

In the Name of Allāh,  
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### 34. Chapters On Zuhd From The Messenger Of Allāh ﷺ

(المعجم ٣٤) - أَبْوَابُ الزُّهْدِ  
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣١)

#### Chapter 1. Health And Free Time Are Two Favors Squandered By Many Of The People

(المعجم ١) - [بَابُ الصَّحَّةِ وَالْفَرَاغِ  
نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ]  
(التحفة ١)

2304. Ibn ‘Abbās narrated that the Messenger of Allāh ﷺ said: “Two favors that many of the people squander are health and free time.” (*Ṣaḥīḥ*)

٢٣٠٤ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ وَسُوَيْدُ  
ابْنُ نَصْرِ - قَالَ صَالِحٌ: حَدَّثَنَا، وَقَالَ  
سُوَيْدٌ: أَخْبَرَنَا - عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ  
عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هِنْدٍ عَنْ أَبِيهِ، عَنِ  
ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:  
«نِعْمَتَانِ مَغْبُونٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ الصَّحَّةُ  
وَالْفَرَاغُ».

(Another chain) with a similar narration.

[He said:] There is something on this topic from Anas bin Mālik.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ  
سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدِ بْنِ أَبِي هِنْدٍ،  
عَنِ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.  
[قَالَ:] [وَفِي الْبَابِ عَنْ أَنَسِ بْنِ مَالِكٍ.  
[وَقَالَ:] [هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَرَوَاهُ  
عَبْدُ وَاحِدٍ عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي  
هِنْدٍ، وَرَفَعُوهُ وَوَقَفَهُ بَعْضُهُمْ عَنْ عَبْدِ اللَّهِ بْنِ  
سَعِيدِ بْنِ أَبِي هِنْدٍ.

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. More than one narrator reported it from ‘Abdullāh bin Sa‘eed bin Abī Hind in *Marfū‘* form. Some of them reported it in *Mawqūf* form from ‘Abdullāh bin Sa‘eed bin Abī Hind.

تخريج: وأخرجه البخاري، الرقاق، باب الصحة والفرغ، ولا عيش إلا عيش الآخرة، ح: ٦٤١٢ من حديث عبدالله بن سعيد به وهو في كتاب الزهد لابن المبارك (!) \* وفي الباب عن أنس بن مالك [الجزار (كشف الأستار): ٢٣٩/٤، ح: ٣٦٢٠].

**Comments:**

It is a common spectacle that a healthy man has hardly any free time left to himself. He has innumerable occupations on his hands. It also happens that, if he has some leisure or free time, he does not have good health. If he is blessed with both, then in spite of knowing very well that this world is just a sowing field for the Hereafter, he lets go the opportunity to sow the crop of good deeds in this world in order to reap its harvest in the next. He thus suffers great loss in the end and proves his short-sightedness and foolishness.

**Chapter 2. Whoever Guards Most Against The Unlawful, Then He Is The Most Worshipping Among The People**

**2305.** Al-Ḥasan narrated from Abū Hurairah that the Messenger of Allāh ﷺ said: “Who will take these statements from me, so that he may act upon them, or teach one who will act upon them?” So Abū Hurairah said: “I said: ‘I shall O Messenger of Allāh!’ So he ﷺ took my hand and enumerated five (things), he said: “Be on guard against the unlawful and you shall be the most worshipping among the people, be satisfied with what Allāh has allotted for you and you shall be the richest of the people, be kind to your neighbor and you shall be a believer, love for the people what you love for yourself and you shall be a Muslim. And do not laugh too much, for indeed increased laughter kills the heart.”

(Da‘īf)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except as a narration of Ja‘far bin Sulaimān (a narrator in the chain), and Al-Ḥasan did not hear anything from Abū Hurairah.

(المعجم ٢) - بَابُ [مَنْ اتَّقَى الْمَحَارِمَ فَهُوَ أَعْبَدُ النَّاسِ] (التحفة ٢)

٢٣٠٥ - حَدَّثَنَا بِشْرُ بْنُ هَلَالٍ الصَّوَّافُ [الْبَصْرِيُّ]: حَدَّثَنَا جَعْفَرُ بْنُ سَلِيمَانَ عَنْ أَبِي طَارِقٍ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَأْخُذْ عَنِّي هُوَ لَاءِ الْكَلِمَاتِ فَيَعْمَلُ بِهِنَّ أَوْ يُعَلِّمُ مَنْ يَعْمَلُ بِهِنَّ؟» فَقَالَ أَبُو هُرَيْرَةَ: قُلْتُ: أَنَا يَا رَسُولَ اللَّهِ! فَأَخَذَ بِيَدِي فَعَدَّ خَمْسًا وَقَالَ: «اتَّقِ الْمَحَارِمَ تَكُنْ أَعْبَدَ النَّاسِ، وَارْضَ بِمَا قَسَمَ اللَّهُ لَكَ تَكُنْ أَغْنَى النَّاسِ، وَأَحْسِنْ إِلَى جَارِكَ تَكُنْ مُؤْمِنًا، وَأَجِبْ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ تَكُنْ مُسْلِمًا، وَلَا تُكْثِرِ الضَّحِكَ فَإِنَّ كَثْرَةَ الضَّحِكِ تُمِيتُ الْقَلْبَ».

[قَالَ أَبُو عِيسَى: ] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ جَعْفَرِ بْنِ سَلِيمَانَ وَالْحَسَنِ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ شَيْئًا، هَكَذَا رَوَى عَنْ أُيُوبَ وَوَيْسَ بْنَ عُبَيْدٍ وَعَلِيَّ ابْنَ زَيْدٍ. قَالَ: لَمْ يَسْمَعْ الْحَسَنُ مِنْ أَبِي هُرَيْرَةَ: وَرَوَى أَبُو عُبَيْدَةَ النَّاجِي عَنِ الْحَسَنِ هَذَا الْحَدِيثَ قَوْلَهُ، وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي

This is what was reported from Ayyūb, Yūnus bin ‘Ubaid, and ‘Ali bin Zaid, he said: Al-Ḥasan did not hear from Abū Hurairah. Abū ‘Ubaidah An-Nājī reported this *Ḥadīth* from Al-Ḥasan as his saying, he did not mention: “From Abū Hurairah, from the Prophet ﷺ” in it.

هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣١٠/٢ من حديث جعفر بن سليمان به أبو طارق مجهول (ترتيب والحسن البصري عنن) ولبعض الحديث شواهد عند ابن ماجه، (ح: ٤١٩٣، ٤٢١٧) وغيره.

**Comments:**

- a. Every one of us should learn the *Ahādīth* with the intention of acting upon them. In case, due to some reason, he is not able to act upon them, he must teach them to those who would act upon them.
- b. It is an accepted fact that warding off harm and destruction is of greater importance in life than going after gains and profits. It is also a patent truth that a person who has the gut to avoid unlawful acts also has the courage to perform virtuous deeds. It must also be noted that failing to carry out the commanded acts is an act of sin. Therefore, the greatest form of worship and obeisance to Allāh is to avoid all things declared hateful or unlawful by Him.

**Chapter 3. What Has Been Related About Racing To Act (To Do Works)**

(المعجم ٣) - بَابُ مَا جَاءَ فِي الْمُبَادَرَةِ بِالْعَمَلِ (التحفة ٣)

**2306.** Abū Hurairah, may Allāh be pleased with him, narrated that the Messenger of Allāh ﷺ said: “Race to do works against seven. Are you waiting but for overwhelming poverty, or distracting richness, or debilitating illness, or babbling senility, or sudden death, or the *Dajjāl*, so that hidden evil is what is awaited, or the Hour? The Hour is more calamitous and more bitter.” (*Da‘īf*)

٢٣٠٦ - حَدَّثَنَا أَبُو مُصْعَبٍ عَنْ مُحَرَّرِ بْنِ هَارُونَ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «بَادِرُوا بِالْأَعْمَالِ سَبْعًا، هَلْ تُنْتَظَرُونَ إِلَّا إِلَى فَقْرٍ مُنْسٍ، أَوْ غَيٍّ مُطْعٍ، أَوْ مَرَضٍ مُفْسِدٍ أَوْ هَرَمٍ مُفْنِدٍ أَوْ مَوْتٍ مُجْهِزٍ أَوْ الدَّجَالِ فَسَرًّا غَائِبٌ يُنْتَظَرُ أَوْ السَّاعَةِ؟ فَالسَّاعَةُ أَدْهَى وَأَمْرٌ».

[He said:] This *Ḥadīth* is *Gharīb Ḥasan*, we do not know of it as a narration of Al-A‘raj from Abū

[قال:] [هذا حديث غريب حسن لا نعرفه من حديث الأعرج عن أبي هريرة إلا من

Hurairah, except through the narration of Muḥriz bin Hārūn. Ma'mar reported this *Hadīth* from someone who heard it from Sa'eed Al-Maqburī, from Abū Hurairah from the Prophet ﷺ, and it is similar to this.

حَدِيثُ مُحْرِزِ بْنِ هَارُونَ، وَقَدْ رَوَى مَعْمَرٌ هَذَا الْحَدِيثَ عَمَّنْ سَمِعَ سَعِيدًا الْمُقْبُرِيَّ عَنِ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ هَذَا.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٢٤٣٤/٦ من حديث أبي مصعب به وابن هارون: متروك (تقريب).

**Comments:**

Horrors and pains of the Day of Reckoning will be unspeakable. We, in this world, cannot even imagine their exact nature or intensity. The Plain of Resurrection will not be the place of correcting one's failures and misdeeds. It will rather be the place of requital and recompense. It, therefore, behooves all of us not to let go or waste the opportunity bestowed upon us, but make as good a use of the days of our health and the span of our lives as we can.

**Chapter 4. What Has Been Related About Remembering Death**

(المعجم ٤) - بَابُ مَا جَاءَ فِي ذِكْرِ الْمَوْتِ (التحفة ٤)

2307. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Increase in remembrance of the severer of pleasures." Meaning death. (*Hasan*)

٢٣٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْثِرُوا ذِكْرَ هَازِمِ اللَّذَاتِ» يَعْنِي الْمَوْتَ.

[Abū 'Eisā said:] This *Hadīth* is *Gharīb Hasan*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ حَسَنٌ.

[Abū 'Eisā said:] There is a narration on this topic from Abū Sa'eed.

[قَالَ أَبُو عِيسَى:] وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح: ٤٢٥٨ عن محمود بن غيلان به وصححه ابن حبان، ح: ٢٥٥٩-٢٥٦٢ والحاكم على شرط مسلم: ٣٢١/٤ ووافقه الذهبي، وحسنه المنذري \* وفي الباب عن أبي سعيد [يأتي: ٢٤٦٠].

**Comments:**

Engrossed in the luxuries and pleasures of the world, man tends to forget the Hereafter. The best panacea for this disease is the remembrance of death that keeps alive the fear of Allāh and the care of the Last Hour, and thus man is saved from becoming oblivious of his ultimate destiny.

**Chapter 5. What Has Been Related About The Grave's Horror And That It Is The First Stage Of The Hereafter**

**2308.** Hāni' the freed slave of 'Uthmān said: "When 'Uthmān would stop at a grave he would cry until his beard was soaked (in tears). It was said to him: 'The Paradise and the Fire were mentioned and you did not cry, yet you cry because of this?' So he said: 'Indeed the Messenger of Allāh ﷺ said: "Indeed the grave is the first stage among the stages of the Hereafter. So if one is saved from it, then what comes after it is easier than it. And if one is not saved from it, then what is comes after it is worse than it." And the Messenger of Allāh ﷺ said: "I have not seen any sight except that the grave is more horrible than it." (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharib*, we do not know of it except as a narration of Hishām bin Yūsuf.

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب ذكر القبر والبي، ح: ٤٢٦٧ من حديث يحيى بن معين به وصححه الذهبي في تلخيص المستدرک: ١/٣٧١.

**Comments:**

Man's reckoning starts right from his grave, and the punishment, if any, meted out to him in the grave expiates his sins. Thus, whether the punishment of the grave becomes full expiation for him or he is saved from it, other after-life stages become easy for him. If, on the contrary, his sins are not forgiven, then the stages ahead of him are bound to be quite severe and terrifying for him.

(المعجم ٥) - بَابُ [مَا جَاءَ فِي فِطَاعَةِ الْقَبْرِ وَأَنَّهُ أَوَّلُ مَنَازِلِ الْآخِرَةِ] (التحفة ٥)

٢٣٠٨ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا يَحْيَى بْنُ مَعِينٍ: أَخْبَرَنَا هِشَامُ بْنُ يُوسُفَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جُبَيْرٍ أَنَّهُ سَمِعَ هَانِئًا مَوْلَى عُثْمَانَ قَالَ: كَانَ عُثْمَانُ إِذَا وَقَفَ عَلَى قَبْرِ بَكَى حَتَّى يَبُلَّ لِحْيَتَهُ، فَقِيلَ لَهُ: تُذَكِّرُ الْجَنَّةَ وَالنَّارَ فَلَا تَبْكِي وَتَبْكِي مِنْ هَذَا؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْقَبْرَ أَوَّلُ مَنْزِلٍ مِنَ مَنَازِلِ الْآخِرَةِ فَإِنْ نَجَا مِنْهُ فَمَا بَعْدَهُ أَيْسَرُ مِنْهُ، وَإِنْ لَمْ يَنْجُ مِنْهُ فَمَا بَعْدَهُ أَشَدُّ مِنْهُ» قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ مَنْظَرًا قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ هِشَامِ بْنِ يُوسُفَ.

**Chapter 6. Whoever Loves To Meet Allāh, Allāh Loves To Meet Him**

**2309.** ‘Ubādah bin Aş-Şāmit narrated that the Prophet ﷺ said: “Whoever loves to meet Allāh, Allāh loves to meet him. Whoever is averse to meeting Allāh, Allāh is averse to meeting him.” (*Ṣaḥīḥ*)

[He said:] There are narrations on this topic from Abū Hurairah, ‘Āishah, Abū Mūsā and Anas.

[He said:] The *Ḥadīth* of ‘Ubādah is a [*Ḥasan*] *Ṣaḥīḥ Ḥadīth*.

**تخريج:** متفق عليه، وأخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله، أحب الله لقاءه... إلخ، ح: ٢٦٨٣ من حديث شعبة والبخاري، ح: ٦٥٠٧ من حديث قتادة به \* وفي الباب عن أبي هريرة [مسلم، ح: ٢٦٨٥] وعائشة [ومسلم، ح: ٢٦٨٤] وأبي موسى [البخاري، ح: ٦٥٠٨] ومسلم، ح: ٢٦٨٦ وأنس [أحمد: ١٠٧/٣].

**Comments:**

The *Ḥadīth* has already been discussed at some length under the Chapter on Funerals. In fact, the love or aversion mentioned in the *Ḥadīth* happens when man begins to see glimpses of the approaching destiny.

**Chapter 7. What Has Been Related About The Prophet ﷺ Warning His People**

**2310.** ‘Āishah narrated: “When this *Āyah* was revealed: And warn your near kindred...,<sup>[1]</sup> the Messenger of Allāh ﷺ said: ‘O Şafiyah bint ‘Abdul-Muṭṭalib! O Fāṭimah bint Muḥammad! O Bānu ‘Abdul-Muṭṭalib! I have no authority on your behalf over Allāh for anything. Ask me for whatever you want of my wealth.’” (*Ṣaḥīḥ*)

(المعجم ٦) - بَابُ مَنْ أَحَبَّ لِقَاءَ اللَّهِ  
أَحَبَّ اللَّهُ لِقَاءَهُ (التحفة ٦)

٢٣٠٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ قَالَ: سَمِعْتُ أَنَسًا يُحَدِّثُ عَنْ عِبَادَةَ بْنِ الصَّامِتِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ أَحَبَّ اللَّهُ لِقَاءَهُ، وَمَنْ كَرِهَ لِقَاءَ اللَّهِ كَرِهَ اللَّهُ لِقَاءَهُ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَائِشَةَ وَأَبِي مُوسَى وَأَنْسٍ. [قَالَ:] حَدِيثُ عِبَادَةَ حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي إِنْذَارِ النَّبِيِّ ﷺ قَوْمَهُ (التحفة ٧)

٢٣١٠ - حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمُقْدَامِ الْعَجَلِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ: حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: لَمَّا نَزَلَتْ هَذِهِ الْآيَةُ ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾ [الشعراء: ٢١٤] قَالَ رَسُولُ اللَّهِ ﷺ: «يَا صَفِيَّةُ بِنْتُ عَبْدِ

[1] *Ash-Shu‘arā’* 26:214.

[He said:] There are narrations on this topic from Abū Hurairah, Ibn ‘Abbās, and Abū Mūsā. [He said:] The *Hadīth* of ‘Āishah is a *Ḥasan* [*Gharīb*] *Hadīth*. [This is how some of them reported it, from Hishām bin ‘Urwah, similarly.] Some of them reported the same from Hishām bin ‘Urwah from his father from the Prophet ﷺ.

المُطَلَّبِ، يَا فَاطِمَةُ بِنْتُ مُحَمَّدٍ، يَا بَنِي عَبْدِ الْمُطَلَّبِ: إِنِّي لَا أُمَلِّكُ لَكُمْ مِنَ اللَّهِ شَيْئًا سَلُونِي مِنْ مَالِي مَا شِئْتُمْ».

[قَالَ:] وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ وَأَبِي مُوسَى، [قَالَ:] حَدِيثُ عَائِشَةَ حَدِيثُ حَسَنٍ [غَرِيبٌ] [هَكَذَا رَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ نَحْوَهُ]. وَقَدْ رَوَى بَعْضُهُمْ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ مِثْلَهُ.

تخريج: وأخرجه مسلم، الإيمان، باب: في قوله تعالى: "وأندر عشيرتك الأقربين"، ح: ٢٠٥ من حديث هشام بن عروة به \* وفي الباب عن أبي هريرة [يأتي: ٣١٨٥] وابن عباس [البخاري، ح: ٤٧٧٠ ومسلم، ح: ٢٠٨] وأبي موسى [يأتي: ٣١٨٦].

#### Comments:

The *Hadīth* tells us in no uncertain terms that we cannot depend on the good deeds of our parents or kinsfolk. Success in the Hereafter is linked to our own faith and right actions. Intercession shall only come on the basis of virtuous deeds.

### Chapter 8. What Has Been Related About The Virtue Of Crying Out Of Fear Of Allāh, Most High

2311. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “A man who cries out of fearing Allāh, will not be put into the Fire until milk returns to the udder; and dust raised in the cause of Allāh and the smoke of *Jahannam* will not be gathered together.” (*Ṣaḥīh*)

[He said:] There are narrations on this topic from Abū Raiḥānah and Ibn ‘Abbās. [He said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīh*. Muḥammad bin ‘Abdur-Raḥmān is the *Mawlā* of the family of Ṭalḥah, and he is

(المعجم ٨) - بَابُ مَا جَاءَ فِي فَضْلِ الْبُكَاءِ مِنْ خَشْيَةِ اللَّهِ تَعَالَى (التحفة ٨)

٢٣١١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَلِجُ النَّارَ رَجُلٌ بَكَى مِنْ خَشْيَةِ اللَّهِ حَتَّى يَعُودَ اللَّبَنُ فِي الصَّرْعِ، وَلَا يَجْتَمِعُ عُبَارٌ فِي سَبِيلِ اللَّهِ وَدُخَانٌ جَهَنَّمَ». [قَالَ:] وَفِي الْبَابِ عَنْ أَبِي رَيْحَانَةَ وَابْنِ عَبَّاسٍ. [قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ]

from Al-Madinah, and trustworthy. Shu'bah and Sufyān Ath-Thawri reported from him.

صَحِيحٌ. وَمُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ هُوَ مَوْلَى آلِ طَلْحَةَ وَهُوَ مَدَنِيٌّ ثِقَةٌ، رَوَى عَنْهُ شُعْبَةُ وَسُفْيَانُ الثَّوْرِيُّ.

تخريج: [صحيح] تقدم: ١٦٣٣ عن هناد به \* وفي الباب عن أبي ریحانة [أحمد: ١٣٤/٤]

وابن عباس [تقدم: ١٦٣٩].

**Comments:**

The quality of crying out of the fear of Allāh rests only in a person who: (i) has firm belief in Allāh's Greatness and Majesty, (ii) believes in the reality of reckoning, and (iii) obeys the commands of Allāh and abstains from matters prohibited by Him. Similarly, only a person who realizes the importance of raising high the Word of Allāh will go out fighting in His cause. Such people shall not taste the heat of Hellfire.

**Chapter 9. What Has Been Related About The Prophet ﷺ Saying: "If You Knew What I Know, Then You Would Laugh Little"**

(المعجم ٩) - بَابُ مَا جَاءَ فِي قَوْلِ النَّبِيِّ ﷺ: «لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا» (التحفة ٩)

2312. Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Indeed I see what you do not see, and I hear what you do not hear. The Heavens moan, and they have the right to moan. There is no spot, the size of four fingers in them, except that there is an angel placing his forehead in it, prostrating to Allāh. By Allāh! If you knew what I know, then you would laugh little and you would cry much. And you would not taste the pleasures of your women in the beds, and you would go out beseeching Allāh. And I wish that I was but a felled tree." (*Hasan*)

٢٣١٢ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا إِسْرَائِيلُ عَنْ إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُورِقٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي أَرَى مَا لَا تَرَوْنَ وَأَسْمَعُ مَا لَا تَسْمَعُونَ، أَطَّتِ السَّمَاءُ وَحَقَّ لَهَا أَنْ تَبْطَأَ مَا فِيهَا مَوْضِعُ أَرْبَعِ أَصَابِعٍ إِلَّا وَمَلَكَ وَاصِعَ جِبْهَتِهِ اللَّهُ سَاجِدًا، وَاللَّهُ لَوْ تَعْلَمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا، وَمَا تَلَذَّذْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشِ، وَلَخَرَجْتُمْ إِلَى الصُّعْدَاتِ تَجَارُونَ إِلَى اللَّهِ لَوَدِدْتُ أَنِّي كُنْتُ شَجَرَةً تُعْضَدُ.

[Abū 'Eisā said:] There are narrations on this topic from 'Aishah, Abū Hurairah, Ibn 'Abbās, and Anas.

[قَالَ أَبُو عِيسَى:] [وفي الباب عن عائشة وأبي هريرة وابن عباس وأنس].

[He said:] This *Hadith* is *Hasan*

[قَالَ:] [هذا حديث حسن غريب، ويروى من غير هذا الوجه أن أبا ذرٍّ قال: لوددتُ



*Gharīb*. It has been related through routes other than this, that Abū Dharr said: "I wish that I was a felled tree." And it has been related from Abū Dharr in *Mawqūf* form.

أَنْبِي كُنْتُ شَجَرَةً تُعْضَدُ، وَيُرْوَى عَنْ أَبِي ذَرٍّ مَوْقُوفًا.

**تخریج:** [حسن] وأخرجه ابن ماجه، الزهد، باب الحزن والبيكاء، ح: ٤١٩٠ من حديث إسرائيل به وصححه الحاكم: ٥١٠/٢، ٥١١، [٤/٥٤٤، ٥٧٩] ووافقه الذهبي وقوله: "لوددت أنني كنت شجرة تعضد" مدرج من قول أبي ذر رضي الله عنه، وباقى الحديث حسن له شواهد \* وفي الباب عن عائشة [البخاري، ح: ١٠٤٤ مسلم، ح: ٩٠١] وأبي هريرة [يأتي: ٢٣١٣] وابن عباس [لم أجده] وأنس [البخاري، ح: ٦٤٨٦ مسلم، ح: ٢٣٥٩].

**Comments:**

The scope of the sources of knowledge, hidden and apparent, such as ears, eyes, intellect etc, given by Allāh ﷻ to man, extends only as far as the seen world. The unseen world is beyond its capacity or domain. The way to acquire authentic and dependable knowledge about the unseen is to get it from what the Prophets and Messengers of Allāh inform us, on the basis of what Allāh gives them to see, hear and observe. Allāh lets them see what is unseen to us, in order that they make their people aware of those things who, in their turn, believe in them on the authority of these Prophets and Messengers.

**2313.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "If you knew what I know, then you would laugh little and you would cry much." (*Hasan*)  
[He said:] This *Hadīth* is *Ṣaḥīh*.

٢٣١٣ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ [الْفَلَّاسُ]: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَعَلَّمُونَ مَا أَعْلَمَ لَصَحَّحْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا» [هَذَا] حَدِيثٌ صَحِيحٌ.

**تخریج:** [إسناده حسن] وأخرجه أحمد: ٥٠٢/٢ من حديث محمد بن عمرو الليثي به وللحديث طرق كثيرة عند البخاري، ح: ٦٤٨٥ وغيره.

**Comments:**

It was due to the nature of the task entrusted to the Messengers that Allāh saw it fit that the reality of things be made manifest to them, so that their first hand observations might give them an absolutely certain knowledge and assured sight of the things needed for the implementation of the sublime duty entrusted to them. Not only this, Allāh in His absolute wisdom, invested the Prophet's mind and heart with an extraordinary strength, so that he could perform the duties assigned to him with extreme poise and composure, that could serve as a living example for all categories of people until the Last Day.

**Chapter 10. What Has Been Related About One Who Says Something To Make People Laugh**

**2314.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed a man may utter a statement that he does not see any harm in, but for which he will fall seventy autumns in the Fire.” (*Sahīh*)

[He said:] This *Hadīth* is *Hasan Gharīb* from this route.

(المعجم ١٠) - بَابُ مَا جَاءَ مَنْ تَكَلَّمَ بِالْكَلِمَةِ لِيُضْحِكَ النَّاسَ (التحفة ١٠)

٢٣١٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ عَنْ عِيسَى بْنِ طَلْحَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الرَّجُلَ لَيَتَكَلَّمُ بِالْكَلِمَةِ لَا يَرَى بِهَا بَأْسًا يَهْوِي بِهَا سَبْعِينَ خَرِيفًا فِي النَّارِ».

[قَالَ] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

**تخريج:** [صحيح] وأخرجه البخاري، الرقاق، باب حفظ اللسان، ح: ٦٤٧٧ من حديث محمد بن إبراهيم به وسند الترمذي حسن.

**Comments:**

Sometimes a man unwittingly articulates something of a very bad import, he neither realizes the seriousness of what he has said nor sees anything wrong in articulating it. It may, however, have dangerous implications for him such as would throw him into the pit of Hellfire and keep him there for long, long years. It is, therefore, extremely important that we weigh each word before we speak it and be fully aware of what consequences it will have in the next world.

**2315.** Bahz bin Ḥakīm narrated from his father, from his grandfather, that the Prophet ﷺ said: “Woe to the one who talks about something to make the people laugh, in which he lies. Woe to him! Woe to him!” (*Hasan*)

[He said:] There is something on this topic from Abū Hurairah. [He said:] This *Hadīth* is *Hasan*.

٢٣١٥ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «وَيْلٌ لِلَّذِي يُحَدِّثُ بِالْحَدِيثِ لِيُضْحِكَ بِهِ الْقَوْمَ فَيَكْذِبُ، وَيْلٌ لَهُ وَيْلٌ لَهُ».

[قَالَ:] [وفي الباب عن أبي هريرة.

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ.

**تخريج:** [إسناده حسن] وأخرجه أحمد: ٥/٥ عن يحيى القطان به ورواه أبو داود، ح: ٤٩٩٠ وغيره \* وفي الباب عن أبي هريرة [البیهقي في شعب الإيمان، ح: ٤٨٣٢] والبعوي في شرح السنة: ٣١٩/١٤.

**Comments:**

There is nothing wrong with the display of good humor, happy disposition or delightful talk with the people, as long as it does not hurt anybody's feelings. But to take recourse to lying in order to make the people laugh is a highly disliked and hateful conduct. The man indulging in such activities may momentarily succeed in making the people laugh, but will not escape ruination and perdition in the next world.

**Chapter 11. Among The Excellence Of A Person's Islām Is His Leaving What Does Not Concern Him**

(المعجم ١١) - بَابُ [ حَدِيثُ : «مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ» (التحفة ١١)

**2316.** Anas bin Mālik narrated that a man among his companions was dying so he said – meaning a man said to him: “Glad tidings of Paradise.” To which the Messenger of Allāh ﷺ said: “You do not know. Perhaps he spoke of what did not concern him or he was greedy with that which would not decrease him.” (*Da'if*)

٢٣١٦ - حَدَّثَنَا سُلَيْمَانُ بْنُ عَبْدِ الْجَبَّارِ الْبَغْدَادِيُّ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ غِيَاثٍ: حَدَّثَنِي أَبِي عَنِ الْأَعْمَشِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: تُوْفِّي رَجُلٌ مِنْ أَصْحَابِهِ، فَقَالَ - يَعْنِي رَجُلًا -: أَبْشُرْ بِالْجَنَّةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَوْ لَا تَذْرِي فَلَعَلَّهُ تَكَلَّمَ فِيمَا لَا يَعْنِيهِ أَوْ يَجَلَّ بِمَا لَا يَنْقُصُهُ». [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ.

[He said:] This *Hadith* is *Gharīb*.

**تخريج:** [إسناده ضعيف] وأخرجه يحيى بن الحسين الشجري في الأمالي: ١٢٧/١ وأبو نعيم في حلية الأولياء: ٥٥/٥، ٥٦ من حديث عمر بن حفص به ورواه أبو يعلى، ح: ٤٠١٧ من طريق آخر عن الأعمش به \* الأعمش عنعن ولم يسمع من أنس رضي الله عنه.

**Comments:**

Among the commendable traits that a believer must inculcate is to avoid all words and deeds that have no need or benefit for him either in this world or the next. Indulging in such aimless and needless activities is sheer waste of time and self-ruination. As for giving glad tidings of Paradise, it can and should only be extended to a person who is not threatened with hard questioning. As for a person who has indulged in activities that merit severe questioning in the Hereafter, his joy or happiness will only be tainted and incomplete. So, where is the occasion or justification for giving him the glad tidings of a happy future?

**2317.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Indeed among the excellence of a person's Islam is that he leaves

٢٣١٧ - حَدَّثَنَا أَحْمَدُ بْنُ نَصْرِ النَّيْسَابُورِيُّ وَغَيْرُهُ وَاجِدٌ قَالُوا: حَدَّثَنَا أَبُو مُسْهِرٍ عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ سَمَاعَةَ، عَنْ

what does not concern him.”  
(*Da'if*)

[He said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Abū Salamah from Abū Hurairah, from the Prophet ﷺ except through this route.

