

In the Name of Allāh,  
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### 35. Chapters On The Description Of The Day Of Judgment, And *Ar-Riqāq*,<sup>[1]</sup> And *Al-Wara'* From The Messenger Of Allāh ﷺ

(المعجم ٣٥) - أَبْوَابُ صِفَةِ  
الْقِيَامَةِ [وَالرَّقَائِقِ وَالْوَرَعِ عَنْ  
رَسُولِ اللَّهِ ﷺ] (التحفة ...)

#### Chapter 1. On The Day Of Judgement

(المعجم ١) - بَابُ: [فِي الْقِيَامَةِ]

(التحفة ٦٦)

**2415.** 'Adī bin Ḥātim narrated that the Messenger of Allāh ﷺ said: "There is no man among you except that his Lord shall converse with him on the Day of Judgement, there being no interpreter between him and Him (Allāh). Then he looks to the south (his right) and does not see anything except the things he put forward (of good), then he looks to the north (his left) and he does not see anything except the things he put forward (of evil), then he turns to look before him to find he is facing the Fire."

The Messenger of Allāh ﷺ said: "Whoever among you is able to protect his face from [the heat of] the Fire – even with a piece of a date – then let him do so." (*Ṣaḥīḥ*) [Abū 'Eīsā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*].

Abū As-Sā'ib narrated to us: "One

٢٤١٥ - حَدَّثَنَا هَذَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ

عَنِ الْأَعْمَشِ، عَنْ خَيْمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْكُمْ مِنْ رَجُلٍ إِلَّا سَيُكَلِّمُهُ رَبُّهُ يَوْمَ الْقِيَامَةِ وَلَيْسَ بَيْنَهُ وَبَيْنَهُ تَرْجُمَانٌ ثُمَّ يَنْظُرُ أَيَمَنَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى شَيْئًا إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ يَلْقَاءَ وَجْهِهِ فَتَسْتَقْبِلُهُ النَّارُ».

قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَقِيَ وَجْهَهُ [حَرًّا] النَّارِ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ».

[قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

حَدَّثَنَا أَبُو السَّائِبِ: حَدَّثَنَا وَكَيْعٌ يَوْمًا بِهَذَا الْحَدِيثِ عَنِ الْأَعْمَشِ. فَلَمَّا فَرَّغَ وَكَيْعٌ

[1] *Ar-Riqāq* refers to narrations that soften the heart. *Al-Wara'* means cautious piety.

day, Wakī' narrated this *Hadīth* to us from Al-'Amash. When Wakī' was finished with this *Hadīth*, he said: 'Whoever is present from the inhabitants of *Khurāsān*, then let him seek the reward of spreading this *Hadīth* in *Khurāsān*.'

Abū 'Eīsā said: The Jahmiyyah rejected this. [Abū As-Sā'ib's name is Salam bin Junādah bin Khālid bin Jābir bin Samurah Al-Kūfī]. This *Hadīth* is *Hasan Ṣaḥīḥ*.

تخریج: متفق علیه، وأخرجه البخاري، التوحيد، باب كلام الرب تعالى يوم القيامة مع الأنبياء وغيرهم، ح: ٧٥١٢ ومسلم، ح: ١٠١٦ من حديث الأعمش به \* قول وكيع: صحيح عنه.

### Comments:

The *Hadīth* is intended to remind us all that it is but certain that each one of us shall be presented before Allāh for reckoning on the Day of Judgment. He shall then see all his good and bad deeds in visual form as well as the Hellfire raging in all its fury before his eyes. We should, therefore, take all possible steps to avoid it. And among the best protection against it i. e., the heat of the Fire, is the giving of charity, even if it were as little as the dry piece of a date.

**2416.** Ibn Mas'ūd narrated that the Messenger of Allāh ﷺ said: "The feet of the son of Ādam shall not move from before his Lord on the Day of Judgement, until he is asked about five things: About his life and what he did with it, about his youth and what he wore it out in, about his wealth and how he earned it, and spent it upon, and what he did with what he knew." (*Da'īf*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it as a narration of Ibn Mas'ūd from the Prophet ﷺ except through the narration of Ḥusain bin Qais. Ḥusain [bin Qais] was graded weak in *Hadīth* [due to his memory]. There are narrations on this topic

مِنْ هَذَا الْحَدِيثِ قَالَ: مَنْ كَانَ هَهُنَا مِنْ أَهْلِ خُرَاسَانَ فَلْيَحْتَسِبْ فِي إِظْهَارِ هَذَا الْحَدِيثِ بِخُرَاسَانَ.

قَالَ أَبُو عِيْسَى: لِأَنَّ الْجَهْمِيَّةَ يُنْكِرُونَ هَذَا. [اسْمُ أَبِي السَّائِبِ سَلْمٌ بْنُ جُنَادَةَ بْنِ خَالِدِ بْنِ جَابِرِ بْنِ سَمْرَةَ الْكُوفِيِّ]. هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٤١٦ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا حُصَيْنُ بْنُ نُمَيْرٍ أَبُو مِحْصَنِ: حَدَّثَنَا حُسَيْنُ ابْنِ قَيْسِ الرَّحْبِيِّ: حَدَّثَنَا عَطَاءُ بْنُ أَبِي رَبَاحٍ عَنِ ابْنِ عُمرَ، عَنِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا تَزُولُ قَدَمَا ابْنِ آدَمَ يَوْمَ الْقِيَامَةِ مِنْ عِنْدِ رَبِّهِ حَتَّى يُسْأَلَ عَنْ خَمْسٍ: عَنْ عُمْرِهِ فِيمَا أَقْتَأَهُ، وَعَنْ شَبَابِهِ فِيمَا أَبْلَاهُ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ وَمَاذَا عَمِلَ فِيمَا عَلِمَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ ابْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ إِلَّا مِنْ حَدِيثِ حُسَيْنِ بْنِ قَيْسٍ. وَحُسَيْنُ بْنُ

from Abū Barzah and Abū Sa'eed.

قَيْسٍ [يُضَعَّفُ فِي الْحَدِيثِ [مِنْ قِبَلِ حِفْظِهِ].

وَفِي الْبَابِ عَنْ أَبِي بَرزَةَ وَأَبِي سَعِيدٍ.

**تخريج:** [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٨/١٠، ٩، ح: ٩٧٧٢ من حديث حميد بن مسعدة به حسين بن قيس الرحبي متروك (تقريب: ١٣٤٢) وللحديث شواهد كثيرة منها الحديث الآتي \* وفي الباب عن أبي برزة [يأتي: ٢٤١٧] وأبي سعيد [قال المباركفوري: "فأخرجه البيهقي في كتاب البعث والنشور، كذا في المشكاة" (تحفة الأحوذى: ٢٩١/٣)].

**2417.** Abū Barzah Al-Aslamī narrated that the Messenger of Allāh ﷺ said: "The feet of the slave of Allāh shall not move [on the Day of Judgement] until he is asked about five things: About his life and what he did with it, about his knowledge and what he did with it, about his wealth and how he earned, it and where he spent it on, and about his body and for what did he wear it out." (*Da'if*)

[He said:] This *Hadīth* is *Hasan Sahīh*. Sa'eed bin 'Abdullāh bin Juraij (a narrator in the chain) [is from Al-Baṣrah], and he is the freed slave of Abū Barzah Al-Aslamī, and Abū Barzah Al-Aslamī's name is Naḍlah bin 'Ubaid.

٢٤١٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا الْأَسْوَدُ بْنُ عَامِرٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ سَعِيدِ بْنِ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ، عَنْ أَبِي بَرزَةَ الْأَسْلَمِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَزُولُ قَدَمَا عَبْدٌ [يَوْمَ الْقِيَامَةِ] حَتَّى يُسْأَلَ عَنْ عَمَلِهِ فِيمَا أَفْتَاهُ، وَعَنْ عِلْمِهِ فِيمَا فَعَلَ، وَعَنْ مَالِهِ مِنْ أَيْنَ اكْتَسَبَهُ وَفِيمَا أَنْفَقَهُ، وَعَنْ جِسْمِهِ فِيمَا أَبْلَاهُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَسَعِيدُ بْنُ عَبْدِ اللَّهِ بْنِ جُرَيْجٍ [هُوَ بَصْرِيٌّ] وَهُوَ مَوْلَى أَبِي بَرزَةَ الْأَسْلَمِيِّ، وَأَبُو بَرزَةَ الْأَسْلَمِيُّ اسْمُهُ: نَضْلَةُ بْنُ عُبَيْدٍ.

**تخريج:** [إسناده ضعيف] وأخرجه أبو يعلى، ح: ٧٤٣٤ من حديث أسود بن عامر به وهو في مسند عبدالله بن عبدالرحمن الدارمي: ١/١٣٥، ح: ٥٤٣ وسنده ضعيف أبو بكر بن عياش ضعيف والأعمش عنن وللحديث شواهد عند الخطيب: ٤٤١/١١ وغيره وانظر الحديث السابق.

**Comments:**

Let each one of us do the soul-searching about his life, his youth, his method of earning his income and the manner of spending it, as well as about the knowledge that he accumulated and what use he made of it. He should ponder over what will happen to him when he shall stand before his Lord on the Day of Resurrection and be questioned about those things in the face of everybody. May Allāh include us among those fortunate souls who make adequate preparations in good time, before the coming of that Hour and spend their lives in such a manner that they emerge happy and successful from that phase of testing and reckoning!

## Chapter 2. What Has Been Related About The Matter Of The Reckoning And Requital

**2418.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do you know who the bankrupt is?" They said: "O Messenger of Allāh! The bankrupt among us is the one who has no Dirham nor property." the Messenger of Allāh ﷺ said: "The bankrupt in my *Ummah* is the one who comes with *Ṣalāt* and fasting and *Zakāt* on the Day of Judgement, but he comes having abused this one, falsely accusing that one, wrongfully consuming the wealth of this one, spilling the blood of that one, and beating this one. So he is seated, and this one is requited from his rewards, and that one from his rewards. If his rewards are exhausted before the sins that he committed are requited, then some of their sins will be taken and cast upon him, then he will be cast into the Fire." (*Ṣaḥīḥ*)

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

تخریج: وأخرجه مسلم، البر والصلة، باب تحريم الظلم، ح: ٢٥٨١ من حديث العلاء به.

