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

« يقول الله : مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا أَوْ أَزِيدُ ، وَمَنْ جَاءَ بِالسَّيِّئَةِ فَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِثْلُهَا أَوْ أَغْفِرُ . وَمَنْ تَقَرَّبَ مِنِّي شِبْرًا تَقَرَّبْتُ مِنْهُ ذِرَاعًا ، وَمَنْ تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا ، وَمَنْ أَتَانِي يَمْشِي أَتَيْتُهُ هَرْوَلَةً ، وَمَنْ لَقِينِي بِقُرَابِ الْأَرْضِ خَطِيئَةً لَا يُشْرِكُ بِي شَيْئًا ، لَقِيتُهُ بِمِثْلِهَا مَغْفِرَةً »

Allah says, “Whoever does a good deed will have ten times reward for it or even more. And whoever does a bad deed will have a single bad deed for it or I will forgive it. Whoever comes close to me a hand-span, I will come close to him an arm’s length; and whoever comes close to me an arm’s length, I will come close to him the distance of two outstretched arms. Whoever comes to me walking, I will come to him running. And whoever meets me with the earth full of sins but associated nothing with me in worship, I will meet him with as much forgiveness.”<sup>36</sup>



<sup>36</sup> Recorded by Muslim.

## T H E B O O K O F H O P E

### H A D I T H 3

Jābir ( رضي الله عنه ) said that a Bedouin came to the prophet ( صلى الله عليه وسلم ) and said, "What are the two promises to be fulfilled?" He ( صلى الله عليه وسلم ) replied:

« مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا دَخَلَ الْجَنَّةَ ، وَمَنْ مَاتَ يُشْرِكُ بِهِ شَيْئًا دَخَلَ النَّارَ »

Whoever dies without associating anything in worship with Allah will enter Paradise, and whoever dies associating anything in worship with Him will enter the fire.<sup>37</sup>



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<sup>37</sup> Recorded by Muslim.

## T H E B O O K O F H O P E

### H A D I T H 4

Anas ( رضي الله عنه ) narrated that while Muā'dh was riding behind the prophet ( صَلَّى اللهُ عَلَيْهِ ) , the prophet said to him, "Oh, Muā'dh." Muā'dh replied, "At your service, messenger of Allah, and at your pleasure." The prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) again said, "Oh, Muā'dh," and Muā'dh again replied, "At your service, messenger of Allah, and at your pleasure." The prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said a third time, "Oh, Muā'dh." He again replied, "At your service, messenger of Allah, and at your pleasure." Then the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:

« مَا مِنْ عَبْدٍ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ صِدْقًا مِنْ قَلْبِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ »

No worshipper testifies that nothing has the right to be worshipped except Allah and that Muhammad is his servant and messenger – and he truly believes this in his heart – except that Allah will prevent him from (entering) the fire.

Muā'dh then asked, "Oh messenger of Allah, should I tell people so they can rejoice at this?" He answered:

« إِذَا يَتَكَلَّمُوا »

They would then rely solely on this.

**Title:** Between Fear & Hope

**Original Title:** شرح رياض الصالحين

**Original Author:** Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

When Muā'dh was dying, he finally told this ḥadīth for fear of the sin of concealing any religious knowledge.<sup>38, 39</sup>



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<sup>38</sup> Recorded by al-Bukhārī and Muslim.

<sup>39</sup> **Ibn al-'Uthaymīn:** The author then mentions several ḥadīth related to this topic. All of them are ḥadīth that should instill within people a strong sense of hope in Allah (عز وجل) so that a person meets his Lord, hoping for his mercy, his hope being stronger than his fear (at the time of death).

## T h e B o o k o f H o p e

### H A D I T H 5

Abū Hurayrah or Abū Sa'īd al-Khudrī ( رضي الله عنهما ) – the narrator was in doubt as to the companion who reported this ḥadīth, however there is no harm in this since all of the companions are trustworthy – said:

During the Battle of Tabūk, the people participating became very hungry. So they asked, “Oh messenger of Allah, if you allow us, we could slaughter our animals and eat from them and use their fat.” So Allah’s messenger said, “Do so.” Upon this, ‘Umar came and said, “Messenger of Allah, if you do so, we will suffer from lack of transportation. Instead, tell them all to bring whatever food they now have and call upon Allah to bless it, perhaps Allah will put blessings in the food for the people.” The messenger of Allah, agreed saying, “Yes.” He then called for a mat, spread it out, and asked people to bring their remaining food. So people began bringing food: a man with a handful of corn, another with a handful of dates, another with a piece of bread. They continued until a small portion of food was collected on the mat. Allah’s messenger then prayed for blessings then said, “Take it into your bowls.” So everyone began filling up their bowls until no empty bowl was left in the camp. They then all ate to their fill and there was still some food left over. The messenger of Allah then ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) said:



« أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ ، لَا يَلْقَى اللَّهُ بِهِمَا عَبْدٌ غَيْرَ شَاكٍّ فَيُحْجَبَ  
عَنِ الْجَنَّةِ »

I testify that there is nothing worthy of worship except Allah and that I am the messenger of Allah. Any worshipper who meets Allah with those two (statements, beliefs) having no doubt in them, he will not be prevented from Paradise.<sup>40</sup>



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<sup>40</sup> Recorded by Muslim.