الأَوْزَاعِيُّ، عَنْ قُرَّةَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ حُسِنَ إِسْلَامُ الْمَرْءِ تَرَكَّهُ مَا لَا يَبْغِيهِ». [قَالَ:] هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٧٦ من حديث الأوزاعي به والزهري صرح بالسماع عند البغوي في شرح السنة: ١٤/٣٢٠، ح: ٤١٣٢ وصححه ابن حبان (الإحسان): ٢٢٩ وحسنه النووي في الأربعين ضرة ضعفه الجمهور.

**2318.** Alī bin Al-Ḥusain narrated that: “The Messenger of Allāh ﷺ said, ‘Surely, of the excellence of a person’s Islam is that he leaves what does not concern him.’”  
(*Da'if*)

[Abū ‘Eisā said:] This is how more than one of the companions of Az-Zuhrī reported it from Az-Zuhrī, from Al-Ḥusain from the Prophet ﷺ, similar to the narration of Mālik (a narrator in the chain).

٢٣١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرَكَهُ مَا لَا يَبْغِيهِ». [قَالَ أَبُو عَيْسَى:] وَ هَكَذَا رَوَى غَيْرُ وَاحِدٍ مِنْ أَصْحَابِ الزُّهْرِيِّ عَنِ الزُّهْرِيِّ، عَنْ عَلِيِّ بْنِ الْحُسَيْنِ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكٍ. تخريج: [ضعيف] انظر الحديث السابق.

**Comments:**

*Lā ya'nihi:* That which does not concern him or is not the object of his quest or need. In other words, abstinence from needless talk and meaningless activities is a necessary requirement of good faith and an adornment of personality which lends beauty to the faith of the person concerned.

**Chapter 12. What Has Been Related About Speaking Little**

**2319.** Muḥammad bin ‘Amr narrated from his father, from his grandfather who said: “I heard Bilāl bin Al-Ḥārith Al-Muzanī, the Companion of the Messenger of

(المعجم ١٢) - بَابُ مَا جَاءَ فِي قِلَّةِ الْكَلَامِ (التحفة ١٢)

٢٣١٩ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنِي أَبِي عَنْ جَدِّي قَالَ: سَمِعْتُ بِلَالَ بْنَ الْحَارِثِ الْمُزَنِيِّ

Allāh ﷻ saying: ‘I heard the Messenger of Allāh ﷺ saying: “Indeed one of you says a statement pleasing to Allāh, not realizing that you have achieved what you have achieved. Then for it, Allāh writes for him His pleasure until the Day of Meeting Him. And one of you says a statement angering Allāh, not realizing that you have achieved what you have achieved. Then for it, Allāh writes for him His anger until the Day of Meeting with Him.” (Hasan)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This was reported similarly by more than one narrator from Muḥammad bin ‘Amr. They said: “From Muḥammad bin ‘Amr, from his father, from his grandfather, from Bilāl bin Al-Ḥārith.” Mālik bin Anas reported this *Ḥadīth* from Muḥammad bin ‘Amr, from his father, from Bilāl bin Al-Ḥārith, and he did not mention in it: “From his grandfather.”

صَاحِبَ رَسُولِ اللَّهِ ﷺ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبَ اللَّهُ لَهُ بِهَا رِضْوَانَهُ إِلَى يَوْمِ يَلْقَاهُ، وَإِنَّ أَحَدَكُمْ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ مَا يَظُنُّ أَنْ تَبْلُغَ مَا بَلَغَتْ فَيَكْتُبَ اللَّهُ عَلَيْهِ بِهَا سَخَطَهُ إِلَى يَوْمِ يَلْقَاهُ». [قَالَ:] وَفِي الْبَابِ عَنْ أُمِّ حَبِيبَةَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَأَهْلُكَذَا رَوَى غَيْرُ وَاحِدٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو نَحْوَ هَذَا، وَقَالُوا: عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ بِلَالِ بْنِ الْحَارِثِ. وَرَوَى مَالِكُ بْنُ أَنَسٍ هَذَا الْحَدِيثَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ بِلَالِ بْنِ الْحَارِثِ وَلَمْ يَذْكُرْ فِيهِ عَنْ جَدِّهِ.

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٦٩ من حديث محمد بن عمرو به وصححه الحاكم: ٤٦/١ وابن حبان (الإحسان): ٢٨٠، ٢٨٧ وحديث مالك: في الموطأ: ٢/٩٨٥ (يحيى).

### Comments:

One of us sometimes articulates a statement pleasing to Allāh which, although he does not realize the importance of it, gets a high degree of acceptance with Allāh, and as such becomes a perpetual source of Allāh’s pleasure, until the end of the world, so that it spurs him to do more and more virtuous deeds and achieve deliverance in the next world. On the other hand, one of us sometimes articulates a small word which is highly displeasing to Allāh, and consequently becomes the source of Allāh’s displeasure till the end of time.

**Chapter 13. What Has Been Related About The Insignificance Of The World To Allāh, The Mighty And Sublime**

**2320.** Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "If the world to Allāh was equal to a mosquito's wing, then He would not allow the disbeliever to have a sip of water from it."

There is something on this topic from Abū Hurairah. (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ Gharīb* from this route.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح: ٤١١٠ من حديث أبي

حازم به وصححه الحاكم: ٣٠٦/٤ فتعقبه الذهبي وله شواهد كثيرة.

**Comments:**

It means that whatever good things of the world Allāh has given to those who deny His own attribute of Oneness, as well as of the Prophethood of His beloved Messenger, He has given those things to them because the world, as a whole, is entirely insignificant and valueless before Allāh.

**2321.** Al-Mustawrid bin Shaddād said: "I was with the caravan of those who stopped with the Messenger of Allāh ﷺ at a dead lamb. The Messenger of Allāh ﷺ said: 'Do you think that this was insignificant to its owners when they threw it away?' They said: 'Yes!) It is because of its insignificance that they threw it away O Messenger of Allāh!' He said: 'The world is more insignificant to Allāh than this to its owners.'" (*Hasan*)

There are narrations on this topic from Jābir and Ibn 'Umar.

[Abū 'Eisā said:] The *Hadīth* of Al-Mustawrid is a *Hasan Hadīth*.

(المعجم ١٣) - بَابُ مَا جَاءَ فِي هَوَانِ الدُّنْيَا عَلَى اللَّهِ عَزَّ وَجَلَّ (التحفة ١٣)

٢٣٢٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْحَمِيدِ

ابْنُ سَلِيمَانَ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَتِ الدُّنْيَا تَعْدِلُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ مَا سَقَى كَافِرًا مِنْهَا شَرْبَةَ مَاءٍ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى: ] هَذَا حَدِيثٌ صَحِيحٌ

غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

٢٣٢١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: أَخْبَرَنَا

عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مُجَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنِ الْمُسْتَوْرِدِ بْنِ شَدَّادٍ قَالَ: كُنْتُ مَعَ الرَّكْبِ الَّذِينَ وَقَفُوا مَعَ رَسُولِ اللَّهِ ﷺ عَلَى السَّخْلَةِ الْمَيْتَةِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَتَرُونَ هَذِهِ هَانَتْ عَلَى أَهْلِهَا حِينَ أَلْقَوْهَا؟» قَالُوا: مِنْ هَوَانِهَا أَلْقَوْهَا يَا رَسُولَ اللَّهِ! قَالَ: «الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى أَهْلِهَا».

وَفِي الْبَابِ عَنْ جَابِرٍ وَابْنِ عُمَرَ.

[قَالَ أَبُو عِيْسَى: ] حَدِيثُ الْمُسْتَوْرِدِ

حَدِيثٌ حَسَنٌ.

**تخریج:** [حسن] وأخرجه ابن ماجه، أيضًا، ح: ٤١١١ من حديث مجالد به وسنده ضعيف وله شواهد كثيرة منها الحديث السابق \* وفي الباب عن جابر [مسلم، ح: ٢٩٥٧] وابن عمر [الطبراني في الأوسط: ٣/٤٣٣، ٤٣٤، ح: ٢٩٣٤].

**Comments:**

When, during one of his journeys the Messenger of Allāh ﷺ came upon the carcass of a lamb then, instead of turning his face away from it, he ﷺ chose to give his Companions a very important and instructive lesson in relation to it, owners that as insignificant and worthless as this dead lamb is to its masters, much more insignificant and worthless than this to Allāh is the world, which makes its inhabitants oblivious of the Hereafter and forgetful of its Lord and Creator.

**Chapter 14. The *Hadīth*:  
“Indeed The World Is Cursed”**

(المعجم ١٤) - [بَابُ مِنْهُ حَدِيثٌ: «إِنَّ الدُّنْيَا مَلْعُونَةٌ»] (التحفة ١٤)

**2322.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Lo! Indeed the world is cursed. What is in it is cursed, except for remembrance of Allāh, what is conducive to that,<sup>[1]</sup> the knowledgeable person and the learning person.” (*Hasan*)

[Abū Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

٢٣٢٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ  
المُؤَدَّبُ: حَدَّثَنَا عَلِيُّ بْنُ ثَابِتٍ: حَدَّثَنَا عَبْدُ  
الرَّحْمَنِ بْنُ ثَابِتٍ بْنِ ثُوْبَانَ، قَالَ: سَمِعْتُ  
عَطَاءَ بْنَ قُرَّةَ، قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ  
ضَمْرَةَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ:  
سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا إِنَّ الدُّنْيَا  
مَلْعُونَةٌ مَلْعُونٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ  
وَعَالِمٌ أَوْ مُتَعَلِّمٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ  
غَرِيبٌ.

**تخریج:** [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح: ٤١١٢ من حديث عبدالرحمن بن ثابت به.

**Comments:**

The world that makes the people forget their Creator, and out of whose love they tend to forget the Hereafter is, in terms of its real value and ultimate end, so despised and insignificant to Allāh that it fails to get even the smallest place in the all-compassing mercy of Allāh. In fact, only those matters and deeds will be eligible to find a place under the canopy of Allāh’s all-embracing mercy that have some connection with Allāh and with the religion chosen and favored by Allāh.

[1] Meaning those acts which Allāh loves that bring one nearer to Him.

**Chapter 15. The *Ḥadīth*: “The World Compared To The Hereafter Is But Like What One Of You Gets When Placing His Finger Into The Sea”**

(المعجم ١٥) - [بَابٌ مِنْهُ حَدِيثٌ: «مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلَ مَا يَجْعَلُ أَحَدُكُمْ إِضْبَعَهُ فِي الْيَمِّ»] (التحفة ١٥)

2323. Qais bin Abī Ḥāzim said: I heard Mustawrid, a member of Banū Fīhr, saying: The Messenger of Allāh ﷺ said: “The world compared to the Hereafter is but like what one of you gets when placing his finger into the sea, so look at what you draw from it.” (*Ṣaḥīḥ*)

٢٣٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: أَخْبَرَنِي قَيْسُ بْنُ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ مُسْتَوْرِدًا أَحَا بْنِي فَهَرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا الدُّنْيَا فِي الْآخِرَةِ إِلَّا مِثْلَ مَا يَجْعَلُ أَحَدُكُمْ إِضْبَعَهُ فِي الْيَمِّ فَلْيَنْظُرْ بِمَاذَا تَرَجِعُ».

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Ismā‘il bin Abī Khālid’s (a narrator in the chain) *Kunyah* is Abū ‘Abdullāh, and Qais bin Abī Ḥāzim’s father’s name is ‘Abd bin ‘Awf and he was a Companion.]

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وإِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ يُكْنَى أَبَا عَبْدِ اللَّهِ وَوَالِدُ قَيْسِ أَبُو حَازِمٍ اسْمُهُ عَبْدُ بْنُ عَوْفٍ وَهُوَ مِنَ الصَّحَابَةِ].

تخریج: وأخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم القيامة، ح: ٢٨٥٨ من حديث يحيى القطان به.

**Comments:**

The *Ḥadīth* is in fact intended to convey the idea that the world, when compared to the Hereafter, is as insignificant as is the drop of water sticking to a man’s finger in comparison with the sea. The parable has just been coined to deliver a message. Otherwise in reality, the world does not weigh even as much as we understand from the parable since the world, along with all its paraphernalia, is at best temporal and limited while the Hereafter is limitless and never-ending. And it is a known fact that the limited and temporal cannot be compared with the never-ending and limitless.

**Chapter 16. What Has Been Related About ‘The World Is A Prison For The Believer And A Paradise For The Disbeliever’**

(المعجم ١٦) - بَابُ مَا جَاءَ أَنَّ الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ (التحفة ١٦)

2324. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The world is a prison for the

٢٣٢٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ



believer and Paradise for the disbeliever.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو.

تخریج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٥٦ عن قتيبة به \* وفي الباب عن عبدالله بن عمرو [أحمد: ١٩٧/٢].

**Comments:**

The main characteristic of a prison is that the prisoner in it is not free to lead a life of his choice, but is bound by the laws of the prison and the whims of its officers. He is neither free in eating and drinking, nor in sleeping and awakening, nor in moving about nor in meeting with the people at will. In short, he has no freedom of any kind in a prison house, and has willy-nilly to obey the orders of others. The second thing is that no prisoner loves his prison like home, but is always on the lookout to somehow get out of it. Paradise, on the other hand, is a place where the inhabitants will have no such restrictions. Each person will live a life of his choice, and every desire of his will be fulfilled, and he will never feel the desire to get out of it.

**Chapter 17. What Has Been Related About ‘The Parable Of The World Is That Of Four People’**

2325. Abū Kabshah Al-Anmāri narrated that the Messenger of Allāh ﷺ said: “There are three things for which I swear and narrate to you about, so remember it.” He said: “The slave (of Allāh) wealth shall not be decreased by charity, no slave (of Allāh) suffers injustice and is patient with it except that Allāh adds to his honor; no slave (of Allāh) opens up a door to begging except that Allāh opens a door for him to poverty” – or a statement similar – “And I shall narrate to you a narration, so remember it.” He said: “The world is only for four persons: A slave whom Allāh

(المعجم ١٧) - بَابُ مَا جَاءَ مَثَلُ الدُّنْيَا  
مَثَلُ أَرْبَعَةٍ نَفَرٍ (التحفة ١٧)

٢٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا عُبَادَةُ بْنُ مُسْلِمٍ: حَدَّثَنَا يُونُسُ بْنُ حَبَّابٍ عَنْ سَعِيدِ الطَّائِبِيِّ أَبِي الْخَثَرِيِّ أَنَّهُ قَالَ: حَدَّثَنِي أَبُو كَيْسَةَ الْأَنْمَارِيُّ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «ثَلَاثٌ أَفْسِمُ عَلَيْهِنَّ وَأُحَدِّثُكُمْ حَدِيثًا فَاخْفَظُوهُ - قَالَ: - مَا نَقَصَ مَالُ عَبْدٍ مِنْ صَدَقَةٍ، وَلَا ظَلِمَ عَبْدٌ مَظْلَمَةٌ صَبَرَ عَلَيْهَا إِلَّا زَادَهُ اللَّهُ عِزًّا، وَلَا فَتَحَ عَبْدٌ بَابَ مَسْأَلَةٍ إِلَّا فَتَحَ اللَّهُ عَلَيْهِ بَابَ فَقْرٍ - أَوْ كَلِمَةٍ نَحَوْهَا - وَأُحَدِّثُكُمْ حَدِيثًا فَاخْفَظُوهُ - قَالَ: - «إِنَّمَا الدُّنْيَا لِأَرْبَعَةٍ نَفَرٍ: عَبْدٌ رَزَقَهُ اللَّهُ مَالًا وَعِلْمًا فَهُوَ يَبْقَى رَبَّهُ فِيهِ وَيَصِلُ بِهِ

provides with wealth and knowledge, so he has *Taqwā* of his Lord with it, nurtures the ties of kinship with it, and he knows that Allāh has a right in it. So this is the most virtuous rank. And a slave whom Allāh provides with knowledge, but He does not provide with wealth. So he has a truthful intent, saying: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their rewards are the same. And a slave whom Allāh provides with wealth, but He does not provide him with knowledge. [So he] spends his wealth rashly without knowledge, nor having *Taqwā* of his Lord, nor nurturing the ties of kinship, and he does not know that Allāh has a right in it. So this is the most despicable rank. And a slave whom Allāh does not provide with wealth nor knowledge, so he says: 'If I had wealth, then I would do the deeds of so-and-so with it.' He has his intention, so their sin is the same." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحيح] وأخرجه أحمد: ٢٣١/٤ من حديث عبادة بن مسلم به وسنده حسن وله شاهد صحيح عند أحمد: ٢٣٠/٤.

**Comments:**

- a. Giving away one's wealth in charity — be it compulsory or optional — does not decrease the giver's wealth since Allāh declares in the Qur'an: Whatever you spend of anything (in Allāh's cause), He will replace it (34:39). Thus, whatever we spend in the path of Allāh, He will replace it either with worldly goods or through other unseen forms such as investing what we have with His blessing (*Barakah*).
- b. If a man patiently bears the wrongs and injustices done to him, Allāh will increase him in the esteem of the people.
- c. Once a person unnecessarily starts begging from others, his desire or greed is

رَحْمَهُ وَيَعْلَمُ اللهُ فِيهِ حَقًّا فَهَذَا بِأَفْضَلِ الْمَنَازِلِ، وَعَبْدٌ رَزَقَهُ اللهُ عِلْمًا وَلَمْ يَرْزُقْهُ مَالًا فَهُوَ صَادِقُ النَّيِّ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنَيْتِهِ فَأَجْرُهُمَا سَوَاءٌ، وَعَبْدٌ رَزَقَهُ اللهُ مَالًا وَلَمْ يَرْزُقْهُ عِلْمًا [فَهُوَ] يُخْبِطُ فِي مَالِهِ بِغَيْرِ عِلْمٍ لَا يَتَّقِي فِيهِ رَبَّهُ وَلَا يَصِلُ فِيهِ رَحْمَتُهُ، وَلَا يَعْلَمُ اللهُ فِيهِ حَقًّا فَهَذَا بِأَخْبَثِ الْمَنَازِلِ، وَعَبْدٌ لَمْ يَرْزُقْهُ اللهُ مَالًا وَلَا عِلْمًا فَهُوَ يَقُولُ: لَوْ أَنَّ لِي مَالًا لَعَمِلْتُ فِيهِ بِعَمَلِ فُلَانٍ فَهُوَ بِنَيْتِهِ فَوَزْرُهُمَا سَوَاءٌ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

never quenched, and mentally he will always remain a needy fellow and a beggar.

### Chapter 18. What Has Been Related About Anxiety Over The World And Love For It

2326. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Whoever suffers from destitution and he beseeches the people for it, his destitution shall not end. And whoever suffers from destitution and he beseeches Allāh for it, Allāh will send provisions to him, sooner or later.” (Hasan)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb*.

(المعجم ١٨) - بَابُ مَا جَاءَ فِي الْهَمِّ فِي الدُّنْيَا وَحُبِّهَا (التحفة ١٨)

٢٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ بَشِيرِ أَبِي إِسْمَاعِيلَ، عَنْ سَيَّارٍ، عَنْ طَارِقِ ابْنِ شَيْهَابٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ تَزَلَّتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِالنَّاسِ لَمْ تُسَدِّ فَاقَتَهُ، وَمَنْ تَزَلَّتْ بِهِ فَاقَةٌ فَأَنْزَلَهَا بِاللَّهِ فَيُوشِكُ اللَّهُ لَهُ بِرِزْقٍ عَاجِلٍ أَوْ آجِلٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه أبو داود، الزكاة، باب الاستعفاف، ح: ١٦٤٥ من حديث بشير بن سلمان أبي إسماعيل به وصححه الحاكم: ٤٠٨/١ ووافقه الذهبي \* ورواه ابن المبارك وغيره عن بشير به، وسيار هو أبو حمزة.

#### Comments:

Allāh says in the Qur’ān: ... And whosoever fears Allāh and keeps his duty to Him, He will make a way for him to get out (from every difficulty). And He will provide him from (sources) he never could imagine... (65:2,3). As for the unexpected sources referred to in the Qur’ānic Verse, it could be that one of his near relations passes away and he inherits his wealth or some person unknown to him bequeaths his wealth in his favor, and so on. On the contrary, the person who moans about his poverty before others and begs for assistance from them, his poverty, as mentioned in the foregoing *Hadīth*, is not remedied.

### Chapter 19. What Has Been Related About What Suffices A Man From All His Wealth

2327. Abū Wāil narrated: “Mu‘āwiyah came to Abū Hāshim

(المعجم ١٩) - بَابُ [مَا جَاءَ فِيمَا يَكْفِي الْمَرْءَ مِنْ جَمِيعِ مَالِهِ] (التحفة ١٩)

٢٣٢٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا

bin 'Utbah to visit him when he was ill (and dying). He said: 'O uncle! Why do you cry? Is it from the pangs of death or desire for the world?' He said: 'Neither of these. But the Messenger of Allāh ﷺ had commissioned me with an obligation that I did not abide by. He ﷺ said: "It suffices you to gather the wealth of a servant or a rider in the cause of Allāh." And (it is only) today I find that I have gathered it.'" (*Hasan*)

[Abū 'Eīsā said:] Zā'idah and 'Abidah bin Ḥumaid reported it from Maṣṣūr, from Abū Wā'il, from Samurah bin Sahn, he said: "Mu'āwiyah entered upon Abū Hāshim bin 'Utbah." And he mentioned a similar narration. There is a narration on this topic from Buraidah Al-Aslamī from the Prophet ﷺ.

عَبْدُ الرَّزَّاقِ: أَخْبَرَنَا سُفْيَانُ عَنْ مَنْصُورٍ  
وَالْأَعْمَشُ عَنْ أَبِي وَائِلٍ قَالَ: جَاءَ مُعَاوِيَةَ  
إِلَى أَبِي هَاشِمٍ بْنِ عْتَبَةَ وَهُوَ مَرِيضٌ يَعُوْدُهُ،  
فَقَالَ: يَا خَالَ مَا يُبْكِيكَ؟ أَوْجَعُ يُشِيرُكَ أَوْ  
حِرْصٌ عَلَى الدُّنْيَا؟ قَالَ: كُلُّ لَا، وَلَكِنْ  
رَسُولُ اللَّهِ ﷺ عَهَدَ إِلَيَّ عَهْدًا لَمْ أَخْذُ بِهِ.  
قَالَ: «إِنَّمَا يَكْفِيكَ مِنْ جَمْعِ الْمَالِ خَادِمٌ  
وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ، وَأَجِدُنِي الْيَوْمَ قَدْ  
جَمَعْتُ».

[قَالَ أَبُو عِيْسَى:] وَقَدْ رَوَاهُ زَائِدَةُ وَعَبِيدَةُ  
ابْنُ حُمَيْدٍ عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ  
سَمُرَةَ بْنِ سَهْمٍ قَالَ: دَخَلَ مُعَاوِيَةَ عَلَى أَبِي  
هَاشِمِ بْنِ عْتَبَةَ. فَذَكَرَ نَحْوَهُ. وَفِي الْبَابِ  
عَنْ بُرَيْدَةَ الْأَسْلَمِيِّ عَنِ النَّبِيِّ ﷺ.

تخريج: [حسن] وأخرجه أحمد: ٤٤٤/٣ عن عبدالرزاق به وصححه ابن حبان (الإحسان): ٣١/٢، ح: ٦٦٧ والحافظ ابن حجر في الإصابه، ورواه الحاكم: ٦٣٨/٣ من حديث سفیان الثوري به وتابعه أبو معاوية ثنا الأعمش به (أحمد: ٤٤٣/٣، ٤٤٤) ورواه ابن ماجه، ح: ٤١٠٣ وغيره من حديث الأعمش به وأبو وائل سمعه من سمرة بن سهم وهو مجهول كما في التقريب وغيره وله شاهد ذكره الترمذي رحمه الله \* حديث زائدة: أخرجه أحمد: ٢٩٠/٥ والطبراني: ٣٠٢/٧، ح: ٧١٩٩ وعبيدة بن حميد \* وفي الباب عن بريدة الأسلمي [أحمد: ٣٦٠/٥ والنسائي في الكبرى: ٥٠٧/٥، ح: ١٩٨١٢].

### Comments:

Not everybody can make the right use of his wealth, neither can everyone earn it rightfully. There do, however, exist people who love austerity and abstinence from worldly pleasures above anything else. Abū Hāshim belonged to that category. That is why, he was worried at leaving behind as many as thirty Dirham and a cup and thought that he had not fully abided by the exhortation of the Prophet ﷺ.

**Chapter 20. The *Hadīth*: “Do Not Take To The Estate Such That You Become Desirous Of The World”**

2328. ‘Abdullāh [bin Mas‘ūd] narrated that the Messenger of Allāh ﷺ said: “Do not take to the estate, such that you become desirous of the world.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan*.

(المعجم ٢٠) - [بَابُ مِنْهُ حَدِيثٌ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا»]

(التحفة ٢٠)

٢٣٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَكَيْعٌ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ عَنْ شِمْرِ بْنِ عَطِيَّةَ، عَنِ الْمُغْبِرَةِ بْنِ سَعْدِ بْنِ الْأَخْرَمِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ [بْنِ مَسْعُودٍ] قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَتَّخِذُوا الضَّيْعَةَ فَتَرْغَبُوا فِي الدُّنْيَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ.

**تخریج:** [حسن] وأخرجه أحمد: ٤٤٣/١ عن وكيع به وصححه ابن حبان، ح: ٧٠٨ والحاكم: ٣٢٢/٤ ووافقه الذهبي، ورواه شعبة عن الأعمش به \* سفيان هو الثوري وتابعه جماعة منهم سفيان بن عيينة عند الحميدي، ح: ١٢٣.

**Comments:**

Real estate items like land, orchard, house, workshop etc., draw all the attention of man towards them. Engrossed in these, man generally becomes forgetful of his religious duties. This eventually spells doom for him. However, if matters of property and real estate do not distract him from his concerns for the Hereafter but are, to the contrary, helpful to him in the better discharge of his religious duties, then no harm will come to him.

**Chapter 21. What Has Been Related About The Believer’s Long Life**

2329. ‘Abdullāh bin Busr narrated that a Bedouin said: “O Messenger of Allāh! Who is the best of the people?” He said: “He whose life is long and his deeds are good.” There are narrations on this topic from Abū Hurairah and Jābir. (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb* from this route.

(المعجم ٢١) - بَابُ مَا جَاءَ فِي طَوْلِ الْعُمْرِ لِلْمُؤْمِنِ (التحفة ٢١)

٢٣٢٩ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا زَيْدُ ابْنِ حُبَابٍ عَنْ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ عَبْدِ اللَّهِ بْنِ بُسْرِ: أَنَّ أَعْرَابِيًّا قَالَ: يَا رَسُولَ اللَّهِ! مَنْ خَيْرُ النَّاسِ؟ قَالَ: «مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَجَابِرٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ مِنْ هَذَا الرَّوْجِ .

تخريج: [إسناده حسن] وأخرجه أحمد: ٤/١٩٠ من حديث معاوية بن صالح به وسيأتي طرفه: ٣٣٧٥ وللحديث شواهد كثيرة منها الحديث السابق \* وفي الباب عن أبي هريرة [أحمد: ٢/٢٣٥، ٤٠٣ وابن حبان، ح: ١٩١٩] وجابر [عبد بن حميد، ح: ١٠٨٦].

**Comments:**

Man's success and prosperity in the Hereafter is linked to his good deeds. If, alongside long life, he is also enabled to perform virtuous deeds, then it could surely give him ascendance in rank. It is in this situation that long age becomes a desirable proposition for man.

**Chapter 22. Which Of The People Is The Best And Which Of Them Is The Worst**

(المعجم ٢٢) - [بَابُ مِنْهُ أَيُّ النَّاسِ خَيْرٌ وَأَيُّهُمْ شَرٌّ] (التحفة ٢٢)

**2330.** ‘Abdur-Raḥmān bin Abī Bakrah narrated from his father that a man said: “O Messenger of Allāh! Which of the people is the best?” He said: “He whose life is long and his deeds are good.” He said: “Then which of the people is the worst?” He said: “He whose life is long and his deeds are bad.”

(*Hasan*)  
[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٣٣٠ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا قَالَ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «مَنْ طَالَ عُمُرُهُ وَحَسُنَ عَمَلُهُ». قَالَ: فَأَيُّ النَّاسِ شَرٌّ؟ قَالَ: «مَنْ طَالَ عُمُرُهُ وَسَاءَ عَمَلُهُ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [حسن] وأخرجه أحمد: ٥/٤٨ من حديث شعبة به ورواه يونس وحميد [أحمد: ٥/٤٤] وثابت [الحاكم: ١/٣٣٩] عن عبدالرحمن بن أبي بكره به والحديث السابق شاهد له.

**Comments:**

If success and prosperity in the Hereafter is linked to man's good deeds, then the more good deeds a person has performed the better he will be and, by the same token, the more bad deeds a person has accumulated the worse as an individual he will be.

**Chapter 23. What Has Been Related About ‘The Lifespan Of (The Individuals) In This Ummah Is Between Sixty And Seventy (Years)**

**2331.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The lifespan for my *Ummah* is from sixty years to seventy [years].” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* as a narration of Abū Šāliḥ from Abū Hurairah. It has been reported through other routes from Abū Hurairah.

تخریج: [إسناده حسن] وأخرجه ابن عدی: ٢١٠١/٦ من حدیث محمد بن ربیعة به وله شاهد حسن یأتي: ٣٥٥٠.

**Comments:**

The lifespan of the Prophet’s *Ummah* is between sixty and seventy years. The lifespan of the Prophet ﷺ as well as of Abū Bakr, ‘Umar and ‘Alī ؓ was between sixty and seventy years, though ‘Uthmān ؓ lived longer than this.

**Chapter 24. What Has Been Related About The Constriction Of Time And The Curtailment Of Hope**

**2332.** Anas bin Mālik narrated that Allāh’s Messenger ﷺ said: “The Hour shall not be established until time is constricted, and the year is like a month, a month is like the week, and the week is like the day, and the day is like the hour, and the hour is like the flare of the fire.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. Sa’d bin Sa’eed (a narrator in the chain) is

(المعجم ٢٣) - بَابُ مَا جَاءَ فِي [فِتْنَاءِ] أَعْمَارِ هَذِهِ الْأُمَّةِ مَا بَيْنَ السَّبْتَيْنِ إِلَى السَّبْعِينَ (التحفة ٢٣)

٢٣٣١ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ رَبِيعَةَ عَنْ كَامِلِ أَبِي الْعَلَاءِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «عُمُرُ أُمَّتِي مِنْ سِتِّينَ سَنَةً إِلَى سَبْعِينَ [سَنَةً].»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ أَبِي هُرَيْرَةَ.