### Comments:

The real bankrupt person is the one who has done many virtuous deeds in the world, but at the same time has trampled over the rights of others, and perpetrated all sorts of wrongs over them. The result will be that all his virtuous acts shall be taken away from him, and distributed among the aggrieved parties, and he shall be stripped of all his good deeds. There can be no greater misfortune for a person, than losing all his virtuous deeds at a time of his most pressing need.

**2419.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said:

(المعجم ٢) - بَابُ مَا جَاءَ فِي شَأْنِ الْحِسَابِ وَالْقِصَاصِ (التحفة ٦٧)

٢٤١٨ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَتَذَرُونَ مِنَ الْمُفْلِسِ؟» قَالُوا: الْمُفْلِسُ فِينَا يَا رَسُولَ اللَّهِ! مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ. قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُفْلِسُ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ الْقِيَامَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ، وَيَأْتِي قَدْ شَتَمَ هَذَا وَقَذَفَ هَذَا وَأَكَلَ مَالَ هَذَا وَسَفَكَ دَمَ هَذَا وَضَرَبَ هَذَا، فَيُقْتَصَدُ فَيُقْتَصَرُ هَذَا مِنْ حَسَنَاتِهِ وَهَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْتَصَرَ مَا عَلَيْهِ مِنَ الْخَطَايَا أُجِزَ مِنْ خَطَايَاهُمْ فَطُرِحَ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

٢٤١٩ - حَدَّثَنَا هَنَادٌ وَنَصْرُ بْنُ عَبْدِ الرَّحْمَنِ الْكُوفِيُّ قَالَا: حَدَّثَنَا الْمُحَارِبِيُّ عَنْ

“May Allāh have mercy upon a servant who has wronged his brother in his honor or his wealth, then he comes to him to seek his pardon before (his right) is taken, when he has no Dinār nor Dirham. Then if he has any rewards, it will be taken from his rewards, and if he has no rewards, then some of his (brother's) bad deeds will be levied upon him.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Ḥadīth* is *Ṣaḥīḥ [Gharīb]* as a narration of Sa‘eed Al-Maqbūrī]. Mālik bin Anas also reported it from Sa‘eed Al-Maqbūrī, from Abū Hurairah from the Prophet ﷺ, and it is similar in meaning.

تخريج: [صحيح] وحديث مالك: أخرجه البخاري، ح: ٦٥٣٤ وهو شاهد قوي لحديث المحاربي وأبي خالد.

**2420.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Rights will be given to their due, such that the hornless sheep would get its claim from the horned sheep.” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Dharr and ‘Abdullāh bin Unais.

[Abū ‘Eīsā said:] The *Ḥadīth* of Abū Hurairah is a *Ḥasan Ṣaḥīḥ Ḥadīth*.

تخريج: وأخرجه مسلم، البر والصلة، باب تحريم الظلم، ح: ٢٥٨٢ من حديث العلاء به \* وفي الباب عن أبي ذر [أحمد: ٣٦٣/٢، ١٧٢/٥، ١٧٣] وعبدالله بن أنيس [يشير إلى حديث أحمد: ٤٩٥/٣ والبخاري في الأدب المفرد، ح: ٩٧٠].

**Comments:**

When conditions on the Day of Judgement are such that animals, believed to be shorn of the faculty of rational thinking and not accountable for their actions, even they have their claims against their fellow creatures required, then there is all the more reason for man, who is a responsible and obligated

أَبِي خَالِدٍ بَرِيدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ زَيْدِ بْنِ أَبِي أَنَسَةَ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «رَحِمَ اللَّهُ عَبْدًا كَانَتْ لِأَخِيهِ عِنْدَهُ مَظْلَمَةٌ فِي عَرْضٍ أَوْ مَالٍ، فَجَاءَهُ فَاسْتَحَلَّهُ قَبْلَ أَنْ يُؤَخَذَ وَلَيْسَ نَمَّ دِينَارًا وَلَا دِرْهَمًا، فَإِنْ كَانَتْ لَهُ حَسَنَاتٌ أُخِذَ مِنْ حَسَنَاتِهِ وَإِنْ لَمْ تَكُنْ لَهُ حَسَنَاتٌ حَمَلُوا عَلَيْهِ مِنْ سَيِّئَاتِهِمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [عَرِيبٌ مِنْ حَدِيثِ سَعِيدِ الْمَقْبُرِيِّ]. وَقَدْ رَوَى مَالِكُ بْنُ أَنَسٍ عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

٢٤٢٠ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «لَتُؤَدَّنَ الْحُقُوقُ إِلَى أَهْلِهَا حَتَّى تَقَادَ الشَّاةُ الْجَلْحَاءُ مِنَ الشَّاةِ الْقَرْنَاءِ». وَفِي الْبَابِ عَنْ أَبِي ذَرٍّ وَعَبْدِ اللَّهِ بْنِ أَنَسٍ. [قَالَ أَبُو عِيسَى:] حَدِيثٌ أَبِي هُرَيْرَةَ حَدِيثٌ حَسَنٌ صَحِيحٌ.

creature, to ponder over what kind of end is awaiting him in the next world.

### Chapter (...)

**2421.** Sulaim bin ‘Āmir narrated from Al-Miqdād, a Companion of the Messenger of Allāh ﷺ who said: “I heard the Messenger of Allāh ﷺ saying: ‘On the Day of Judgement, the sun will be drawn near the servants, until it has come a mile or two (away).’” Sulaim bin ‘Āmir said: “I do not know if it is miles that refer to distance on the land, or *Al-Mīl* which is used to apply *Kuhl* for the eyes.” He (the Prophet ﷺ said): “The sun will melt them, until they will be in sweat according to their deeds. Among them one will be covered up to his ankles, and among them will be one who is covered up to his knees, and among them will be one who is covered up to his waist, and among them will be one who is bridled with it.” I saw the Messenger of Allāh ﷺ indicating with his hand toward his mouth, meaning that one would be bridled with it.” (*Ṣaḥīḥ*)

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

There are narrations on this topic from Abū Sa‘eed and Ibn ‘Umar.

**تخریج:** وأخرجه مسلم، الجنة ونعيمها، باب: في صفة يوم القيامة، أعاننا الله على أهواله، ح: ٢٨٦٤ من حديث عبدالرحمن بن يزيد به \* وفي الباب عن أبي سعيد [الحاكم: ٥٧١/٤] وابن عمر [يأتي: ٢٤٢٢].

**2422.** Ḥammād bin Zaid narrated from Ayyūb, from Nāfi‘, from Ibn ‘Umar – Ḥammād said – “And it is

### (المعجم . . .) بَابُ (التحفة . . .)

٢٤٢١ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي سُلَيْمُ بْنُ عَامِرٍ: حَدَّثَنَا الْهَمْدَادُ صَاحِبُ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُذِنَتْ الشَّمْسُ مِنَ الْعِبَادِ حَتَّى يَكُونَ قِيدَ مِيلٍ أَوْ اثْنَتَيْنِ»، قَالَ سُلَيْمُ بْنُ عَامِرٍ: لَا أَدْرِي أَيُّ الْمِيلَيْنِ عَنَى أَمْسَافَةَ الْأَرْضِ أَمْ الْمِيلَ الَّذِي يُكْحَلُ بِهِ الْعَيْنُ؟ قَالَ: «فَتَصْهَرُهُمُ الشَّمْسُ فَيَكُونُونَ فِي الْعَرَقِ بِقَدْرِ أَعْمَالِهِمْ: فَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى عَقْبِهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى رُكْبَتَيْهِ، وَمِنْهُمْ مَنْ يَأْخُذُهُ إِلَى حَقْوَيْهِ، وَمِنْهُمْ مَنْ يُلْجِمُهُ الْجَامَا». فَرَأَيْتُ رَسُولَ اللَّهِ ﷺ يُسِيرُ بِيَدِهِ إِلَى فِيهِ، أَيُّ يُلْجِمُهُ الْجَامَا. [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ أَبِي سَعِيدٍ، وَابْنِ عُمَرَ.

٢٤٢٢ - حَدَّثَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ دُرْسَتِ الْبَصْرِيُّ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ

*Marfū'* in our view.”<sup>[1]</sup> (He said): “The Day when all mankind will stand before the Lord of all that exists..<sup>[2]</sup> They will be standing in their sweat up to the middle of their ears.” (*Ṣaḥīḥ*)

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

(Another chain) from the Prophet ﷺ with similar meaning.

أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ. قَالَ حَمَادٌ: وَهُوَ عِنْدَنَا مَرْفُوعٌ ﴿يَوْمَ يَقُومُ النَّاسُ لِرَبِّهِمُ الْعَالَمِينَ﴾ [المطففين: ٦] قَالَ: «يَقُومُونَ فِي الرَّشْحِ إِلَى أَنْصَافِ آذَانِهِمْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

حَدَّثَنَا هَذَا: حَدَّثَنَا عِيْسَى بْنُ يُونُسَ عَنْ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخريج: متفق عليه، وأخرجه مسلم، أيضاً، ح: ٢٨٦٢ من حديث أيوب السخيتي والبخاري، ح: ٤٩٣٨ من حديث نافع به.

### Comments:

People's 'standing' before their Lord referred to in the Verse is the same as that has been mentioned in the *Hadīth* which says that the people shall be immersed in sweat up to various heights. It will not be the same for all.

## Chapter 3. What Has Been Related About The Matter Of The Gathering

(المعجم ٣) - بَابُ مَا جَاءَ فِي شَأْنِ الْحَشْرِ (التحفة ٦٨)

2423. Ibn 'Abbās narrated that the Messenger of Allāh ﷺ said: “The people will be gathered on the Day of Resurrection bare-foot, naked and uncircumcised as they were created.” Then he recited: “As We began the first creation, We shall repeat it: A promise binding upon Us. Truly We shall do it.”<sup>[3]</sup> And the first of people to be clothed will be Ibrāhīm. Among my companions will be some men who are taken to the right and to the left. I will say: ‘O My Lord! My companions!’ It will be said: ‘You

٢٤٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا سُفْيَانُ عَنِ الْمُغِيرَةِ ابْنِ النُّعْمَانَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ حُفَاةَ عُرَاةٍ عُرْلًا كَمَا خُلِقُوا» ثُمَّ قَرَأَ: ﴿كَمَا بَدَأْنَا أَوَّلَ خَلْقٍ نُعِيدُهُ وَعَدَا عَلَيْنَا إِنَّا كُنَّا فَاعِلِينَ﴾ [الأنبياء: ١٠٤] وَأَوَّلُ مَنْ يُكْسَى مِنَ الْخَلَائِقِ إِبْرَاهِيمُ، وَيُؤْخَذُ مِنْ أَصْحَابِي بِرِجَالِ ذَاتِ الْيَمِينِ وَذَاتِ الشَّمَالِ،

[1] That is: *Marfū'* in its ruling while it is not narrated like that. See *Tuhfat Al-Aḥwadhī*.