## T h e B o o k o f H o p e

### H A D I T H 6

'Itbān Ibn Mālik ( رضي الله عنه ), one of those companions who witnessed the Battle of Badr, said:

I used to lead my people, Banī Sālim, in prayer. But there was a valley between them and me; when it rained, it became difficult for me to cross it to reach their mosque. So I came to Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) and said, "I have weak eyesight and the valley between me and my people floods when it rains which makes it difficult for me to cross it. So, I would like you to come and pray in my house so I could then take that place as a place of prayer." The messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) replied, "I will do so." The next morning, when the sun had risen high, the messenger of Allah and Abū Bakr ( رضي الله عنه ) came to me. Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) asked for permission to come in, then asked, "Where in your house would you like me to pray?" I pointed to the place I wanted him to pray, so he stood, pronounced, "*Allāhu akbar*" to begin the prayer, and we all lined up behind him. He then prayed two units of prayer and said the *Salām* after which we also said the *Salām* to conclude the prayer. I then detained him to stay for a meal of *khazīrah* (a type of flour cooked with oil) that was prepared for him. When all the neighbors heard that the messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) was at my house, they began arriving until a large gathering of men were in my house. One of them asked about a man who was not present, saying, "What is with Mālik? I don't see him here?" Another man replied, "He is a hypocrite and

has no love for Allah and his messenger.” So Allah’s messenger (صلى الله عليه وسلم) said:

« لا تَقُلْ ذَلِكَ ، أَلَا تَرَاهُ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجَهَ اللَّهِ تَعَالَى »

Do not say that. Do you not know that he says, “Nothing has the right to be worshipped except Allah,” and he does so seeking the face of Allah (تعالى)?

The man replied, “Allah and his messenger know best. But as for us, by Allah we never see him befriending or talking to anyone but the hypocrites.” Allah’s messenger (صلى الله عليه وسلم) then replied:

« فَإِنَّ اللَّهَ قَدْ حَرَّمَ عَلَى النَّارِ مَنْ قَالَ : لَا إِلَهَ إِلَّا اللَّهُ يَبْتَغِي بِذَلِكَ وَجَهَ اللَّهِ »

No doubt, Allah has made forbidden for the fire anyone who says, “Nothing deserves worship but Allah,” seeking by that only the face of Allah.<sup>41</sup>



<sup>41</sup> Recorded by al-Bukhārī and Muslim.

## The Book of Hope

### HADITH 7

'Umar Ibn al-Khaṭṭāb (رضي الله عنه) said that some prisoners came with the prophet (صلى الله عليه وسلم) and among them was a woman who was searching anxiously. When she found a young child, she took it, placed it near her chest and breastfed the child. The messenger of Allah (صلى الله عليه وسلم) then asked:

« أَتَرُونَ هَذِهِ الْمَرْأَةَ طَارِحَةً وَلَدَهَا فِي النَّارِ؟ »

Do you think this woman would ever throw her own child into the fire?

The people said, "No, by Allah." He then said:

« اللَّهُ أَرْحَمُ بِعِبَادِهِ مِنْ هَذِهِ بِوَلَدِهَا »

Allah is even more merciful to his worshippers than this woman is to her own child.<sup>42, 43</sup>



<sup>42</sup> Recorded by al-Bukhārī and Muslim.

<sup>43</sup> **Ibn al-'Uthaymīn:** This is from the complete mercy of Allah, and the signs of his mercy among his creation are many. The many blessings we witness upon us are from the signs of his mercy, the greatest of which is the blessing of Islam. Allah has allowed entire nations to remain misguided without Islam, yet he has guided his believing servants to it. That is the greatest of all blessings. Another sign of his mercy is that he sent messengers to creation to give good news as well as warnings to people about the hereafter so that there would be no excuse for not believing after the messengers have come.

## The Book of Hope

### ḤADĪTH 8

Abū Hurayrah (رضي الله عنه) said that Allah's messenger (صلى الله عليه وسلم) said:

« لَمَّا خَلَقَ اللَّهُ الْخُلُقَ كَتَبَ فِي كِتَابٍ ، فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ : إِنَّ رَحْمَتِي تَغْلِبُ  
غَضَبِي »

When Allah created the creations, he wrote in a book that is with him over his throne, "My mercy surely prevails over my anger."

In another wording of this ḥadīth:

« غَلَبَتْ غَضَبِي »

"...is more than my anger."

And yet in another wording:

« سَبَقَتْ غَضَبِي »

"...precedes my anger."<sup>44</sup>



<sup>44</sup> Recorded by al-Bukhārī and Muslim.

## The Book of Hope

### HADITH 9

Abū Hurayrah also said: I heard Allah's messenger (صلى الله عليه وسلم) say:

« جَعَلَ اللهُ الرَّحْمَةَ مِئَةَ جُزْءٍ ، فَأَمْسَكَ عِنْدَهُ تِسْعَةً وَتِسْعِينَ ، وَأَنْزَلَ فِي الْأَرْضِ جُزْءًا وَاحِدًا ، فَمِنْ ذَلِكَ الْجُزْءِ يَتَرَاحَمُ الْخَلَائِقُ ، حَتَّى تَرْفَعَ الدَّابَّةُ حَافِرَهَا عَنْ وَلَدِهَا خَشِيَّةً أَنْ تُصِيبَهُ »

Allah has divided mercy into one hundred parts; he retained with himself ninety-nine parts and sent down to earth only one part. From this one part, creatures are merciful to one another, so much so that an animal lifts its hoof over its young in order not to hurt it.

And in another wording of the ḥadīth:

« إِنَّ لِلَّهِ مِئَةَ رَحْمَةٍ ، أَنْزَلَ مِنْهَا رَحْمَةً وَاحِدَةً بَيْنَ الْجِنِّ وَالْإِنْسِ وَالْبَهَائِمِ وَالْهَوَامِّ ، فِيهَا يَتَعَاطَفُونَ ، وَبِهَا يَتَرَاحَمُونَ ، وَبِهَا تَعْطِفُ الْوَحْشُ عَلَى وَلَدِهَا ، وَأَخَّرَ اللهُ تِسْعًا وَتِسْعِينَ رَحْمَةً يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ »

Allah has one hundred parts of mercy out of which he sent only one part down among the Jinn, people, animals, and insects. Because of that one part of mercy, they are compassionate and merciful to one another and because of it, even wild

animals are kind to their young. But Allah has preserved ninety-nine parts of mercy to deal mercifully with his worshippers on the Day of Resurrection.<sup>45</sup>

And in yet another narration of this ḥadīth in “Ṣaḥīḥ Muslim” but reported by Salmān al-Fārisī (رضي الله عنه), Allah’s messenger (صلى الله عليه وسلم) said:

« إِنَّ لِلَّهِ تَعَالَى مِئَةَ رَحْمَةٍ فَمِنْهَا رَحْمَةٌ يَتَرَأَّحُ بِهَا الْخَلْقُ بَيْنَهُمْ ، وَتَسْعُ وَتَسْعُونَ لِيَوْمِ الْقِيَامَةِ »

Allah (تعالى) has one hundred parts of mercy. Because of one part of mercy, the creation behaves mercifully among themselves. But ninety-nine parts are for the Day of Resurrection.