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي تَقَارِبِ الزَّمَنِ وَقَصْرِ الْأَمَلِ (التحفة ٢٤)

٢٣٣٢ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ [الْعُمَرِيُّ] عَنْ سَعْدِ بْنِ سَعِيدِ الْأَنْصَارِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يَتَقَارَبَ الزَّمَانُ وَتَكُونَ السَّنَةُ كَالشَّهْرِ، وَالشَّهْرُ كَالْجُمُعَةِ، وَتَكُونَ الْجُمُعَةُ كَالْيَوْمِ، وَيَكُونَ الْيَوْمُ كَالسَّاعَةِ، وَتَكُونَ السَّاعَةُ

the brother of Yaḥyā bin Sa'eed  
Al-Anṣārī.

كَالضَّرْمَةِ بِالنَّارِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ  
هَذَا الْوَجْهِ وَسَعْدُ بْنُ سَعِيدٍ هُوَ أَخُو يَحْيَى بْنِ  
سَعِيدِ الْأَنْصَارِيِّ.

تخریج: [صحيح] \* عبدالله بن عمر العمري ضعيف في غير نافع وسعد بن سعيد حسن الحديث (تسهيل الحاجة، ح: ٣٥٦١) وللحديث شواهد عند ابن حبان، ح: ١٨٨٧ وغيره.

**Comments:**

Various interpretations have been given to the expression “constriction of time”. They are as follows:

- a. Those will be the joyful days of merry-making and prosperity. Hence the time shall pass unnoticed.
- b. The world shall be devoid of heavenly bliss. As such time shall pass without anybody noticing it.
- c. Governments shall come and go in quick succession, and it would seem as if they lasted but a few days.
- d. People will be battling with calamities, disturbances and dissensions so that they shall lose the sense of the passage of time.

The core of the matter in fact is that the age will be bereft of heavenly bliss. As such the time shall pass at an awfully quick pace. The year, the month and the week shall pass without anyone knowing how they flew away.

**Chapter 25. What Has Been Related About The Curtailment Of Hope**

(المعجم ٢٥) - بَابُ مَا جَاءَ فِي قِصْرِ الْأَمَلِ (التحفة ٢٥)

2333. Mujāhid narrated that Ibn ‘Umar said: “The Messenger of Allāh ﷺ grabbed me on part of my body and said: ‘Be in the world like a stranger or a passerby, and count yourself among the inhabitants of the grave.’” Ibn ‘Umar said to me: “When you wake up in the morning, then do not concern yourself with the evening. And when you reach the evening, then do not concern yourself with the morning. Take from your health before your illness, and from your life before your death, for indeed

٢٣٣٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ: حَدَّثَنَا سُفْيَانُ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بَعْضَ جَسَدِي قَالَ: «كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ وَعَدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ»، فَقَالَ لِي ابْنُ عُمَرَ: إِذَا أَصْبَحْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالْمَسَاءِ، وَإِذَا أَمْسَيْتَ فَلَا تُحَدِّثْ نَفْسَكَ بِالصَّبَاحِ، وَخُذْ مِنْ صِحَّتِكَ قَبْلَ سَقَمِكَ، وَمِنْ حَيَاتِكَ قَبْلَ مَوْتِكَ، فَإِنَّكَ لَا تَدْرِي يَا عَبْدَ اللَّهِ مَا اسْمُكَ عَدَا.



O slave of Allāh! You do not know what your description shall be tomorrow.” (*Ṣaḥīḥ*)

(Another chain) with similar narration.

This *Hadīth* has been reported by Al-A‘*ma*sh from Mujāhid, from Ibn ‘Umar [from the Prophet ﷺ] similarly.

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّمِيِّ البَصْرِيُّ:  
حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ،  
عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.  
وَقَدْ رَوَى هَذَا الْحَدِيثُ الْأَعْمَشُ عَنْ  
مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ [عَنِ النَّبِيِّ ﷺ] نَحْوَهُ.

**تخریج:** [صحیح] وأخرجه البخاري، الرقاق، باب قول النبي ﷺ: "كن في الدنيا كأنك غريب أو عابر سبيل"، ح: ٦٤١٦ من حديث مجاهد به \* ليث هو ابن أبي سليم ولم ينفرد به.

**Comments:**

Just as a traveler does not regard the foreign territory or the path that he traverses as his home, and makes no elaborate arrangements for himself there, it behooves the believer residing in this world as well, not to consider it as his permanent abode, but take this worldly life as transient, and prepare himself for the abiding life of the Hereafter as seriously as though he were seeing it before his eyes.

**2334.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “This is the son of Ādam, and this is his lifespan.” And he placed his hand at the (height of the) nape of his neck, then he extended it (higher) and said: “From there is what is hoped for, from there is what is hoped for.” (*Ṣaḥīḥ*)

There is a narration on this topic from Abū Sa‘eed.

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٣٣٤ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا  
عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ حَمَادِ بْنِ سَلَمَةَ،  
عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرٍ بْنِ أَنَسٍ، عَنْ أَنَسِ  
ابْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا  
ابْنُ آدَمَ وَهَذَا أَجَلُهُ» وَوَضَعَ يَدَهُ عِنْدَ فَجَاهِ ثُمَّ  
بَسَطَهَا فَقَالَ: «وَتَمَّ أَمَلُهُ وَتَمَّ أَمَلُهُ».  
وفي البابِ عَنْ أَبِي سَعِيدٍ.  
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ.

**تخریج:** [إسناده صحیح] وأخرجه ابن ماجه، الزهد، باب الأمل والأجل، ح: ٤٢٣٢ من حديث حماد بن سلمة به وهو في كتاب الزهد لابن المبارك، ح: ٢٥٢ وصححه ابن حبان، ح: ٢٥٥٢ ورواه البخاري، ح: ٦٤١٨ من طريق آخر عن أنس به نحو المعنى \* وفي الباب عن أبي سعيد [أحمد: ١٨/٣].

**Comments:**

Man’s lifespan is limited and his death is at hand, but his hopes and desires are extended far beyond, but while he tries to reach there, the ‘appointed hour’ approaches and tolls the end of all his dreams and plans.

**2335.** Abū As-Safr narrated that ‘Abdullāh bin ‘Amr said: “The Messenger of Allāh ﷺ passed by us while we were repairing a hut of ours, so he said: ‘What is this?’ We said: ‘It has become weak so we are repairing it.’ He said: ‘I do not think but that the matter (of life) is more in fleeting than that.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū As-Safr’s name is Sa‘eed bin Yuḥmid – and it is said that it is Ibn Aḥmad – Ath-Thawrī.

**تخریج:** [صحيح] وأخرجه أبو داود، الأدب، باب: في البناء، ح: ٥٢٣٦ عن هناد به وصححه ابن حبان، ح: ٢٥٥٥، ٢٥٥٦ وصرح الأعمش بالسمع عند البخاري في الأدب المفرد، ح: ٤٥٦.

**Comments:**

The idea is that, be it a hut or a building, it has its age, while man’s lifespan is not assured, in the sense that no one knows when it is cut short. It is, therefore, more pertinent that we feel concerned about our deeds rather than the earthly structures.

**Chapter 26. What Has Been Related About ‘The *Fitnah* Of This *Ummah* Is Wealth’**

**2336.** Ka‘b bin ‘Iyāḍ narrated that the Prophet ﷺ said: “Indeed there is a *Fitnah* for every *Ummah*, and the *Fitnah* for my *Ummah* is wealth.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, we only know of it through the narration of Mu‘āwiyah bin Ṣāliḥ (a narrator in the chain).

٢٣٣٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنِ أَبِي السَّفَرِ، عَنِ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُعَالِجُ خُصَا لَنَا، فَقَالَ: «مَا هَذَا؟» فَقُلْنَا: قَدْ وَهِيَ فَنَحْنُ نُصَلِّحُهُ، فَقَالَ: «مَا أَرَى الْأَمْرَ إِلَّا أَعْجَلَ مِنْ ذَلِكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو السَّفَرِ [اسْمُهُ] سَعِيدُ بْنُ يُحْمِدٍ - وَيُقَالُ ابْنُ أَحْمَدَ - الثَّوْرِيُّ.

(المعجم ٢٦) - بَابُ مَا جَاءَ أَنَّ فِتْنَةَ هَذِهِ الْأُمَّةِ فِي الْمَالِ (التحفة ٢٦)

٢٣٣٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا الْحَسَنُ بْنُ سَوَّارٍ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ عَنِ مُعَاوِيَةَ بْنِ صَالِحٍ، عَنِ عَبْدِ الرَّحْمَنِ بْنِ جُبَيْرِ ابْنِ نَفْعَانَ، حَدَّثَهُ عَنْ أَبِيهِ، عَنْ كَعْبِ بْنِ عِبَاضٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «إِنَّ لِكُلِّ أُمَّةٍ فِتْنَةٌ وَفِتْنَةُ أُمَّتِي الْمَالُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ حَدِيثِ مُعَاوِيَةَ بْنِ صَالِحٍ.

**تخریج:** [إسناده صحيح] وأخرجه أحمد: ١٦٠/٤ عن الحسن بن سوار به وصححه ابن حبان، ح: ٢٤٧٠ والحاكم: ٣١٨/٤ ووافقه الذهبي.

**Comments:**

The more the love and greed of wealth increases, the more upsurge will we find in an attitude of disobedience to the commands of Allāh. Particularly in our present times, we are witnessing an unprecedented spiral in greed for wealth to an extent that it has the entire world in its grip. Consequently, the amassing of wealth has become man's greatest concern. The people aspire to become millionaires overnight through means fair or foul. Allāh and the Hereafter just do not figure in his scheme of things. This is the veritable convulsion that our present generation finds itself caught up in.

**Chapter 27. What Has Been Related About "If The Son Of Ādam Had Two Valleys Of Wealth, He Would Desire A Third"**

(المعجم ٢٧) - بَابُ مَا جَاءَ «لَوْ كَانَ لَابْنِ آدَمَ وَاثْنَيْنِ مِنْ مَالٍ لَابْتَغَى ثَالِثًا»  
(التحفة ٢٧)

2337. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "If the son of Ādam had a valley of gold, then he would still like to have a second. And nothing fills his mouth but dust, Allāh turns to whoever repents." (*Ṣaḥīḥ*)

٢٣٣٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ زَيَْادٍ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ: حَدَّثَنَا أَبِي عَنْ صَالِحِ بْنِ كَيْسَانَ، عَنْ ابْنِ شَهَابٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ كَانَ لِابْنِ آدَمَ وَاثْنَيْنِ مِنْ دَهَبٍ لَأَحَبَّ أَنْ يَكُونَ لَهُ ثَانِيًا وَلَا يَمْلَأُ فَاهُ إِلَّا التُّرَابَ وَيَتُوبُ اللَّهُ عَلَى مَنْ تَابَ».

There are narrations on this topic from Ubayy bin Ka'b, Abū Sa'eed, 'Āishah, Ibn Az-Zubair, Abū Wāqid, Jābir, Ibn 'Abbās, and Abū Hurairah.

وَفِي الْبَابِ عَنْ أَبِي بِنِ كَعْبٍ وَأَبِي سَعِيدٍ وَعَائِشَةَ وَابْنَ الزُّبَيْرِ وَأَبِي وَقِيدٍ وَجَابِرِ وَابْنِ عَبَّاسٍ وَأَبِي هُرَيْرَةَ.

[Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* from this route.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب ما يتقى من فتنة المال... إلخ، ح: ٦٤٣٩ من حديث إبراهيم بن سعد ومسلم، ح: ١٠٤٨ من حديث ابن شهاب الزهري به \* وفي الباب عن أبي بن كعب [أحمد: ١١٧/٥] وأبي سعيد [البراز (كشف الأستار): ٤/٢٤٥، ح: ٣٦٣٧] وعائشة [أحمد: ٥٥/٦] وابن الزبير [البخاري، ح: ٦٤٣٨] وأبي واقد [أحمد: ٢/٢١٨] وجابر (بن عبدالله) [أحمد: ٣/٣٤١، ح: ٣٤١] وابن عباس [البخاري، ح: ٦٤٣٦ ومسلم، ح: ١٠٤٩] وأبي هريرة [ابن ماجه، ح: ٤٢٣٥].

**Comments:**

Greed for wealth is so powerful in man, that even if his whole house is filled with bricks of silver and gold, and all the fields and forests around him are plated with precious metals, his thirst for them will not be quenched, and he will still long for more.

**Chapter 28. What Has Been Related About: ‘The Heart Of An Old Man Remains Young Because Of Love For Two Things’**

(المعجم ٢٨) - بَابُ مَا جَاءَ فِي: قَلْبُ  
الشَّيْخِ شَابًّا عَلَى حُبِّ اثْنَتَيْنِ  
(التحفة ٢٨)

**2338.** Abū Huriarah narrated that the Prophet ﷺ said: “The heart of an old man remains young because of love for two things: Long life, and much wealth.” (*Ṣaḥīḥ*)

There is something on this topic from Anas. This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٣٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنِ  
ابْنِ عَجَلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ  
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ  
قَالَ: «قَلْبُ الشَّيْخِ شَابٌّ عَلَى حُبِّ اثْنَتَيْنِ:  
طُولِ الْحَيَاةِ وَكَثْرَةِ الْمَالِ».  
وَفِي الْبَابِ عَنْ أَنَسٍ هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ.

**تخریج:** [صحيح] وأخرجه أحمد: ٢/٣٧٩ عن قتيبة به ورواه مسلم، ح: ١٠٤٦ من حديث أبي هريرة رضي الله عنه.

**2339.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “The son of Ādam grows old, but two things keep him young: Desire for life and desire for wealth.” (*Ṣaḥīḥ*)

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٣٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ  
عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ  
ﷺ قَالَ: «يَهْرَمُ ابْنُ آدَمَ وَيَسْبُبُ مِنْهُ اثْنَتَانِ:  
الْحِرْصُ عَلَى الْعُمُرِ وَالْحِرْصُ عَلَى الْمَالِ».  
هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخریج:** متفق عليه، وأخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح: ١٠٤٧ عن قتيبة والبخاري، ح: ٦٤٢١ من حديث قتادة به.

**Comments:**

This is a general truth about men that they harbor in their hearts countless vain desires that could only be satisfied if they had lots of wealth and a long and healthy life. It is only the remembrance of Allāh and firm belief in the Hereafter that can save them from the harms and evil consequences of such desires.

**Chapter 29. What Has Been Related About Abstinence In The World**

(المعجم ٢٩) - بَابُ مَا جَاءَ فِي الزَّهَادَةِ فِي الدُّنْيَا (التحفة ٢٩)

**2340.** Abū Dharr narrated that the Prophet ﷺ said: “Abstinence in the world is not by prohibiting (oneself) the lawful nor by neglecting wealth, but abstinence in the world is that you not hold more firmly to what is in your hand than to what is in the Hand of Allāh, and that you be more hopeful of the rewards that come with an affliction that you may suffer if it remain with you.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. Abū Idrīs Al-*Khawlānī*’s name is ‘*Āi’dhullāh* bin ‘*Abdullāh*, and ‘*Amr* bin Wāqid is *Munkar* in *Hadīth*.

٢٣٤٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا مُحَمَّدُ بْنُ الْمُبَارَكِ: حَدَّثَنَا عَمْرُو بْنُ وَاقِدٍ: حَدَّثَنَا يُونُسُ بْنُ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «الزَّهَادَةُ فِي الدُّنْيَا لَيْسَتْ بِتَحْرِيمِ الْحَلَالِ وَلَا إِضَاعَةِ الْمَالِ وَلَكِنَّ الزَّهَادَةَ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ أَوْثَقَ مِمَّا فِي يَدِ اللَّهِ، وَأَنْ تَكُونَ فِي ثَوَابِ الْمُصِيبَةِ إِذَا أَنْتَ أَصِيبْتَ بِهَا أَرْغَبَ فِيهَا لَوْ أَنَّهَا أُبْقِيَتْ لَكَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو إِدْرِيسَ الْخَوْلَانِيُّ اسْمُهُ عَائِدُ اللَّهِ بْنُ عَبْدِ اللَّهِ، وَعَمْرُو بْنُ وَاقِدٍ مُنْكَرُ الْحَدِيثِ.

تخريج: [إسناده ضعيف جداً] وأخرجه ابن ماجه، الزهد، باب الزهد في الدنيا، ح: ٤١٠٠ من حديث عمرو بن واقد به.

**Comments:**

Practising abstinence in the world means having more faith and reliance on Allāh rather than on what the person himself has come to possess, since it is Allāh who gives whatever He wills and takes back whatever He wishes. In this connection the Qur’ān says: Whatever is with you, will be exhausted, and whatever is with Allāh (of good deeds) will remain (16:96). Thus, if an affliction befalls a man, then instead of bemoaning and crying over it, he had better bear it with patience and awaken within himself a desire to earn a reward from Allāh for bearing the affliction with patience. He should never say to himself: “Would that the affliction had never befallen me” or: “Would that the affliction were removed from me”. Such an attitude would deprive the person concerned of the reward Allāh has in store for those who are uncomplaining and patient.

**Chapter 30. The Things For Which The Son Of Ādam Has No Right Over Other Than Them**

**2341.** ‘Uthmān bin ‘Affān narrated that the Prophet ﷺ said: “There is no right for the son of Ādam in other than these things: A house which he lives in, a garment which covers his nakedness, and *Jilf* (a piece of bread) and water.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*, and it is the *Hadīth* of Al-Ḥurāith bin As-Sā’ib. I heard Abū Dāwūd Sulaimān bin Salm Al-Balkhī saying: “An-Naḍr bin Shumail said: ‘*Jilf* is bread, meaning without any condiment.’”

**تخريج:** [إسناده حسن] وأخرجه أحمد: ٦٢/١ عن عبد الصمد، وأبو داود الطيالسي، ح: ٨٣ من حديث حرث بن السائب به بالسمع المسلسل وصححه الحاكم: ٣١٢/٤ ووافقه الذهبي \* قول النضر صحيح عنه.

**Comments:**

The *Hadīth* confirms that the basic needs of man are just three: (i) a house to live in, (ii) a garment to cover his nakedness, and (iii) a dry piece of bread and some water to drink. If he gets more than this, then it is a favor from Allāh for which he should be grateful to Him, and he shall be accounted for it on the Day of Judgement.

**Chapter 31. The *Hadīth*: “The Son Of Ādam Says: ‘My Wealth, My Wealth’”**

**2342.** Muṭarrif narrated from his father, that he met up with the Prophet ﷺ while he was saying: “The mutual increase diverts

(المعجم ٣٠) - [بَابُ مِنْهُ الْخِصَالُ الَّتِي لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَاهَا] (التحفة ٣٠)

٢٣٤١ - حَدَّثَنَا عَبْدُ بُنِ حُمَيْدٍ: حَدَّثَنَا عَبْدُ الصَّمَدِ بِنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا حُرَيْثُ ابْنُ السَّائِبِ، قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: حَدَّثَنِي حُمْرَانُ بْنُ أَبَانَ عَنْ عُثْمَانَ بْنِ عَفَّانَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيْسَ لِابْنِ آدَمَ حَقٌّ فِي سِوَى هَذِهِ الْخِصَالِ: بَيْتٍ يَسْكُنُهُ، وَتَوْبٍ يُوَارِي عَوْرَتَهُ، وَجِلْفٍ الْخُبْزِ وَالْمَاءِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ وَهُوَ حَدِيثُ الْحُرَيْثِ بْنِ السَّائِبِ. وَسَمِعْتُ أَبَا دَاوُدَ سُلَيْمَانَ بْنَ سَلْمِ الْبَلْخِيِّ يَقُولُ: قَالَ النَّضْرُ بْنُ شُمَيْلٍ: جِلْفُ الْخُبْزِ يَعْنِي لَيْسَ مَعَهُ إِدَامٌ.

(المعجم ٣١) - [بَابُ مِنْهُ حَدِيثُ «يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي . . .»] (التحفة ٣١)

٢٣٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ أَبِيهِ أَنَّهُ أَنْتَهَى إِلَى النَّبِيِّ ﷺ

you.”<sup>[1]</sup> He ﷺ said: “The son Ādam says: ‘My wealth, my wealth, but is there something for you from your wealth besides what you give in charity that remains, or you eat which perishes, or what you wear that grows worn?’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٥٨ من

**Comments:**

The *Ḥadīth* confirms that the actual wealth of a person, from all his earning and amassing that he can call his, is the part of it that he has spent on himself in the world, or stored with Allāh by giving it in charity. Anything else is not really his, but they belong to his heir's, since he will one day leave it for them.

**Chapter 32. Regarding The Virtue Of Sufficing With What Is Sufficient And Giving The Surplus**

**2343.** Abū Umāmah narrated that the Messenger of Allāh ﷺ said: “O son of Ādam! If you give your surplus it is better for you, and if you keep it, it is worse for you, but there is no harm with what is sufficient. And begin (the giving) with your dependants, and the upper hand (giving) is better than the lower hand (receiving).” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*, and *Shaddād bin ‘Abdullāh’s Kunyah* is Abū ‘Ammār.

تخریج: وأخرجه مسلم، الزكاة، باب بيان أن اليد العليا خير من اليد السفلى ... إلخ،

وَهُوَ يَقُولُ: «أَلْهَأَكُمُ التَّكَاثُرُ. قَالَ: يَقُولُ ابْنُ آدَمَ: مَالِي مَالِي، وَهَلْ لَكَ مِنْ مَالِكَ إِلَّا مَا تَصَدَّقْتَ فَأَمْضَيْتَ أَوْ أَكَلْتَ فَأَفْتَيْتَ أَوْ لَبَسْتَ فَأَبْلَيْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حديث شعبة به.

(المعجم ٣٢) - [بَابٌ مِنْهُ: فِي فَضْلِ الْاِكْتِفَاءِ بِالْكَفَافِ وَبَدَلِ الْفَضْلِ] (التحفة ٣٢)

٢٣٤٣ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ [هُوَ الْيَمَامِيُّ]: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنَا شَدَّادُ بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا ابْنَ آدَمَ إِنَّكَ أَنْ تَبْدَلَ الْفَضْلَ خَيْرٌ لَكَ، وَأَنْ تُمْسِكَهُ شَرٌّ لَكَ، وَلَا تُلَامَ عَلَى كَفَافٍ وَابْتَدَأَ بِمَنْ تَعُولُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ السُّفْلَى».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ وَشَدَّادُ بْنُ عَبْدِ اللَّهِ يُكْنَى أَبُو عَمَّارٍ.

ح: ١٠٣٦ من حديث عمر بن يونس به.

[1] *At-Takāthur* 102:1.

**Comments:**

It means that to spend in charity, whatever surplus wealth remains with a person after spending on the necessities of life, is better than either hoarding it or amassing it by not spending on compulsory and recommendatory items of charity. Amassing wealth through such methods amounts to committing a sin and depriving oneself of the reward promised by Allāh for spending in charity. Safekeeping some money to cover one's essential expenses is, however, not a blameworthy act.

**Chapter 33. About Reliance Upon Allāh**

(المعجم ٣٣) - بَابُ: فِي التَّوَكُّلِ عَلَى اللَّهِ (النحفة ٣٣)

2344. 'Umar bin Al-Khattāb narrated that the Messenger of Allāh ﷺ said: "If you were to rely upon Allāh with the required reliance, then He would provide for you just as the bird is provided for, it goes out in the morning empty, and returns full." (*Hasan*)

٢٣٤٤ - حَدَّثَنَا عَلِيُّ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شَرِيحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمٍ الْجَيْشَانِيِّ، عَنْ عَمَرَ بْنِ الْخَطَّابِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّكُمْ كُنْتُمْ تَتَوَكَّلُونَ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقْتُمْ كَمَا تَرُزَقُ الطَّيْرُ تَعْدُو حِمَاصًا وَتَرُوحُ بِطَانًا».

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. We do not know of it except from this route. Abū Tamīm Al-Jaiṣhānī's (a narrator in the chain) name is 'Abdullāh bin Mālik.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو تَمِيمٍ الْجَيْشَانِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ مَالِكٍ.

تخريج: [إسناده حسن] وأخرجه أبو نعيم في حلية الأولياء: ٦٩/١٠ والنسائي في الكبرى (تحفة الأشراف: ٧٩/٨، ح: ١٠٥٨٦) من حديث ابن المبارك به وهو في الزهد له، ح: ٥٥٩ وصححه ابن حبان، ح: ٢٥٤٨ والحاكم: ٣١٨/٤.

**Comments:**

The *Hadīth* affirms the fact that *Tawakkal* (reliance upon Allāh) does not mean sitting idle at home, but to engage in earning one's livelihood through lawful means, and then leave the result to Allāh. This is what the birds do. They go out of their nests in the morning in quest of food and pick it from wherever they possibly can and, at the approach of sunset, return to their nests with their bellies full of food. They do not sit in their nests waiting for their food and drink to drop from the heaven.

2345. Anas bin Mālik narrated: "There were two brothers during the time of the Messenger of Allāh ﷺ. One of them used to come to

٢٣٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ [الطَّيَالِسِيُّ]: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ



the Prophet ﷺ, and the other had some business. The businessman among them complained to the Prophet ﷺ about his brother, so he said: 'Perhaps you are provided for because of him.'<sup>[1]</sup> (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ  
أَخْوَانٍ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ فَكَانَ  
أَحَدُهُمَا يَأْتِي النَّبِيَّ ﷺ وَالْآخَرُ يَخْتَرِفُ،  
فَشَكَا الْمُخْتَرِفُ أَخَاهُ إِلَى النَّبِيِّ ﷺ فَقَالَ:  
«لَعَلَّكَ تُرْزَقُ بِهِ».

[قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ].

تخريج: [إسناده صحيح] وأخرجه الحاكم: ٩٣/١، ٩٤ وابن عبد البر في جامع بيان العلم وفضله: ٥٩/١ من حديث الطيالسي به وصححه الحاكم على شرط مسلم ووافقه الذهبي.

**Comments:**

The *Ḥadīth* confirms the fact that, if two brothers live together and share their hearth, and if one of them devotes his time learning the tenets of religion and preaching them among the people, while the other engages in earning the bread, the latter should believe that perhaps he owes prosperity in his business to the blessing granted by Allāh for the efforts of his religion-loving brother, and hence any objection to his brother's activities is unjustified.

**Chapter 34. About The Description Of The One For Whom The World Has Been Gathered**

(المعجم ٣٤) - بَابُ: [فِي الوُضْفِ مَنْ حِيَزَتْ لَهُ الدُّنْيَا] (التحفة ٣٤)

2346. Salamah bin 'Ubaidullāh bin Miḥṣan Al-Khaṭmī narrated from his father - and he was a Companion - who said: "The Messenger of Allāh ﷺ said: 'Whoever among you wakes up in the morning secured in his dwelling, healthy in his body, having his food for the day, then it is as if the world has been gathered for him.'<sup>(Ḥasan)</sup>

٢٣٤٦ - حَدَّثَنَا عَمْرُو بْنُ مَالِكٍ وَمَحْمُودُ  
ابْنُ خِدَاشِ البَغْدَادِيُّ، قَالَ: حَدَّثَنَا مَرْوَانُ  
ابْنُ مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي  
شُمَيْلَةَ الأَنْصَارِيُّ عَنْ سَلَمَةَ بْنِ عُبَيْدِ اللَّهِ بْنِ  
مِحْصَنِ الحَطْمِيِّ، عَنْ أَبِيهِ - وَكَانَتْ لَهُ  
صُحْبَةٌ - قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ  
أَصْبَحَ مِنْكُمْ آمِنًا فِي سِرْبِهِ مُعَافَى فِي جَسَدِهِ،  
عِنْدَهُ قُوتٌ يَوْمِهِ، فَكَأَنَّمَا حِيَزَتْ لَهُ الدُّنْيَا».

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Marwān

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

[1] See no. 1702 to understand the meaning of this *Ḥadīth*.

bin Mu'awiyah, and his ﷺ saying: "Hizyat" means "gathered."

(Another chain) with a similar narration.

[There is a narration on this topic from Abū Ad-Dardā'].

عَرِبْتُ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مَرْوَانَ بْنِ مُعَاوِيَةَ. قَوْلُهُ حَيْرَتْ: جُمِعَتْ.

حَدَّثَنَا [بِذَلِكَ] مُحَمَّدُ بْنُ إِسْمَاعِيلَ: أَخْبَرَنَا الْمُحَمِّدِيُّ: حَدَّثَنَا مَرْوَانَ بْنُ مُعَاوِيَةَ نَحْوَهُ.

[وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ].

تخريج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب القناعة، ح: ٤١٤١ من حديث مروان بن معاوية به وللحديث شواهد \* سلمة بن عبيدالله حسن الحديث على الراجح، وحديث الحميدي في مسنده، ح: ٤٣٩ \* وفي الباب عن أبي الدرداء [ابن حبان، ح: ٢٥٠٣].

**Comments:**

Doubtless the three basic necessities of life are (i) peace and security, (ii) health and physical well-being, and (iii) food. So, anyone having these has all that he needs.

**Chapter 35. What Has Been Related About What Is Sufficient And Being Patient With It**

(المعجم ٣٥) - بَابُ مَا جَاءَ فِي الْكِفَافِ وَالصَّبْرِ عَلَيْهِ (التحفة ٣٥)

2347. Abū Umāmah narrated that the Prophet ﷺ said: "Indeed the best of my friends to me is the one of meager conditions, whose share is in *Ṣalāt*, worshipping his Lord well and obeying him (even) in private. He is obscure among the people such that the fingers are not pointed toward him. His provisions are only what is sufficient and he is patient with that." Then he tapped with his fingers and said: "His death comes quickly, his mourners are few, and his inheritance is little."

With this (the above), chain it is narrated that the Prophet ﷺ said: "My Lord presented to me, that He would make the valley of Makkah into gold for me, I said: 'No O Lord! But being filled for a day and hungry for a day' - or he

٢٣٤٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أُبَيْدٍ، عَنْ عُبَيْدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ بْنِ بَرِيدٍ، عَنْ الْقَاسِمِ أَبِي عَبْدِ الرَّحْمَنِ، عَنْ أَبِي أُمَامَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَعْبَطَ أَوْلِيَائِي عِنْدِي لِمُؤْمِنٍ خَفِيفَ الْحَاذِ ذُو حَظٍّ مِنَ الصَّلَاةِ، أَحْسَنَ عِبَادَةِ رَبِّهِ وَأَطَاعَهُ فِي السَّرِّ وَكَانَ غَاطِضًا فِي النَّاسِ لَا يُسَارُّ إِلَيْهِ بِالْأَصَابِعِ، وَكَانَ رِزْقُهُ كِفَافًا فَصَبَرَ عَلَى ذَلِكَ. ثُمَّ نَقَرَ بِإِصْبَعِهِ فَقَالَ: عَجَلْتُ مَنِيَّتَهُ قَلْتُ بَوَاقِيهِ قَلَّ نُرَاتُهُ». وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «عَرَضَ عَلَيَّ رَبِّي لِيَجْعَلَ لِي بَطْحَاءَ مَكَّةَ ذَهَبًا. قُلْتُ: لَا، يَا رَبِّ، وَلَكِنْ أَشْبَعُ يَوْمًا وَأَجُوعُ يَوْمًا، أَوْ قَالَ: ثَلَاثًا، أَوْ نَحْوَ هَذَا،

said: “three days” or something like that – “So when I am hungry I would beseech You and remember You, and when I am full I would be grateful to You and praise You.” (*Daʿīf*)

There is something on this topic from Faḍālah bin ‘Ubaid [Al-Qāsim]. [He said:] This *Hadīth* is *Ḥasan*.