[2] *Al-Muṭaffifin* (83:6).

[3] *Al-Anbiyā'* (21:104).

do not know what they innovated after you, they continued to be apostates since you parted from them.' So I will say as the righteous worshipper said: If you punish them, they are your slaves, and if You forgive them, indeed You, only You are the Almighty, the All-Wise."<sup>[1]</sup> (*Ṣaḥīḥ*)

(Another chain) and he mentioned similarly.

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

تخریج: متفق علیه، وأخرجه البخاري، أحاديث الأنبياء، باب قول الله تعالى: ﴿واتخذ الله إبراهيم خليلاً﴾... إلخ، ح: ٣٣٤٩ من حديث سفيان الثوري ومسلم، ح: ٢٨٦٠ من حديث المغيرة بن النعمان به.

### Comments:

Just as man comes to the world naked, he will be raised naked on the Day of Judgement. And the Almighty Creator that first created man can do it again. Every human being is clothed at birth. Prophet Ibrāhīm ﷺ will be the first to be clothed after resurrection followed by the Prophet Muḥammad ﷺ. And "my companions" means "followers from my nation."

**2424.** Bahz bin Ḥakīm narrated from his father, from his grandfather, that the Messenger of Allāh ﷺ said: "You shall be gathered walking, riding, and dragged upon your faces." (*Ḥasan*)

There is a narration on this topic from Abū Hurairah.

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

فَأَقُولُ: يَا رَبِّ أَصْحَابِي قِيَامًا: إِنَّكَ لَا تَدْرِي مَا أَحَدْتُوا بَعْدَكَ إِنَّهُمْ لَمْ يَزَالُوا مُرْتَدِّينَ عَلَيَّ أَغْفَابِهِمْ مُنْذُ فَارَقْتَهُمْ، فَأَقُولُ كَمَا قَالَ الْعَبْدُ الصَّالِحُ: ﴿إِنْ تَعَذَّبْتَهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِنْ تَغْفَرَ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ﴾ [المائدة: ١١٨].

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرٍ عَنْ شُعْبَةَ، عَنِ الْمُغِيرَةِ بْنِ النُّعْمَانِ [بِهَذَا الْإِسْنَادِ] فَذَكَرَ نَحْوَهُ. [قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ].

٢٤٢٤ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا بَهْزُ بْنُ حَكِيمٍ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكُمْ تُحْشَرُونَ رِجَالًا وَرُكْبَانًا وَتُجْرُونَ عَلَيَّ وَجُوهِكُمْ».

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ].

تخریج: [إسناده حسن] وأخرجه أحمد: ٥/٥ عن يزيد بن هارون به وهو في السنن الكبرى للنسائي من حديث حكيم بن معاوية \* وفي الباب عن أبي هريرة [يأتي: ٣٢٩٠].

<sup>[1]</sup> *Al-Mā'idah* (5:118).



### Chapter 4. What Has Been Related About The Presentation

**2425.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The people will face three presentations on the Day of Judgement. As for (the first) two presentations, they are the arguments and the excuses, as for the third presentation, upon that the records will fly into the hands. Some will take them in their right hand, and some will take them in their left hand.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is not correct, because Al-Ḥasan did not hear from Abū Hurairah. Some of them reported it from 'Alī bin 'Alī – and he is Ar-Rifā'ī – from Al-Ḥasan, from Abū Mūsā from the Prophet ﷺ.

[Abū 'Eisā said:] This *Hadīth* is not correct, because Al-Ḥasan did not hear from Abū Mūsā].

**تخريج:** [إسناده ضعيف] \* الحسن البصري عن حديث أبي موسى الأشعري: أخرجه ابن ماجه، ح: ٤٢٧٧ من حديث علي بن علي به وصرح عقبه بن الأحم بسماع الحسن من أبي موسى عند ابن أبي الدنيا(النهاية في الفتن والملاحم: ٤٠/٢، ٤١، ح: ٨٢٢) وعقبه ضعيف وربما دلس (تقريب) فالنصريح خطأ بلا ريب.

### Chapter 5. Something Else About That (Whoever Is Questioned He Shall Be Ruined)

**2426.** Ibn Abī Mulaikah narrated that 'Āishah said: “I heard the Messenger of Allāh ﷺ saying: ‘Whoever his account is questioned

(المعجم ٤) - بَابُ مَا جَاءَ فِي الْعَرَضِ  
(التحفة ٦٩)

٢٤٢٥ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكَيْعٌ عَنْ عَلِيِّ بْنِ عَلِيٍّ، عَنِ الْحَسَنِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ، فَأَمَّا عَرَضَتَانِ فَجِدَالٌ وَمَعَاذِيرٌ وَأَمَّا الْعَرَضَةُ الثَّلَاثَةُ فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي فَأَخِذْ بِيَمِينِهِ وَأَخِذْ بِشِمَالِهِ».

[قَالَ أَبُو عِيسَى: ] وَلَا يَصِحُّ هَذَا الْحَدِيثُ مِنْ قِبَلِ أَنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي هُرَيْرَةَ وَقَدْ رَوَاهُ بَعْضُهُمْ عَنْ عَلِيِّ بْنِ عَلِيٍّ، وَهُوَ الرَّفَاعِيُّ عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى عَنِ النَّبِيِّ ﷺ.

[قَالَ أَبُو عِيسَى: ] وَلَا يَصِحُّ هَذَا الْحَدِيثُ مِنْ قِبَلِ أَنَّ الْحَسَنَ لَمْ يَسْمَعْ مِنْ أَبِي مُوسَى.

(المعجم ٥) - بَابٌ مِنْهُ [مَنْ نُوقِسَ  
هَلْكَ] (التحفة ٧٠)

٢٤٢٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ عُمَانَ بْنِ الْأَسْوَدِ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ قَالَتْ: سَمِعْتُ رَسُولَ

about, he shall be ruined.' I said: 'O Messenger of Allāh! Indeed Allāh [Most High] has said: Then as for him who shall be given his Record in his right hand. He surely will receive an easy reckoning.'<sup>[1]</sup> He said: 'That is the presentation.'  
(*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is *Ṣaḥīh Ḥasan*, Ayyūb also reported it from Ibn Abī Mulaikah.

تخريج: متفق عليه، وأخرجه البخاري، التفسير، باب: ﴿فسوف يحاسب حسابًا يسيرًا﴾، ح: ٤٩٣٩، ومسلم، ح: ٢٨٧٦، من حديث عثمان بن الأسود به وحديث أيوب أيضًا متفق عليه.

### Chapter 6. Something Else About That (The Lord's Questioning Of His Servant About What He Granted Him In The World)

2427. Anas narrated that the Prophet ﷺ said: "The son of Adam will be brought on the Day of Judgement as if he is a goat kid to be stood before Allāh, Most High. Allāh will say to him: 'I gave to you, I granted you, and I bestowed favors upon you. So what did you do?' So he says: 'I collected it, increased it, and left it as more than what it was. So return me and I shall give it all to You.' So He will say to him: 'Show me what you have prepared.' So he says: 'My Lord! I collected it, increased it, and left it as more than it was, so return me and I shall give it all to You.' So when the servant does not present any good he will be entered into the

الله ﷻ يَقُولُ: «مَنْ نُوقِشَ الْحِسَابَ هَلَكَ»، قَلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ اللَّهَ [تَعَالَى] يَقُولُ: ﴿فَأَمَّا مَنْ أُوْفَ كِتَابُهُ يَسِيرًا ۝ فَسَوْفَ يُحَاسَبُ حِسَابًا يَسِيرًا﴾ [الانشقاق: ٧، ٨] قَالَ: «ذَلِكَ الْعَرَضُ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ حَسَنٌ، وَرَوَاهُ أَيُّوبُ أَيْضًا عَنْ ابْنِ أَبِي مُلَيْكَةَ.

(المعجم ٦) - بَابُ مِنْهُ [سُؤَالُ الرَّبِّ عَبْدَهُ عَمَّا حَوَّلَهُ فِي الدُّنْيَا] (التحفة ٧١)

٢٤٢٧ - حَدَّثَنَا سُؤَيْدٌ [بْنُ نَصْرِ]: حَدَّثَنَا ابْنُ الْمُبَارِكِ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُسْلِمٍ عَنِ الْحَسَنِ وَقَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُجَاءُ بِابْنِ آدَمَ يَوْمَ الْقِيَامَةِ كَأَنَّهُ بَدَجٌ فَيُوقَفُ بَيْنَ يَدَيْ اللَّهِ تَعَالَى فَيَقُولُ اللَّهُ: أَعْطَيْتُكَ، وَخَوَّلْتُكَ، وَأَنْعَمْتُ عَلَيْكَ فَمَاذَا صَنَعْتَ؟ فَيَقُولُ: جَمَعْتُهُ، وَنَمَرْتُهُ، وَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَأَرْجِعْنِي إِلَيْكَ بِهِ كُلَّهُ. فَيَقُولُ لَهُ: أَرْنِي مَا قَدَّمْتَ. فَيَقُولُ: يَا رَبِّ! جَمَعْتُهُ وَنَمَرْتُهُ فَتَرَكْتُهُ أَكْثَرَ مَا كَانَ فَأَرْجِعْنِي إِلَيْكَ بِهِ كُلَّهُ، فَإِذَا عَبْدٌ لَمْ يَقْدَمْ خَيْرًا فَيَمْضَى بِهِ إِلَى النَّارِ».

قَالَ أَبُو عِيْسَى: وَقَدْ رَوَى هَذَا الْحَدِيثَ غَيْرٌ وَاجِدٍ عَنِ الْحَسَنِ قَوْلُهُ وَلَمْ يُسَيِّدُوهُ

[1] *Al-Inshiqāq* (84:7,8).