And in another wording:

« إِنَّ اللَّهَ خَلَقَ يَوْمَ خَلَقَ السَّمَاوَاتِ وَالْأَرْضِ مِئَةَ رَحْمَةٍ كُلُّ رَحْمَةٍ طَبَاقٌ مَا بَيْنَ السَّمَاءِ إِلَى الْأَرْضِ ، فَجَعَلَ مِنْهَا فِي الْأَرْضِ رَحْمَةً فِيهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا ، وَالْوَحْشُ وَالطَّيْرُ بَعْضُهَا عَلَى بَعْضٍ ، فَإِذَا كَانَ يَوْمُ الْقِيَامَةِ أَكْمَلَهَا بِهَذِهِ الرَّحْمَةِ »

Allah created one hundred parts of mercy on the day he created the heavens and the earth. Each part of mercy could encompass all that is between the heaven and the earth. Of them, he put one part of mercy on earth by which a mother has compassion for her children and animals and birds have compassion for one

<sup>45</sup> Recorded by al-Bukhārī and Muslim.

**Title:** Between Fear & Hope

**Original Title:** شرح رياض الصالحين

**Original Author:** Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

another. But on the Day of Resurrection, he will complete (his mercy) with the other parts of mercy.





## The Book of Hope

### HADĪTH 10

Abū Hurayrah also reported that the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) narrated the following from his Lord ( تبارك وتعالى ):

« أَذْنَبَ عَبْدٌ ذَنْبًا ، فَقَالَ : اللَّهُمَّ اغْفِرْ لِي ذَنْبِي ، فَقَالَ اللهُ تَبَارَكَ وَتَعَالَى : أَذْنَبَ عَبْدِي ذَنْبًا ، فَعَلِمَ أَنَّ لَهُ رَبًّا يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِالذَّنْبِ ، ثُمَّ عَادَ فَأَذْنَبَ ، فَقَالَ : أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي ، فَقَالَ تَبَارَكَ وَتَعَالَى : أَذْنَبَ عَبْدِي ذَنْبًا ، فَعَلِمَ أَنَّ لَهُ رَبًّا ، يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِالذَّنْبِ ، ثُمَّ عَادَ فَأَذْنَبَ ، فَقَالَ : أَيُّ رَبِّ اغْفِرْ لِي ذَنْبِي ، فَقَالَ تَبَارَكَ وَتَعَالَى : أَذْنَبَ عَبْدِي ذَنْبًا ، فَعَلِمَ أَنَّ لَهُ رَبًّا ، يَغْفِرُ الذَّنْبَ ، وَيَأْخُذُ بِالذَّنْبِ قَدْ غَفَرْتُ لِعَبْدِي فَلْيَفْعَلْ مَا شَاءَ »

A worshipper committed a sin and said, “Oh Allah, forgive me for my sin.” So Allah ( تبارك وتعالى ) said, “My worshipper committed a sin but he knows he has a Lord who forgives sins and punishes for them.” The man then committed another sin and said, “My Lord, forgive me for my sin.” Allah again said, “My worshipper committed a sin but he knows he has a Lord who forgives sins and punishes for them.” The man again committed a sin and again said, “My Lord, forgive me for my sin,” thereupon Allah said, “My worshipper committed a sin but he knows he has a Lord who forgives sins and punishes for them. I have forgiven my servant so let him do as he wishes.”<sup>46</sup>

<sup>46</sup> Recorded by al-Bukhārī and Muslim.

The statement of Allah ( تعالى ), « so let him do as he wishes » means: As long as he continues in this manner, committing a sin and then immediately repenting, I will forgive him. Certainly repentance makes up for what has preceded.<sup>47</sup>



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<sup>47</sup> **Ibn al-'Uthaymīn:** This is an encouragement that when someone sins and asks Allah for forgiveness with sincerity and a heart that is certain of Allah's mercy, Allah will then forgive him.

﴿ قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ ۚ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا ۗ إِنَّهُ هُوَ  
الْغَفُورُ الرَّحِيمُ ﴾

**Say: Oh my servants who have transgressed against themselves (by sinning), do not despair of the mercy of Allah. Surely Allah forgives all sins. He is certainly the Forgiving, the Merciful.**

[Sūrah al-Zumar, 39:53]

## The Book of Hope

### ḤADĪTH 11

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

« وَالَّذِي نَفْسِي بِيَدِهِ ، لَوْ لَمْ تُدْزِنُوا ، لَدَهَبَ اللَّهُ بِكُمْ ، وَجَاءَ يَقَوْمٌ يُذْنِبُونَ ،  
فَيَسْتَغْفِرُونَ اللَّهَ تَعَالَى ، فَيَغْفِرُ لَهُمْ »

I swear by the one in whose hand my soul is (Allah), were you not to commit sins, Allah would replace you with a people who would commit sins and then seek forgiveness from Allah and Allah would forgive them.<sup>48</sup>



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<sup>48</sup> Recorded by Muslim.