Al-Qāsim is Ibn ‘Abdur-Raḥmān, his *Kunyah* is Abū ‘Abdur-Raḥmān, and he is the freed slave of ‘Abdur-Raḥmān bin Khālīd bin Yazīd bin Mu‘āwiyah. He is from *Ash-Shām* and he is trustworthy. ‘Alī bin Yazīd was graded weak in *Hadīth* and his *Kunyah* is Abū ‘Abdul-Mālīk.

**تحريج:** [سناده ضعيف] وأخرجه أحمد: ٢٥٢/٥ من حديث عبيد الله بن زحر به وضعفه الجمهور وعلي بن يزيد ضعيف (تقريب) والتمن الثاني: رواه أحمد: ٢٥٤/٢ من حديث ابن المبارك به \* وفي الباب عن فضالة بن عبيد [يأتي: ٢٣٤٩].

### Comments:

The Prophet ﷺ means to say that although his followers, and others beloved to Allāh are of varied conditions, yet as far as he is concerned, he thinks that the most enviable of all people are those believers who and their family are meager in respect of their supplies, but their share in prayers and obedience to the commands of Allāh is abundant. Yet they are so inconspicuous in the society that, when they are seen moving about, nobody points at them to say: “Look, there is such and such a pious man out there.”

**2348.** ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “He has succeeded who accepts Islam, and is provided with what is sufficient, and is made content by Allāh.” (*Ṣaḥīḥ*)

[He said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

فَإِذَا جُعْتُ تَصَرَّعْتُ إِلَيْكَ وَذَكَرْتُكَ، فَإِذَا شَبِعْتُ شَكَرْتُكَ وَحَمِدْتُكَ»

وفي البابِ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ [الْقَاسِمِ].  
[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ.

وَالْقَاسِمُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ وَيُكْنَى أَبَا عَبْدِ الرَّحْمَنِ، وَهُوَ مَوْلَى عَبْدِ الرَّحْمَنِ بْنِ خَالِدِ بْنِ يَزِيدَ بْنِ مُعَاوِيَةَ، وَهُوَ شَامِيٌّ ثِقَةٌ، وَعَلِيُّ بْنُ يَزِيدَ يُضَعَّفُ فِي الْحَدِيثِ وَيُكْنَى أَبَا عَبْدِ الْمَلِكِ.

٢٣٤٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ شُرْحِبِيلِ بْنِ شَرِيكٍ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَفَّعَهُ اللَّهُ». [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تحريج:** وأخرجه مسلم، الزكاة، باب: في الكفاف والقناعة، ح: ١٠٥٤ من حديث عبدالله بن يزيد المقرئ به .

**2349.** Faḍālah bin ‘Ubaid narrated that he heard the Messenger of Allāh ﷺ saying: “Glad tidings to whoever is guided to Islam, his livelihood was sufficient and he was satisfied.” (*Hasan*)

[He said:] Abū Hānī’ Al-Khawlanī’s (a narrator in the chain) name is Ḥumaid bin Hānī’.

Abū ‘Eisā said: This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

٢٣٤٩ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ : حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ : حَدَّثَنَا حَيُّوَةُ ابْنُ شُرَيْحٍ : أَخْبَرَنِي أَبُو هَانِيءِ الْخَوْلَانِيُّ : أَنَّ أَبَا عَلِيٍّ عَمْرُو بْنَ مَالِكِ الْجَنَابِيِّ ، أَخْبَرَهُ عَنْ فَصَالَةَ بْنِ عُبَيْدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ : « طُوبَى لِمَنْ هُدِيَ لِلْإِسْلَامِ وَكَانَ عَيْشُهُ كَمَا فَاقَا وَقَفَعٌ » [ قَالَ : ] وَأَبُو هَانِيءِ الْخَوْلَانِيُّ اسْمُهُ حُمَيْدُ بْنُ هَانِيءٍ .

قَالَ أَبُو عِيْسَى : هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ .

**تخريج:** [إسناده حسن] وأخرجه أحمد: ١٩/٦ عن عبدالله بن يزيد المقرئ به وصححه ابن حبان، ح: ٢٥٤١ والحاكم على شرط مسلم: ٣٤/١ ووافقه الذهبي.

**Comments:**

The purpose of this *Hadīth* is to emphasize the fact that a person’s success in this world and the next rests in three things, namely that (i) he is an obedient servant of Allāh and treads the path favored by Him, (ii) has as much food as is sufficient for him so that he feels no need of other’s help, and (iii) he is content with what Allāh has provided him with.

**Chapter 36. What Has Been Related About The Virtue Of Poverty**

**2350.** ‘Abdullāh bin Mughaffal said: “A man said to the Prophet ﷺ: ‘O Messenger of Allāh! By Allāh! Indeed I love you!’ So he said: ‘Consider what you say.’ He said: ‘By Allāh! I indeed love you!’ Three times. He said: ‘If you do love me, then prepare arm yourself against poverty. For indeed poverty comes faster upon whoever loves me than the flood to its destination.’” (*Da‘if*)

(Another chain) with a similar narration in meaning.

(المعجم ٣٦) - بَابُ مَا جَاءَ فِي فَضْلِ الْفَقْرِ (التحفة ٣٦)

٢٣٥٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو بْنِ نَبْهَانَ ابْنِ صَفْوَانَ الثَّقَفِيُّ البَصْرِيُّ : حَدَّثَنَا رَوْحُ بْنُ أَسْلَمَ : حَدَّثَنَا شَدَادُ أَبُو طَلْحَةَ الرَّاسِبِيُّ عَنْ أَبِي الْوَانِعِ ، عَنْ عَبْدِ اللَّهِ بْنِ مُعْقِلٍ قَالَ : قَالَ رَجُلٌ لِلنَّبِيِّ ﷺ يَا رَسُولَ اللَّهِ ! وَاللَّهِ إِنِّي لِأُحِبُّكَ ، فَقَالَ : « انْظُرْ مَا تَقُولُ » ، قَالَ : وَاللَّهِ إِنِّي لِأُحِبُّكَ ثَلَاثَ مَرَّاتٍ ، قَالَ : « إِنْ كُنْتَ تُحِبُّنِي فَأَعِدِّ لِلْفَقْرِ تَجْفَافًا ، فَإِنَّ الْفَقْرَ أَسْرَعُ إِلَيَّ مِنْ يُحِبُّنِي مِنَ السَّبِيلِ إِلَى مُتْنَاهَا » .

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* Abū Al-Wāzī' Ar-Rāsibī's (a narrator in the chain) name is Jābir bin 'Amr, and he is from Al-Baṣrah.

حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي عَنْ شَدَادِ أَبِي طَلْحَةَ نَحْوَهُ بِمَعْنَاهُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَأَبُو الْوَازِعِ الرَّاسِبِيُّ اسْمُهُ جَابِرُ بْنُ عَمْرٍو، وَهُوَ بَصْرِيُّ.

**تخريج:** [إسناده ضعيف] روح بن أسلم ضعيف ورواه البغوي في شرح السنة: ٤/١٤٠: ٢٦٨، ح: ٤٠٦٧ من حديث شداد بن سعيد به وسنده ضعيف وصححه ابن حبان، ح: ٢٥٢٢ وللحديث شواهد ضعيفة عند أحمد: ٣/٤٢ والحاكم: ٤/٣٣١ والهيثمى في مجمع الزوائد: ١٠/٣١٣، ٣١٤ وغيرهم.

**Comments:**

The *Hadīth* emphasizes the fact that if a person truly loves the Prophet ﷺ, he should prepare himself for a life of austerity and arm himself with the shield of patience and contentment even as the Prophet ﷺ did. In it lies the true test of a person's claim of love for the Messenger of Allāh ﷺ

**Chapter 37. What Has Been Related About 'The Poor Among The Muhājirīn Will Enter Paradise Before The Rich Among Them'**

(المعجم ٣٧) - بَابُ مَا جَاءَ أَنْ فَقَرَاءَ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ (التحفة ٣٧)

**2351.** Abū Sa'eed narrated that the Messenger of Allāh ﷺ said: "The poor *Muhājirīn* will enter Paradise before the rich among them by five hundreded years." (*Ṣaḥīḥ*)

٢٣٥١ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى الْبَصْرِيُّ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ عَنِ الْأَعْمَشِ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فُقَرَاءُ الْمُهَاجِرِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِخَمْسِمِائَةِ عَامٍ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَجَابِرٍ.

There are narrations on this topic from Abū Hurairah, 'Abdullāh bin 'Amr, and Jābir.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* from this route.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

**تخريج:** [صحيح] وأخرجه ابن ماجه، الزهد، باب منزلة الفقراء، ح: ٤١٢٣ من حديث عطية العوفي به وسنده ضعيف لأن عطية ضعيف مدلس وعنن وللحديث شواهد عند مسلم، ح: ٩٧٩ وغيره \* وفي الباب عن أبي هريرة [يأتي: ٢٣٥٣] وعبدالله بن عمرو [مسلم، ح: ٢٩٧٩/٣٧] وجابر [يأتي: ٢٣٥٥].

**Comments:**

The wealthy would have led a life of comfort and plenty in the world. This would keep them busy in rendering their accounts for a long period on the Day of Judgement. The poor, on the other hand, would have spent their lives without such comforts and luxuries, and as such they would not have to be detained long for questioning, and so they will arrive at Paradise a head of the rich.

**2352.** Anas narrated that the Messenger of Allāh ﷺ said: “O Allāh! Cause me to live needy, and cause me to die needy, and gather me in the group of the needy on the Day of Resurrection.” ‘Āishah said: “Why O Messenger of Allāh?” He said: “Indeed they enter Paradise before their rich by forty autumns. O ‘Āishah! Do not turn away the needy even if with a piece of a date. O ‘Āishah! Love the needy and be near them, for indeed Allāh will make you near on the Day of Judgement.” (*Da‘īf*) [Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*.

٢٣٥٢ - حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ وَاصِلٍ الْكُوفِيُّ: حَدَّثَنَا ثَابِتُ بْنُ مُحَمَّدٍ الْعَابِدِ الْكُوفِيُّ: حَدَّثَنَا الْحَارِثُ بْنُ النُّعْمَانَ اللَّيْثِيُّ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ أَحْبِبْنِي مُسْكِينًا وَأَمْتِنِي مُسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ». فَقَالَتْ عَائِشَةُ: لِمَ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنَّهُمْ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا، يَا عَائِشَةُ! لَا تَرُدِّي الْمُسْكِينَ وَلَوْ بِشِقِّ تَمْرَةٍ، يَا عَائِشَةُ! أَحْبِبِي الْمَسَاكِينَ وَقَرِّبِيهِمْ فَإِنَّ اللَّهَ يُقَرِّبُكَ يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

**تخریج:** [إسناده ضعيف] وأخرجه البيهقي: ١٢/٧ من حديث ثابت بن محمد الكنايني به، الحارث بن النعمان الليثي ضعيف (تقريب) وللحديث شواهد ضعيفة كلها.

**Comments:**

The *Hadīth* instructs us that, should Allāh endow one with the wealth of patience and contentment, then the best thing for him, as a rule, from the standpoint of both — this world and the next — is the life spent in need and penury since it inculcates in man not only the quality of humility and modesty but also the virtue of oft-turning toward Allāh. Excess of wealth and affluence, which generally breeds pride and arrogance, is highly dangerous and harmful for man.

**2353.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The poor are admitted into Paradise before the rich, by five hundred years, (i.e.) half a day.” (*Hasan*)

٢٣٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ عِيْلَانَ: حَدَّثَنَا قَبِيصَةُ: حَدَّثَنَا سُفْيَانُ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ الْفُقَرَاءُ الْجَنَّةَ قَبْلَ

[He said:] This *Ḥadīth* is *Ḥasan* *Ṣaḥīh*.

الْأَغْنِيَاءُ بِخَمْسِمِائَةِ عَامٍ، نِصْفِ يَوْمٍ». [قَالَ]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخریج:** [حسن] وأخرجه ابن ماجه، الزهد، باب منزلة الفقراء، ح: ٤١٢٢ من حديث محمد ابن عمرو اللثبي به وسفيان الثوري صرح بالسمع عند أبي يعلى: ٤١١/١٠، ح: ٦٠١٨ في رواية المؤمل بن إسماعيل عنه والحديث صححه ابن حبان، ح: ٢٥٦٧.

**2345.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The poor Muslims are admitted into Paradise before their rich by half a day. And that is five hundred years.” (*Ḥasan*)

This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīh*.

٢٣٥٤ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ، وَهُوَ خَمْسِمِائَةِ عَامٍ» وَهَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. **تخریج:** [حسن] انظر الحديث السابق.

**2355.** Jābir bin ‘Abdullāh narrated that the Messenger of Allāh ﷺ said: “The poor Muslims are admitted into Paradise before their rich by forty autumns.” (*Da‘īf*)

This *Ḥadīth* is *Ḥasan*.

٢٣٥٥ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ عَمْرٍو بْنِ جَابِرِ الْحَضْرَمِيِّ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَدْخُلُ فُقَرَاءُ الْمُسْلِمِينَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِأَرْبَعِينَ خَرِيفًا». هَذَا حَدِيثٌ حَسَنٌ.

**تخریج:** [إسناده ضعيف] وأخرجه أحمد: ٣/٣٢٤ من حديث عبدالله بن يزيد المقرئ به \* عمرو بن جابر: ضعيف (تقريب).

### Chapter 38. What Has Been Related About The Subsistence Of The Prophet ﷺ And His Family

(المعجم ٣٨) - بَابُ مَا جَاءَ فِي مَعِيشَةِ النَّبِيِّ ﷺ وَأَهْلِهِ (التحفة ٣٨)

**2356.** Masrūq said: “I entered upon ‘Aīshah and she invited me to eat. She said: ‘Whenever I eat my fill of food I want to cry and begin crying.’” He said: “I said: ‘Why?’”

٢٣٥٦ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا عَبَادُ بْنُ عَبَّادِ الْمُهَلْبِيُّ عَنْ مُجَالِدٍ، عَنْ الشَّعْبِيِّ، عَنْ مَسْرُوقٍ قَالَ: دَخَلْتُ عَلَى

She said: 'I remember the circumstances under which the Messenger of Allāh ﷺ parted from the world: By Allāh! He would not eat his fill of bread and meat twice in a day.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*].

عَائِشَةُ فَدَعَتْ لِي بِطَعَامٍ. وَقَالَتْ: مَا أَشْبِعُ مِنْ طَعَامٍ فَأَشَاءُ أَنْ أَبْكِي إِلَّا بَكَيْتُ. قَالَ: قُلْتُ لِمَ؟ قَالَتْ: أَذْكَرُ الْحَالِ الَّتِي فَارَقَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ الدُّنْيَا، وَاللَّهُ مَا شَبِعَ مِنْ خُبْزٍ وَلَحْمٍ مَرَّتَيْنِ فِي يَوْمٍ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ

[صَحِيحٌ].

**تخريج:** [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٤٥٣٨ من حديث مجالد بن سعيد به \* مجالد ضعيف وروى مسلم، ح: ٢٩٧٤ من حديث عائشة بلفظ: "لقد مات رسول الله ﷺ، وما شبع من خبز وزيت، في يوم واحد، مرتين".

**Comments:**

The idea is that never, during the lifetime of the Messenger of Allāh ﷺ, did there come a day when his family members had two full meals to eat in a day. Even the bread that they ate was made of barley. But today, she ﷺ said, "Allāh has given us plenty to eat and drink and hence it moves me to tears, but I try to withhold them".

2357. 'Āishah narrated: "The Messenger of Allāh ﷺ did not eat his fill of barley bread on two consecutive days until he was taken (died)." (*Ṣaḥīḥ*)

There is a narration on this topic from Abū Hurairah.

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٣٥٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا

أَبُو دَاوُدَ: أَنَّ نَا شُعْبَةَ عَنْ أَبِي إِسْحَاقَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ يُحَدِّثُ، عَنِ الْأَسْوَدِ بْنِ يَزِيدَ، عَنْ عَائِشَةَ قَالَتْ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ مِنْ خُبْزٍ شَعِيرٍ يَوْمَيْنِ مُتَتَابِعَيْنِ حَتَّى قُبِضَ. وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخريج:** وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٧٠ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٣٨٩ وله طريق آخر عند البخاري، ح: ٥٤١٦ عن الأسود به \* وفي الباب عن أبي هريرة [يأتي: ٢٣٥٨].

**Comments:**

The idea is that never did the Messenger of Allāh ﷺ have even barley bread to his fill for two consecutive days. If he had it one day, then went without it the next day.

2358. Abū Hurairah narrated: "Neither the Messenger of Allāh

٢٣٥٨ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ

الْعَلَاءِ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ يَزِيدَ بْنِ كَيْسَانَ،



ﷺ nor his family, ate their fill of wheat bread for three consecutive days until he parted the world.” (Sahih)

This *Hadith* is *Hasan Sahih*. [*Hasan Gharib* from this route].

تخریج: وأخرجه مسلم، أيضًا، ح: ۲۹۷۶ من حديث يزيد بن كيسان به.

**Comments:**

When he ﷺ himself did not even have barley bread to his fill for two consecutive days, how could he give his family wheat bread for three consecutive days?

**2359.** Abū Umāmah narrated: “There was never a surplus of barely bread for the inhabitants of the house of the Messenger of Allāh ﷺ.” (Sahih)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Sahih Gharib* from this route. [This Yaḥya bin Abī Bukair (a narrator in the chain) is from Al-Kūfah, and Sufyān Ath-Thawri reported from Yaḥya’s father Abū Bukair. Yaḥya bin ‘Abdullāh bin Bukair from Egypt was the companion of Al-Laith].

عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: مَا شَبِعَ رَسُولُ اللَّهِ ﷺ وَأَهْلُهُ ثَلَاثًا تَبَاعًا مِنْ خُبْزِ الْبُرِّ حَتَّى فَارَقَ الدُّنْيَا. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ].

۲۳۵۹ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيِّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ عَنْ سُلَيْمِ بْنِ عَامِرٍ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: مَا كَانَ يَفْضَلُ، عَنْ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ خُبْزَ الشَّعِيرِ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، [وَيَحْيَى بْنُ أَبِي بُكَيْرٍ هَذَا كُوفِيٌّ، وَأَبُو بُكَيْرٍ وَالِدُ يَحْيَى، رَوَى لَهُ سُفْيَانُ الثَّوْرِيُّ، وَيَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ، مِصْرِيُّ صَاحِبُ اللَّيْثِ].

تخریج: [إسناده صحيح] وأخرجه أحمد: ۲۶۰/۵ من حديث حريز بن عثمان به.

**Comments:**

He ﷺ did not have even surplus barley flour at home. Even the barley bread cooked at home was just enough for the needs of the family members, and no more.

**2360.** Ibn ‘Abbās said: “The Messenger of Allāh ﷺ would spend many consecutive nights and his family did not have supper, and most of the time their bread was barely bread.” (Sahih)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Sahih*.

۲۳۶۰ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيِّ: حَدَّثَنَا ثَابِتُ بْنُ يَزِيدَ عَنْ هَلَالِ بْنِ حَبَّابٍ، عَنْ عِكْرِمَةَ، عَنْ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، يَبِيتُ اللَّيَالِي الْمَتَابِعَةَ طَاوِيًا وَأَهْلُهُ لَا يَجِدُونَ عِشَاءً، وَكَانَ أَكْثَرُ خُبْزِهِمْ خُبْزَ الشَّعِيرِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخريج:** [إسناده صحيح] وأخرجه ابن ماجه، الأئمة، باب خبز الشعير، ح: ٣٣٤٧ عن عبدالله بن معاوية به \* هلال عن عكرمة صحيح انظر نيل المقصود، ح: ١٤٤٣، ١٧٧٦ والترمذي، ح: ٩٤١ حديث: "اللهم اجعل رزق آل محمد قوتاً" صحيح.

**Comments:**

The usual meal of the Prophet ﷺ and his family was the barley bread, that too was only available for several days on end for the morning, and they were forced to sleep with empty stomachs for the night.

**2361.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "O Allāh! Make the sustenance of Muḥammad's family nourishing." (*Ṣaḥīḥ*)  
 [Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.  
 ٢٣٦١ - حَدَّثَنَا أَبُو عَمَّارٍ: حَدَّثَنَا وَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخريج:** [صحيح] وأخرجه مسلم، الزكاة، باب: في الكفاف والقناعة، ح: ١٠٥٥ من حديث وكيع والبخاري، ح: ٦٤٦٠ من حديث عمارة بن القعقاع به.

**Comments:**

The word *Qūt* implies that provision of food be just enough to keep the life going. It should neither be so meager as to lead one to starvation and being forced to beg for it, nor so plenty that one is forced to store it for the next day.

**2362.** Anas narrated: "The Prophet ﷺ would not store anything for the morrow."<sup>[1]</sup> (*Ḥasan*)  
 [Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*. Others besides Ja'far bin Sulaimān have reported this *Ḥadīth* from Thābit from the Prophet ﷺ, in *Mursal* form.  
 ٢٣٦٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ لَا يَدَّخِرُ شَيْئًا لِغَدٍ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رَوَى هَذَا [الْحَدِيثُ]، غَيْرُ جَعْفَرِ بْنِ سُلَيْمَانَ، عَنْ ثَابِتٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا.

**تخريج:** [إسناده حسن] وأخرجه البغوي في شرح السنة: ٢٥٣/١٣، ح: ٣٦٩٠ من حديث قتيبة به وصححه ابن حبان، ح: ٢١٣٩.

**Comments:**

It was customary in the Prophet's household to cook food just enough for the day and leave nothing over for the next day since, after successful military campaigns, especially after victory in *Khaibar*, the Messenger of Allāh ﷺ used to give his wives rations of food grains enough for a whole year.

[1] They say that it means he ﷺ would not worry about keeping something so he could eat tommorrow, because he did store food for a year for his family. See *Tuhfat Al-Ahwadhī*.

**2363.** Anas said: “The Messenger of Allāh ﷺ never ate on a table, nor did he eat thin bread until he died.”<sup>[1]</sup> (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Sa‘eed bin Abī ‘Arūbah.

٢٣٦٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا أَبُو مَعْمَرٍ عَبْدُ اللَّهِ بْنُ عَمْرٍو: حَدَّثَنَا عَبْدُ الْوَارِثِ عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: مَا أَكَلَ رَسُولُ اللَّهِ ﷺ عَلَى خِوَانٍ وَلَا أَكَلَ خُبْزًا مُرَقًّا حَتَّى مَاتَ. [قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ سَعِيدِ بْنِ أَبِي عَرُوبَةَ.

تخریج: وأخرجه البخاري، الرقاق، باب فضل الفقر، ح: ٦٤٥٠ عن أبي معمر به.

**Comments:**

The Messenger of Allāh ﷺ never ate his meals seated comfortably before the dining table with a raised neck held high like rich and carefree people. He only ate simple food sitting on the ground like ordinary poor people.

**2364.** Abū Ḥāzim narrated that Sahl bin Sa‘d was asked: “Did the Messenger of Allāh ﷺ eat *Naqī* – meaning refined (flour)?” So Sahl said: “The Messenger of Allāh ﷺ did not see *Naqī* until he met Allāh.” It was said to him: “Did you have sifters during the time of the Messenger of Allāh ﷺ?” He said: “There were no sifters for us.” They said: “How did you prepare the barely?” He said: “We would blow it so (the husk) would fly off of it, then we would add water so we could knead it.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Mālik bin Anas has also reported it from Abū Ḥāzim.

٢٣٦٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عَبْدِ الْمَجِيدِ الْحَنْفِيُّ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ - هُوَ ابْنُ عَبْدِ اللَّهِ بْنِ دِينَارٍ - : حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ ابْنِ سَعْدٍ أَنَّهُ قِيلَ لَهُ: أَكَلَ رَسُولُ اللَّهِ ﷺ النَّقِيَّ - يَعْنِي الْحُوَارَى - ؟ فَقَالَ سَهْلٌ: مَا رَأَى رَسُولُ اللَّهِ ﷺ النَّقِيَّ حَتَّى لَقِيَ اللَّهَ، فَقِيلَ لَهُ: هَلْ كَانَتْ لَكُمْ مَنَاخِلَ عَلَى عَهْدِ رَسُولِ اللَّهِ ﷺ؟ قَالَ: مَا كَانَتْ لَنَا مَنَاخِلُ. قِيلَ: كَيْفَ كُنْتُمْ تَصْنَعُونَ بِالسَّعِيرِ؟ قَالَ: كُنَّا نَنْفُخُهُ فَيَطِيرُ مِنْهُ مَا طَارَ ثُمَّ نُثْرِيهِ فَنَعْمِجُهُ. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وقد رواه مالك بن أنس عن أبي حازم.

تخریج: [إسناده حسن] وأخرجه البخاري، الأطعمة، باب ما كان النبي ﷺ وأصحابه

[1] See no. 1788.

يَأْكُلُونَ، ح: ٥٤١٣، ٥٤١٠ من حديث أبي حازم به مختصراً.

### Comments:

In the days following military conquests, Allāh had opened for Muslims the doors of abundance and plenty. The Prophet ﷺ, however, never took to ostentatious ways of living. On the contrary, he spent everything he had on others. As for himself, he chose a life of austerity and ate un-sifted grain flour. He kept no sieves to sift grain flour in the house. It is medically proved that unrefined flour has numerous medical advantages. A number of diseases prevalent in our times would easily be cured if only we followed the life-example of the Prophet ﷺ.

### Chapter 39. What Has Been Related About The Subsistence Of The Companions Of The Prophet ﷺ

(المعجم ٣٩) - بَابُ مَا جَاءَ فِي مَعِيشَةِ أَصْحَابِ النَّبِيِّ ﷺ (التحفة ٣٩)

**2365.** Sa'd bin Abī Waqqāṣ said: "I was among the first men who spilled blood in Allāh's cause, and I was among the first men to shoot an arrow in Allāh's cause. I saw battles with troops of the Companions of Muḥammad ﷺ. We had nothing to eat except leaves of trees and *Al-Hublah*,<sup>[1]</sup> such that one of us would leave droppings like the droppings of sheep and camels. Now Banū Asad have appeared wanting to instruct me in religion, (then) I would be a loser and have wasted my efforts." (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* as a narration of Bayān.

\* تخريج: [صحيح] وأخرجه البغوي في شرح السنة، ح: ٣٩٢٣ من حديث الترمذي به \* عمرو بن إسماعيل متروك كما في التهذيب وغيره وللحديث شواهد منها الحديث الآتي.

**2366.** Sa'd bin Mālik said: "I was the first man among the Arabs to

٢٣٦٥ - حَدَّثَنَا عَمْرُو بْنُ إِسْمَاعِيلَ بْنِ مُجَالِدٍ بْنِ سَعِيدٍ: حَدَّثَنَا أَبِي عَنْ بَيَانَ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، قَالَ: سَمِعْتُ سَعْدَ بْنَ أَبِي وَقَّاصٍ يَقُولُ: إِنِّي لَأَوَّلُ رَجُلٍ أَهْرَاقَ دَمًا فِي سَبِيلِ اللَّهِ، وَإِنِّي لَأَوَّلُ رَجُلٍ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ رَأَيْتُنِي أَغْرُو فِي الْعِصَابَةِ مِنْ أَصْحَابِ مُحَمَّدٍ ﷺ مَا نَأْكُلُ إِلَّا وَرَقَ الشَّجَرِ وَالْحُبْلَةَ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ وَالْبَعِيرُ وَأَصْبَحَتْ بَنُو أَسَدٍ يُعَزَّرُونِي فِي الدِّينِ، لَقَدْ خَبْتُ إِذْنًا وَضَلَّ عَمَلِي.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ حَدِيثِ بَيَانَ.

٢٣٦٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

[1] "The fruit of an acacia which resembles a legume." (*An-Nihāyah, Tuḥfat Al-Aḥwadhī*).

shoot an arrow in Allāh's cause. I saw that we battled along with the Messenger of Allāh ﷺ and there was no food for us but *Al-Hublāh*, and this *Samur*,<sup>[1]</sup> such that one of us would leave droppings like the droppings of a sheep. Then Banū Asad appeared wanting to instruct me in religion. I would be a loser and have wasted my efforts.”

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

There is something on this topic from 'Utbaḥ bin Ghazwān.

يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ: حَدَّثَنِي قَيْسٌ قَالَ: سَمِعْتُ سَعْدَ بْنَ مَالِكٍ يَقُولُ: إِنِّي أَوَّلُ رَجُلٍ مِنَ الْعَرَبِ رَمَى بِسَهْمٍ فِي سَبِيلِ اللَّهِ، وَلَقَدْ رَأَيْتُنَا نَعْرُو مَعَ رَسُولِ اللَّهِ ﷺ وَمَا لَنَا طَعَامٌ إِلَّا الْحَبْلَةُ وَهَذَا السَّمُرُ، حَتَّى إِنَّ أَحَدَنَا لَيَضَعُ كَمَا تَضَعُ الشَّاةُ، ثُمَّ أَضْبَحَتْ بَنُو أَسَدٍ تُعَزِّرُنِي فِي الدِّينِ لَقَدْ خَبْتُ إِذَنْ وَضَلَّ عَمَلِي.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَفِي الْبَابِ عَنِ عْتَبَةَ بْنِ غَزْوَانَ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب: كيف كان عيش النبي ﷺ وأصحابه وتخليهم عن الدنيا؟، ح: ٦٤٥٣ من حديث يحيى القطان ومسلم، ح: ٢٩٦٦ من حديث إسماعيل بن أبي خالد به \* وفي الباب عن عتبة بن غزوان [مسلم، ح: ٢٩٦٧].

### Comments:

Sa'd ؓ was the governor of *Al-Kūfah* during the caliphate of 'Umar ؓ. During that period the people of the tribe of Banū Asad raised complaints against him to the Caliph. One of the complaints was that he (Sa'd) did not know how to lead the *Salāt*. The word *Dīn* used in the *Hadīth* by the Companion is a metonym for *Salāt*. By this he means to say that if, despite being among the earliest converts to Islam, he has not even learned how to perform *Salāt* (for which he needs instruction from such people), then he is surely a loser. In fact, the complaint against him was a pure fabrication that had no relation with truth.