Fire.” (*Da'if*)

Abū 'Eisā said: More than one narrator reported this from Al-Ḥasan as his saying. And they did not rely upon Ismā'il bin Muslim who was graded weak in *Ḥadīth* [due to his memory].

There are narrations on this topic from Abū Hurairah and Abū Sa'eed Al-Khudrī.

وَأِسْمَاعِيلُ بْنُ مُسْلِمٍ يُضَعَّفُ فِي الْحَدِيثِ  
[مِنْ قِبَلِ حَفْظِهِ].

وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدِ  
الْخُدْرِيِّ.

تخریج: [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ٤٠٥٨ من حديث ابن المبارك به \* إسماعيل بن مسلم ضعيف الحديث (تقريب) وله شاهد عند أبي نعيم في حلية الأولياء: ٦/ ٣١٠ وفيه يزيد الرقاشي ضعيف \* وفي الباب عن أبي هريرة [يأتي: ٢٤٢٨] وأبي سعيد الخدري [يأتي: ٢٤٢٨].

**Comments:**

On questioning, the man will say to Allāh: “Return me to the world and I will come back having spent all that I have in your path”. This will be a patent falsehood, since even if he is sent back (with a clean slate of memory) he will again tread the path he had trodden before. As such his request to be sent back will be rejected. Instead, he will be thrown into the Fire. Thus, the rich of the world have still the chance to spend their wealth in the path of Allāh in order to secure a better life in the next world.

**2428.** Abū Šālih reported from Abū Hurairah and Abū Sa'eed that the Messenger of Allāh ﷺ said: “The servant will be brought on the Day of Judgement, and He will say to him: ‘Did I not give you hearing, sight, wealth, children, and did I not make the cattle and tillage subservient to you, and did I not leave you as the head of people taking from their wealth? Did you not think that you would have to meet with Me on this Day of yours?’ So he will say: ‘No.’ So it will be said to him: ‘Today you shall be forgotten just as you have forgotten Me.’” (*Ṣaḥīḥ*)

[Abū 'Eisā said:] This *ʿAdīth* is

٢٤٢٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ  
الرُّهْرِيُّ الْبَصْرِيُّ: حَدَّثَنَا مَالِكُ بْنُ سَعْنَانَ أَبُو  
مُحَمَّدٍ التَّمِيمِيُّ الْكُوفِيُّ: حَدَّثَنَا الْأَعْمَشُ عَنْ  
أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَعَنْ أَبِي سَعِيدِ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالْعَبْدِ يَوْمَ  
الْقِيَامَةِ فَيَقُولُ لَهُ: أَلَمْ أَجْعَلْ لَكَ سَمْعًا  
وَبَصَرًا وَمَالًا وَوَلَدًا وَسَخَّرْتُ لَكَ الْأَنْعَامَ  
وَالْحَرَثَ وَتَرَكْتُكَ تَرَأْسُ وَتَرْبِيعُ فَكُنْتَ تَنْظُرُ  
أَنَّكَ مُلَاقِيٌّ يَوْمَكَ هَذَا؟ [قَالَ:] فَيَقُولُ: لَا،  
فَيَقُولُ لَهُ: الْيَوْمَ أَنْسَاكَ كَمَا نَسَيْتَنِي.»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ  
غَرِيبٌ. وَمَعْنَى قَوْلِهِ: الْيَوْمَ أَنْسَاكَ كَمَا

*Ṣaḥīḥ Gharīb* and the meaning of His saying: “Today you shall be forgotten just as you have forgotten Me” is: Today I shall leave you in chastisement. [This is how they have explained it].

[Abū ‘Eīsā said:] This is how some of the people of knowledge have explained this *Āyah*: So this Day We shall forget them...<sup>[1]</sup> They said that it means: We shall leave them in chastisement.

تخريج: [صحيح] وأخرجه ابن خزيمة في التوحيد، ص: ١٥٥، ح: ٢٢٢ عن عبد الله بن محمد الزهري به، سنده ضعيف وله شاهد عند مسلم، الزهد والرفائق: ١٦/٢٩٦٨ وغيره وبه صح الحديث.

### Comments:

The *Hadīth* confirms that there shall come a day when those who have been blessed with manifold bounties by Allāh in this world, and are yet forgetful of Him as well as of the reckoning on the Day of Judgement, shall have to stand before Allāh to render their accounts. When questioned by Him about their misdeeds, they will have no words to offer in their defence. They shall, therefore, face great humiliation and be thrown into Hellfire.

### Chapter 7. Something Else About That (The Explanation Of The Most High’s Saying: “That Day It Will Declare Its Information.”)

**2429.** Abū Hurairah narrated: “The Messenger of Allāh ﷺ recited: That Day it will declare its information.<sup>[2]</sup> and said: ‘Do you know what its information is?’ they said: ‘Allāh and His Messenger know best.’ He said: ‘Indeed its information is that it will testify against every servant, male and female, about what they did on its surface. It will say that he did such

نَسِيتِي [يَقُولُ]:] الْيَوْمَ أَتْرُكُكَ فِي الْعَذَابِ  
[هَكَذَا فَسَّرُوهُ].

[قَالَ أَبُو عِيسَى:] وَكَذَا فَسَّرَ بَعْضُ أَهْلِ  
الْعِلْمِ هَذِهِ الْآيَةَ: ﴿فَالْيَوْمَ نَنْسَهُمْ﴾  
[الأعراف: ٥١] قَالُوا: مَعْنَاهُ الْيَوْمَ نَتْرُكُهُمْ  
فِي الْعَذَابِ.

(المعجم ٧) - بَابُ مِنْهُ [تَفْسِيرُ قَوْلِهِ  
تَعَالَى: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾]  
(التحفة ٧٢)

٢٤٢٩ - حَدَّثَنَا سُؤْدَةُ بِنْتُ نَضْرَةَ: حَدَّثَنَا  
عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا سَعِيدُ بْنُ أَبِي  
أَيُّوبَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي سُلَيْمَانَ، عَنْ  
سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَرَأَ  
رَسُولُ اللَّهِ ﷺ: ﴿يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا﴾  
[الزلزلة: ٤] قَالَ: «أَتَذَرُونَ مَا أَخْبَارَهَا؟»  
قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ

<sup>[1]</sup> *Al-A'rāf* (7:51).

<sup>[2]</sup> *Az-Zalzalah* (99:4).

and such, on such and such a day.' He said: 'With this it shall be ordered.'" (*Da'if*)

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

تخریج: [إسناده ضعيف] وأخرجه النسائي في الكبرى، ح: ١١٦٩٣ عن سويد بن نصر به وصححه ابن حبان، ح: ٢٥٨٦ والحاكم وتعقبه الذهبي وسيأتي: ٣٣٥٣ \* يحيى بن أبي سليمان: ضعيف ضعفه الجمهور كما حققته في نيل المقصود، ح: ٨٩٣.

### Comments:

The *Hadīth* tells us that on whatever part of the earth man does something it records and preserves that action until the Day of Judgement. It shall then reveal it all on Allāh's bidding.

## Chapter 8. What Has Been Related About (The Matter Of) The *Ṣūr*

2430. 'Abdullāh bin 'Amr bin Al-'Āṣ said: "A Bedouin came to the Prophet ﷺ and said: 'What is the *Ṣūr*?' He said: 'A horn that will be blown into.'" (*Ṣaḥīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan Ṣaḥīh*. It has been reported by more than one narrator from Sulaimān At-Taimī, and we do not know of it except as his narration.

تخریج: [إسناده صحيح] وأخرجه أبو داود، السنة، باب ذكر البعث والصور، ح: ٤٧٤٢ من حديث سليمان التيمي به وصححه ابن حبان، ح: ٢٥٧٠ والحاكم: ٥٠٦/٢، ٥٦٠/٤ ووافقه الذهبي.

2431. Abū Sa'eed narrated: "The Messenger of Allāh ﷺ said: 'How can I be comfortable when the one with the horn is holding it to his lips, his ears listening for when he will be ordered to blow, so he can

أَخْبَارَهَا أَنْ تَشْهَدَ عَلَيَّ كُلِّ عَبْدٍ أَوْ أُمَّةٍ بِمَا عَمِلَ عَلَى ظَهْرِهَا، أَنْ تَقُولَ: عَمِلَ كَذَا وَكَذَا فِي يَوْمِ كَذَا وَكَذَا»، قَالَ: «بِهَذَا أَمْرَهَا». [قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

## (المعجم ٨) - بَابُ مَا جَاءَ فِي [شَأْنِ] الصُّورِ (التحفة ٧٣)

٢٤٣٠ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ عَنْ أَسْلَمَ الْعِجْلِيِّ، عَنْ بَشْرِ بْنِ شَعَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ: جَاءَ أَعْرَابِيٌّ إِلَى النَّبِيِّ ﷺ فَقَالَ: مَا الصُّورُ؟ قَالَ: «قَرْنٌ يُنْفَخُ فِيهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَقَدْ رَوَاهُ غَيْرٌ وَاحِدٌ عَنْ سُلَيْمَانَ التَّيْمِيِّ وَلَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِهِ.

٢٤٣١ - حَدَّثَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ: حَدَّثَنَا خَالِدُ أَبُو الْعَلَاءِ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «وَكَيْفَ أَنْعَمَ وَصَاحِبُ الْقَرْنِ قَدِ اتَّقَمَ الْقَرْنَ وَاسْتَمَعَ

blow.' It was as if that was very hard upon the Companions of the Prophet ﷺ, so he said to them: 'Say: "Allāh is sufficient for us and what a good protector He is, and upon Allāh we rely."' (*Hasan*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. This *Hadīth* has been reported through other routes from 'Atīyyah, from Abū Sa'eed [Al-Khudrī] from the Prophet ﷺ, similarly.

تخریج: [حسن] يأتي: ٣٢٤٣، وأخرجه أحمد: ٣٧٤/٤ من حديث خالد بن طهمان أبي العلاء به وهو في الزهد لعبدالله بن المبارك، ص: ٥٥٧، ح: ١٥٩٧ وقال الذهبي في تلخيص المستدرک: ٥٥٩/٤ "عطية ضعيف" وللحديث شواهد كثيرة ذكرت بعضها في تخریج النهاية في الفتن والملاحم، ح: ٤٨٩.