Title: Between Fear & Hope

Original Title: شرح رياض الصالحين

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

## The Book of Hope

### HADĪTH 12

Abū Ayyūb Khālīd ibn Zayd ( رضي الله عنه ) reported that he heard Allah's messenger

( صلى الله عليه وسلم ) say:

« لَوْلَا أَنَّكُمْ تُذْنِبُونَ ، لَخَلَقَ اللَّهُ خَلْقًا يُذْنِبُونَ ، فَيَسْتَغْفِرُونَ ، فَيَغْفِرُ لَهُمْ »

Were you not to commit sins, Allah would create people who would commit sins  
and ask for forgiveness and he would forgive them.<sup>49</sup>



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<sup>49</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 13

Abū Hurayrah ( رضي الله عنه ) narrated: We were once sitting with the messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) and Abū Bakr and 'Umar ( رضي الله عنهما ) were among us. Allah's messenger then got up and left. We waited a long time for him to return and then became worried about his safety that he may have gotten attacked without us being there. So we got scared and got up. I was the first to become alarmed so I went out to look for the messenger of Allah ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) until I found him near a garden wall which belonged to the Anṣār. He ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) then said to me:

« اذْهَبْ فَمَنْ لَقِيتَ وَرَاءَ هَذَا الْحَائِطِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ، مُسْتَيْقِنًا بِهَا قَلْبُهُ  
فَبَشِّرْهُ بِالْجَنَّةِ »

Go, and anyone you meet beyond this wall who believes and says, "Nothing has the right to be worshipped but Allah" having complete conviction of it in his heart, give him the good news of Paradise.<sup>50</sup>



<sup>50</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 14

'Abdullah Ibn 'Amr Ibn al-'Āṣ reported that the prophet (صلى الله عليه وسلم) once recited the verse in which Prophet Abraham said:

﴿ رَبِّ إِنَّهُمْ أَضَلَّلَنِي كَثِيرًا مِّنَ النَّاسِ ۖ فَمَنْ تَبِعَنِي فَإِنَّهُ مِنِّي ﴾

**My Lord, they have surely led many people astray. So whoever follows me, then he is surely of me.<sup>51</sup>**

And he recited the verse in which Prophet Jesus said:

﴿ إِن تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴾

**If you punish them, they are your slaves, and if you forgive them, then you, only you, are the All-Mighty, the All-Wise.<sup>52</sup>**

The prophet (صلى الله عليه وسلم) then raised his hands and said:

« اللَّهُمَّ أُمَّتِي أُمَّتِي »

Oh Allah, my nation, my nation (save them).

And he then began to cry. Allah then said:

<sup>51</sup> Sūrah Ibrāhīm, 14:36.

<sup>52</sup> Sūrah al-Mā'idah, 5:118.

« يَا جِبْرِيْلُ ، اذْهَبْ اِلَى مُحَمَّدٍ - وَرَبُّكَ اَعْلَمُ - فَسَلْهُ مَا يَبْكِيهِ »

(Angel) Jibrīl, go to Muhammad and, although your Lord knows best, ask what makes him cry.

So Angel Jibrīl came to the prophet and asked him why he was crying, and the messenger of Allah told him why, although Allah knew it well. Allah then told Jibrīl:

« يَا جِبْرِيْلُ ، اذْهَبْ اِلَى مُحَمَّدٍ ، فَقُلْ : اِنَّا سَنَرْضِيكَ فِي اُمَّتِكَ وَلَا نَسُوْؤُكَ »

Oh Jibrīl, go back to Muhammad and tell him, “We will please you regarding your nation and will not cause you to be unhappy.”<sup>53</sup>



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<sup>53</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 15

Muādh Ibn Jabal ( رضي الله عنه ) said: I was once riding behind the prophet ( صلى الله عليه وسلم ) on a donkey and he asked:

« يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى عِبَادِهِ ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟ »

Oh Muādh, do you know what Allah's right upon his servants is and what the servants' right upon Allah is?

I replied, "Allah and his messenger know better." He ( صلى الله عليه وسلم ) said:

« فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا ، وَحَقُّ الْعِبَادِ عَلَى اللَّهِ أَنْ لَا يُعَذِّبَ مَنْ لَا يُشْرِكُ بِهِ شَيْئًا »

Allah's right upon servants is that they worship him and do not associate anything with him (in worship), and the servants' right upon Allah is that he does not punish anyone who does not associate anything with him (in worship).

I then asked him, "Messenger of Allah, should I not give people this good news?" He answered:

« لَا تُبَشِّرْهُمْ فَيَتَكَلَّبُوا »



Title: Between Fear & Hope

Original Title: شرح رياض الصالحين

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

Do not inform them because they may then rely solely on this.<sup>54, 55</sup>



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<sup>54</sup> Recorded by al-Bukhārī and Muslim.

<sup>55</sup> **Ibn al-'Uthaymīn:** The meaning of this is that if you inform them of this, they may rely solely on it and not fulfill what Allah has ordered them to do or they may then not perform the extra acts of worship. However, Muādh later informed people of this ḥadīth before his death out of fear of the sin for concealing any aspect of religious knowledge.

In his statement: « Do not inform them because they may then rely solely on this » there is a warning to not rely solely on this fact. Rather, a person must know that he is still obliged to actually worship Allah.

## The Book of Hope

### ḤADĪTH 16

al-Barā Ibn 'Āzib (رضي الله عنهما) reported that the prophet (صلى الله عليه وسلم) said:

« الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ يَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ،  
فَذَلِكَ قَوْلُهُ تَعَالَى : ﴿ يَتَّبِعُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي  
الْآخِرَةِ ﴾ »

When a Muslim is asked in the grave and he testifies that nothing deserves worship but Allah and that Muhammad is the messenger of Allah, that is the meaning of his (Allah's) statement (تعالى): **Allah will keep firm those who believe with the word that stands firm in this world and in the Hereafter.** ﴿56, 57﴾



<sup>56</sup> Sūrah Ibrāhīm, 14:27.

<sup>57</sup> Recorded by al-Bukhārī and Muslim.