2367. Muḥammad bin Sīrīn said: “We were with Abū Hurairah and he was wearing two linen garments dyed with red ochre. He blew his nose in one of them and said: ‘Excellent! Abū Hurairah blows his nose in linens! I saw a time when I would pass out between the *Minbar* of the Messenger of Allāh ﷺ and

٢٣٦٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنِ أَيُّوبَ، عَنْ مُحَمَّدِ بْنِ سَبْرِينَ قَالَ: كُنَّا عِنْدَ أَبِي هُرَيْرَةَ وَعَلَيْهِ نَوْبَانِ مُمَشَّقَانِ مِنْ كَتَانٍ فَمَخَّطُ فِي أَحَدِهِمَا ثُمَّ قَالَ بَخْ بَخْ يَتَمَخَّطُ أَبُو هُرَيْرَةَ فِي الْكَتَانِ، لَقَدْ رَأَيْتُنِي وَإِنِّي لِأَجْرُ فِيمَا بَيْنَ مِنْبَرِ رَسُولِ اللَّهِ ﷺ

[1] A type of acacia. See *Tuhfat Al-Aḥwadhī* and *An-Nihāyah*.

the dwelling of ‘Āishah from overwhelming hunger. Someone came and placed his foot on my neck thinking that I was a mad man, but I was not crazy, it was nothing but hunger.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [from this route].

وَحَجْرَةَ عَائِشَةَ مِنَ الْجُوعِ مَعْشِيًا عَلَيَّ فَيَجِيءُ  
الْجَائِي فَيَضَعُ رِجْلَهُ عَلَيَّ عُنُقِي يَرَى أَنَّ بِي  
الْجُنُونَ وَمَا بِي جُنُونٌ وَمَا هُوَ إِلَّا الْجُوعُ.  
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ].

**تخریج:** وأخرجه البخاري، الاعتصام بالكتاب والسنة، باب ما ذكر النبي ﷺ وحض على اتفاق أهل العلم... إلخ، ح: ٧٣٢٤ من حديث حماد بن زيد به.

### Comments:

During the period of the Rightly-Guided Caliphs, military conquests brought abundant wealth, and people were able to live in nice houses and wear fine clothes. They even blew their noses in fine pieces of cloth. This change of fortunes astonished Abū Hurairah ؓ.

**2368.** Faḍālah bin ‘Ubaid narrated that when the Messenger of Allāh ﷺ would lead the people in *Ṣalāt* some men would collapse among them during the *Ṣalāt* due to hunger – they were among *Ashāb Aṣ-Ṣuffah* – such that a Bedouin would say: ‘These people are mad’ or ‘possessed.’ So when the Messenger of Allāh ﷺ finished the *Ṣalāt* he turned to them and said: ‘If you knew what was in store for you with Allāh then you would love to be increased in poverty and need.’” Faḍālah said: “And on that day, I was with the Messenger of Allāh ﷺ.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٦٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ  
[الدُّورِيِّ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيءُ:  
حَدَّثَنَا حَيُّوَةُ بْنُ شُرَيْحٍ: حَدَّثَنِي أَبُو هَانِيءٍ  
الْحَوْلَانِيُّ أَنَّ أَبَا عَلِيٍّ عَمَرُو بْنُ مَالِكِ الْجَنْبِيِّ  
أَخْبَرَهُ عَنْ فَضَالَةَ بْنِ عُبَيْدٍ أَنَّ رَسُولَ اللَّهِ ﷺ  
كَانَ إِذَا صَلَّى بِالنَّاسِ يَخْرُ رِجَالٌ مِنْ قَامَتِهِمْ  
فِي الصَّلَاةِ مِنَ الْخِصَاصَةِ وَهُمْ أَصْحَابُ  
الصَّفَةِ حَتَّى تَقُولَ الْأَعْرَابُ: هَؤُلَاءِ مَجَانِينُ  
أَوْ مَجَانُونُ، فَإِذَا صَلَّى رَسُولُ اللَّهِ ﷺ  
انْصَرَفَ إِلَيْهِمْ، فَقَالَ: «لَوْ تَعْلَمُونَ مَا لَكُمْ  
عِنْدَ اللَّهِ لَأَحْبَبْتُمْ أَنْ تَزْدَادُوا فَاقَةً وَحَاجَةً».  
قَالَ فَضَالَةُ: [وَ] أَنَا يَوْمَئِذٍ مَعَ رَسُولِ اللَّهِ ﷺ.  
[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ.

**تخریج:** [إسناده حسن] وأخرجه أحمد: ١٨/٦ عن عبدالله بن يزيد به وصححه ابن حبان (الإحسان): ٧٢٢.

### Comments:

*Ashāb Aṣ-Ṣuffah* (literally, People of the Bench) were poor Muslims who,

keen as they were to learn the teachings of Islam from the Prophet ﷺ, had taken the Prophet's Masjid as their abode. They often had nothing to eat which was the cause of their passing out during the congregational *Salāt*, so that the new comers among the Bedouin, unaware of their situation, took them to be crazy people because of their apparent condition. In contrast to this devotional attitude of the Companions, the students of today enjoy much greater facilities, but suffer from lack of interest and keenness to acquire religious knowledge.

**2369.** Abū Hurairah narrated: "The Prophet ﷺ went out during an hour in which he would normally not go out, nor meet with anyone. Then Abū Bakr came to him so he said: "What brought you O Abū Bakr?" He said: "I came to meet the Messenger of Allāh ﷺ and to look at his face, and to make sure he was safe. It was not long before 'Umar came. He said: "What has brought you O 'Umar?" He said: "Hunger O Messenger of Allāh!" He said: "I also experienced some of that." So they went to the home of Abū Al-Haitham At-Taiyyihān Al-Anṣārī. He was a man with many date-palms and sheep, but he had no servants so they did not find him there. They said to his wife: "Where is your companion?" She said: "He has gone to fetch us some good water." It was not long before Abū Al-Haitham came along hauling a large water-skin which he put down. Then he came to hug the Prophet ﷺ and uttered that his father and mother should be ransomed for him. Then they went to a grove of his and he spread out a mat for them. Then he went to a date-palm and returned with a cluster of dates

٢٣٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ : حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ : حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ : حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عُمَيْرٍ عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : خَرَجَ النَّبِيُّ ﷺ فِي سَاعَةٍ لَا يَخْرُجُ فِيهَا ، وَلَا يَلْقَاهُ فِيهَا أَحَدٌ ، فَأَتَاهُ أَبُو بَكْرٍ فَقَالَ : « مَا جَاءَ بِكَ يَا أَبَا بَكْرٍ ؟ » فَقَالَ : خَرَجْتُ أَلْقَى رَسُولَ اللَّهِ ﷺ وَأَنْظُرُ فِي وَجْهِهِ وَالسَّلِيمِ عَلَيْهِ ، فَلَمْ يَلْبَثْ أَنْ جَاءَ عُمَرُ ، فَقَالَ : « مَا جَاءَ بِكَ يَا عُمَرُ ؟ » قَالَ : الْجُوعُ يَا رَسُولَ اللَّهِ ! قَالَ : [ فَقَالَ رَسُولُ اللَّهِ ﷺ ] : « وَأَنَا قَدْ وَجَدْتُ بَعْضَ ذَلِكَ » ، فَأَنْطَلَقُوا إِلَى مَنْزِلِ أَبِي الْهَيْثَمِ بْنِ التَّيْهَانِ الْأَنْصَارِيِّ ، وَكَانَ رَجُلًا كَثِيرَ النَّخْلِ وَالشَّاءِ وَلَمْ يَكُنْ لَهُ خَدَمٌ فَلَمْ يَجِدُوهُ ، فَقَالُوا لَامْرَأَتِهِ : أَيْنَ صَاحِبُكَ ؟ فَقَالَتْ : انْطَلَقَ يَسْتَعِذُّبُ لَنَا الْمَاءَ ، وَلَمْ يَلْبَثُوا أَنْ جَاءَ أَبُو الْهَيْثَمِ بِقِرْبَةٍ يَزِعُهَا فَوَضَعَهَا ، ثُمَّ جَاءَ يَلْتَرِمُ النَّبِيَّ ﷺ وَيُقَدِّمُ بِأَيْمِهِ وَأَمِّهِ ، ثُمَّ انْطَلَقَ بِهِمْ إِلَى حَدِيقَتِهِ فَبَسَطَ لَهُمْ بَسَاطًا ، ثُمَّ انْطَلَقَ إِلَى نَخْلَةٍ فَجَاءَ بِقِنْوٍ فَوَضَعَهُ . فَقَالَ النَّبِيُّ ﷺ : « أَفَلَا تَتَّقِيْتُمْ لَنَا مِنْ رُطْبِهِ ؟ » فَقَالَ : يَا رَسُولَ اللَّهِ ! إِنِّي أَرَدْتُ أَنْ تَخْتَارُوا

which he put down. The Prophet ﷺ said: "Why don't you select some ripe dates for us?" He said: "O Messenger of Allāh ﷺ! I wanted you to select from the ripe dates and the unripe dates." So they ate and they drank from that water. The Messenger of Allāh ﷺ said: "By the One in Whose Hand is my soul! This is among the favors which you shall be asked about on the Day of Judgement. Cool shade, tasty ripe dates, and cool water." Abū Al-Haitham left to prepare some food for them. The Prophet ﷺ said: "Do not slaughter one with milk." So he slaughtered a small female or male goat and brought it to them so they could eat it. The Prophet ﷺ said: "Do you have any servants?" He said: "No." So he said: "Then if we get some captives we shall bring them for you." So (later) the Prophet ﷺ came with two males, there was no third among them, and he brought them to Abū Al-Haitham. The Prophet ﷺ said: "Chose from them." He said: "O Prophet of Allāh! Chose for me." So the Prophet ﷺ said: "Indeed the one consulted is entrusted. Take this one for I have seen him praying, and encourage him to do well." So Abū Al-Haitham went to his wife and informed her of what the Messenger of Allāh ﷺ said. So his wife said: "You will not fulfill what the Prophet ﷺ said until you have freed him." So he said: "He is free." So the Prophet ﷺ said: "Indeed Allāh has not sent a

أَوْ قَالَ: تَحَيَّرُوا مِنْ رُطْبِهِ وَبُسْرِهِ، فَأَكَلُوا وَشَرَبُوا مِنْ ذَلِكَ الْمَاءِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا وَالَّذِي نَفْسِي بِيَدِهِ مِنَ التَّعِيمِ الَّذِي تُسْأَلُونَ عَنْهُ يَوْمَ الْقِيَامَةِ، ظِلٌّ بَارِدٌ وَرُطْبٌ طَيِّبٌ وَمَاءٌ بَارِدٌ». فَاذْطَلَقَ أَبُو الْهَيْثَمِ لِيَصْنَعَ لَهُمْ طَعَامًا، فَقَالَ النَّبِيُّ ﷺ: «لَا تَذَبْحَنَّ ذَاتَ دَرٍّ». [قَالَ:] فَذَبَحَ لَهُمْ عَنَاقًا أَوْ جَدْيًا فَأَاتَاهُمْ بِهَا فَأَكَلُوا. فَقَالَ النَّبِيُّ ﷺ: «هَلْ لَكَ خَادِمٌ؟» قَالَ: لَا، قَالَ: «فَإِذَا أَتَانَا سَبِيٌّ فَأْتِنَا». فَأَتَى النَّبِيُّ ﷺ بِرَأْسَيْنِ لَيْسَ مَعَهُمَا ثَالِثٌ، فَأَتَاهُ أَبُو الْهَيْثَمِ، فَقَالَ النَّبِيُّ ﷺ: «اخْتَرْ مِنْهُمَا». فَقَالَ: يَا نَبِيَّ اللَّهِ! اخْتَرْ لِي، فَقَالَ النَّبِيُّ ﷺ: «إِنَّ الْمُسْتَشَارَ مُؤْتَمَنٌ، خُذْ هَذَا فَإِنِّي رَأَيْتُهُ يُصَلِّي وَاسْتَوِصُ بِهِ مَعْرُوفًا». فَاذْطَلَقَ أَبُو الْهَيْثَمِ إِلَى امْرَأَتِهِ: فَأَخْبَرَهَا بِقَوْلِ رَسُولِ اللَّهِ ﷺ، فَقَالَتْ امْرَأَتُهُ مَا أَنْتَ بِبَالِغٍ مَا قَالَ فِيهِ النَّبِيُّ ﷺ إِلَّا أَنْ تُعْتِقَهُ، قَالَ: هُوَ عَتِيقٌ. فَقَالَ النَّبِيُّ ﷺ: «إِنَّ اللَّهَ لَمْ يَبْعَثْ نَبِيًّا وَلَا خَلِيفَةً إِلَّا وَكَهُ بَطَانَتَانِ بَطَانَةٌ تَأْمُرُهُ بِالْمَعْرُوفِ وَتَنْهَاهُ عَنِ الْمُنْكَرِ، وَبَطَانَةٌ لَا تَأْلُوهُ خَبَالًا وَمَنْ يُوقَ بَطَانَةَ السُّوءِ فَقَدْ وُقِيَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ.



Prophet nor made a *Khalīfah* except that he has two groups of supporters, a group ordering him to do good, and prohibiting him from evil and a group that never ceases spoiling his affairs. So whoever protects himself against the evil supporters, then he shall be protected.”<sup>[1]</sup> (*Da‘īf*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh Gharīb*.

**تخريج:** [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب في المشورة، ح: ٥١٢٨ وابن ماجه، ح: ٣٧٤٥ من حديث شيبان به مختصراً وأصله عند البخاري، ح: ٧١٩٨ باختصار وكذا عند مسلم، ورواه البخاري في الأدب المفرد، ح: ٢٥٦ عن آدم به مختصراً، وصححه ابن حبان: ١٩٩١ والحاكم على شرط الشيخين: ١٣١/٤ ووافقه الذهبي وللحديث شواهد ويأتي مختصراً عبدالله بن عمير مدلس وعنن وللحديث شواهد ضعيفة.

**2370.** Abū Salamah bin ‘Abdur-Raḥmān narrated that the Messenger of Allāh ﷺ went out one day accompanied by Abū Bakr and ‘Umar. And he mentioned similar to the *Ḥadīth* (no. 2369) in meaning, but he did not mention “from Abū Hurairah” in it. (*Da‘īf*)

The (previous) narration of [Shaybān] is more complete than (this) narration of Abū ‘Awānah, and it is longer. *Shaybān* is trustworthy according to them (the scholars) and he had written book. [This *Ḥadīth* has been reported from Abū Hurairah through other routes, and it has been reported from Ibn ‘Abbās as well].

**تخريج:** [ضعيف] انظر الحديث السابق \* وروى عن ابن عباس تقدم: ٢٣٦٠.

**Comments:**

Cool shade, fresh fruit and cool water are great bounties of Allāh. Anyone

٢٣٧٠ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ يَوْمًا وَأَبُو بَكْرٍ وَعُمَرُ فَذَكَرَ نَحْوَ [هَذَا] الْحَدِيثِ بِمَعْنَاهُ وَلَمْ يَذْكُرْ فِيهِ عَنْ أَبِي هُرَيْرَةَ، وَحَدِيثِ [شَيْبَانَ] أَلَمْ مِنْ حَدِيثِ أَبِي عَوَانَةَ وَأَطْوَلُ، وَشَيْبَانُ يَفْقَهُ عِنْدَهُمْ صَاحِبُ كِتَابٍ، وَقَدْ رَوَى عَنْ أَبِي هُرَيْرَةَ هَذَا الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ وَرَوَى عَنِ ابْنِ عَبَّاسٍ أَيْضًا].

<sup>[1]</sup> This *Ḥadīth*, its basis is recorded by Al-Bukhārī (who narrated it here to At-Tirmidhī), Muslim and others.

who is fortunate enough to get these must pay his thanks to Allāh. Sincerely offered *Salāt* inculcates in man a sense of responsibility and strength to do his tasks. A good wife is a dependable companion that always gives her husband wise counsel. No one should, however, do the bidding of a wife prone to giving bad counsel for she is a bad companion whose counsel is not worth implementing.

**2371.** Anas bin Mālik narrated from Abū Ṭalḥah who said: “We complained to the Messenger of Allāh ﷺ of hunger and we raised (our garments) from our stomachs (exposing) a stone (on each of us). So the Messenger of Allāh ﷺ raised (his garment exposing) two stones.”<sup>[1]</sup> (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except from this route.

٢٣٧١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي زَيْدٍ: حَدَّثَنَا سَيَّارُ [بْنُ حَاتِمٍ] عَنْ سَهْلِ بْنِ أَسْلَمَ، عَنْ يَزِيدَ بْنِ أَبِي مَضُورٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ أَبِي طَلْحَةَ قَالَ: شَكَّوْنَا إِلَى رَسُولِ اللَّهِ ﷺ الْجُوعَ وَرَفَعْنَا عَنْ بَطُونِنَا عَنْ حَجَرٍ حَجْرٍ، فَرَفَعَ رَسُولُ اللَّهِ ﷺ عَنْ حَجْرَيْنِ.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

**تخریج:** [إسناده حسن] وأخرجه الطبراني في الأوسط: ١/٤٤٥، ح: ٨٠٣ من حديث سهل ابن أسلم به مطولاً.

**Comments:**

Stones of right sizes if put on stomachs and firmed up with straps have, thanks to their cool temperature, the effect of alleviating the heat generated by hunger as well as of keeping straight the backs of the people.

**2372.** Simāk bin Ḥarb said: “I heard An-Nu‘mān bin Bashīr saying: ‘Do you (people) not have what you wish of food and drink?’ I have seen your Prophet and he did not have even enough *Daqal*<sup>[2]</sup> to fill his stomach.” (*Ṣaḥīh*)

[He said:] This *Hadīth* is *Hasan Ṣaḥīh*.

Abū ‘Awānah and more than one other narrator narrated to us from Simāk bin Ḥarb similar to the

٢٣٧٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ سِمَاكِ بْنِ حَرْبٍ قَالَ: سَمِعْتُ الثُّعْمَانَ بْنَ بَشِيرٍ يَقُولُ: أَلَسْتُمْ فِي طَعَامٍ وَشَرَابٍ مَا شِئْتُمْ؟ لَقَدْ رَأَيْتُ نَبِيَكُمْ وَمَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بِهِ بَطْنَهُ.

[قَالَ:] وَهَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا أَبُو عَوَانَةَ وَغَيْرُهُ وَاجِدٌ عَنْ سِمَاكِ ابْنِ حَرْبٍ نَحْوَ حَدِيثِ أَبِي الْأَحْوَصِ وَرَوَى

<sup>[1]</sup> They would strap stones to their stomachs due to severe hunger since it would help alleviate the suffering.

<sup>[2]</sup> Dried out inferior dates. See *Tuhfat Al-Ahwadhī*.

narration of Abū Al-Aḥwaṣ. Shu‘bah narrated this *Ḥadīth* from Simāk from An-Nu‘mān bin Bashīr from ‘Umar.

شُعْبَةُ هَذَا الْحَدِيثِ عَنْ سِمَاكِ، عَنِ التُّعْمَانِ  
ابْنِ بَشِيرٍ، عَنْ عُمَرَ.

تخريج: وأخرجه مسلم، الزهد، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٧٧ عن قتيبة به.

### Chapter 40. What Has Been Related About: Wealth Is Being Content With Oneself

(المعجم ٤٠) - بَابُ مَا جَاءَ أَنَّ الْغِنَى  
غِنَى النَّفْسِ (التحفة ٤٠)

2373. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Richness is not having many possessions, but richness is being content with oneself." (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ḥaṣīn’s (a narrator in the chain) name is ‘Uṯmān bin ‘Aṣim Al-Asadī].

٢٣٧٣ - حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ بْنُ قُرَيْشٍ  
الْيَامِيُّ الْكُوفِيُّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ عَنْ  
أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي  
هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْغِنَى  
عَنْ كَثْرَةِ الْعَرَضِ وَلَكِنَّ الْغِنَى غِنَى النَّفْسِ».  
[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ. [وَأَبُو حَصِينٍ اسْمُهُ عُمَانُ بْنُ  
عَاصِمِ الْأَسَدِيِّ].

تخريج: وأخرجه البخاري، الرقاق، باب: "الغنى غنى النفس... إلخ، ح: ٦٤٤٦ من حديث أبي بكر بن عياش به ورواه مسلم، ح: ١٠٥١ من طريق آخر عن أبي هريرة به.

#### Comments:

There is no end to greediness and avarice in a heart that loses self-restraint and self-contentment. A greedy person is constantly in the hunt for more and more wealth through means fair and foul. Contentment of the heart is the only bulwark against the lust of money. Real wealth lies in one’s getting free from avarice and greed and in being contented with what one has.

### Chapter 41. What Has Been Related About Taking Wealth Within One’s Right

(المعجم ٤١) - بَابُ مَا جَاءَ فِي أَخَذِ  
الْمَالِ بِحَقِّهِ (التحفة ٤١)

2374. Khawlah bint Qais, who was the wife of Ḥamzah bin ‘Abdul-Muṭṭalib narrated that the Messenger of Allāh ﷺ said: "Indeed this wealth is green and

٢٣٧٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ  
سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي الْوَلِيدِ قَالَ: سَمِعْتُ  
خَوْلَةَ بِنْتِ قَيْسٍ وَكَانَتْ تَحْتِ حَمْرَةَ بْنِ عَبْدِ

sweet. Whoever gets what he deserves of it then he shall be blessed in it. And many a person who deals with what he wants for himself, from the wealth of Allāh and His Messenger, gets nothing on the Day of Judgement but the Fire.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. Abū Al-Walīd’s (a narrator the chain) name is ‘Ubaid [bin Sanuwṭā].

الْمُطَلَّبِ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ هَذَا الْمَالَ خَصْرَةٌ حُلُوءٌ، مَنْ أَصَابَهُ بِحَقِّهِ بَوْرِكَ لَهُ فِيهِ، وَرَبٌّ مُتَخَوِّصٍ فِيمَا شَاءَتْ بِهِ نَفْسُهُ مِنْ مَالِ اللَّهِ وَرَسُولِهِ لَيْسَ لَهُ يَوْمَ الْقِيَامَةِ إِلَّا النَّارُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو الْوَلِيدِ اسْمُهُ عُبَيْدُ [بْنِ سَنُوطًا].

تخریج: [إسناده حسن] وأخرجه أحمد: ۶/۳۷۸ من حديث الليث بن سعد به و صححه ابن حبان، ح: ۸۵۲ وأصله عند البخاري، ح: ۳۱۱۸ باختصار.

**Comments:**

- a. *Mutakhawwid* in Arabic is a person who deals with his possessions as he likes without any regret or hesitation, or rashly spends his wealth.
- b. Worldly riches and wealth are things tempting and sweet. The eye and the heart are attracted towards it. The *Sharī‘ah* has, however, put limits to its earning and spending. As such, begging for it needlessly from the people or misappropriating public treasury is absolutely unlawful in Islam. Money taken lawfully and for rightful purposes is blessed by Allāh.

**Chapter 42. Regarding What Has Been Related About The Slave Of The Dīnār And The Slave Of The Dirham**

2375. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Cursed be the slave of the Dīnār, cursed be the slave of the Dirham.” (*Da‘if*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route. This *Hadīth* has also been reported through routes other than this from Abū Hurairah from the Prophet ﷺ in a more complete and longer form than this.

(المعجم ۴۲) - بَابُ: [فِيمَا جَاءَ فِي عَبْدِ الدِّينَارِ وَعَبْدِ الدِّرْهَمِ] (التحفة ۴۲)

۲۳۷۵ - حَدَّثَنَا بَشْرُ بْنُ هَلَالٍ الصَّوَّافُ: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ عَنْ يُونُسَ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَعَنَ عَبْدَ الدِّينَارِ، لَعَنَ عَبْدَ الدِّرْهَمِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ [هَذَا الْحَدِيثُ] مِنْ غَيْرِ هَذَا الْوَجْهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَيْضًا أْتَمَّ مِنْ هَذَا وَأَطْوَلَ.

تخریج: [إسناده ضعيف] وأخرجه الخطيب: ۸/۵۳ من حديث بشر بن هلال به \* يونس بن عبيد عن عن وانظر، ح: ۲۴۲۵ لحديث الحسن عن أبي هريرة، وأخرج البخاري، ح: ۲۸۸۶،

٢٨٨٧، ٦٤٣٥ من حديث أبي صالح بلفظ: "تعمس عبدالدينار وعبدالدرهم".

**Comments:**

Slave of wealth or worship of wealth means getting so much engrossed in its quest and love and avarice as to be forgetful of Allāh's bounds of the prohibited and the permissible, as if his only vocation is to amass Dīnārs and Dirham and serve them like deities. Such a person shall certainly be deprived and removed from Allāh's blessing and mercy.

**Chapter 43. The *Hadīth*: "Two Wolves Free Among Sheep"**

(المعجم ٤٣) - بَابُ [حَدِيثِ]: «مَا ذُبَابَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ...» [التحفة ٤٣]

2376. Ibn Ka'b bin Mālik Al-Anṣārī narrated from his father, that the Messenger of Allāh ﷺ said: "Two wolves free among sheep are no more destructive to them than a man's desire for wealth and honor is to his religion." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*. There is something on this topic reported from Ibn 'Umar from the Prophet ﷺ, but its chain is not correct.

٢٣٧٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ سَعْدِ بْنِ زُرَّارَةَ، عَنِ ابْنِ كَعْبِ بْنِ مَالِكِ الْأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا ذُبَابَانِ جَائِعَانِ أُرْسِلَا فِي غَنَمٍ بِأَفْسَدَ لَهَا مِنْ جِرْصِ الْمَرْءِ عَلَى الْمَالِ وَالشَّرَفِ لِدِينِهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَيُرْوَى فِي هَذَا الْبَابِ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ، وَلَا يَصِحُّ إِسْنَادُهُ.

تخريج: [حسن] وأخرجه النسائي في الكبرى عن سويد بن نصر (تحفة الأشراف: ٣١٦/٨، ح: ١١١٣٦) وأحمد: ٤٦٠/٣ من حديث ابن المبارك به وهو في الزهد له، ح: ١٨١ وصححه ابن حبان، ح: ٢٤٧٢ وللحديث شواهد عند الطبراني في الأوسط (مجمع الزوائد: ٢٥٠/١٠) والحاكم: ٤٢٠/٣ وأبي يعلى: ٣٣١/١١، ح: ٦٤٤٩ وغيرهم \* وفي الباب عن ابن عمر [أبو نعيم في حلية الأولياء: ٨٩/٧] والقضاعى في مسند الشهاب: ٢٦/٢، ح: ٨١٣ \* ابن كعب بن مالك، اسمه عبدالله.

**Comments:**

Man's love and infatuation for wealth and his quest for honor and position in life do great damage to his religion and severe his relationship with Allāh the Almighty.

**Chapter 44. The *Hadīth*: “What Is The World But Like A Rider Seeking Shade”**

(المعجم ٤٤) - بَابُ [حَدِيثِ] «مَا الدُّنْيَا إِلَّا كَرَائِبٍ اسْتَطَلَّ» [ (التحفة ٤٤) ]

2377. ‘Abdullāh narrated: “The Messenger of Allāh ﷺ was sleeping upon a mat, then he stood, and the mat had left marks on his side. We said: ‘O Messenger of Allāh! We could get a bed for you.’ He said: ‘What do I have to do with the world! I am not in the world but as a rider seeking shade under a tree, then he catches his breath and leaves it.’” (*Hasan*)

٢٣٧٧ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنِي الْمَسْعُودِيُّ: حَدَّثَنَا عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: نَامَ رَسُولُ اللَّهِ ﷺ عَلَى حَصِيرٍ فَقَامَ وَقَدْ أَثَرَ فِي جَنْبِهِ، فَقُلْنَا: يَا رَسُولَ اللَّهِ! لَوْ اتَّخَذْنَا لَكَ وِطَاءً، فَقَالَ: «مَالِي وَلِلدُّنْيَا، مَا أَنَا فِي الدُّنْيَا إِلَّا كَرَائِبٍ اسْتَطَلَّ تَحْتَ شَجَرَةٍ، ثُمَّ رَاحَ وَتَرَكَهَا».

[He said:] There are narrations on this topic from Ibn ‘Umar and Ibn ‘Abbās.

[قَالَ:] وفي الباب عن ابن عمر وابن عباس.

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Ṣaḥīḥ*.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخریج: [حسن] وأخرجه ابن ماجه، الزهد، باب مثل الدنيا، ح: ٤١٠٩ والحاكم: ٤/٣١٠ من حديث المسعودي به وللحديث شواهد \* وفي الباب عن ابن عمر [تقدم: ٢٣٣٣] وابن عباس [أحمد: ٣٠١/١].

**Comments:**

The *Hadīth* cogently makes out the point that the world, which we feel so very infatuated with and devote all our time and energy in amassing its luxuries and comforts, is not even an inn or a rest house but only a tree standing by the roadside.

**Chapter 45. The *Hadīth*: “A Man Is Upon The Religion Of His Friend.”**

(المعجم ٤٥) - بَابُ [حَدِيثِ] «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ...» [ (التحفة ٤٥) ]

2378. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “A man is upon the religion of his friend, so let one of you look at whom he befriends.” (*Hasan*)

٢٣٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَامِرٍ وَأَبُو دَاوُدَ قَالَا: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ: حَدَّثَنِي مُوسَى بْنُ وَرْدَانَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الرَّجُلُ عَلَى دِينِ خَلِيلِهِ فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ».

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب من يؤمر أن يجالس، ح: ٤٨٣٣ عن محمد بن بشار به وهو في مسند أبي داود الطيالسي، ح: ٢٥٧٣ باختلاف يسير، وللحديث شواهد عند الحاكم: ١٧١/٤ وغيره.

### Comments:

As a general rule, man imbibes the habits and manners of the people he mixes with. He would, therefore, be well advised to wisely choose his friends and companions. If he chooses the company of rogues, he would also acquire their evil habits that will only spell his ruination and doom.

### Chapter 46. What Has Been Related About The Parable Of The Son Of Ādam, His Family, His Children, His Wealth, And His Deeds

(المعجم ٤٦) - بَابُ مَا جَاءَ مَثَلُ ابْنِ آدَمَ وَأَهْلِهِ وَوَلَدِهِ وَمَالِهِ وَعَمَلِهِ  
(التحفة ٤٦)

2379. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Three follow the deceased, two of them return, and one remains. He is followed by his family, his wealth, and his deeds. So his family and his wealth returns, and his deeds remain."