### Comments:

The Angel Isrāfil, holding the Trumpet near his lips, is standing in wait not knowing when the command will come from Allāh to sound it. This being the situation, man should never for a moment be so lost in the luxuries of the world as to be oblivious of the impending Last Hour.

### Chapter 9. What Has Been Related About The Matter Of The *Širāt*

2432. Al-Mughīrah bin Shu'bah narrated that the Messenger of Allāh ﷺ said: "The sign of the believers upon the *Širāt* is: O Lord, protect (us), protect (us)."  
(*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb* [as a narration of Al-Mughīrah bin Shu'bah] we do not know of it except through the narration of 'Abdur-Raḥmān bin Ishāq [and there is something on this topic from Abū Hurairah].

الأذن متى يُومرُ بالفتح فينفتحُ» فَكَانَ ذَلِكَ ثَقُلَ عَلَى أَصْحَابِ النَّبِيِّ ﷺ، فَقَالَ لَهُمْ: «قُولُوا: حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ عَلَى اللَّهِ تَوَكَّلْنَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ هَذَا الْحَدِيثُ عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ [الْخُدْرِيِّ] عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

(المعجم ٩) - بَابُ مَا جَاءَ فِي شَأْنِ الصِّرَاطِ (التحفة ٧٤)

٢٤٣٢ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ الثَّعْمَانِ بْنِ سَعْدٍ، عَنِ الْمُغْبِرَةِ بْنِ شُعْبَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شِعَارُ الْمُؤْمِنِينَ عَلَى الصِّرَاطِ: رَبِّ سَلِّمْ سَلِّمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ [مِنْ حَدِيثِ الْمُغْبِرَةِ بْنِ شُعْبَةَ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، [وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ].

تخریج: [إسناده ضعيف] وأخرجه محمد بن فضيل بن غزوان في كتاب الدعاء، ح: ٤ عن عبد الرحمن بن إسحاق الكوفي به وهو ضعيف مشهور ومع ذلك صححه الحاكم على شرط

مسلم: ٣٧٥/٢ ووافقه الذهبي ووقع في المستدرک: عبدالرحمن بن إسحاق القرشي \* وهو وهم والصواب: عبدالرحمن بن إسحاق الكوفي، أبو شيبة الواسطي وله شاهد عند مسلم في صحيحه، ح: ١٩٥ بلفظ: "ونبيكم قائم على الصراط يقول: رب سلم سلم" وعند البخاري، ح: ٧٤٣٧ "ودعوى الرسل يومئذ: اللهم! سلم سلم" \* وفي الباب عن أبي هريرة [أخرجه البخاري، ح: ٧٤٣٧ ومسلم، ح: ١٨٢].

**Comments:**

While treading on the *Şirāt* (Bridge across the Infernal Fire) people will be so frightened as to be speechless. It is only the Prophets and people of faith that will have the audacity to repeat audibly the words: "O Allāh, protect us and enable us to safely cross the Bridge".

**2433.** An-Naḍr bin Anas bin Mālik narrated from his father who said: "I asked the Prophet ﷺ to intercede for me on the Day of Judgement. He said: 'I am the one to do so.'" [He said:] "I said: 'O Messenger of Allāh! Then where shall I seek you?' He said: 'Seek me, the first time you should seek me is on the *Şirāt*.'" [He said:] "I said: 'If I do not meet you upon the *Şirāt*?' He said: 'Then seek me at the *Mizān*.' I said: 'And if I do not meet you at the *Mizān*?' He said: 'Then seek me at the *Hawḍ*, for indeed I will not be missed at these three locations.'" (*Ḥasan*)

[Abū 'Eisā said:] This *Ḥadīth* is *Ḥasan Gharīb* we do not know of it except through this route.

٢٤٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّبَّاحِ الْهَاشِمِيُّ: حَدَّثَنَا بَدَلُ بْنُ الْمُحَبَّرِ: حَدَّثَنَا حَرْبُ بْنُ مَيْمُونِ الْأَنْصَارِيِّ أَبُو الْحَطَّابِ: حَدَّثَنَا النَّضْرُ بْنُ أَنَسِ بْنِ مَالِكٍ عَنْ أَبِيهِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ أَنْ يَشْفَعَ لِي يَوْمَ الْقِيَامَةِ، فَقَالَ: «أَنَا فَاعِلٌ». [قَالَ:] قُلْتُ: يَا رَسُولَ اللَّهِ! فَأَيَّنَ أَطْلُبُكَ؟ قَالَ: «أَطْلُبُنِي أَوَّلَ مَا تَطْلُبُنِي عَلَى الصَّرَاطِ»، [قَالَ:] قُلْتُ: فَإِنْ لَمْ أَلْقَكَ عَلَى الصَّرَاطِ، قَالَ: «فَأَطْلُبُنِي عِنْدَ الْمِيزَانِ»، قُلْتُ: فَإِنْ لَمْ أَلْقَكَ عِنْدَ الْمِيزَانِ؟ قَالَ: «فَأَطْلُبُنِي عِنْدَ الْحَوْضِ، فَإِنِّي لَا أُحْطِيءُ هَذِهِ الثَّلَاثَ الْمَوَاطِنَ».

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

تخريج: [إسناده حسن] وأخرجه أحمد: ١٧٨/٣ من حديث حرب بن ميمون به.

**Comments:**

One thing is certain, namely that all these three stops are full of great fright and in order to successfully contend with them the people would be in dire need of the Prophet's ﷺ intercession.

## Chapter 10. What Has Been Related About The Intercession

(المعجم ١٠) - بَابُ مَا جَاءَ فِي  
الشَّفَاعَةِ (التحفة ٧٥)

**2434.** Abū Hurairah narrated: “Some meat was brought to the Prophet ﷺ and a foreleg was presented to him, and he used to like it, so he bit from it.<sup>[1]</sup> Then he said: ‘I will be the ‘Leader’ of the people on the Day of Resurrection. Do you know why that is? Allāh will gather the people, the first and the last, on one level ground where they will (all) be able to hear a caller, and all of them will be visible, and the sun will be brought near such that the people will suffer distress and trouble that they can not tolerate nor bear. Then some people will say: “Don’t you see the state you have reached? Why don’t you look for a person who can intercede for you with your Lord?” Some of them will say to others: “Your should go to Ādam.” So they will go to Ādam and say, “You are the father of all mankind, Allāh created you with His Own Hands, and breathed into you from His spirit (which He created for you) and ordered the angels to prostrate for you. Will you not intercede for us with your Lord? Don’t you see what has happened to us? Don’t you see the state we have reached?” On that Ādam will reply, “Today my Lord has become angry such that He has

٢٤٣٤ - حَدَّثَنَا سُؤَيْدٌ [بُنُ نَضْرٍ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا أَبُو حَيَّانَ التَّمِيمِيُّ عَنْ أَبِي زُرْعَةَ بْنِ عَمْرٍو بْنِ جَرِيرٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَسُولَ اللَّهِ ﷺ بِلَحْمٍ فَرَفَعَ إِلَيْهِ الذَّرَاعَ فَأَكَلَهُ وَكَانَ يُعْجِبُهُ فَهَشَّ مِنْهُ نَهْسَةً ثُمَّ قَالَ: «أَنَا سَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ هَلْ تَدْرُونَ لِمَ ذَاكَ؟ يَجْمَعُ اللَّهُ النَّاسَ الْأَوْلِينَ وَالْآخِرِينَ فِي صَعِيدٍ وَاحِدٍ فَيَسْمِعُهُمُ الدَّاعِيَ وَيَنْفِذُهُمُ الْبَصَرَ وَتَذُو الشَّمْسُ فَيَبْلُغُ النَّاسَ مِنَ الْعَمِّ وَالْكَرْبِ مَا لَا يُطِيقُونَ وَلَا يَتَحَمَّلُونَ، فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: أَلَا تَرَوْنَ مَا قَدْ بَلَغَكُمْ أَلَا تَنْظُرُونَ مَنْ يَسْفَعُ لَكُمْ إِلَى رَبِّكُمْ؟ فَيَقُولُ النَّاسُ بَعْضُهُمْ لِبَعْضٍ: عَلَيْكُمْ بِآدَمَ فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ أَبُو الْبَشَرِ خَلَقَكَ اللَّهُ بِيَدِهِ وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، اشْفَعْ لَنَا إِلَى رَبِّكَ أَمَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغَنَا؟ فَيَقُولُ لَهُمْ آدَمُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ. وَإِنَّهُ قَدْ نَهَانِي عَنِ الشَّجَرَةِ فَعَصَيْتُهُ. نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَيَّ غَيْرِي، اذْهَبُوا إِلَيَّ نُوحَ، فَيَأْتُونَ نُوحًا فَيَقُولُونَ: يَا نُوحُ! أَنْتَ أَوَّلُ الرُّسُلِ إِلَى أَهْلِ

[1] This part of it preceded under no. 1837.



never before been angry, and will never be thereafter. He forbade me (to eat from) the tree, but I disobeyed (Him), Myself! Myself! Myself! Go to somebody else; go to Nūḥ." They will go to Nūḥ and say; "O Nūḥ! You are the first among the Messengers to the people of the earth, and Allāh named you a thankful slave. Will you not intercede for us with your Lord? Don't you see what has happened to us? Don't you see the state we have reached?" Nūḥ will say to them: "Today my Lord has become angry as He has never before been angry and will never be thereafter. I had been given one supplication, and I supplicated against my own people. Myself! Myself! Myself! Go to someone else; go to Ibrāhīm." They will go to Ibrāhīm, and say: "O Ibrāhīm! You are Allāh's Prophet and His *Khalīl* among the people of the earth, so intercede for us with your Lord, don't you see what has happened to us?" He will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I uttered three lies." – Abū Ḥayyān (a narrator) mentioned them in his narration – "Myself! Myself! Myself! Go to someone else, go to Mūsā." So they will go to Mūsā and say: "O Mūsā! You are the Messenger of Allāh who Allāh distinguished above the people with His Message and His Speech, intercede for us with your Lord. Don't you see what has happened