## T H E B O O K O F H O P E

### Ḥ A D İ T H 1 7

Anas ( رضي الله عنه ) reported that Allah's messenger ( صلى الله عليه وسلم ) said:

« إِنَّ الْكَافِرَ إِذَا عَمِلَ حَسَنَةً أُطْعِمَ بِهَا طُعْمَةً مِنَ الدُّنْيَا ، وَأَمَّا الْمُؤْمِنُ فَإِنَّ اللَّهَ يَدَّخِرُ لَهُ حَسَنَاتِهِ فِي الْآخِرَةِ ، وَيُعْقِبُهُ رِزْقًا فِي الدُّنْيَا عَلَى طَاعَتِهِ »

When a disbeliever does a good deed, he is given food for it as nourishment in this life. As for a believer, Allah will save his good deeds for him in the Hereafter, and he will follow it up with sustenance in this life according to his obedience.<sup>58</sup>



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<sup>58</sup> Recorded by Muslim.

## The Book of Hope

### ḤADĪTH 18

Jābir (رضي الله عنه) reported that Allah's messenger (صلى الله عليه وسلم) said:

« مَثَلُ الصَّلَوَاتِ الْخَمْسِ كَمَثَلِ نَهْرٍ جَارٍ غَمْرٍ عَلَى بَابِ أَحَدِكُمْ يَغْتَسِلُ مِنْهُ كُلَّ يَوْمٍ  
خَمْسَ مَرَّاتٍ »

The five prayers are like a great running river in front of your door from which you wash every day five times.<sup>59</sup>



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<sup>59</sup> Recorded by Muslim.

## The Book of Hope

### ḤADĪTH 19

Ibn 'Abbās (رضي الله عنهما) said: I heard the messenger of Allah (صلى الله عليه وسلم) saying:

« مَا مِنْ رَجُلٍ مُسْلِمٍ يَمُوتُ فَيَقُومُ عَلَى جَنَازَتِهِ أَرْبَعُونَ رَجُلًا لَا يُشْرِكُونَ بِاللَّهِ شَيْئًا  
إِلَّا شَفَعَهُمُ اللَّهُ فِيهِ »

Any Muslim man who dies and forty men who do not associate anything in worship with Allah stand for his funeral prayer, Allah will accept their intercession for him.<sup>60</sup>



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<sup>60</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 20

Ibn Mas'ūd ( رضي الله عنه ) said: There were about forty of us with Allah's messenger ( صلى الله عليه وسلم ) in a camp when he said:

« أَتَرْضُونَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ ؟ »

Would you be pleased to be one-fourth of all the people of Paradise?

We answered, "Yes." He then asked:

« أَتَرْضُونَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ ؟ »

Would you be pleased to be one-third of all the people of Paradise?

Again we answered, "Yes." He ( صلى الله عليه وسلم ) then said:

« وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ ، وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ ، وَمَا أَنْتُمْ فِي أَهْلِ الشِّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ ، أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ »

I swear by the one in whose hand is Muhammad's soul, I hope that you will be half of the inhabitants of Paradise. That is because no one will enter Paradise except a Muslim, and you all compared to the people who associate others with

Allah in worship are like a single white hair on the skin of a black ox or a black hair on the skin of a red ox.<sup>61, 62</sup>



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<sup>61</sup> Recorded by al-Bukhārī and Muslim.

<sup>62</sup> **Ibn al-'Uthaymīn:** « I hope that you will be half of the inhabitants of Paradise » meaning half of all the inhabitants of Paradise from this nation and the other half from all the other religious nations before us. This indicates how numerous this nation will be because it is the last religious nation to come and will remain until the Day of Resurrection.

There has even come a narration in “al-Sunan” (of al-Tirmidhī) and “al-Musnad” (of Imam Aḥmad) that the levels of Paradise will be one hundred twenty in number; eighty will be occupied by this nation.

« أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٌّ ، ثَمَانُونَ مِنْهَا مِنْ هَذِهِ الْأُمَّةِ ، وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ »

The people of Paradise will occupy one hundred twenty levels, eighty of which will be occupied by this nation and forty for the other nations.

[al-Albānī said it is authentic in “Ṣaḥīḥ Sunan al-Tirmidhī” (no. 2065).]

## The Book of Hope

### HADĪTH 21

Abū Mūsá al-Ash'arī (رضي الله عنه) said that the messenger of Allah (صلى الله عليه وسلم) said:

« إِذَا كَانَ يَوْمُ الْقِيَامَةِ دَفَعَ اللَّهُ إِلَى كُلِّ مُسْلِمٍ يَهُودِيًّا أَوْ نَصْرَانِيًّا، فَيَقُولُ: هَذَا  
فِكَأُكَ مِنَ النَّارِ »

On the Day of Resurrection, Allah will deliver to every Muslim a Jew or a Christian and say, "This is your ransom from the fire."<sup>63</sup>

In another narration from Abū Mūsá al-Ash'arī, the prophet (صلى الله عليه وسلم) said:

« يَجِيءُ يَوْمَ الْقِيَامَةِ نَاسٌ مِنْ الْمُسْلِمِينَ بِذُنُوبٍ أَمْثَالِ الْجِبَالِ فَيَغْفِرُهَا اللَّهُ لَهُمْ »

On the Day of Resurrection, some Muslims will come with sins like mountains and yet Allah will forgive them.<sup>64</sup>



<sup>63</sup> Recorded by Muslim.

<sup>64</sup> Recorded by Muslim.



## The Book of Hope

### HADĪTH 22

Ibn 'Umar (رضي الله عنهما) said: I heard Allah's messenger (صلى الله عليه وسلم) saying:

« يُدْنِي الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ ، فَيَقْرَهُ بِدُنُوبِهِ ، فَيَقُولُ :  
أَتَعْرِفُ ذَنْبَ كَذَا ؟ أَتَعْرِفُ ذَنْبَ كَذَا ؟ فَيَقُولُ : رَبِّ أَعْرِفُ ، قَالَ : فَإِنِّي قَدْ سَتَرْتُهَا  
عَلَيْكَ فِي الدُّنْيَا ، وَأَنَا أَغْفِرُهَا لَكَ الْيَوْمَ ، فَيُعْطَى صَحِيفَةً حَسَنَاتِهِ »

A believer will be brought close to his Lord on the Day of Resurrection until he places his screen over the person. He will make the person confess his sins, saying, “Do you recognize this sin? Do you recognize that sin?” and the person will answer, “My Lord, I recognize (them).” Allah will say, “I concealed them for you in life, and I forgive you for them today.” The person will then be given his record of good deeds.<sup>65</sup>



<sup>65</sup> Recorded by al-Bukhārī and Muslim.