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٧٩ - حَدَّثَنَا سُؤَيْدٌ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي بَكْرٍ [هُوَ ابْنُ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَزْمِ الْأَنْصَارِيِّ] قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَتَّبِعُ الْمَيِّتَ ثَلَاثٌ، فَيَرْجِعُ اثْنَانِ، وَيَبْقَى وَاحِدٌ: يَتَّبِعُهُ أَهْلُهُ وَمَالُهُ وَعَمَلُهُ، فَيَرْجِعُ أَهْلُهُ وَمَالُهُ وَيَبْقَى عَمَلُهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الرقاق، باب سكرات الموت، ح: ٦٥١٤ من حديث سفیان بن عيينة به وهو في الزهد لابن المبارك، ح: ٦٣٦.

### Comments:

Three things connected with man in the world keep him company until he is taken for burial. His children and servants etc. accompany him right up to the grave. All connections with his family and wealth are, however, severed the moment he is buried. What remain with him in the grave are his deeds for which he will be questioned.

**Chapter 47. What Has Been Related About It Being Disliked To Eat Much**

**2380.** Miqdām bin Ma’dikarib said: “I heard the Messenger of Allāh ﷺ saying: “The human does not fill any container that is worse than his stomach. It is sufficient for the son of Ādam to eat what will support his back. If this is not possible, then a third for food, a third for drink, and a third for his breath.” (Ṣaḥīh)

(Another chain) “from Al-Miqdām bin Ma’dikarib from the Prophet ﷺ” and he did not mention: “I heard the Prophet ﷺ.”

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

(المعجم ٤٧) - بَابُ مَا جَاءَ فِي كَرَاهِيَةِ كَثْرَةِ الْأَكْلِ (التحفة ٤٧)

٢٣٨٠ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ: حَدَّثَنِي أَبُو سَلَمَةَ الْجَمِصِيُّ، وَحَبِيبُ ابْنِ صَالِحٍ عَنْ يَحْيَى بْنِ جَابِرِ الطَّائِيِّ، عَنْ مِقْدَامِ بْنِ مَعْدِيكَرِبٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَامَلَأَ آدَمِيَّ وَعَاءَ شَرًّا مِنْ بَطْنِي، يَحْسَبُ ابْنُ آدَمَ أَكْلَاتٍ يُقَمِّنُ صُلْبَهُ، فَإِنْ كَانَ لَا مَحَالَهَ فَتَلَّتْ لِطْعَامِهِ وَتَلَّتْ لِشْرَابِهِ وَتَلَّتْ لِنَفْسِهِ».

حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عِيَّاشٍ نَحْوَهُ وَقَالَ الْمِقْدَامُ بْنُ مَعْدِيكَرِبٍ عَنِ النَّبِيِّ ﷺ لَمْ يَذْكُرْ سَمِعْتُ النَّبِيَّ ﷺ. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

**تخریج:** [صحيح] وأخرجه النسائي في الكبرى، ح: ٦٧٦٩ من حديث أبي سلمة الحمصي به ورواه أحمد: ١٣٢/٤ من حديث يحيى بن جابر وصرح بالسماع وصرحه ابن حبان، ح: ١٣٤٩ والذهبي في تلخيص المستدرک: ١٢١/٤ وللحديث شواهد عند ابن حبان، ح: ١٣٤٨ وغيره.

**Comments:**

Eating and drinking is not the be all and end all of man’s life. The main purpose of his creation is to offer his obeisance and obedience to Allāh. To perform this, he needs health of body, which is only possible if man keeps part of his stomach empty by leaving himself a little hungry after the meals. To constantly keep eating to one’s fill causes the stomach to go bad. Man, therefore, would be well advised to not always eat to his fill but only as much as is absolutely essential.

**Chapter 48. What Has Been Related About Showing Off And The Desire To Be Heard Of**

**2381.** Abū Sa’eed narrated that the Messenger of Allāh ﷺ said: “Whoever wants to be seen, Allāh

(المعجم ٤٨) - بَابُ مَا جَاءَ فِي الرِّبَايَةِ وَالسُّمُوعَةِ (التحفة ٤٨)

٢٣٨١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مَعَاوِيَةُ ابْنُ هِشَامٍ عَنْ شَيْبَانَ، عَنْ فِرَاسٍ، عَنْ



will show him, and whoever wants to be heard of, Allāh will make him heard of.” And he narrated that the Messenger of Allāh ﷺ said: “He who shows no mercy to the people, Allāh shows him no mercy.” (*Ṣaḥīḥ*)

There are narrations on this topic from Jundab and ‘Abdullāh bin ‘Amr.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Gharīb* [*Ḥasan Ṣaḥīḥ* from this route].

تَخْرِيجُ: [صَحِيح] وَأَخْرَجَهُ أَحْمَدُ: ٤٠/٣ من حديث معاوية بن هشام وابن ماجه، ح: ٤٢٠٦ من حديث عطية العوفي به وضعفه البوصيري من أجل عطية وللحديث شواهد عند البخاري، ح: ٦٤٩٩ ومسلم، ح: ٢٩٨٧ وغيرهما \* وفي الباب عن جندب [البخاري، ح: ٦٤٩٩، ومسلم، ح: ٢٩٨٧] وعبدالله بن عمرو [أحمد: ٢/٢١٢، ٢٢٣].

**Comments:**

If a man does something good in order to show it off and to make himself famous, so that the people would praise him and honor him, on the Day of Resurrection Allāh will reveal his hypocrisy in the face of the people in order to show to everyone that whatever ‘good’ the man did, he did it not for the sake of Allāh but as a ploy to show off and make himself famous thereby.

**2382.** Al-Walīd bin Abī Al-Walīd Abū ‘Uthmān Al-Madā’inī narrated that ‘Uqbah bin Muslim narrated to him, that Shufaiy Al-Aṣḥabī narrated that he entered Al-Madīnah and saw a man around whom the people had gathered. He asked: “Who is this?” They said: “Abū Hurairah.” (He said): So I got close to him until I was sitting in front of him as he was narrating to the people. When he was silent and alone, I said to him: “I ask you in absolute truth<sup>[1]</sup> if you would

عَطِيَّةً، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرَائِي يُرَائِي اللَّهُ بِهِ وَمَنْ يُسْمَعُ يُسْمَعُ اللَّهُ بِهِ». وَقَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ لَا يَرْحَمِ النَّاسَ لَا يَرْحَمُهُ اللَّهُ».

وَفِي الْبَابِ عَنْ جُنْدَبٍ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو. [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ [حَسَنٌ صَحِيحٌ مِنْ هَذَا الْوَجْهِ].

٢٣٨٢ - حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا حَيَّوَةُ بْنُ شُرَيْحٍ: حَدَّثَنَا الْوَلِيدُ بْنُ أَبِي الْوَلِيدِ أَبُو عَثْمَانَ الْمَدَائِنِيُّ، أَنَّ عُمَةَ بْنَ مُسْلِمٍ حَدَّثَهُ أَنَّ شُفِيًّا الْأَصْبَحِيَّ حَدَّثَهُ أَنَّهُ دَخَلَ الْمَدِينَةَ فَإِذَا هُوَ بِرَجُلٍ قَدِ اجْتَمَعَ عَلَيْهِ النَّاسُ فَقَالَ: مَنْ هَذَا؟ فَقَالُوا: أَبُو هُرَيْرَةَ، فَدَنَوْتُ مِنْهُ حَتَّى قَعَدْتُ بَيْنَ يَدَيْهِ وَهُوَ يُحَدِّثُ النَّاسَ. فَلَمَّا سَكَتَ وَخَلَا قُلْتُ لَهُ: أَسْأَلُكَ بِحَقِّ وَبِحَقِّ

[1] “In truth, in truth” or “By the right of, by the right of” meaning to stress the truth over falsehood. See *Tuhfat Al-Aḥwadhī*. However some of the manuscripts have a blank spot indicating that the meaning is: “By the right of and by the right of” in which case it means that the narrator did not remember the missing words, yet based on other versions recorded, it is likely to be as it appears here.

narrate to me a *Hadīth* which you heard from the Messenger of Allāh ﷺ, that you understand and know.” So Abū Hurairah said: “You want me to narrate a *Hadīth* to you which the Messenger of Allāh ﷺ narrated to me that I understand and know.” Then Abū Hurairah began sobbing profusely. We sat for a while, then he recovered and said: “I shall narrate to you a *Hadīth* which the Messenger of Allāh ﷺ narrated in this House, while there was no one with us other than he and I.” Then, again, Abū Hurairah began sobbing severely. Then he recovered, and wiped his face, and said: “You want me to narrate to you a *Hadīth* which the Messenger of Allāh ﷺ narrated while he and I were sitting in this House, and no one was with us but he and I.” Then Abū Hurairah began sobbing severely. Then he bent, falling on his face, so I supported him for a long time. Then he recovered and said: “The Messenger of Allāh narrated to me, that on the Day of Judgement, Allāh, Most High, will descend to His slaves to judge between them. Every nation shall be kneeling. The first of those who will be called before him will be a man who memorized the Qur’ān, and a man who was killed in Allāh’s cause, and a wealthy man. Allāh will say to the reciter: ‘Did I not teach you what I revealed to My Messenger?’ He says: ‘Of course O Lord!’ He says: ‘Then what did you do with what you

لَمَا حَدَّثْتَنِي حَدِيثًا سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ عَقَلْتَهُ وَعَلِمْتَهُ، فَقَالَ أَبُو هُرَيْرَةَ: أَفَعُلُّ لِأَحَدٍ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ عَقَلْتَهُ وَعَلِمْتَهُ، ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْعَةً، فَمَكَثْنَا قَلِيلًا، ثُمَّ أَفَاقَ فَقَالَ: لِأَحَدٍ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ، ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْعَةً شَدِيدَةً، ثُمَّ أَفَاقَ وَوَسَّحَ وَجْهَهُ وَقَالَ: أَفَعُلُّ لِأَحَدٍ حَدِيثًا حَدَّثَنِيهِ رَسُولُ اللَّهِ ﷺ أَنَا وَهُوَ فِي هَذَا الْبَيْتِ مَا مَعَنَا أَحَدٌ غَيْرِي وَغَيْرُهُ، ثُمَّ نَشَعَ أَبُو هُرَيْرَةَ نَشْعَةً شَدِيدَةً، ثُمَّ مَالَ خَارًا عَلَى وَجْهِهِ فَأَسْنَدْتُهُ طَوِيلًا، ثُمَّ أَفَاقَ فَقَالَ: حَدَّثَنِي رَسُولُ اللَّهِ ﷺ أَنَّ اللَّهَ [تَبَارَكَ] تَعَالَى إِذَا كَانَ يَوْمُ الْقِيَامَةِ يَنْزِلُ إِلَى الْعِبَادِ لِيُقْضِيَ بَيْنَهُمْ وَكُلُّ أُمَّةٍ جَائِيَةٌ، فَأَوَّلُ مَنْ يَدْعُو بِهِ رَجُلٌ جَمَعَ الْقُرْآنَ، وَرَجُلٌ قُتِلَ فِي سَبِيلِ اللَّهِ، وَرَجُلٌ كَثِيرُ الْمَالِ، فَيَقُولُ اللَّهُ لِلْقَارِيءِ: أَلَمْ أُعَلِّمَكَ مَا أَنْزَلْتُ عَلَى رَسُولِي؟ قَالَ: بَلَى، يَا رَبِّ! قَالَ: فَمَاذَا عَمِلْتَ فِيمَا عَلِمْتَ؟ قَالَ: كُنْتُ أَتُومُّ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ، فَيَقُولُ اللَّهُ لَهُ: كَذَّبْتَ، وَيَقُولُ الْمَلَائِكَةُ لَهُ: كَذَّبْتَ، وَيَقُولُ اللَّهُ لَهُ: بَلْ أَرَدْتُ أَنْ يَقَالَ: فُلَانٌ قَارِيءٌ، فَقَدْ قِيلَ ذَلِكَ. وَيُؤْتَى بِصَاحِبِ الْمَالِ، فَيَقُولُ اللَّهُ: أَلَمْ أُوسِّعْ عَلَيْكَ حَتَّى لَمْ أَدْعُكَ تَحْتَاجَ إِلَيَّ أَحَدٍ؟ قَالَ: بَلَى، يَا رَبِّ! قَالَ: فَمَاذَا عَمِلْتَ فِيمَا آتَيْتُكَ؟ قَالَ: كُنْتُ أَصِلُ الرَّجَمَ

learned?’ He said: ‘I would stand (in prayer reciting) with it during all hours of the night and all hours of the day.’ Then Allāh would say to him: ‘You have lied.’ And the angels will say: ‘You have lied.’ Allāh will say to him: ‘Rather, you wanted it to be said that so-and-so is a reciter. And that was said.’ The person with the wealth will be brought, and Allāh will say to him: ‘Was I not so generous with you, such that I did not leave you having a need from anyone?’ He will say: ‘Of course O Lord!’ He says: ‘Then what did you do with what I gave to you?’ He says: ‘I would nurture the ties of kinship and give charity.’ Then Allāh will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allāh, Most High, will say: ‘Rather, you wanted it to be said that so-and-so is so generous, and that was said.’ Then the one who was killed in Allāh’s cause shall be brought, and Allāh will say to him: ‘For what were you killed?’ So he says: ‘I was commanded to fight in Your cause, so I fought until I was killed.’ Allāh [Most High] will say to him: ‘You have lied.’ And the angels will say to him: ‘You have lied.’ Allāh [Most High] will say: ‘Rather, you wanted it to be said that so-and-so is brave, and that was said.’

“Then the Messenger of Allāh ﷺ hit me on my knees and said: ‘O Abū Hurairah! These first three are the creatures of Allāh with whom the fire will be enflamed on

وَأَتَّصَدَّقُ، فَيَقُولُ اللَّهُ لَهُ: كَذَبْتَ، وَتَقُولُ الْمَلَائِكَةُ لَهُ: كَذَبْتَ، وَيَقُولُ اللَّهُ تَعَالَى: بَلْ أَرَدْتَ أَنْ يُقَالَ: فَلَانَ جَوَادٌ وَقَدْ قِيلَ ذَلِكَ، وَيُؤْتَى بِالَّذِي قُتِلَ فِي سَبِيلِ اللَّهِ فَيَقُولُ اللَّهُ لَهُ: فِيمَاذَا قُتِلْتَ؟ فَيَقُولُ: أَمَرْتُ بِالْجِهَادِ فِي سَبِيلِكَ فَفَاتَلْتُ حَتَّى قُتِلْتُ. فَيَقُولُ اللَّهُ [تَعَالَى] لَهُ: كَذَبْتَ، وَتَقُولُ لَهُ الْمَلَائِكَةُ: كَذَبْتَ، وَيَقُولُ اللَّهُ [تَعَالَى]: بَلْ أَرَدْتَ أَنْ يُقَالَ: فَلَانَ جَرِيءٌ، فَقَدْ قِيلَ ذَلِكَ، ثُمَّ صَرَبَ رَسُولُ اللَّهِ ﷺ عَلَى رُكْبَتَيْ فَقَالَ: يَا أَبَا هُرَيْرَةَ! «أُولَئِكَ الثَّلَاثَةُ أَوْلَى خَلْقِ اللَّهِ تُسَعَّرُ بِهِمُ النَّارُ يَوْمَ الْقِيَامَةِ». قَالَ الْوَلِيدُ أَبُو عُمَانَ الْمَدَائِنِيُّ: فَأَخْبَرَنِي عُقْبَةُ بْنُ مُسْلِمٍ أَنَّ شَفِيئًا هُوَ الَّذِي دَخَلَ عَلَى مُعَاوِيَةَ فَأَخْبَرَهُ بِهَذَا. قَالَ أَبُو عُمَانَ: وَحَدَّثَنِي الْعَلَاءُ بْنُ أَبِي حَكِيمٍ أَنَّهُ كَانَ سَيِّفًا لِمُعَاوِيَةَ، قَالَ: فَدَخَلَ عَلَيْهِ رَجُلٌ، فَأَخْبَرَهُ بِهَذَا عَنْ أَبِي هُرَيْرَةَ، فَقَالَ مُعَاوِيَةُ: قَدْ فَعَلَ بِهَؤُلَاءِ هَذَا فَكَيْفَ يَمُنُّ بَقِي مِنَ النَّاسِ، ثُمَّ بَكَى مُعَاوِيَةُ بُكَاءً شَدِيدًا حَتَّى ظَنَّنَا أَنَّهُ هَالِكٌ، وَقُلْنَا: قَدْ جَاءَنَا هَذَا الرَّجُلُ بِشَرٍّ، ثُمَّ أَفَاقَ مُعَاوِيَةَ وَمَسَحَ، عَنْ وَجْهِهِ وَقَالَ: صَدَقَ اللَّهُ وَرَسُولُهُ: ﴿مَنْ كَانَ يُرِيدُ الْحَيَاةَ الدُّنْيَا وَزِينَتَهَا نُوَفِّ إِلَيْهِمْ أَعْمَالَهُمْ فِيهَا وَهُمْ فِيهَا لَا يُبْخَسُونَ﴾ أَوْلَئِكَ الَّذِينَ لَيْسَ لَهُمْ فِي الْآخِرَةِ إِلَّا النَّارُ وَحِطَّ مَا صَنَعُوا فِيهَا وَبِطُلَّ مَا كَانُوا يَعْمَلُونَ﴾ [هود: ١٥، ١٦].

[قال أبو عيسى: ] هذا حديث حسن غريب.

the Day of Judgement.”

Al-Walīd Abū ‘Uthmān Al-Madā’inī said: “So ‘Uqbah bin Muslim informed me that Shufaiy, is the one who entered upon Mu‘āwiyah to inform him about this.” Abū ‘Uthmān said: “And Al-‘Alā’ bin Abī Ḥakīm narrated to me that he was the executioner for Mu‘āwiyah, he said: ‘So a man entered upon him, and informed him of this from Abū Hurairah. Then Mu‘āwiyah said: “This has been done with these people, then how about with those who remain among the people?” Then Mu‘āwiyah began weeping so intensely, that we thought that he will kill himself with excessive weeping. We said: “This man came to us to cause evil.” Then Mu‘āwiyah recovered, wiped off his face and said: “Allāh and His Messenger told the truth: Whosoever desires the life of the world and its glitter, to them We shall pay in full (the wages of) their deeds therein, and they shall have no dimunition therein. They are those for whom there is nothing in the Hereafter but Fire, and vain are the deeds they did therein. And of no effect is that which they used to do.”<sup>[1]</sup> (*Sahīh*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*.

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة، ح: ٢٤٨٢ وابن حبان، ح: ٢٥٠٢ من حديث ابن المبارك به وصححه الحاكم: ٤١٨/١، ٤١٩ ووافقه الذهبي.

<sup>[1]</sup> *Hūd* (11:15,16).

**Comments:**

Obviously, all the three deeds mentioned in the *Ḥadīth* are acts of great virtuosity. If done with sincerity and purity of intention, they would fetch great reward from Allāh. However, even these acts, if done in order to make a show of them and for publicity, they become so heinous before Allāh that the perpetrators would be the first among the sinners to be consigned to the burning flames of the Fire.

**Chapter: (...)**

(المعجم . . .) بَابُ (التحفة . . .)

**2383.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Seek refuge in Allāh from the Pit of Sorrows.” They said: “O Messenger of Allāh! What is the Pit of Sorrows?” He said: “A gorge in Hell from which Hell seeks Allāh’s refuge a hundred times every day.” It was said: “O Messenger of Allāh! Who shall enter it?” He said: “The reciters who were showing off with their deeds.” (*Da‘īf*)

٢٣٨٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ عَمَارِ بْنِ سَيْفِ الضَّبِّيِّ، عَنْ أَبِي مَعَانَ الْبَصْرِيِّ، عَنِ ابْنِ سِيرِينَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَوَّدُوا بِاللَّهِ مِنْ جُبِّ الْحَزَنِ». قَالُوا: يَا رَسُولَ اللَّهِ! وَمَا جُبُّ الْحَزَنِ؟ قَالَ: «وَادٍ فِي جَهَنَّمَ يَتَعَوَّدُ مِنْهُ جَهَنَّمُ كُلَّ يَوْمٍ مِائَةَ مَرَّةٍ. قِيلَ: يَا رَسُولَ اللَّهِ! وَمَنْ يَدْخُلُهُ؟ قَالَ: الْقُرَّاءُونَ الْمُرَاءُونَ بِأَعْمَالِهِمْ».

[He said]: This *Ḥadīth* is [*Ḥasan*] *Gharīb*.

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ.

**تخریج:** [إسناده ضعيف] وأخرجه ابن ماجه، المقدمة، باب الانتفاع بالعلم والعمل به، ح: ٢٥٦ من حديث المحاربي به \* عمار بن سيف ضعيف الحديث وكان غابداً (تقريب) وأبومعان مجهول.

**Comments:**

The Prophet ﷺ has used the word *Qurā’ūn* which could either mean the people constant in their prayers or those who excel in the recitation and knowledge of the Qur’ān. If they do it in order to make a show of their acts, they would be thrown in those dark pits of Fire from which even Hell repeatedly seeks protection from Allāh. May Allāh keep us from showing off and hypocrisy!

**Chapter 49. The Secret Deed**

(المعجم ٤٩) - بَابُ [عَمَلِ السِّرِّ]

(التحفة ٤٩)

**2384.** Abū Hurairah narrated that a man said: “O Messenger of Allāh! A man does a deed and conceals it, but when it is

٢٣٨٤ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا أَبُو سَيَانَ الشَّيْبَانِيُّ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ، عَنْ

discovered that he did it, he is happy about that.” He said: “The Messenger of Allāh ﷺ said: ‘He receives two rewards: A reward in its concealment, and a reward in its publicity.’” (Da‘if)

[Abū ‘Eisā said:] This *Hadīth* is [*Hasan*] *Gharīb*. It has been reported from Al-A‘*mash* and others, from Ḥabīb bin Abī Thābit, from Abī Šālih from the Prophet ﷺ in *Mursal* form. The companions of Al-A‘*mash* did not mention: “From Abū Hurairah” in it.

[Abū ‘Eisā said:] Some of the people of knowledge explained this *Hadīth* saying: (The words) ‘when it is discovered from him and he is happy with it,’ it only means that he was happy with the people praising him for the good he did, according to the saying of the Prophet ﷺ: “You are the witnesses for Allāh on the earth.” So him being happy with the people praising him is for this reason [if he hopes the people would praise him for it]. As for when he is happy that the people learn of something good about him, and honor and exalt him for that, then this is *Riyā’*. Some of the people of knowledge said: When it is discovered that he did it, and he is happy with that and hopes that his action would be acted upon, then he will receive the same rewards as their rewards. This view (of interpretation) is also followed.

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! الرَّجُلُ يَعْمَلُ الْعَمَلَ فَيَسْرُهُ، فَإِذَا أُطْلِعَ عَلَيْهِ أَعْجَبَهُ ذَلِكَ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَهُ أَجْرَانِ: أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ. وَقَدْ رَوَى الْأَعْمَشُ وَغَيْرُهُ عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَأَصْحَابُ الْأَعْمَشِ لَمْ يَذْكُرُوا فِيهِ عَنْ أَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] وَقَدْ فَسَّرَ بَعْضُ أَهْلِ الْعِلْمِ هَذَا الْحَدِيثَ [فَقَالَ:] إِذَا أُطْلِعَ عَلَيْهِ فَأَعْجَبَهُ، إِنَّمَا مَعْنَاهُ أَنْ يُعْجِبُهُ ثَنَاءُ النَّاسِ عَلَيْهِ بِالْخَيْرِ لِقَوْلِ النَّبِيِّ ﷺ: «أَنْتُمْ شُهَدَاءُ اللَّهِ فِي الْأَرْضِ» فَيُعْجِبُهُ ثَنَاءُ النَّاسِ عَلَيْهِ لِهَذَا [لِيَمَا يَرْجُو بِنَاءِ النَّاسِ عَلَيْهِ]، فَأَمَّا إِذَا أَعْجَبَهُ لِيَعْلَمَ النَّاسُ مِنْهُ الْخَيْرَ وَيَكْرَمُ وَيُعْظَمُ عَلَى ذَلِكَ فَهَذَا رِيَاءٌ. وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ: إِذَا أُطْلِعَ عَلَيْهِ فَأَعْجَبَهُ رَجَاءٌ أَنْ يَعْمَلَ بِعَمَلِهِ، فَتَكُونُ لَهُ مِثْلُ أَجُورِهِمْ، فَهَذَا لَهُ مَذْهَبٌ أَيْضًا.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب الثناء الحسن، ح: ٤٢٢٦ من حديث أبي سنان به وهو في مسند أبي داود الطيالسي، ح: ٢٤٣٠ \* حبيب عنعن وباقي السند حسن.

**Comments:**

The *Hadīth* confirms that if a man does a virtuous act secretly and does it solely for the pleasure of Allāh, and if it pleases Allāh to make it known to the people (without the man's yearning for it which of course pleases the man as well), then this happiness is not of the category of *Riyā'* and hypocrisy; it is rather an instant reward from Allāh.

**Chapter 50. What Has Been Related About A Man Shall Be With Whom He Loves**

**2385.** Anas narrated that a man came to the Messenger of Allāh ﷺ and said: "O Messenger of Allāh! When will the Hour be established?" So the Prophet ﷺ stood to perform *Ṣalāt*, and when he was finished his *Ṣalāt* he said: "Where is the one who asked when the Hour will be established?" The man said: "It was I, O Messenger of Allāh!" He said: "What have you prepared for it?" He said: "O Messenger of Allāh! I have not prepared very much of *Ṣalāt* nor fasting for it, but I love Allāh and His Messenger." So the Messenger of Allāh ﷺ said: "A man shall be with whomever he loves, and you shall be with whomever you love." So after the advent of Islām, I did not see that anything brought the Muslims more happiness than that.

(*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ*.

تخریج: [صحيح] وأخرجه أحمد: ۱۰۴/۳ من حديث حميد الطويل به وصححه ابن حبان (الإحسان): ۱۰۵ وللحديث شواهد عند البخاري، ح: ۳۶۸۸، ۶۱۶۷، ۶۱۷۱، ۷۱۵۳ ومسلم، ح: ۲۶۳۹ وغيرهما.

**2386.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ

(المعجم ۵۰) - بَابُ [مَا جَاءَ أَنَّ الْمَرْءَ مَعَ مَنْ أَحَبَّ] (التحفة ۵۰)

۲۳۸۵ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ عَنْ حُمَيْدٍ، عَنْ أَنَسٍ أَنَّهُ قَالَ: جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! مَتَى قِيَامُ السَّاعَةِ؟ فَقَامَ النَّبِيُّ ﷺ إِلَى الصَّلَاةِ، فَلَمَّا قَضَى صَلَاتَهُ قَالَ: «أَيْنَ السَّائِلُ عَنِ قِيَامِ السَّاعَةِ؟» فَقَالَ الرَّجُلُ: أَنَا يَا رَسُولَ اللَّهِ! قَالَ: «مَا أَعَدَدْتَ لَهَا؟» قَالَ: يَا رَسُولَ اللَّهِ! مَا أَعَدَدْتُ لَهَا كَبِيرَ صَلَاةٍ وَلَا صَوْمٍ إِلَّا أَنِّي أُحِبُّ اللَّهَ وَرَسُولَهُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ، وَأَنْتَ مَعَ مَنْ أَحْبَبْتَ»، فَمَا رَأَيْتُ فَرَحَ الْمُسْلِمُونَ بَعْدَ الْإِسْلَامِ فَرَحَهُمْ بِهَا.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

۲۳۸۶ - حَدَّثَنَا أَبُو هِشَامِ الرَّفَاعِيُّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ أَشْعَثَ، عَنِ الْحَسَنِ،

said: "A man shall be with whoever he loves, and for him shall be what he has earned." (*Da'if*)

There are narrations on this topic from 'Alī, 'Abdullāh bin Mas'ūd, Ṣawfān bin 'Assāl, Abū Hurairah, and Abū Mūsā.

[Abū 'Eīsā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Al-Ḥasan Al-Baṣrī from Anas [bin Mālik from the Prophet ﷺ.] This *Hadīth* has been reported through routes other than this from the Prophet ﷺ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٢٦/٣ من حديث الحسن به وصححه ابن حبان (الإحسان): ٥٦٥ وللحديث شواهد كثيرة جداً دون قوله: "وله ما اكتسب" والقرآن يؤيده فالحديث حسن لغيره \* وفي الباب عن علي [البنار (كشف الأستار): ٢٢٩/٤، ح: ٣٥٩٦] وعبدالله بن مسعود [البخاري، ح: ٦١٦٨، مسلم، ح: ٢٦٤٠] وصفوان بن عسال [يأتي: ٢٣٨٧] وأبي هريرة [تقدم: ٢٣٧٨] وأبي موسى [البخاري، ح: ٦١٧٠، مسلم، ح: ٢٦٤١].

**Comments:**

Those who flagrantly violate the commands of Allāh and the Messenger ﷺ, and yet profess their love for Allāh and His Messenger ﷺ are either lying or suffering from self-deceit. Allāh ﷻ has clearly stated in the Qur'ān: And whoso obeys Allāh and the Messenger, then they will be in the company of those on whom Allāh has bestowed His grace, of the Prophets, the *Siddiqūn* (the truthful and veracious), the martyrs, and the righteous. And how excellent these companions are! (4:69)

**2387.** Ṣawfān bin 'Assāl narrated that a Bedouin with a loud voice came and said: "O Muḥammad! A man loves a people but does not catch up to them (in deeds)." So the Messenger of Allāh ﷺ said: "A man shall be with whomever he loves." (*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Hadīth* is [*Ḥasan*] *Ṣaḥīḥ*.

(Another chain) from Ṣawfān bin 'Assāl from the Prophet ﷺ with similar to the (previous) narration of Maḥmūd.

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ وَلَهُ مَا اكْتَسَبَ».

وَفِي الْبَابِ عَنْ عَلِيٍّ، وَعَبْدِ اللَّهِ بْنِ مَسْعُودٍ، وَصَفْوَانَ بْنِ عَسَّالٍ وَأَبِي هُرَيْرَةَ وَأَبِي مُوسَى.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ الْحَسَنِ الْبَصْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهِ عَنِ النَّبِيِّ ﷺ.

٢٣٨٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَيْلَانَ: حَدَّثَنَا يَحْيَى بْنُ أَدَمَ: حَدَّثَنَا سُفْيَانُ عَنْ عَاصِمٍ، عَنْ زُرِّ بْنِ حُبَيْشٍ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ قَالَ: جَاءَ أَعْرَابِيٌّ جَهْوَرِيٌّ الصُّوْتُ فَقَالَ: يَا مُحَمَّدُ! الرَّجُلُ يُحِبُّ الْقَوْمَ وَلَمَّا يَلْحَقْ هُوَ بِهِمْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «الْمَرْءُ مَعَ مَنْ أَحَبَّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الصَّبَّيِّ: حَدَّثَنَا حَمَادُ



ابْنُ زَيْدٍ عَنِ عَاصِمٍ، عَنْ زُرِّ، عَنْ صَفْوَانَ بْنِ عَسَّالٍ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَحْمُودٍ.