الْأَرْضِ وَقَدْ سَمَّاكَ اللَّهُ عَبْدًا شَكُورًا، اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ؟ أَلَا تَرَى مَا قَدْ بَلَغْنَا؟ فَيَقُولُ لَهُمْ نُوحٌ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ، وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ، وَإِنَّهُ قَدْ كَانَتْ لِي دَعْوَةٌ دَعَوْتُهَا عَلَى قَوْمِي نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى إِبْرَاهِيمَ، فَيَأْتُونَ إِبْرَاهِيمَ، فَيَقُولُونَ: يَا إِبْرَاهِيمُ! أَنْتَ نَبِيُّ اللَّهِ وَخَلِيلُهُ مِنْ أَهْلِ الْأَرْضِ فَاشْفَعْ لَنَا إِلَى رَبِّكَ، أَلَا تَرَى مَا نَحْنُ فِيهِ، فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ كَذَبْتُ ثَلَاثَ كَذِبَاتٍ. فَذَكَرَهُنَّ أَبُو حَيَّانَ فِي الْحَدِيثِ: نَفْسِي نَفْسِي نَفْسِي اذْهَبُوا إِلَى غَيْرِي اذْهَبُوا إِلَى مُوسَى، فَيَأْتُونَ مُوسَى فَيَقُولُونَ: يَا مُوسَى! أَنْتَ رَسُولُ اللَّهِ فَصَلِّكَ اللَّهُ بِرِسَالَتِهِ وَكَلَامِهِ عَلَى النَّاسِ، اشْفَعْ لَنَا إِلَى رَبِّكَ. أَلَا تَرَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ يَغْضَبَ بَعْدَهُ مِثْلَهُ وَإِنِّي قَدْ قَتَلْتُ نَفْسًا لَمْ أُوْمَرْ بِقَتْلِهَا نَفْسِي نَفْسِي نَفْسِي، اذْهَبُوا إِلَى غَيْرِي، اذْهَبُوا إِلَى عِيسَى، فَيَأْتُونَ عِيسَى فَيَقُولُونَ: يَا عِيسَى! أَنْتَ رَسُولُ اللَّهِ وَكَلِمَتُهُ أَلْقَاهَا إِلَى مَرْيَمَ وَرُوحٌ مِنْهُ وَكَلَّمْتَ النَّاسَ فِي الْمَهْدِ. اشْفَعْ لَنَا إِلَى رَبِّكَ أَلَا تَرَى مَا نَحْنُ فِيهِ؟ فَيَقُولُ عِيسَى: إِنَّ رَبِّي قَدْ غَضِبَ الْيَوْمَ غَضَبًا لَمْ يَغْضَبْ قَبْلَهُ مِثْلَهُ وَلَنْ

to us?" So he will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter. Indeed I killed a person whom I was not ordered to kill. Myself! Myself! Myself! Go to someone else; go to 'Eisā!" They will go to 'Eisā and say: "O 'Eisā! You are the Messenger of Allāh and His Word which He placed into Mariam, and a Spirit from Him, and you spoke to the people in the cradle. Intercede for us with your Lord. Don't you see what has happened to us?" Then 'Eisā will say: "Today my Lord has become angry as He has never before been angry and will never be thereafter." He will not mention a sin, but will say: "Myself! Myself! Myself! Go to someone else; go to Muḥammad." He said: 'They will go to Muḥammad ﷺ and they say: "O Muḥammad! You are the Messenger of Allāh and the last of the Prophets, and your past and future sins have been pardoned. Will you not intercede for us with your Lord, don't you see what has happened to us?" Then I will depart until I come to under the Throne to fall prostrating before my Lord. Then Allāh will guide me to such praises and beautiful statements of glorification which He did not guide anyone to before me. Then He will say: "O Muḥammad! Raise your head. Ask, so that you may be granted, and intercede so that your intercession may be accepted." I will raise my head and say: "O Lord! My

يَعْضَبَ بَعْدَهُ مِثْلَهُ وَلَمْ يَذْكُرْ ذَنْبًا نَفْسِي نَفْسِي  
نَفْسِي اذْهَبُوا إِلَىٰ غَيْرِي، اذْهَبُوا إِلَىٰ مُحَمَّدٍ  
ﷺ قَالَ: فَيَأْتُونَ مُحَمَّدًا ﷺ فَيَقُولُونَ: يَا  
مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ وَخَاتَمُ الْأَنْبِيَاءِ: [وَقَدْ]  
غُيِّرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ اشْفَعْ  
لَنَا إِلَىٰ رَبِّكَ أَلَا تَرَىٰ مَا نَحْنُ فِيهِ؟ فَأَنْطَلِقُ  
فَأَتِي تَحْتَ الْعَرْشِ فَأَجِرُ سَاجِدًا لِرَبِّي. ثُمَّ  
يُنْفَخُ اللَّهُ عَلَيَّ مِنْ مَحَامِدِهِ وَحُسْنِ الثَّنَاءِ عَلَيْهِ  
شَيْئًا لَمْ يَنْفَخْهُ عَلَيَّ أَحَدٌ قَبْلِي. ثُمَّ يُقَالُ: يَا  
مُحَمَّدُ! ارْزُقْ رَأْسَكَ سَلْ نِعْمَةً وَاشْفَعْ تُشْفَعُ.  
فَارْفَعْ رَأْسِي فَأَقُولُ: يَا رَبِّ! أُمَّتِي، يَا رَبِّ!  
أُمَّتِي، يَا رَبِّ! أُمَّتِي، فَيَقُولُ: يَا مُحَمَّدُ!  
أَدْخِلْ مِنْ أُمَّتِكَ مَنْ لَا حِسَابَ عَلَيْهِ مِنَ  
الْبَابِ الْأَيْمَنِ مِنْ أَبْوَابِ الْجَنَّةِ وَهُمْ شُرَكَاءُ  
النَّاسِ فِيهَا سِوَىٰ ذَلِكَ مِنَ الْأَبْوَابِ. ثُمَّ  
قَالَ: وَالَّذِي نَفْسِي بِيَدِهِ! إِنْ مَا بَيْنَ  
الْمِضْرَاعَيْنِ مِنْ مَصَارِيحِ الْجَنَّةِ كَمَا بَيْنَ مَكَّةَ  
وَهَجَرَ وَكَمَا بَيْنَ مَكَّةَ وَبُصْرَىٰ.

وَفِي الْبَابِ عَنْ أَبِي بَكْرٍ الصِّدِّيقِ،  
وَأَنْسِ، وَعُقْبَةَ بْنِ عَامِرٍ، وَأَبِي سَعِيدٍ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ  
صَحِيحٌ. [وَأَبُو حَيَّانَ اسْمُهُ يَحْيَىٰ بْنُ سَعِيدٍ  
ابْنِ حَيَّانَ كُوفِيٌّ وَهُوَ يَثَقُّ، وَأَبُو زُرْعَةَ بْنُ  
عَمْرٍو بْنُ جَرِيرٍ اسْمُهُ هَرَمٌ.]

*Ummah!* O Lord! My *Ummah!* O Lord! My *Ummah!*” He will say: “O Muḥammad! Let those of your *Ummah* who have no accounts enter the gate on the right among the gates of Paradise, and they shall share in the gates other than that with the people.” Then he ﷺ said: ‘By the One in Whose Hand is my soul! What is between every two gate-posts in Paradise is as what is between Makkah and Hajar, and what is between Makkah and Buṣra.’” (*Ṣaḥīḥ*)

There are narrations on this topic from Abū Bakr Aṣ-Ṣiddīq, Anas, ‘Uqbah bin ‘Āmir, and Abū Sa‘eed.

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ḥayyān’s name is Yahya bin Sa‘eed bin Ḥayyān, and he is from Al-Kūfah, and he is trustworthy. Abū Zur‘ah bin ‘Amr bin Jarīr’s name is Harim.]

تخریج: متفق علیه، وأخرجه البخاري، التفسير، باب: ﴿ذرية من حملنا مع نوح إنه كان عبداً شكوراً﴾، ح: ٤٧١٢ من حديث ابن المبارك ومسلم، ح: ١٩٤ من حديث أبي حيان التيمي به \* وفي الباب عن أبي بكر الصديق [أحمد: ٥٤/١ وأبو يعلى: ١، ح: ٥٦] وأنس [الدارمي، ح: ٢٨٠٧ والبخاري في خلق أفعال العباد، ص: ٧٦] وعقبة بن عامر [البخاري، ح: ٤٤٧٦ ومسلم، ح: ١٩٣] وأبي سعيد [البخاري، ح: ٧٤٣٩ ومسلم، ح: ١٨٣].

### Comments:

When people will have gathered on the Day of Resurrection and would be waiting for the impending reckoning in a state of fright, pain and helplessness beyond measure, they will look around to see who could intercede with Allāh on their behalf. They will go to Prophet Ādam ﷺ the father of the human race, then to the Prophets Nūh, Ibrāhīm, Mūsā and ‘Eisā عليهم السلام in that order, for help. Through this measure Allāh would in fact show to everyone that the Station of Praise and Glory, and the right to make Grand Intercession, belongs only to the Prophet Muḥammad, ﷺ since it would only be after the Prophet’s intercession that the process of reckoning would start, and the bewildered people would get rid of the traumatic conditions prevailing on the Gathering Plain.

### Chapter 11. Something Else About That (The *Hadīth*: “My Intercession Is For The Major Sins In My *Ummah*”)

2435. Anas narrated that the Messenger of Allāh ﷺ said: “My intercession is for the people who committed the major sins in my *Ummah*.” (*Ṣaḥīḥ*)

There is a narration on this topic from Jābir.

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

تخريج: [إسناده صحيح] وأخرجه ابن خزيمة في التوحيد، ص: ٢٧٠ عن العباس بن عبد العظيم العنبري به وصححه ابن حبان، ح: ٢٥٩٦ والحاكم على شرط الشيخين: ٦٩/١ ووافقه الذهبي ورواه أبو داود، ح: ٤٧٣٩ من حديث أنس به وله شواهد كثيرة جدًا \* وفي الباب عن جابر [بأني: ٢٤٣٦].

#### Comments:

The intercession mentioned in this *Hadīth* would be aimed at extricating from Hellfire the people guilty of committing major sins. Two other types of intercession for delivering the sinners of other categories will also be made by the Prophet ﷺ.

2436. Ja‘far bin Muḥammad narrated from his father, from Jābir bin ‘Abdullāh who said: “The Messenger of Allāh ﷺ said: ‘My intercession is for the people who committed major sins in my *Ummah*.’” Muḥammad bin ‘Alī said: “Jābir said to me: ‘O Muḥammad! Whoever is not among the people of major sins, then there is no need in the intercession for him.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadīth* is [*Ḥasan*] *Gharīb* from this route. [It was considered *Gharīb* as a narration of Ja‘far bin Muḥammad].