## The Book of Hope

### HADĪTH 23

Anas ( رضي الله عنه ) said: A man came to the prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) and said, “Messenger of Allah, I committed a crime so establish the prescribed punishment on me.” The time for prayer then came in and the man prayed with the messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ). When the prayer finished, he again said, “Messenger of Allah, I certainly committed a crime so establish the book of Allah upon me.” The prophet ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) asked him:

« هَلْ حَضَرْتَ مَعَنَا الصَّلَاةَ ؟ »

Did you attend the prayer with us?

The man answered, “Yes.” So he ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) told him:

« قَدْ غُفِرَ لَكَ »

It has already been forgiven for you.<sup>66</sup>



<sup>66</sup> Recorded by al-Bukhārī and Muslim.

## The Book of Hope

### ḤADĪTH 24

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

« إِنَّ اللَّهَ لَيَرْضَى عَنِ الْعَبْدِ أَنْ يَأْكُلَ الْأَكْلَةَ فَيَحْمَدُهُ عَلَيْهَا ، أَوْ يَشْرَبَ الشَّرْبَةَ فَيَحْمَدُهُ عَلَيْهَا »

Allah is surely pleased with the servant when he eats a bite and thanks him

(Allah) for it or he takes a drink and thanks him for it.<sup>67</sup>



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<sup>67</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 25

Abū Mūsá ( رضي الله عنه ) narrated that the prophet ( صلى الله عليه وسلم ) said:

« إِنَّ اللَّهَ تَعَالَى يَبْسُطُ يَدَهُ بِاللَّيْلِ لِيَتُوبَ مُسِيءُ النَّهَارِ ، وَيَبْسُطُ يَدَهُ بِالنَّهَارِ لِيَتُوبَ مُسِيءُ اللَّيْلِ حَتَّى تَطْلُعَ الشَّمْسُ مِنْ مَغْرِبِهَا »

Allah ( تعالى ) stretches out his hand at night so that the one who commits sins during the day can repent, and he stretches out his hand during the day so that the one who commits sins at night can repent. (He continues this) until the sun rises from the west.<sup>68</sup>



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<sup>68</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 26

Abū Najīḥ 'Amr Ibn 'Absah al-Sulamī (رضي الله عنه) said: I asked, "Prophet of Allah, tell me about washing for prayer." He (صلى الله عليه وسلم) said:

« مَا مِنْكُمْ رَجُلٌ يُقْرَبُ وَضُوءَهُ ، فَيَتَمَضَّمُ وَيَسْتَنْشِقُ فَيَنْتَثِرُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ وَفِيهِ وَخَيَاشِيمِهِ ، ثُمَّ إِذَا غَسَلَ وَجْهَهُ كَمَا أَمَرَهُ اللَّهُ إِلَّا خَرَّتْ خَطَايَا وَجْهِهِ مِنْ أَطْرَافِ لِحْيَتِهِ مَعَ الْمَاءِ ، ثُمَّ يَغْسِلُ يَدَيْهِ إِلَى الْمِرْفَقَيْنِ إِلَّا خَرَّتْ خَطَايَا يَدَيْهِ مِنْ أَنْمَالِهِ مَعَ الْمَاءِ ، ثُمَّ يَمْسَحُ رَأْسَهُ إِلَّا خَرَّتْ خَطَايَا رَأْسِهِ مِنْ أَطْرَافِ شَعْرِهِ مَعَ الْمَاءِ ، ثُمَّ يَغْسِلُ قَدَمَيْهِ إِلَى الْكَعْبَيْنِ إِلَّا خَرَّتْ خَطَايَا رِجْلَيْهِ مِنْ أَنْمَالِهِ مَعَ الْمَاءِ ، فَإِنَّهُ هُوَ قَامَ فَصَلَّى فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ وَمَجَّدَهُ بِالَّذِي هُوَ لَهُ أَهْلٌ وَفَرَّغَ قَلْبَهُ لِلَّهِ إِلَّا أَنْصَرَافَ مِنْ خَطِيئَتِهِ كَهَيْئَتِهِ يَوْمَ وَلَدَتْهُ أُمُّهُ »

Any man among you who begins washing for prayer (*wuḍū*) and washes his mouth and nose, the sins of his face, mouth, and nose are washed away. Then when he washes his face as Allah commands, the sins of his face are washed away with the water from the tips of his beard. He then washes his hands up to the elbows and the sins of his hands are washed away with the water from his fingertips. He then wipes his head and the sins of his head are washed away with the water from the tips of his hair. He then washes his feet up to the ankles and the sins of his legs are washed away with the water from the tips of his toes. Then if he stands to prayer, praising Allah, glorifying him and proclaiming his

**Title:** Between Fear & Hope

**Original Title:** شرح رياض الصالحين

**Original Author:** Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

greatness as he (Allah) deserves and he devotes his heart to Allah, he emerges sinless just as the day his mother gave birth to him.<sup>69</sup>



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<sup>69</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 27

Abū Mūsá al-Ash'arī (رضي الله عنه) narrated that the prophet (صلى الله عليه وسلم) said:

« إِذَا أَرَادَ اللَّهُ رَحْمَةً أُمَّةٍ ، قَبَضَ نَبِيَّهَا قَبْلَهَا ، فَجَعَلَهُ لَهَا فَرَطًا وَسَلْفًا بَيْنَ يَدَيْهَا ، وَإِذَا أَرَادَ هَلَكَةَ أُمَّةٍ ، عَذَّبَهَا وَنَبِيَّهَا حَيًّا ، فَأَهْلَكَهَا وَهُوَ حَيٌّ يَنْظُرُ ، فَأَقْرَبَ عَيْنَهُ بِهَلَكَتِهَا حِينَ كَذَّبُوهُ وَعَصَوْا أَمْرَهُ »

If Allah wants mercy for a (religious) nation, he takes its prophet (in death) before they die. So he (Allah) makes him a predecessor to be followed for the nation. And if he wants to destroy a nation, he punishes it while its prophet is alive. He destroys it while he is alive and witnesses it so that he is satisfied with its destruction because they disbelieved in him and disobeyed him.<sup>70</sup>



<sup>70</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 28

Abū Hurayrah (رضي الله عنه) reported that the messenger of Allah (صلى الله عليه وسلم) said:

« قَالَ اللَّهُ عَزَّ وَجَلَّ : أَنَا عِنْدَ ظَنِّ عَبْدِي بِي ، وَأَنَا مَعَهُ حَيْثُ يَذْكُرُنِي ، وَاللَّهُ لَلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ أَحَدِكُمْ يَجِدُ ضَالَّتَهُ بِالْفَلَاةِ ، وَمَنْ تَقَرَّبَ إِلَيَّ شِبْرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا ، وَمَنْ تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ إِلَيْهِ بَاعًا ، وَإِذَا أَقْبَلَ إِلَيَّ يَمْشِي أَقْبَلْتُ إِلَيْهِ أُهْرُولُ »

Allah (عزَّ وجلَّ) said, “I am as my worshipper thinks of me, and I am with him when he mentions me.” By Allah, Allah is more pleased with the repentance of his worshipper than one of you who unexpectedly finds in the desert his lost riding animal (with all of his supplies on it). (Allah continues,) “Whoever comes closer to me a hand-span, I come closer to him an arm’s length; and whoever comes closer to me an arm’s length, I come closer to him the length of two outstretched arms; and if he comes to me walking, I come to him running.<sup>71, 72</sup>

<sup>71</sup> Recorded by al-Bukhārī and Muslim.

<sup>72</sup> **Ibn al-'Uthaymīn:** Allah is as his worshipper expects him to be. If someone expects him to be good, he is so; if someone expects him to be otherwise, then perhaps he will be.

So when should a worshipper expect good from Allah? He has good expectations of Allah when he does the things that result in Allah’s blessings and his mercy. For example, if someone does a good deed, he expects good from Allah in that he will accept the person’s good deed. As for having good expectations of Allah but the person does no good deeds (correct beliefs, actions, etc.) then that is false, wishful thinking. If a person allows himself to follow his desires yet simply has this type of wishful thinking about Allah, this is useless.

The prophet (صلى الله عليه وسلم) then tells us that Allah is more generous and honoring of his worshipper than the person is of Allah. When someone comes closer to Allah a hand-span, he comes closer to the person an arm’s length...so Allah is more generous than his servant, honors his servant more, and is quicker to return and answer his servant than the person is of his Lord.



Title: Between Fear & Hope

Original Title: شرح رياض الصالحين

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

## The Book of Hope

### ḤADĪTH 29

Jābir Ibn 'Abdullāh (رضي الله عنهما) narrated that he heard the prophet (صلى الله عليه وسلم) say three days before he died:

« لا يَمُوتُنَّ أَحَدُكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ »

Let none of you die except while he has good expectations of Allah.<sup>73</sup>



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<sup>73</sup> Recorded by Muslim.

## The Book of Hope

### HADĪTH 30

Anas ( رضي الله عنه ) said: I heard Allah's messenger ( صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ) say:

« قَالَ اللهُ تَعَالَى : يَا ابْنَ آدَمَ ، إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي ، يَا ابْنَ آدَمَ ، لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ، ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ وَلَا أُبَالِي ، يَا ابْنَ آدَمَ ، إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ، ثُمَّ لَقَيْتَنِي لَا تُشْرِكُ بِي شَيْئًا ، لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً »

Allah ( تعالى ) said, “Son of Adam, as long as you call upon me and hope in me, I will forgive you for whatever you have done and I will not mind. Son of Adam, if you sins were to reach as high as the sky but you ask for my forgiveness, I would forgive you and I would not mind. Son of Adam, if you were to come to me with as much as the earth full of sins but you were to meet me not associating anything with me in worship, I would come to you with just as much forgiveness.”<sup>74</sup>



<sup>74</sup> Recorded by al-Tirmidhī. al-Albānī said it is authentic in “Ṣaḥīḥ Sunan al-Tirmidhī” (no. 2805).

## C o m b i n i n g F e a r a n d H o p e

### V E R S E S F R O M T H E Q U R A N

Allah, the Most High, says:

﴿ فَلَا يَأْمَنُ مَكْرَ اللَّهِ إِلَّا الْقَوْمُ الْخَاسِرُونَ ﴾

**No one feels secure from the plan of Allah except the losers.<sup>75</sup>**

But he ( تعالی ) also said:

﴿ وَلَا تَيْأَسُوا مِنْ رَوْحِ اللَّهِ ۖ إِنَّهُ لَا يَيْأَسُ مِنْ رَوْحِ اللَّهِ إِلَّا الْقَوْمُ الْكَافِرُونَ ﴾

**Never give up hope of Allah's Mercy. Certainly no one despairs of Allah's mercy except the people who disbelieve.<sup>76</sup>**

And he ( تعالی ) says:

﴿ يَوْمَ تَبْيَضُّ وُجُوهٌ وَتَسْوَدُّ وُجُوهٌ ﴾

**On the day some faces will become white and some faces will become black.<sup>77</sup>**

﴿ إِنَّ رَبَّكَ لَسَرِيعُ الْعِقَابِ ۖ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴾

<sup>75</sup> Sūrah al-'Arāf, 7:99.