تخريج: [صحيح] وأخرجه أحمد: ٢٣٩/٤ من حديث يحيى بن آدم به \* سفيان الثوري تابعه حماد بن زيد كما سيأتي وللحديث شواهد كثيرة.

**Comments:**

Whoso loves the people of righteousness and piety and tries to emulate their example, but falls short of the model, then in spite of his failure to come up to their level will, by Allāh's grace, he will be placed with those virtuous men whom he loved and tried to follow.

**Chapter 51. What Has Been Related About Having Good Thoughts About Allāh, Most High**

(المعجم ٥١) - بَابُ [مَا جَاءَ] فِي حُسْنِ الظَّنِّ بِاللَّهِ تَعَالَى (التحفة ٥١)

**2388.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh Most High says: 'I am as My slave thinks of Me, and I am with him when He calls upon Me.'" (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٣٨٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ جَعْفَرِ بْنِ بُرْقَانَ، عَنْ زَيْدِ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ: أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي».

[قال أبو عيسى:] لهذا حديث حسن صحيح.

تخريج: وأخرجه مسلم، الذكر والدعاء، باب فضل الذكر والدعاء والتقرب إلى الله تعالى وحسن الظن به، ح: ٢٦٧٥ عن أبي كريب به وله طريق آخر عند البخاري، ح: ٧٤٠٥ عن أبي هريرة به.

**Comments:**

Allāh's response in conduct with his servants will be in consonance with what they think of Allāh. And obviously, only those who perform good deeds can have good thoughts about Allāh. It, therefore, follows that only those who earnestly supplicate to Allāh can expect mercy from Allāh, and those who repent on their misdeeds can expect His mercy and only those who seek pardon for their sins can hope for His forgiveness.

**Chapter 52. What Has Been Related About Righteousness And Sin**

(المعجم ٥٢) - بَابُ مَا جَاءَ فِي الْبِرِّ وَالْإِثْمِ (التحفة ٥٢)

**2389.** An-Nawwās bin Sam'ān narrated that a man came asking the Messenger of Allāh ﷺ about righteousness and sin. So the

٢٣٨٩ - حَدَّثَنَا مُوسَى بْنُ عَبْدِ الرَّحْمَنِ الْكِنْدِيُّ الْكُوفِيُّ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ: حَدَّثَنِي عَبْدُ

Prophet ﷺ said: “Righteousness is good behavior, and sin is what fluctuates in your chest, and you would hate that the people discovered it about you.” (*Ṣaḥīḥ*)

(Another chain) from Mu‘āwiyah bin Ṣāliḥ from ‘Abdur-Raḥmān with similar in meanings, except that he (An-Nawwās) said in it: “I asked the Prophet ﷺ.”

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ Ḥasan*.

تخريج: وأخرجه مسلم، البر والصلة، باب تفسير البر والإثم، ح: ٢٥٥٣ من حديث معاوية

ابن صالح به.

### Chapter 53. What Has Been Related About Loving For The Sake Of Allāh

**2390.** Mu‘ādh bin Jabal narrated that the Messenger of Allāh ﷺ said: “Allāh, the Mighty and Sublime, said: ‘Those who love each other for the sake of My Majesty shall be upon podiums of light, and they will be admired by the Prophets and the martyrs.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Ad-Dardā’, Ibn Mas‘ūd, ‘Ubadah bin Aṣ-Ṣāmit, Abū Mālik Al-Ash‘arī and Abū Hurairah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Muslim Al-Khawlanī’s (a narrator in the chain) name is ‘Abdullāh bin Thuwab.

تخريج: [صحيح] وأخرجه أحمد: ٢٣٦/٥، ٢٣٧، ح: ٢٢٤١٤، ص: ٢٣٩، ح: ٢٢٤٣١ من

الرَّحْمَنِ بْنِ جُبَيْرِ بْنِ نَفِيرِ الْحَضْرَمِيِّ عَنِ أَبِيهِ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ، أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ ﷺ عَنِ الْبِرِّ وَالْإِثْمِ، فَقَالَ النَّبِيُّ ﷺ: «الْبِرُّ: حُسْنُ الْخُلُقِ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ أَنْ يَطَّلَعَ النَّاسُ عَلَيْهِ».

حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا مَعَاوِيَةُ بْنُ صَالِحٍ عَنْ عَبْدِ الرَّحْمَنِ نَحْوَهُ إِلَّا أَنَّهُ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ.

### (المعجم ٥٣) - بَابُ مَا جَاءَ فِي الْحُبِّ فِي اللَّهِ (التحفة ٥٣)

٢٣٩٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا كَثِيرُ بْنُ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ: حَدَّثَنَا حَبِيبُ بْنُ أَبِي مَرْزُوقٍ عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ أَبِي مُسْلِمٍ الْخَوْلَانِيِّ، حَدَّثَنِي مُعَاذُ بْنُ جَبَلٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِي جَلَالِي لَهُمْ مَنَابِرٌ مِنْ نُورٍ يَغِيْطُهُمُ النَّبِيُّونَ وَالشَّهَدَاءُ». وَفِي الْبَابِ عَنْ أَبِي الدَّرْدَاءِ، وَابْنِ مَسْعُودٍ وَعُبَادَةَ بْنِ الصَّامِتِ، وَأَبِي مَالِكٍ الْأَشْعَرِيِّ وَأَبِي هُرَيْرَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو مُسْلِمٍ الْخَوْلَانِيُّ اسْمُهُ عَبْدُ اللَّهِ ابْنُ نُؤَبٍ.

تخريج: [صحيح] وأخرجه أحمد: ٢٣٦/٥، ٢٣٧، ح: ٢٢٤١٤، ص: ٢٣٩، ح: ٢٢٤٣١ من

حديث جعفر بن برقان به مطولاً وسنده حسن وصححه ابن حبان، ح: ٢٥١٠ ورواه أبو المليح الرقي الحسن بن عمر بن يحيى عن حبيب به \* وفي الباب عن أبي الدرداء [الطبراني في الأوسط: ١٩٥/٢، ح: ١٣٥٠] وابن مسعود [لعله يشير إلى حديث الطبراني في الأوسط: ١٠٤/٨، ح: ٧٢١٠] وعبادة بن الصامت [أحمد: ٥/٢٣٦، ٢٣٧، ٢٣٩] وأبي هريرة [يأتي: ٢٣٩١ والبخاري: ٤/٢٢٨، ح: ٣٥٩٣] وأبي مالك الأشعري [أحمد: ٥/٣٤٣].

**Comments:**

To love someone for no other reason than for the sake of Allāh’s Might and Majesty — a distinctive hallmark of a true believer — is an act that wins the approval and appreciation of Allāh and endears the concerned individuals to Him, so that they will be placed on podiums of light whose enchanting beauty shall even draw the admiration and envy of the Prophets and martyrs, although their own ranks would be much higher and superior to those individuals.

**2391.** Ḥafṣ bin ‘Āṣim narrated from Abū Hurairah or Abū Sa‘eed that the Messenger of Allāh ﷺ said: “Seven shall be shaded by Allāh under His shade on a day in which there is no shade except His shade: A just *Imām*, a young person raised upon worshipping Allāh, a man whose heart is attached to the *Masjid* when he leaves from it until he returns to it, two men who love each other for Allāh’s sake, coming together upon that, and parting upon that, a man who remembers Allāh in privacy and his eyes swell with tears, a man invited by a woman of status and beauty, but he says: ‘I fear Allāh, Mighty and Sublime is He,’ and a man who conceals the charity he gives such that his left hand does not know what his right hand has spent.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

This *Ḥadīth* has been reported from Mālik bin Anas similar in meaning, through other routes, and he had some doubt in it. He said:

٢٣٩١ - حَدَّثَنَا الْأَنْصَارِيُّ: حَدَّثَنَا مَعْنُ: حَدَّثَنَا مَالِكٌ عَنْ حُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ - أَوْ عَنْ أَبِي سَعِيدٍ - أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «سَبْعَةٌ يُظِلُّهُمُ اللَّهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ: إِمَامٌ عَادِلٌ، وَشَابٌّ نَشَأَ بِعِبَادَةِ اللَّهِ، وَرَجُلٌ كَانَ قَلْبُهُ مُتَمَلِّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ، وَرَجُلَانِ تَحَابَّا فِي اللَّهِ فَاجْتَمَعَا عَلَى ذَلِكَ وَتَفَرَّقَا، وَرَجُلٌ ذَكَرَ اللَّهَ خَالِيًا فَفَاضَتْ عَيْنَاهُ، وَرَجُلٌ دَعَتْهُ [امْرَأَةٌ] ذَاتُ حَسَبٍ وَجَمَالٍ فَقَالَ: إِنِّي أَخَافُ اللَّهَ عَزَّ وَجَلَّ، وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

وَهَكَذَا رُوِيَ هَذَا الْحَدِيثُ عَنْ مَالِكِ بْنِ أَنَسٍ مِنْ غَيْرِ وَجْهٍ مِثْلَ هَذَا، وَشَكَ فِيهِ. وَقَالَ عَنْ أَبِي هُرَيْرَةَ - أَوْ عَنْ أَبِي سَعِيدٍ - وَعَبِيدُ اللَّهِ بْنُ عُمَرَ رَوَاهُ عَنْ حُبَيْبِ بْنِ عَبْدِ

“From Abū Hurairah or from Abū Sa‘eed.” And ‘Ubaidullāh bin ‘Umar reported it from Khubaib bin ‘Abdur-Raḥmān, and he did not have any doubt in it, so he said: “From Abū Hurairah.”

Sawwār bin ‘Abdullāh Al-‘Anbarī and Muḥammad bin Al-Muḥanna narrated to us, they both said: “Yaḥya bin Sa‘eed narrated to us from ‘Ubaidullāh bin ‘Umar, from Khubaib bin ‘Abdur-Raḥmān, from Ḥaḥḥ bin ‘Āṣim, from Abū Hurairah from the Prophet ﷺ. And it is similar to the narration of Mālik in meaning, except that he said: “(a man) whose heart is attached to the *Masājid*.” And he said: “A woman of nobility and beauty.”

This *Hadīth* is *Hasan Ṣaḥīḥ*.

**تخريج:** متفق عليه وأخرجه البخاري، الأذان، باب من جلس في المسجد ينتظر الصلاة وفضل المساجد، ح: ٦٦٠ من حديث خبيب به ومسلم: ١٠٣١ من حديث مالك به وهو في الموطأ: ٩٥٢/٢، ٩٥٣ (يحيى) وحديث عبيد الله بن عمر، سنده صحيح.

**Comments:**

The seven human qualities or attributes recounted in the *Hadīth* are so loved and valued by Allāh that, on the Day of Judgement when there will be no shade, Allāh will provide those faithful servants of His with the shade of *‘Arsh* (Allāh’s Throne). The shade provided by this Throne has been described as Allāh’s own shade in order to bestow honor upon it. It is like the Ka’bah - the first man-made structure on earth raised for the worship of Allāh alone - being called the House of Allāh (*Tuhfat Al-Aḥwadhī*, v.3, p.283).

**Chapter (...) What Has Been Related About Making One’s Love Known**

**2392.b.** Al-Miqdām bin Ma’dikarib narrated that the Messenger of Allāh ﷺ said: “When one of you loves his brother, then let him inform him of it.” (*Hasan*)

There are narrations on this topic

الرَّحْمَنِ وَلَمْ يَشْكُ فِيهِ فَقَالَ: عَنْ أَبِي هُرَيْرَةَ.

حَدَّثَنَا سَوَّارُ بْنُ عَبْدِ اللَّهِ الْعَنْبَرِيُّ وَمُحَمَّدُ ابْنُ الْمُثَنَّى، قَالَا: وَحَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، عَنْ خُبَيْبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ حَفْصِ بْنِ عَاصِمٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَ حَدِيثِ مَالِكِ بْنِ أَنَسٍ بِمَعْنَاهُ إِلَّا أَنَّهُ قَالَ: «كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسَاجِدِ». وَقَالَ: «ذَاتُ مَنْصِبٍ وَجَمَالٍ». هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ... ) - بَابُ مَا جَاءَ فِي إِغْلَامِ الْحُبِّ (التحفة ٥٤)

٢٣٩٢ (١) - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ: حَدَّثَنَا ثَوْرُ بْنُ يَزِيدَ عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنِ الْمُقْدَامِ بْنِ مَعْدٍ يَكْرِبُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَحَبَّ أَحَدُكُمْ أَخَاهُ فَلْيُعْلِمْهُ»

from Abū Dharr and Anas.

[Abū 'Eisā said:] The *Hadīth* of Al-Miqdām is a *Ḥasan Ṣaḥīḥ Gharīb Hadīth*. [Al-Miqdām's *Kunyah* is Abū Karīmah].

إِيَّاهُ». وفي البابِ عن أبي ذرٍّ وأنسٍ.  
[قَالَ أَبُو عِيسَى:] حَدِيثُ الْمُقْدَامِ حَدِيثٌ  
حَسَنٌ صَحِيحٌ غَرِيبٌ. [وَالْمُقْدَامُ يُكْنَى أَبَا  
كَرِيمَةَ]

تخريج: [إسناده حسن] وأخرجه أبو داود، الأدب، باب الرجل يحب الرجل على خير  
يراه، ح: ٥١٢٤ من حديث يحيى بن سعيد القطان به وصححه ابن حبان، ح: ٢٥١٤ \* وفي الباب  
عن أبي ذر [أحمد: ١٤٥/٥، ١٧٣] وأنس [ابن حبان، ح: ٢٥١٣]..

**Comments:**

Generally speaking, one-sided love is not long-lasting. It stands better chances of enduring if the other party is also informed of it, and it finds roots in his (or her) heart as well.

**2392.** Yazīd bin Nu‘āmah Aḍ-Ḍabbī narrated that the Messenger of Allāh ﷺ said: “When a man becomes the brother of another man, then let him ask him about his name and his father’s name and who he is, for indeed it shall nurture affection.” (*Ḍa‘īf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route, and we do not know of Yazīd bin Nu‘āmah hearing from the Prophet ﷺ. Similar to this *Hadīth* has been reported from Ibn ‘Umar from the Prophet ﷺ but its chain is not correct.

٢٣٩٢(ب) - حَدَّثَنَا هَنَادٌ وَقَتَيْبَةُ قَالَا:  
حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ عِمْرَانَ بْنِ  
مُسْلِمِ الْقَصِيرِ، عَنْ سَعِيدِ بْنِ سُلَيْمَانَ، عَنْ  
يَزِيدِ بْنِ نِعَامَةَ الضَّبِّيِّ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «إِذَا آخَا الرَّجُلُ الرَّجُلَ فَلْيَسْأَلْهُ عَنِ  
اسْمِهِ وَاسْمِ أَبِيهِ وَوَمَنْ هُوَ؟ فَإِنَّهُ أَوْصَلُ  
لِلْمَوَدَّةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا  
نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ، وَلَا نَعْرِفُ لِيَزِيدَ  
ابْنَ نِعَامَةَ سَمَاعًا مِنَ النَّبِيِّ ﷺ.  
وَيُرَوَّى عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوُ  
هَذَا الْحَدِيثِ، وَلَا يَصِحُّ إِسْنَادُهُ.

تخريج: [إسناده ضعيف لإرساله] وفيه علة أخرى وأخرجه ابن أبي شيبة: ١٠٦/٩،  
ح: ٢٦٦٣٣ عن حاتم بن إسماعيل به.

**Comments:**

Man, by nature, loves his father, his family and his tribe. Enquiring about a person’s name and the family he belongs to and so on, is to convey the message to him that you attach importance to him, and want to remember him.

**Chapter 54. What Has Been Related About Praising Others Is Disliked, And Those Who Praise Others**

**2393.** Abū Ma‘mar said: “A man stood and praised one of the *‘Amīrs* so Al-Miqdād bin Al-Aswad threw dust in his face, and said: ‘The Messenger of Allāh ﷺ ordered us to throw dust in the faces of those who praise others.’” (*Ṣaḥīḥ*)

There is a narration on this topic from Abū Hurairah.

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

Zā‘idah reported it from Yazīd bin Abī Ziyād, from Mujāhid, from Ibn ‘Abbās [from Al-Miqdād], and the narration of Mujāhid from Abū Ma‘mar is more authentic. Abū Ma‘mar’s name is ‘Abdullāh bin Sakhbarah, and Al-Miqdād bin Al-Aswad is Al-Miqdād the son of ‘Amr Al-Kindī, whose *Kunyah* is Abū Ma‘bad, and he was only attributed to Al-Aswad bin ‘Abd Yaghuth because he adopted him when he was very young.

تخریج: وأخرجه مسلم، الزهد، باب النهي عن المدح إذا كان فيه إفراط... إلخ، ح: ۳۰۰۲ من حدیث ابن مهدي به \* وفي الباب عن أبي هريرة [يأتي: ۲۳۹۴].

**Comments:**

It is not desirable for a person to praise someone or flatter him for his own selfish ends and motives, since such praise or flattery would only breed vanity and pride in him. It is, therefore, our duty to check anyone indulging in such activities and frustrate his efforts. Nevertheless, to praise a person for a commendable act done or achievement made by him and encourage him for that is not an act of flattery.

(المعجم ۵۴) - بَابُ [مَا جَاءَ فِي] كَرَاهِيَةِ الْمُدْحَةِ وَالْمَدْحِينَ (التحفة ۵۵)

۲۳۹۳ - حَدَّثَنَا بُنْدَارٌ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ حَبِيبِ ابْنِ أَبِي ثَابِتٍ، عَنْ مُجَاهِدٍ، عَنْ أَبِي مَعْمَرٍ قَالَ: قَامَ رَجُلٌ فَأَثَنَ عَلَى أَمِيرٍ مِنَ الْأَمْرَاءِ، فَجَعَلَ الْمِقْدَادُ بْنُ الْأَسْوَدِ يَحْثُو فِي وَجْهِهِ التُّرَابَ وَقَالَ: أَمَرَنَا رَسُولُ اللَّهِ ﷺ أَنْ نَحْثُو فِي وُجُوهِ الْمَدْحِيِّينَ التُّرَابَ.

وفي الباب عن أبي هريرة. [قال أبو عيسى:] هذا حديث حسن صحيح.

وَقَدْ رَوَى زَائِدَةُ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ، [عَنِ الْمِقْدَادِ] وَحَدِيثُ مُجَاهِدٍ عَنْ أَبِي مَعْمَرٍ أَصَحُّ. وَأَبُو مَعْمَرٍ اسْمُهُ عَبْدُ اللَّهِ بْنُ سَخْبَرَةَ. وَالْمِقْدَادُ بْنُ الْأَسْوَدِ هُوَ الْمِقْدَادُ بْنُ عَمْرِو الْكِنْدِيِّ، وَبُكِنَى أَبَا مَعْبُدٍ، وَإِنَّمَا نُسِبَ إِلَى الْأَسْوَدِ بْنِ عَبْدِ يَغُوثٍ لِأَنَّهُ كَانَ [قَدْ] تَبَنَاهُ وَهُوَ صَغِيرٌ.

**2394.** Abū Hurairah narrated: “The Messenger of Allāh ﷺ ordered us to throw dust in the mouths of those who praise others.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* as a narration of Abū Hurairah.

٢٣٩٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ الْكُوفِيُّ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ سَالِمِ الْخَيْطِ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَمَرْنَا رَسُولَ اللَّهِ ﷺ أَنْ نَحْثُوَ فِي أَفْوَاهِ الْمَدَاحِينَ التُّرَابَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَبِي هُرَيْرَةَ.

تخريج: [صحيح] والحديث السابق شاهد له.

### Chapter 55. What Has Been Related About Accompanying The Believer

**2395.** Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “Do not accompany except a believer, and do not serve your food except to one with *Taqwā*.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* [is *Hasan*], we only know of it through this route.

(المعجم ٥٥) - بَابُ مَا جَاءَ فِي صُحْبَةِ الْمُؤْمِنِ (التحفة ٥٦)

٢٣٩٥ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ حَيَّوَةَ بْنِ شُرَيْحٍ: أَخْبَرَنَا سَالِمُ بْنُ غَيْلَانَ أَنَّ الْوَلِيدَ بْنَ قَيْسِ التَّجِيبِيِّ أَخْبَرَهُ أَنَّهُ سَمِعَ أَبَا سَعِيدِ الْخُدْرِيِّ، قَالَ سَالِمٌ أَوْ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تُصَاحِبْ إِلَّا مُؤْمِنًا وَلَا يَأْكُلْ طَعَامَكَ إِلَّا تَقِيٌّ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب من يؤمر أن يجالس، ح: ٤٨٣٢ من حديث ابن المبارك به وصححه ابن حبان، ح: ٢٠٤٩، ٢٠٥٠، ٢٥٢٢ والحاكم: ٤/١٢٨ ووافقه الذهبي.

### Comments:

A believer’s mixing and socializing should only be limited to the believers. Invitation to share the meals out of the sentiments of love and affection should only be extended to persons of piety and virtue. Nevertheless, feeding the poor and the hungry is another matter, since even the idolaters had sometimes shared the meals with the Prophet ﷺ at his house (*Tuḥfat Al-Aḥwadhī*, v. 3, p.285, *Kawātib Al-Ādāb*, v.3, p.269)

**Chapter 56. (What Has Been Related) About Having Patience With Afflictions**

(المعجم ٥٦) - بَابُ [مَا جَاءَ] فِي الصَّبْرِ عَلَى الْبَلَاءِ (التحفة ٥٧)

**2396.** Anas narrated that the Messenger of Allāh ﷺ said: “When Allāh wants good for his slave, He hastens his punishment in the world. And when He wants bad for His slave, He withholds his sins from him until he appears before Him on the Day of Judgement.” (*Hasan*)

And with this (same) chain, (it was reported) from the Prophet ﷺ who said: “Indeed the greater reward comes with the greater trial. And indeed, when Allāh loves a people He tries them, so whoever is pleased, then for him is pleasure, and whoever is angry, then for him is wrath.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Gharīb* from this route.

**تخريج:** [إسناده حسن] وأخرجه ابن ماجه، الفتن، باب الصبر على البلاء، ح: ٤٠٣١ من حديث الليث بن سعد به وللحديث شواهد عند الحاكم: ١/٣٤٩، ٤/٣٧٦، ٣٧٧ وغيره.

**Comments:**

When Allāh wishes someone good, He subjects him to some kind of afflictions and trials. Those afflictions and trials become expiation for his sins and provide him with an opportunity to supplicate to Allāh for forgiveness. Allāh, moreover, provides him with the means of contentment and patience, so that he does not indulge in unwelcome outbursts about those afflictions and trials.

**2397.** ‘Āishah said: “I have not seen ailment effecting anyone worse than upon the Messenger of Allāh ﷺ.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ*.

٢٣٩٦ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا اللَّيْثُ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَعْدِ بْنِ سِنَانٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا أَرَادَ اللَّهُ بِعَبْدِهِ الْخَيْرَ عَجَّلَ لَهُ الْعُقُوبَةَ فِي الدُّنْيَا، وَإِذَا أَرَادَ بِعَبْدِهِ الشَّرَّ أَمْسَكَ عَنْهُ بِدُنْيِهِ حَتَّى يُوَافِيَ بِهِ يَوْمَ الْقِيَامَةِ». وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عِظَمَ الْجَزَاءِ مَعَ عِظَمِ الْبَلَاءِ، وَإِنَّ اللَّهَ إِذَا أَحَبَّ قَوْمًا ابْتَلَاهُمْ، فَمَنْ رَضِيَ فَلَهُ الرِّضَا وَمَنْ سَخِطَ فَلَهُ السَّخَطُ». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.

٢٣٩٧ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا شُعْبَةُ عَنِ الْأَعْمَشِ قَالَ: سَمِعْتُ أَبَا وَائِلٍ يُحَدِّثُ يَقُولُ: قَالَتْ عَائِشَةُ: مَا رَأَيْتُ الْوَجَعَ عَلَى أَحَدٍ أَشَدَّ مِنْهُ عَلَى رَسُولِ اللَّهِ ﷺ.



[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، المرض، باب شدة المرض، ح: ٥٦٤٦، ومسلم، ح: ٢٥٧٠ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ١٥٣٦.

**Comments:**

The Prophet ﷺ has been invested with the highest rank among all mortals. His rewards and recompenses, too, are more abundant than anyone else's. By the same token, his sickness as well was more painful than that of others.

**2398.** Muṣ'ab bin Sa'd narrated from his father that a man said: "O Messenger of Allāh ﷺ! Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them. A man is tried according to his religion; if he is firm in his religion, then his trials are more severe, and if he is frail in his religion, then he is tried according to the strength of his religion. The servant shall continue to be tried until he is left walking upon the earth without any sins." (*Hasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

[There are narrations on this topic from Abū Hurairah, and the sister of Ḥudhaifah bin Al-Yamān, saying that the Prophet ﷺ was asked: "Which of the people is tried most severely?" He said: "The Prophets, then those nearest to them, then those nearest to them."]

٢٣٩٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا شَرِيكٌ عَنْ

عاصِمِ بْنِ بَهْدَلَةَ، عَنْ مُصْعَبِ بْنِ سَعْدٍ، عَنْ أَبِيهِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! أَيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ: يَبْتَلَى الرَّجُلُ عَلَى حَسَبِ دِينِهِ، فَإِنْ كَانَ فِي دِينِهِ ضَلْبًا اشْتَدَّ بَلَاؤُهُ، وَإِنْ كَانَ فِي دِينِهِ رِقَّةً ابْتَلِيَ عَلَى قَدْرِ دِينِهِ، فَمَا يَبْرَحُ الْبَلَاءُ بِالْعَبْدِ حَتَّى يَتْرُكَهُ يَمْشِي عَلَى الْأَرْضِ وَمَا عَلَيْهِ خَطِيئَةٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ. [وفي الباب عن أبي هريرة وأخت

حذيفة بن اليمان أن النبي ﷺ سئل أيُّ النَّاسِ أَشَدُّ بَلَاءً؟ قَالَ: «الْأَنْبِيَاءُ ثُمَّ الْأَمْثَلُ فَالْأَمْثَلُ».

تخریج: [حسن] وأخرجه ابن ماجه، الفتن، باب الصبر على البلاء، ح: ٤٠٢٣ من حديث عاصم به وصححه ابن حبان، ح: ٧٠٠ وللحديث طرق كثيرة عند ابن حبان، ح: ٦٩٨، ٦٩٩، والحاكم: ٤١/١ وغيرهما \* وفي الباب عن أبي هريرة [يأتي: ٢٣٩٩] وأخت حذيفة [أحمد: ٦/ ٣٦٩ واسمها فاطمة بنت اليمان].

**2399.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Trials will not cease afflicting the believing man and the believing woman in their self, children, and wealth, until they meet Allāh without having any sin." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīh*.

There are narrations on this topic from Abū Hurairah and the sister of Ḥudhaifah bin Al-Yamān.

٢٣٩٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى :  
حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو ،  
عَنْ أَبِي سَلَمَةَ ، عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ  
رَسُولُ اللَّهِ ﷺ : « مَا يَزَالُ الْبَلَاءُ بِالْمُؤْمِنِ  
وَالْمُؤْمِنَةِ فِي نَفْسِهِ وَوَلَدِهِ وَمَالِهِ حَتَّى يَلْقَى اللَّهَ  
وَمَا عَلَيْهِ خَطِيئَةٌ » .

[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ .

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأُخْتِ حَدِيثَهُ  
ابْنِ الْيَمَانِ .

تخريج: [إسناده حسن] وأخرجه أحمد: ٢/٤٥٠ من حديث محمد بن عمرو به وصححه ابن حبان، ح: ٦٩٧ والحاكم على شرط مسلم: ٤/٣١٤، ٣١٥ ووافقه الذهبي.

### Chapter 57. What Has Been Related About Losing One's Sight

**2400.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Indeed Allāh [Most High] said: 'When I take My slave's sight in the world, then there shall be no reward for him with Me except Paradise.'" (*Ṣaḥīh*)

There are narrations on this topic from Abū Hurairah and Zaid bin Arqam.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* from this route, and Abū Zilāl's (a narrator) name is Hilāl.

تخريج: [صحيح] وأخرجه البخاري في التاريخ الكبير: ٨/٢٠٥، ت: ٢٧٢٣ من حديث عبدالعزيز بن مسلم به ورواه البخاري من طريق آخر، ح: ٥٦٥٣ عن أنس به وعلقه من حديث أبي ظلال به \* وفي الباب عن أبي هريرة [يأتي: ٢٤٠١] وزيد بن أرقم [اليزار (كشف الأستار): ١/ ٣٦٦، ح: ٤٧٧٠].

### (المعجم ٥٧) - بَابُ مَا جَاءَ فِي ذَهَابِ الْبَصَرِ (التحفة ٥٨)

٢٤٠٠ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ  
الْجُمَحِيُّ : حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ :  
حَدَّثَنَا أَبُو ظَلَالٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ :  
قَالَ رَسُولُ اللَّهِ ﷺ : « إِنَّ اللَّهَ [تَعَالَى] يَقُولُ :  
إِذَا أَخَذْتُ كَرِيمَتِي عَبْدِي فِي الدُّنْيَا لَمْ يَكُنْ  
لَهُ جَزَاءٌ عِنْدِي إِلَّا الْجَنَّةُ » .

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَزَيْدِ بْنِ أَرْقَمٍ .  
[قَالَ أَبُو عِيسَى :] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ  
مِنْ هَذَا الْوَجْهِ . وَأَبُو ظَلَالٍ اسْمُهُ هِلَالٌ .

**2401.** Abū Hurairah (narrated from) the Prophet ﷺ who said: “Allāh, Mighty and Sublime is He, said: ‘For whomever I take his sight, and he is patient and seeking a reward, I shall not be satisfied with any reward for him less than Paradise.’” (*Ṣaḥīḥ*)

There is a narration on this topic from ‘Irbād bin Sāriyah.

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

٢٤٠١ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا سُفْيَانُ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: مَنْ أَذْهَبْتُ حَبِيبَتَيْهِ فَصَبَرَ وَاحْتَسَبَ لَمْ أَرْضَ لَهُ ثَوَابًا دُونَ الْجَنَّةِ».

وَفِي الْبَابِ عَنْ عِرْبَاضِ بْنِ سَارِيَةَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

**تخريج:** [صحيح] وأخرجه أحمد: ٢/٢٦٥ عن عبد الرزاق به ورواه النسائي في الكبرى، ح: ١١٤٤٦ من حديث الأعمش به وتابعه سهيل عند ابن حبان، ح: ٧٠٧ وللحديث شواهد عند ابن حبان، ح: ٧٠٥ وغيره وانظر الحديث السابق \* وفي الباب عن عرياض بن سارية [ابن حبان، ح: ٧٠٦].