(المعجم ١١) - بَابُ مِنْهُ [حَدِيثٌ :  
شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي ]  
(التحفة ٧٦)

٢٤٣٥ - حَدَّثَنَا الْعَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ.  
[وَفِي الْبَابِ عَنْ جَابِرٍ.]

٢٤٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: أَخْبَرَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ عَنْ مُحَمَّدِ بْنِ ثَابِتِ الْبَنَانِيِّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «شَفَاعَتِي لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي».

قَالَ مُحَمَّدُ بْنُ عَلِيٍّ: فَقَالَ لِي جَابِرٌ: يَا مُحَمَّدُ! مَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكِبَائِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ مِنْ هَذَا الْوَجْهِ [يُسْتَعْرَبُ مِنْ حَدِيثِ جَعْفَرِ بْنِ مُحَمَّدٍ].

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح: ٤٣١٠ من حديث جعفر بن محمد به وهو في مسند الطيالسي: ١٦٦٩ وسنده ضعيف من أجل محمد بن ثابت لأنه "ضعيف" (تقريب) وللحديث شواهد كثيرة منها الحديث السابق.

**Comments:**

Punishment for minor sins would be waived by Allāh for the following circumstances: (i) in return for the good deeds done by the people, (ii) as a reward for exercising patience in times of adversity or (iii) for the suffering undergone by Allāh's servants in their graves or while standing in wait before Allāh after Resurrection. The intercession in their case would, therefore, be for the raising of their ranks.

**Chapter 12. Something Else About That: Seventy Thousand Are Admitted Without A Reckoning And Some Who Are Interceded For**

(المعجم ١٢) - [بَابُ مِنْهُ: دُخُولُ سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ وَبَعْضٍ مَنْ يَشْفَعُ لَهُ] (التحفة ٧٧)

2437. Abū Umāmah narrated that the Messenger of Allāh ﷺ said: "My Lord promised me that seventy thousand of my *Ummah* shall be admitted into Paradise without a reckoning against them, nor any punishment. With every thousand, are seventy thousand and three measures from the measures of my Lord." (*Hasan*)

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

٢٤٣٧ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عِيَّاشٍ عَنْ مُحَمَّدِ بْنِ زِيَادِ الْأَلْهَانِيِّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَعَدَنِي رَبِّي أَنْ يُدْخِلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ، مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا وَثَلَاثَ حَبَابَاتٍ مِنْ حَبَابِ رَبِّي».

[قَالَ أَبُو عِيَّاسٍ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب صفة أمة محمد ﷺ، ح: ٤٢٨٦ من حديث إسماعيل بن عياش به وصرح بالسماع وتابعه بقية بن الوليد وللحديث طرق أخرى عند ابن حبان، ح: ٢٦٤٢ والطبراني وغيرهما.

**Comments:**

'Allāh's measure' is a measure that befits His Majesty and Glory. And just as we cannot comprehend Allāh's person, we cannot also comprehend the exact nature of His 'measure'. If Allāh wills, He can contain all the virtuous souls in a single measure and admit them into Paradise.

2438. ‘Abdullāh bin Shaqīq narrated: “I was with a troop in Jerusalem, and a man among them said: ‘I heard the Messenger of Allāh ﷺ saying: “From the intercession of one man in my *Ummah* more (people) than Banū Tamīm will be admitted into Paradise.’ It was said: ‘O Messenger of Allāh! Someone other than you?’ He said: ‘Other than me.’ So when he stood, I said: ‘Who is this?’ They said: ‘This is Ibn Abī Al-Jadh‘ā’.” (*Ṣaḥīḥ*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Ṣaḥīḥ Gharīb*, and Ibn Abī Al-Jadh‘ā’ is ‘Abdullāh, and only this one *Hadīth* is known from him.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، الزهد، باب ذكر الشفاعة، ح: ٤٣١٦ من حديث خالد الحذاء به وصححه ابن حبان، ح: ٢٥٩٨ والحاكم: ٧٠/١، ٧١، ٤٠٨/٣ ووافقه الذهبي.

#### Comments:

Banū Tamīm is quite a large tribe, but who is the intercessor referred to in the *Hadīth*? There is no clear-cut proof in favor of anyone in this regard in *Hadīth*. Allāh knows best.

2439. Al-Ḥasan Al-Baṣrī said: “The Messenger of Allāh ﷺ said: ‘On the Day of Judgement, ‘Uthmān bin ‘Affān will intercede for (an amount) the likes of Rabī‘ah and Muḍar.’” (*Da‘īf*)

٢٤٣٨ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ خَالِدِ الْحَدَّاءِ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ قَالَ: كُنْتُ مَعَ رَهْطٍ بِبَيْلِيَاءَ، فَقَالَ رَجُلٌ مِنْهُمْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «يَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي أَكْثَرَ مِنْ بَنِي تَمِيمٍ» قِيلَ: يَا رَسُولَ اللَّهِ! سِوَاكَ؟ قَالَ: «سِوَايَ». فَلَمَّا قَامَ قُلْتُ: مَنْ هَذَا؟ قَالُوا: هَذَا ابْنُ أَبِي الْجَدْعَاءِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ وَابْنُ أَبِي الْجَدْعَاءِ هُوَ عَبْدُ اللَّهِ وَإِنَّمَا يُعْرَفُ لَهُ هَذَا الْحَدِيثُ الْوَاحِدُ.

٢٤٣٩ - حَدَّثَنَا أَبُو هِشَامٍ مُحَمَّدُ بْنُ بَزِيدَ الرَّفَاعِيُّ الْكُوفِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ الْيَمَانِ عَنْ حُسَيْنِ بْنِ جَعْفَرٍ، عَنِ الْحَسَنِ الْبَصْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَشْفَعُ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ يَوْمَ الْقِيَامَةِ بِمِثْلِ رِبْعَةَ وَمُضَرَ».

تخریج: [إسناده ضعيف] وأخرجه الآجري في الشريعة، ص: ٣٥١ من حديث أبي هشام الرفاعي الكوفي حدثنا يحيى بن اليمان عن جسر أبي جعفر عن الحسن البصري به \* جسر بن فرقد ضعيف ضعفه الجمهور من جهة حفظه، انظر لسان الميزان وغيره \* هذا الحديث لم يذكره المزني في تحفة الأشراف.

**Comments:**

This is a *Mursal Hadīth* which does not constitute a proof. Nor does this *Hadīth* appear in the texts available in most of the manuscripts, nor the early references for this text.

**2440.** Abū Sa‘eed narrated that the Messenger of Allāh ﷺ said: “Indeed in my *Ummah* are those who intercede for large groups of people, and among them (there are) who intercede for a tribe, and among them (there are) who intercede for a group, and among them (there are) who intercede for a man, until they are admitted to Paradise.” (*Da‘īf*)

٢٤٤٠ - حَدَّثَنَا [أَبُو عَمَّارٍ] الْحُسَيْنُ بْنُ حُرَيْثٍ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ زَكَرِيَّا ابْنِ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ أُمَّتِي مَنْ يَشْفَعُ لِلْقَوْمِ مِنَ النَّاسِ، مِنْهُمْ مَنْ يَشْفَعُ لِلْقَبِيلَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلْعُضْبَةِ، وَمِنْهُمْ مَنْ يَشْفَعُ لِلرَّجُلِ حَتَّى يَدْخُلُوا الْجَنَّةَ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

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

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٢٠/٣ من حديث زكريا به \* عطية العوفي ضعيف مدلس والحديث مخرّج في النهاية في الفتن والملاحم، ح: ١٢٣٣.

**Comments:**

Intercessions shall be done with the express permission of Allāh in each individual case. The right to intercede, to be granted by Allāh, shall be in a measure appropriate to the rank and station of the intercessor, and will be a means to accord honor to him. Therefore, those ahead of others in rank, will be given the right to intercede by Allāh for greater numbers of people.

**Chapter 13. Something Else About That: The *Hadīth* About The Prophet ﷺ Choosing Between Half Of His *Ummah* Being Admitted To Paradise, Or Intercession, And That His Choice Was The Second**

(المعجم ١٣) - [بَابُ مِنْهُ: حَدِيثٌ تَخْيِيرِ النَّبِيِّ ﷺ بَيْنَ دُخُولِ نِصْفِ أُمَّتِهِ الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ وَاخْتِيَارِهِ الثَّانِي] (التحفة ٧٨)

**2441.** Abū Al-Maliḥ narrated from ‘Awf bin Mālik Al-Ashja‘ī who said: “The Messenger of Allāh ﷺ said: ‘Someone came to me from my Lord to give me the choice between half of my *Ummah* being admitted into Paradise or

٢٤٤١ - حَدَّثَنَا هَذَا: حَدَّثَنَا عَبْدُهُ عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ عَوْفِ بْنِ مَالِكِ الْأَشْجَعِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَانِي آتٌ مِنْ عِنْدِ رَبِّي فَخَيَّرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ،

intercession. So I chose the intercession, and it is for whoever dies and he did not associate anything with Allāh.” (Hasan)

It has been reported from Abū Al-Maliḥ, from another man among the Companions of the Prophet ﷺ, and he did not mention: “From ‘Awf bin Mālik.” [And the *Ḥadīth* contains a lengthy narration].

[(Another chain) with a similar narration in meaning].

تخریج: [حسن] وأخرجه أحمد: ۲۹/۶ من حدیث سعید بن أبي عروبة به وصححه ابن حبان، ح: ۲۵۹۳ وللحدیث شواهد عند ابن حبان، ح: ۲۵۹۲ والحاكم: ۱/۶۷ وغيرهما انظر النهاية بتحقيقه، ح: ۱۲۰۲.

**Comments:**

Idolaters shall have no share in the Prophet’s intercessions.