<sup>76</sup> Sūrah Yūsuf, 12:87.

<sup>77</sup> Sūrah Ālī 'Imrān, 3:106.

**Your Lord is surely swift in penalty; and he is surely forgiving and merciful.<sup>78</sup>**

﴿ إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ • وَإِنَّ الْفُجَّارَ لَفِي جَحِيمٍ ﴾

**Certainly, the righteous will be in pleasure, and certainly the wicked will be in a burning fire.<sup>79</sup>**

﴿ فَأَمَّا مَنْ ثَقُلَتْ مَوَازِينُهُ • فَهُوَ فِي عِيشَةٍ رَاضِيَةٍ • وَأَمَّا مَنْ خَفَّتْ مَوَازِينُهُ • فَأَمَّهُ هَاوِيَةٌ ﴾

**Then as for one whose scales are heavy, he shall live a pleasant life. But as for one whose scales are light, his abode shall be an abyss (in Hell).<sup>80, 81</sup>**



<sup>78</sup> Sūrah al-'Arāf, 7:167.

<sup>79</sup> Sūrah al-Infiṭār, 82:13-14.

<sup>80</sup> Sūrah al-Qāriy'ah, 101:6-9.

<sup>81</sup> **Ibn al-'Uthaymīn:** Regarding these texts (that include aspects of both fear and hope), scholars have differed—should people be more hopeful of Allah or fearful of him? Some scholars say to be more hopeful in general, others say to be more fearful all the time. Yet others say an individual's hope in Allah and his fear of Allah should be the same; neither feeling should overcome the other. They say this because if a person is too hopeful, he may begin to feel safe and secure from Allah and if he is too fearful, he may begin to despair of Allah's mercy.

Other scholars say that when someone is safe and healthy, his hope and fear should be the same. But in times of sickness, he should have more hope in Allah, and Imam al-Nawawī chooses this position in this book (Riyāḍ al-Ṣāliḥīn). Yet some scholars are of the position that when someone does something of obedience to Allah, he should feel more hope that Allah will accept it from him, and when he commits a sin, he should feel more fearful of Allah so that he does not become comfortable with and persist in his sinning.

However, each individual must be his own doctor regarding his psychological state. If he seems to feel safe from Allah's decisions and decrees while he is persisting in sin, having little more than false, wishful thinking of Allah, he should turn away from this path and take the path of fear of Allah.

Similarly, when a person finds within himself some bad thoughts or inclination to feel more fear of Allah for no reason, then he should turn away from this path and take the path of hope in Allah so that his fear and hope is balanced.

## C o m b i n i n g F e a r a n d H o p e

### H A D I T H 1

Abū Hurayrah (رضي الله عنه) reported that the messenger of Allah (صلى الله عليه وسلم) said:

« لَوْ يَعْلَمُ الْمُؤْمِنُ مَا عِنْدَ اللَّهِ مِنَ الْعُقُوبَةِ مَا طَمِعَ بِجَنَّتِهِ أَحَدٌ ، وَلَوْ يَعْلَمُ الْكَافِرُ مَا عِنْدَ اللَّهِ مِنَ الرَّحْمَةِ مَا قَنَطَ مِنْ جَنَّتِهِ أَحَدٌ »

If the believer knew what Allah has of punishment, not a single one would hope for his Paradise; and if the disbeliever knew what Allah has of mercy, not a single one would despair of his Paradise.<sup>82, 83</sup>



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<sup>82</sup> Recorded by Muslim.

<sup>83</sup> **Ibn al-'Uthaymīn:** The meaning here is that if the believers knew the reality and how such punishments actually feel, and not simply the knowledge of being informed of them because believers know some aspects of what Allah has of punishment for those who disbelieve in him. Yet the reality of such torment cannot be imagined now—no one will truly understand the reality of such punishments except someone who experiences them. May Allah protect us and you from his punishment.

Likewise, if disbelievers knew the reality and extent of Allah's mercy, they would never despair of it. A disbeliever only knows that Allah is forgiving, merciful in that the person merely understands the meaning of forgiveness and mercy.

## C O M B I N I N G F E A R A N D H O P E

### H A D I T H 2

Abū Sa'īd al-Khudrī (رضي الله عنه) said that Allah's messenger (صلى الله عليه وسلم) said:

« إِذَا وُضِعَتْ الْجِنَازَةُ وَاحْتَمَلَهَا الرَّجَالُ عَلَى أَعْنَاقِهِمْ ، فَإِنْ كَانَتْ صَالِحَةً قَالَتْ :  
قَدِّمُونِي ، قَدِّمُونِي ، وَإِنْ كَانَتْ غَيْرَ صَالِحَةٍ قَالَتْ : يَا وَيْلَهَا أَيْنَ تَذْهَبُونَ بِهَا ؟  
يَسْمَعُ صَوْتَهَا كُلُّ شَيْءٍ إِلَّا الْإِنْسَانَ ، وَلَوْ سَمِعَهُ صَعِقَ »

When a dead body is placed on men's shoulders to carry it and if its soul was righteous, it will say, "Hurry and bury me, hurry and bury me." If it was not righteous, it will say (in despair about his body), "Let it beware, where are you taking it?" Everything but people hear its voice, and if they did hear it, they would fall down in terror.<sup>84</sup>



<sup>84</sup> Recorded by al-Bukhārī.

Title: Between Fear & Hope

Original Title: شرح رياض الصالحين

Original Author: Muḥammad Ibn Ṣāliḥ al-'Uthaymīn

## C o m b i n i n g   F e a r   a n d   H o p e

### H A D I T H   3

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

« الْجَنَّةُ أَقْرَبُ إِلَى أَحَدِكُمْ مِنْ شِرَاكِ نَعْلِهِ وَالنَّارُ مِثْلُ ذَلِكَ »

Paradise is closer to each of you than your shoe strap, and the fire is likewise.<sup>85</sup>



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<sup>85</sup> Recorded by al-Bukhārī.