### Comments:

For a man eyes are the most precious of all treasures of the world. For a man shorn of the eyesight, the whole world becomes as dark as night, and he becomes dependent on others for all his needs. So, if a man bears this affliction with patience and seeks the pleasure of Allāh under all circumstances, his reward is nothing less than Paradise.

## Chapter 58. The Day Of Judgement And The Regrets Of The Good Doer And The Evil Doer On That Day

(المعجم ٥٨) - بَابُ «يَوْمِ الْقِيَامَةِ وَنَدَامَةِ الْمُحْسِنِ وَالْمُسِيءِ يَوْمَئِذٍ» (التحفة ٥٩)

**2402.** Jābir narrated that the Messenger of Allāh ﷺ said: “On the Day of Judgement, when the people who were tried (in this world) are given their rewards, the people who were pardoned (in life), will wish that their skin had been cut off with scissors while they were in the world.” (*Ḥasan*)

This *Ḥadīth* is *Gharīb*, we do not know of it with this chain except through this route. Some of them

٢٤٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حَمِيدٍ الرَّازِيُّ وَيُوسُفُ بْنُ مُوسَى الْقَطَّانُ الْبَغْدَادِيُّ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَعْرَاءَ أَبُو زُهَيْرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَوْمَ أَهْلُ الْعَافِيَةِ يَوْمَ الْقِيَامَةِ حِينَ يُعْطَى أَهْلُ الْبَلَاءِ الثَّوَابَ لَوْ أَنَّ جُلُودَهُمْ كَانَتْ قُرُوصَ فِي الدُّنْيَا بِالْمَقَارِيطِ». [وَأَبُو هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ

have reported something similar to this *Hadīth* from Al-A'mash, from Ṭalḥah bin Muṣarrif from Masrūq.

هَذَا الْوَجْهِ. وَقَدْ رَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ، عَنِ طَلْحَةَ بْنِ مُصَرِّفٍ، عَنْ مَسْرُوقٍ شَيْئًا مِنْ هَذَا.

**تخريج:** [حسن] وأخرجه البيهقي: ٣/٣٧٥ من حديث عبدالرحمن بن مغراء به \* الأعمش وأبو الزبير عننا وله شواهد عند الطبراني في الكبير: ١٢/١٨٢، ح: ١٢٨٢٩ وغيره فالحديث بها حسن لغيره.

**2403.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “There is no one who dies but he shall regret.” They said: “What shall he regret over O Messenger of Allāh?” He said: “If he was a good doer, he regrets that he did not do more, and if he was an evil doer, he regrets that he did not stop.” (*Da'if*)

٢٤٠٣ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبِي يَقُولُ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ». قَالُوا: وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا يَكُونَ أَزْدَادًا، وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزْعًا».

[Abū 'Eīsā said:] We only know of this *Hadīth* through this route. Yaḥyā bin 'Ubaidullāh (a narrator in the chain) was criticized by Shu'bah. He is, Yaḥya bin 'Ubaidullāh bin Mawhab from Al-Madīnah.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ، وَيَحْيَى بْنُ عَبْدِ اللَّهِ قَدْ تَكَلَّمَ فِيهِ شُعْبَةُ [وَهُوَ] يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ مَوْهَبٍ مَدَنِيٌّ.

**تخريج:** [إسناده ضعيف جدًا] وأخرجه ابن عدي في الكامل: ٧/٢٦٦٠ من حديث ابن المبارك به \* يحيى بن عبيدالله متروك ولأصل الحديث شواهد عند البخاري، ح: ٥٦٧٣، ٧٢٣٥ والنسائي: ٤/٢، ح: ١٨١٩ وغيرهما.

**Comments:**

Each person, whether virtuous or evil doer, shall have regrets, albeit for different reasons, in the Hereafter on seeing good rewards being given to the doers of good and punishment being handed down to the doers of evil. The virtuous shall grieve that they had not done more in the world to get more reward, while the evil doers shall regret that they had not abstained from doing evil in the world. It is for this reason that the day has been nicknamed the “Day of Grief”.

**Chapter 59. Those Who Try To Swindle The World By Using The Religion, And Their Punishment**

**2404.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “In the end of time there shall come men who will swindle the world with religion, deceiving the people in soft skins of sheep, their tongues are sweeter than sugar and their hearts are the hearts of wolves. Allāh [Mighty and Sublime is He] says: ‘Is it me you try to delude or is it against me whom you conspire? By Me, I swear to send upon these people, among them, a *Fitnah* that leaves them utterly devoid of reason.’” (*Da'if*)

There is a narration on this topic from Ibn ‘Umar.

وانظر الحديث ٥٠: وهو في كتاب الزهد لابن المبارك، ح: ٥٠ وانظر الحديث

**Comments:**

Those who use religion as a ploy in order to earn the benefits of the world are the people who try to delude the world by donning sheep skins, although their hearts are noxious like those of the wolves, and their hearts are brimming with the love and greed of the world. Such people, when ultimately they are caught in the web of trials and retribution, will exercise their brain and wit as much as they would, but find no escape or way out of the vortex of their own making.

**2405.** Ibn ‘Umar narrated that the Prophet ﷺ said: “Indeed Allāh, Most High, said: ‘I have created creatures whose tongues are sweeter than honey and their hearts are more bitter than aloes. So by Me, I swear to abase them with a *Fitnah*, leaving them utterly devoid of reason. Is it Me whom they try to delude, or it is against Me whom they conspire?’” (*Da'if*)

(المعجم ٥٩) - بَابُ [حَدِيثِ خَاتِلِي الدُّنْيَا بِالَّذِينَ وَعَقُوبَتِهِمْ] (التحفة ٦٠)

٢٤٠٤ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا يَحْيَى بْنُ عُبَيْدِ اللَّهِ، قَالَ: سَمِعْتُ أَبِي يَقُولُ يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَخْرُجُ فِي آخِرِ الزَّمَانِ رِجَالٌ يَخْتَلُونَ الدُّنْيَا بِالَّذِينَ، يَلْبَسُونَ لِلنَّاسِ جُلُودَ الضَّأْنِ مِنَ اللَّيْنِ، أَلْسِنَتَهُمْ أَحْلَى مِنَ الشُّكْرِ وَقُلُوبُهُمْ قُلُوبُ الذَّنَابِ. يَقُولُ اللَّهُ [عَزَّ وَجَلَّ]: أَيْبَى يَعْتَرُونَ أَمْ عَلَيَّ تَجْتَرُونَ؟ فَبِي حَلَفْتُ لَأُبْعَثَنَّ عَلَى أَوْلِيكَ مِنْهُمْ فِتْنَةً تَدْعُ الْحَلِيمَ مِنْهُمْ حَيْرَانًا».

وَفِي الْبَابِ عَنِ ابْنِ عُمَرَ.

تخريج: [إسناده ضعيف جداً] وهو في كتاب الزهد لابن المبارك، ح: ٥٠ وانظر الحديث السابق لعلته \* وفي الباب عن ابن عمر (يأتي: ٢٤٠٥).

٢٤٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا حَمْرَةُ بْنُ أَبِي مُحَمَّدٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى قَالَ: لَقَدْ خَلَقْتُ خَلْقًا أَلْسِنَتُهُمْ أَحْلَى مِنَ الْعَسَلِ وَقُلُوبُهُمْ أَمْرٌ مِنَ الصَّبْرِ، فَبِي حَلَفْتُ لَأُيَحِّثَنَّهُمْ فِتْنَةً تَدْعُ

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* as a narration of Ibn 'Umar, we do not know of it except through this route.

الْحَلِيمِ مِنْهُمْ حَيْرَانًا، فَبِي يَغْتَرُونَ أَمْ عَلَيَّ يَجْتَرُونَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ مِنْ حَدِيثِ ابْنِ عُمَرَ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

تخريج: [إسناده ضعيف] \* حمزة بن أبي محمد المدني ضعيف (تقريب).

**Comments:**

Sycophants and flatterers who, thanks to their gift of the gab, enthrall people by the sweetness of their tongue. However, their hearts, full as they are of false ideas and caught in the vortex of earthly benefits, are bitter to the extreme; they are devoid of all sentiments of compassion and well-wishing for others.

**Chapter 60. What Has Been Related About Protecting The Tongue**

(المعجم ٦٠) - بَابُ مَا جَاءَ فِي حِفْظِ اللِّسَانِ (التحفة ٦١)

**2406.** 'Uqbah bin 'Āmir narrated: "I said: 'O Messenger of Allāh! What is the means to salvation?' He said: 'That you control your tongue, suffice yourself your house, and cry over your sins.'" (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan*.

٢٤٠٦ - حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا ابْنُ الْمُبَارَكِ؛ ح: وَحَدَّثَنَا سُؤْدَةُ بْنُ نَصْرِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ يَحْيَى ابْنِ أَيُّوبَ، عَنْ عُبيدِ اللَّهِ بْنِ زَحْرٍ، عَنْ عَلِيِّ ابْنِ يَزِيدَ، عَنْ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ، عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا النَّجَاهُ؟ قَالَ: «أَمْلِكُ عَلَيْكَ لِسَانَكَ وَلْتَسَعَكَ بَيْتُكَ وَابْنُكَ عَلَى خَطِيئَتِكَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٥٩/٥، ٢٦٠، ح: ٢٢٥٩ من حديث ابن المبارك به وهو في الزهد لابن المبارك، ح: ١٣٤ وله شواهد ضعيفة عند أحمد: ٢٥٨/٤ والطبراني (المعجم الكبير): ٢/١٦٣/١، السلسلة الصحيحة، ح: ٨٩١ وغيرهما \* عبيد الله بن زحر: ضعيف، ضعفه الجمهور وعلي بن يزيد: أضعف منه.

**Comments:**

The *Hadīth* tells us in no uncertain terms that the secret of success in the Hereafter lies (i) in restraining the tongue from idle misdirected talks and in speaking only purposeful things, (ii) in not going out of the houses or

wandering about without a meaningful aim or purpose, and (iii) in shedding tears of repentance and asking for Allāh's forgiveness and mercy for one's sins of omission and commission.

**2407.** Abū Sa'eed Al-Khudrī narrated (that the Prophet ﷺ) said: "When the son of Ādam wakes up in the morning, all of his body parts bow to the tongue and say: 'Fear Allāh regarding us, we are only part of you. If you are straight we are straight, and if you are crooked we are crooked.'" (*Hasan*)

Hannād narrated to us (he said): "Abū Usāmah narrated to us, from Usāmah bin Zaid" and it is similar, but he did not narrate it in *Marfū'* form. And this is more authentic than the narration of Muḥammad bin Mūsā (no. 2407).

[Abū 'Eisā said:] We do not know of this *Hadīth* except through the narration of Ḥammād bin Zaid. And, it has been reported by others from him, and they did not narrate it in *Marfū'* form.

Ṣāliḥ bin 'Abdullāh narrated to us (he said): Ḥammād bin Zaid narrated to us, from Abū Aṣ-Ṣahbā', from Sa'eed bin Jubair, from Abū Sa'eed Al-Khudrī – and he said: "I think it was from the Prophet ﷺ" – and he mentioned similarly.

٢٤٠٧ - حَدَّثَنَا مُحَمَّدُ بْنُ مُوسَى  
الْبُصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَبِي  
الصَّهْبَاءِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ أَبِي سَعِيدِ  
الْخُدْرِيِّ رَفَعَهُ قَالَ: «إِذَا أَصْبَحَ ابْنُ آدَمَ فَإِنَّ  
الْأَعْضَاءَ كُلَّهَا تُكْفِّرُ اللِّسَانَ فَيَقُولُ: اتَّقِ اللَّهَ  
فِينَا فَإِنَّمَا نَحْنُ بِكَ، فَإِنِ اسْتَقَمَّتْ اسْتَقَمَّتْنَا،  
وَإِنِ اعْوَجَجَتْ اعْوَجَجْنَا».

حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ حَمَادِ  
ابْنِ زَيْدٍ نَحْوَهُ وَلَمْ يَرْفَعَهُ. وَهَذَا أَصَحُّ مِنْ  
حَدِيثِ مُحَمَّدِ بْنِ مُوسَى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ  
إِلَّا مِنْ حَدِيثِ حَمَادِ بْنِ زَيْدٍ. وَقَدْ رَوَاهُ غَيْرُهُ  
وَاحِدٌ عَنْ حَمَادِ بْنِ زَيْدٍ وَلَمْ يَرْفَعُوهُ.

حَدَّثَنَا صَالِحُ بْنُ عَبْدِ اللَّهِ: حَدَّثَنَا حَمَادُ  
ابْنُ زَيْدٍ عَنْ أَبِي الصَّهْبَاءِ، عَنْ سَعِيدِ بْنِ  
جُبَيْرٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ - قَالَ أَحْسِبُهُ  
عَنِ النَّبِيِّ ﷺ - فَذَكَرَ نَحْوَهُ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٩٥/٣ وابن السني، ح: ١ من حديث حماد بن زيد

### Comments:

به \* أبو الصهباء: حسن الحديث.

It is an undeniable truth that, of all the apparent parts of a man's body, it is the tongue that is more closely connected with his wrongdoings and acts of sin. As such all the parts of the human body remind it every day with all the humility and submissiveness at their command that all their affairs — their success, their prosperity and their good or bad end — are inalienably linked

to it. They, therefore, entreat it to have compassion on them and keep within the boundaries set by Allāh since any wrongdoing on the part of the tongue could spell doom and ruination for them all.

**2408.** Sahl bin Sa'd narrated that the Messenger of Allāh ﷺ said: "Whoever guarantees for me what is between his jaws and what is between his legs, I shall guarantee Paradise for him." (*Ṣaḥīḥ*)

There are narrations about this topic from Abū Hurairah and Ibn 'Abbās.

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ Gharīb* [as a narration of Sahl bin Sa'd].

**تخریج:** وأخرجه البخاري، الرقاق، باب حفظ اللسان، ح: ٦٤٧٤ من حديث عمر بن علي المقدمي به \* وفي الباب عن أبي هريرة [يأتي: ٢٤٠٩] وابن عباس [لعله يشير إلى حديث الزوار (كشف الأستار): ٣٩١/٢، ح: ١٩٢٦].

**Comments:**

Of all the body-parts of man, with the exception of the tongue, whose wayward behaviour spells great disaster for him and whose guarding is the paramount need of him is his place of shame. Hence it is that the Prophet ﷺ has declared that anyone who jealously guards his place of shame he ﷺ, on Allāh's behalf, will guarantee his place in Paradise.

**2409.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "For whomever Allāh protects against the evil of what is between his jaws and the evil of what is between his legs, he shall enter Paradise." (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. Abū Ḥāzim, who reports from Sahl bin Sa'd, is Abū Ḥāzim Az-Zāhid from Al-Madinah, and his name is Salamah bin Dīnār.

The Abū Ḥāzim who reported from Abū Hurairah, his name is Salamān Al-Ashja'i, the freed slave of 'Azzah Al-Ashja'iyyah, and he is from Al-Kūfah.

٢٤٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْأَعْلَى الصَّنَعَانِيُّ: حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ الْمُقَدَّمِيُّ عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يَتَوَكَّلْ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَتَوَكَّلْ لَهُ بِالْجَنَّةِ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَابْنِ عَبَّاسٍ.  
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ [مِنْ حَدِيثِ سَهْلِ بْنِ سَعْدٍ].

٢٤٠٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ وَقَاهُ اللَّهُ شَرَّ مَا بَيْنَ لَحْيَيْهِ وَشَرَّ مَا بَيْنَ رِجْلَيْهِ دَخَلَ الْجَنَّةَ».  
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَأَبُو حَازِمٍ الَّذِي رَوَى عَنْ سَهْلِ بْنِ سَعْدٍ، هُوَ أَبُو حَازِمِ الرَّاهِدِيُّ مَدَنِيٌّ وَاسْمُهُ: سَلَمَةُ ابْنُ دِينَارٍ. وَأَبُو حَازِمِ الَّذِي رَوَى عَنْ أَبِي هُرَيْرَةَ اسْمُهُ سَلْمَانُ الْأَشْجَعِيُّ مَوْلَى عَزَّةَ الْأَشْجَعِيَّةِ وَهُوَ الْكُوفِيُّ.



**تخریج:** [حسن] وأخرجه أبو يعلى: ٦٤/١١، ح: ٦٢٠٠ من حديث أبي خالد الأحمر به وصححه ابن حبان، ح: ٢٥٤٦ \* ابن عجلان عنعن وللحديث شواهد عند البخاري، ح: ٦٤٧٤ ومالك: ٩٨٨/٢ وغيرهما.

**Comments:**

Sins committed by the man's tongue and his place of shame, act as harbingers for other acts of sin. And whoever can guard himself against the sins of these parts can also ward off other acts of sin and make himself deserving of a place in Paradise.

**2410.** Sufyān bin ‘Abdullāh Ath-Thaqafī said: I said: “O Messenger of Allāh! Inform me about a matter that I may hold fast to.” He said: ‘Say: My Lord is Allāh, then be steadfast.’ I said: O Messenger of Allāh! What do you fear most for me?” So he took hold of his tongue and said: “This.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. It has been reported through other routes from Sufyān bin ‘Abdullāh Ath-Thaqafī.

٢٤١٠ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنِ الرَّهْرِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَاعِزٍ، عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّقْفِيِّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! حَدِّثْنِي بِأَمْرٍ أَعْتَصِمُ بِهِ. قَالَ: «قُلْ رَبِّي اللَّهُ ثُمَّ اسْتَقِم». قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا أَخَوْفُ مَا تَخَافُ عَلَيَّ؟ فَأَخَذَ لِبَلْسَانِ نَفْسِهِ ثُمَّ قَالَ: «هَذَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ التَّقْفِيِّ.

**تخریج:** [صحيح] وأخرجه أحمد: ٤١٣/٣ من حديث ابن المبارك به ورواه مسلم، ح: ٣٨ من حديث سفیان بن عبدالله رضي الله عنه به.

**Comments:**

The thing most fraught with risk for man is the misuse of the tongue. It, therefore, behooves man to studiously guard it against misuse.

**Chapter 61. The Prohibition Of Talking Too Much Without The Remembrance Of Allāh**

(المعجم ٦١) - [بَابُ مِنْهُ التَّهْيِيُّ عَنْ كَثْرَةِ الْكَلَامِ إِلَّا بِذِكْرِ اللَّهِ] (التحفة ٦٢)

**2411.** Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: “Do not talk too much without remembrance of Allāh. Indeed excessive talking without remembrance of Allāh hardens the

٢٤١١ - حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ أَبِي نُلَيْجٍ الْبَغْدَادِيُّ صَاحِبُ أَحْمَدَ بْنِ حَبِيبٍ: حَدَّثَنَا عَلِيُّ بْنُ حَفْصٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاطِبٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ،

heart. And indeed the furthest of people from Allāh is the harsh — hearted.” (*Hasan*)

(Another chain) with a narration similar in meaning.

[Abū ‘Eīsā said:] This *Hadīth* is [*Hasan*] *Gharīb*, we do not know of it except from the narration of Ibrāhīm bin ‘Abdullāh bin Ḥātib.

عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُكْثِرِ الْكَلَامَ بِغَيْرِ ذِكْرِ اللَّهِ، فَإِنَّ كَثْرَةَ الْكَلَامِ بِغَيْرِ ذِكْرِ اللَّهِ قَسْوَةٌ لِلْقَلْبِ، وَإِنَّ أْبَعْدَ النَّاسِ مِنَ اللَّهِ الْقَلْبُ الْقَاسِي».

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي التَّضَرِّ: حَدَّثَنِي أَبُو التَّضَرِّ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حَاطِبٍ.

تخريج: [إسناده حسن] \* إبراهيم بن عبدالله بن حاطب وثقه ابن حبان والترمذي وابن حجر كما حققته في السراج المنير في تخريج تفسير ابن كثير، ح: ٨٧٩.

**Comments:**

Anyone used to talking too much without making the remembrance of Allāh a part of his conversation, will have his heart hardened and devoid of all lustre and tender feelings. Fear of Allāh and submissiveness towards Him will not find a place in his heart. As a result, he will be deprived of Allāh’s mercy and closeness to Him

**Chapter 62. The *Hadīth*: “All Of The Son Of Ādam’s Speech Is Against Him Not For Him”**

(المعجم ٦٢) - [بَابٌ مِنْهُ حَدِيثٌ «كُلُّ كَلَامِ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ»] (التحفة ٦٣)

2412. Umm Ḥabībah, the wife of the Prophet ﷺ, narrated from the Prophet ﷺ who said: “The son of Ādam’s speech is against him not for him, except for commanding good, or forbidding evil, or remembrance of Allāh.” (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*, we do not know of it except through the narration of Muḥammad bin Yazīd bin *Khunais*.

٢٤١٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَعَبْرٌ وَاحِدٌ، قَالُوا: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ بْنِ حُنَيْسٍ الْمَكِّيُّ قَالَ: سَمِعْتُ سَعِيدَ بْنَ حَسَّانَ الْمَخْزُومِيَّ قَالَ: حَدَّثَنِي أُمُّ صَالِحٍ عَنْ صَفِيَّةَ بِنْتِ شَيْبَةَ، عَنْ أُمِّ حَبِيبَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ قَالَ: «كَلَامُ ابْنِ آدَمَ عَلَيْهِ لَا لَهُ إِلَّا أَمْرٌ بِمَعْرُوفٍ أَوْ نَهْيٍ عَنِ الْمُنْكَرِ أَوْ ذِكْرُ اللَّهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ مُحَمَّدِ بْنِ  
يَزِيدَ بْنِ حُنَيْسٍ.

**تخریج:** [إسناده ضعيف] وأخرجه ابن ماجه، الفتن، باب كف اللسان في الفتنة، ح: ٣٩٧٤  
عن محمد بن بشار به ورواه الحاكم: ٥١٢/٢، ٥١٣ في المستدرک \* أم صالح لا يعرف حالها  
(تقريب) لم يوثقها غير الترمذي بتحسين حديثها.

**Comments:**

Remembrance of Allāh is a general term covering so many activities. Commanding good and forbidding evil is also a form of remembering Allāh. It should not be construed that the *Hadīth* disapproves of any speech made in relation to man’s own needs within the bounds of *Sharī’ah*. However, all unnecessary and meaningless talk goes against the interests of man while well-meaning and purposeful talk goes in his favor.

**Chapter 63. Regarding Giving  
The Rights To Oneself, The  
Lord, The Guest, And The  
Family**

(المعجم ٦٣) - بَابُ : [فِي إِعْطَاءِ حُقُوقِ  
النَّفْسِ وَالرَّبِّ وَالضَّيْفِ وَالْأَهْلِ]  
(التحفة ٦٤)

**2413.** Abū Juhaifah narrated from his father who said: “The Messenger of Allāh ﷺ made a bond of brotherhood between Salmān and Abū Ad-Dardā’. Salmān went to visit Abū Ad-Dardā’, and saw Umm Ad-Dardā’ wearing shabby clothes, so he said: ‘Why are you wearing such shabby clothes?’ She said: ‘Your brother Abū Ad-Dardā’ has no interest in the world.’ So when Abū Ad-Dardā’ arrived, he prepared some food for him (Salmān) and said: ‘Eat, for I am fasting.’ He said: ‘I shall not eat until you eat.’” He said: “So he ate. When night came Abū Ad-Dardā’ started to leave and stand (in prayer), but Salmān said to him: ‘Sleep.’ So he slept. Then he went to stand (in prayer) but he said to him: ‘Sleep’ so he slept. When the morning (*Fajr*)

٢٤١٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا  
جَعْفَرُ بْنُ عَوْنٍ: حَدَّثَنَا أَبُو الْعَمَيْسِ عَنْ عَوْنِ  
ابْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ قَالَ: أَخَى رَسُولُ  
الله ﷺ بَيْنَ سَلْمَانَ وَأَبِي الدَّرْدَاءِ فَرَارَ سَلْمَانُ  
أَبَا الدَّرْدَاءِ فَرَأَى أُمَّ الدَّرْدَاءِ مُتَبَدِّلَةً. قَالَ: مَا  
شَأْنُكَ مُتَبَدِّلَةً قَالَتْ: إِنَّ أَخَاكَ أَبَا الدَّرْدَاءِ  
لَيْسَ لَهُ حَاجَةٌ فِي الدُّنْيَا، قَالَتْ: فَلَمَّا جَاءَ  
أَبُو الدَّرْدَاءِ قَرَّبَ [إِلَيْهِ] طَعَامًا فَقَالَ: كُلْ  
فَإِنِّي صَائِمٌ. قَالَ: مَا أَنَا بِأَكْلٍ حَتَّى تَأْكُلَ،  
قَالَ: فَأَكَلْتُ. فَلَمَّا كَانَ اللَّيْلُ ذَهَبَ أَبُو  
الدَّرْدَاءِ لِيَتَوَمَّ. فَقَالَ لَهُ سَلْمَانُ: نَمْ فَتَأَمَّ. ثُمَّ  
ذَهَبَ لِيَتَوَمَّ قَالَ لَهُ: نَمْ فَتَأَمَّ. فَلَمَّا كَانَ عِنْدَ  
الصُّبْحِ، فَقَالَ لَهُ سَلْمَانُ: قُمْ الْآنَ، فَقَامَا  
فَصَلَّيَا. فَقَالَ: إِنَّ لِيَتَسَبَّكَ عَلَيْكَ حَقًّا،  
وَلِرَبِّكَ عَلَيْكَ حَقًّا، وَلِضَيْفِكَ عَلَيْكَ حَقًّا وَإِنَّ

came, Salmān said: 'Get up now.' So he got up to perform *Ṣalāt*. Then he (Salmān) said: 'Indeed your self has a right upon you, your Lord has a right upon you, your guest has a right upon you, and your family has a right upon you. So give each the right they are due. The Prophet ﷺ came, and that was mentioned to him, so he said: 'Salmān has told the truth.'"

(*Ṣaḥīḥ*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ*. Abū Al-'Umair (a narrator in the chain) name is 'Utbah bin 'Abdullāh, and he is the brother of 'Abdur-Raḥmān bin 'Abdullāh Al-Mas'ūdī.

لَأَهْلِكَ عَلَيْكَ حَقًّا فَأَعْطِ كُلَّ ذِي حَقٍّ حَقَّهُ،  
فَأَتَى النَّبِيَّ ﷺ، فَذَكَرَا ذَلِكَ لَهُ فَقَالَ: «صَدَقَ  
سَلْمَانَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ  
وَأَبُو الْعَمَيْسِ اسْمُهُ عُتْبَةُ بْنُ عَبْدِ اللَّهِ، وَهُوَ  
أَخُو عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ الْمَسْعُودِيِّ.

تخريج: وأخرجه البخاري، الأدب، باب صنع الطعام والتكلف للضيف، ح: ٦١٣٩ عن محمد بن بشار به.

**Comments:**

The *Ḥadīth* confirms that man's Master and his Creator alone are not the only ones who have rights upon him; the people he mixes with as well as his own self has rights upon him. It is, therefore, necessary that he not sacrifice or neglect the right of one for the rights of others.

**Chapter 64. The Punishment Of The One Who Seeks The People's Pleasure By Allāh's Wrath And The Opposite**

**2414.** 'Abdul-Wahhāb bin Al-Ward narrated from a man among the inhabitants of Al-Madīnah who said: "Mu'āwiyah wrote a letter to 'Āishah, that: 'Write a letter to advise me, and do not overburden me.'" He said: "So 'Āishah [may Allāh be pleased with her] wrote to Mu'āwiyah: 'Peace be upon you. As for what follows: Indeed I heard the

(المعجم ٦٤) - [بَابُ مِنْهُ عَاقِبَةُ مَنْ  
الْتَمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَمَنْ  
عَكَسَهُ] (التحفة ٦٥)

٢٤١٤ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرِ: حَدَّثَنَا  
عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عَبْدِ الْوَهَّابِ بْنِ  
الْوَرْدِ، عَنْ رَجُلٍ مِنْ أَهْلِ الْمَدِينَةِ قَالَ: كَتَبَ  
مُعَاوِيَةَ إِلَى عَائِشَةَ أَنْ اكْتُبِي إِلَيَّ كِتَابًا تُوصِينِي  
فِيهِ وَلَا تُكْثِرِي عَلَيَّ، قَالَ: فَكَتَبَتْ عَائِشَةُ  
[رَضِيَ اللَّهُ عَنْهَا] إِلَى مُعَاوِيَةَ: سَلَامٌ عَلَيْكَ  
أَمَّا بَعْدُ فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

Messenger of Allāh ﷺ saying: Whoever seeks Allāh's pleasure by the people's wrath, Allāh will suffice him from the people. And whoever seeks the people's pleasure by Allāh's wrath, Allāh will entrust him to the people. And peace be upon you.” (*Hasan*)

(Another chain) from ‘Urwah, from his father that ‘Āishah wrote to Mu‘āwiyah, and he mentioned the *Hadīth* in meaning, but he did not narrate it in *Marfū‘* form.

«مَنْ التَّمَسَ رِضَا اللَّهِ بِسَخَطِ النَّاسِ كَفَاهُ اللَّهُ مُؤْتَةً النَّاسِ، وَمَنْ التَّمَسَ رِضَا النَّاسِ بِسَخَطِ اللَّهِ وَكَلَهُ اللَّهُ إِلَى النَّاسِ» وَالسَّلَامُ عَلَيْكَ .  
 حَدَّثَنَا مُحَمَّدُ بْنُ يُحْيَى: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ أَنَّهَا كَتَبَتْ إِلَى مُعَاوِيَةَ. فَذَكَرَ الْحَدِيثَ بِمَعْنَاهُ وَلَمْ يَرْفَعَهُ.

تخريج: [حسن] وأخرجه البغوي في شرح السنة، ح: ٤٢١٣ من حديث ابن المبارك به وهو في الزهد له، ح: ١٩٩ وللحديث شواهد كثيرة عند ابن حبان، ح: ١٥٤١، ١٥٤٢ وغيره وأخرج أحمد في الزهد، ح: ١٦٤ بإسناد صحيح عن عائشة موقوفاً وليست بعلقة قاذحة.

#### Comments:

The *Hadīth* confirms that to earn Allāh's wrath by seeking to please the people is a losing bargain. Anyone who indulges in this kind of activity loses Allāh's support and blessing, which could otherwise be his most dependable bulwark against affliction and pain. Any effort to seek the pleasure of the people by incurring Allāh's wrath is bound to fail because, however much a man may try, he cannot keep the pleasure of the people at his command.