**Chapter 14. What Has Been Related About The Description Of The *Ḥawḍ***

(المعجم ۱۴) - بَابُ مَا جَاءَ فِي صِفَةِ الْحَوْضِ (التحفة ۷۹)

2442. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Indeed, at my *Ḥawḍ* there are drinking vessels as numerous as the stars in the heavens.” (*Ṣaḥīḥ*)

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

۲۴۴۲ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا بِشْرُ بْنُ شَعِيبٍ بْنُ أَبِي حَمْرَةَ: حَدَّثَنِي أَبِي عَنِ الزُّهْرِيِّ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ فِي حَوْضِي مِنَ الْأَبَارِيقِ بَعْدَ نُجُومِ السَّمَاءِ».

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

تخریج: [صحيح] وأخرجه أحمد: ۳/۲۲۵ عن بشر بن شعيب به ورواه البخاري، ح: ۶۵۸۰ ومسلم، ح: ۲۳۰۳ من حدیث الزهري به.

**Comments:**

Drinking vessels on the Prophet’s Font of Abundance shall be countless in number, so that no one approaching for drink is inconvenienced. It also indicates how huge will be the number of the Prophet’s followers (his *Ummah*).



**2443.** Samurah narrated that the Messenger of Allāh ﷺ said: “Indeed there is a *Hawd* for every Prophet, and indeed they compete to see which of them has the most arriving at it. Indeed I hope that mine will be the one with the most arriving.” (*Da'if*)

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

Al-Ash'ath bin 'Abdul-Mālik reported this *Hadīth* from Al-Ḥasan from the Prophet ﷺ in *Mursal* form, and he did not mention: “from Samurah” in it, and this is more correct.

**تخريج:** [إسناده ضعيف] وأخرجه الطبراني في الكبير: ٢١٢/٧، ح: ٦٨٨١ من حديث محمد بن بكار به \* سعيد بن بشير ضعيف وقتادة عن إن صح السند إليه، وللحديث شواهد ضعيفة عند الطبراني: ٢٥٩/٧، ح: ٧٠٥٣ وغيره.

### Chapter 15. What Has Been Related About The Description Of The Drinking Vessels Of The *Hawd*

**2444.** Al-'Abbās narrated from Abū Sallām Al-Ḥabashī who said: “'Umar bin 'Abdul-'Azīz summoned me so I got a ride on a mule.” [He said:] “When he entered upon him, he said: ‘O Commander of the Believers! My riding mule was troublesome for me.’ So he said: ‘O Abū Sallām! I did not want to trouble you, but a *Hadīth* which you narrated – from Thawbān, from the Prophet ﷺ about the *Hawd* – was conveyed to me, and I wanted you to narrate it

٢٤٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ [عَلِيِّ بْنِ] نَيْرِكَ الْبَغْدَادِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارِ الدَّمَشْقِيُّ: أَخْبَرَنَا سَعِيدُ بْنُ بَشِيرٍ عَنْ قَتَادَةَ، عَنِ الْحَسَنِ، عَنْ سَمُرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ نَبِيِّ حَوْضًا وَإِنَّهُمْ يَتَبَاهَوْنَ أَيُّهُمْ أَكْثَرُ وَارِدَةً وَإِنِّي أَزْجُو أَنْ أَكُونَ أَكْثَرُهُمْ وَارِدَةً».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

وَقَدْ رَوَى الْأَشْعَثُ بْنُ عَبْدِ الْمَلِكِ هَذَا الْحَدِيثَ عَنِ الْحَسَنِ عَنِ النَّبِيِّ ﷺ مُرْسَلًا وَلَمْ يَذْكُرْ فِيهِ، عَنْ سَمُرَةَ وَهُوَ أَصْح.

(المعجم ١٥) - بَابُ مَا جَاءَ فِي صِفَةِ أَوَانِي الْحَوْضِ (التحفة ٨٠)

٢٤٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا يَحْيَى بْنُ صَالِحٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ عَنِ الْعَبَّاسِ، عَنْ أَبِي سَلَامٍ الْحَبَشِيِّ قَالَ: بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ فَحَمَلْتُ عَلَى الْبَرِيدِ، [قَالَ:] فَلَمَّا دَخَلَ عَلَيْهِ قَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ! لَقَدْ شَقَّ عَلَيَّ مَرْكَبِي الْبَرِيدُ. فَقَالَ: يَا أَبَا سَلَامٍ! مَا أَرَدْتُ أَنْ أَشُقَّ عَلَيْكَ وَلَكِنْ بَلَّغْتَنِي عَنْكَ حَدِيثٌ تُحَدِّثُهُ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ فِي الْحَوْضِ، فَأَحْبَبْتُ أَنْ

directly to me.” Abū Sallām said: “Thawbān narrated to me from the Messenger of Allāh ﷺ who said: ‘My *Hawḍ* (is as large as) from ‘Adan to ‘Ammān of Al-Balqā’, its water is whiter than milk and sweeter than honey. Its cups are as numerous as the stars, whoever drinks one drink from it, he will never be thirsty after that again. The first people to arrive at it are the poor among the *Muhājirīn* with disheveled heads, dirty clothes, those whom the women of favor would not marry, nor would the doors be opened for them.’ ‘Umar said: ‘But I have married a woman of favor and the doors are opened for me. I married Fāṭimah bint ‘Abdul-Mālik. I shall certainly not wash my head until it is disheveled, nor wash my garment which touches my body until it becomes dirty.” (*Sahīh*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb* from this route. This *Hadīth* has been reported from Ma’dān bin Abī Ṭalḥah, from Thawbān from the Prophet ﷺ. Abū Sallām Al-Ḥabashī’s name is Mamṭūr, and he is from Ash-Shām, and he is trustworthy.

تخريج: [صحيح] وأخرجه ابن ماجه، الزهد، باب ذكر الحوض، ح: ٤٣٠٣ من حديث محمد بن المهاجر به وسنده منقطع وللحديث طرق أخرى عند ابن حبان، ح: ٢٦٠١ والطبراني وغيرهما ورواه أبو إسحاق عن عامر بن زيد البكائي عن عتبة بن عبد السلمي به فالحديث بها صحيح ورواه مسلم، ح: ٢٣٠١ من حديث ثوبان به بلفظ آخر.

### Comments:

‘Adan is a well-known city and ‘Ammān is a Syrian (now Jordanian) city. Balqā’ was a settlement near ‘Ammān. These destinations have only been named just to give an idea of the length and breadth of the *Hawḍ*. That is why, on different occasions, the Prophet ﷺ has named different distant points.

تُشَاهِنِي [بِهِ]. قَالَ أَبُو سَلَامٍ: حَدَّثَنِي ثَوْبَانُ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «حَوْضِي مِنْ عَدَانَ إِلَى عَمَانَ الْبَلْقَاءِ، مَاءُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ وَأَكْوَابُهُ عَدَدُ نُجُومِ السَّمَاءِ، مَنْ شَرِبَ مِنْهُ شَرْبَةً، لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا، أَوَّلُ النَّاسِ وُرُودًا عَلَيْهِ فَقَرَاءُ الْمُهَاجِرِينَ الشُّعْثُ رُؤُوسًا، الدُّنْسُ نِيَابًا، الَّذِينَ لَا يَنْكِحُونَ الْمُتَنَعِمَاتِ وَلَا يُفْتَحُ لَهُمُ السُّدُودُ». قَالَ عُمَرُ: لَكِنِّي نَكَحْتُ الْمُتَنَعِمَاتِ وَفُتِحَتْ لِي السُّدُودُ. نَكَحْتُ فَاطِمَةَ بِنْتَ عَبْدِ الْمَلِكِ لَا جَرَمَ أَنِّي لَا أَعْسِلُ رَأْسِي حَتَّى يَشَعَتْ، وَلَا أَعْسِلُ ثَوْبِي الَّذِي يَلِي جَسَدِي حَتَّى يَسَّخَ.

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

وَقَدْ رَوَى هَذَا الْحَدِيثُ عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ. وَأَبُو سَلَامٍ الْحَبَشِيُّ اسْمُهُ مَمْطُورٌ وَهُوَ شَامِيٌّ ثِقَّةٌ.

We also know from the *Hadith* that the first group of believers to arrive at the *Hawd* to quench their thirst will be of the poor emigrants, that would have weathered severe conditions on the earth due to their poverty, yet they stood firm by the religion.

**2445.** Abū Dharr narrated: “I said: ‘O Messenger of Allāh! What about the vessels of the *Hawd*?’ He said: ‘By the One in Whose Hand is my soul! Its vessels number more than the stars of the heavens and the planets on a clear dark night. (They are) among the vessels of Paradise, whoever drinks from them, he will never be thirsty again. Its longest breadth is the same as its length, like that which is between ‘Ammān to Aylah, its water is whiter than milk and sweeter than honey.’” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Hadith* is *Hasan Ṣaḥīḥ Gharīb*. There are narrations on this topic from Hudhaifah bin Al-Yamān, ‘Abdullāh bin ‘Amr, Abū Barzah Al-Aslamī, Ibn ‘Umar, Hārithah bin Wahb and Al-Mustawrid bin Shaddād. It has been reported from Ibn ‘Umar that the Prophet ﷺ said: “My *Hawd* (covers a distance) like what is between Al-Kūfah to the Black Stone.”

٢٤٤٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ الْعَمِّيُّ عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ: حَدَّثَنَا أَبُو عِمْرَانَ الْجَوْنِيُّ عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ! مَا آيَةُ الْحَوْضِ؟ قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ لَأَيَّتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي لَيْلَةٍ مُظْلِمَةٍ مُضْحِيَّةٍ، مِنْ آيَةِ الْجَنَّةِ، مَنْ شَرِبَ مِنْهَا لَمْ يَظْمَأْ، آخِرَ مَا عَلَيْهِ عَرَضُهُ مِثْلَ طَوْلِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ. مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ. وَفِي الْبَابِ عَنْ حُذَيْفَةَ بْنِ الْيَمَانَ وَعَبْدِ اللَّهِ بْنِ عَمْرٍو وَأَبِي بَرزَةَ الْأَسْلَمِيِّ وَأَبْنِ عُمَرَ وَحَارِثَةَ بْنِ وَهْبٍ وَالْمُسْتَوْرِدَ بْنَ شَدَادٍ. وَرَوَى عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ قَالَ: «حَوْضِي كَمَا بَيْنَ الْكُوفَةِ إِلَى الْحَجَرِ الْأَسْوَدِ».

**تخریج:** وأخرجه مسلم، الفضائل، باب إثبات حوض نبينا ﷺ وصفاته، ح: ٢٣٠٠ من حديث عبدالعزيز بن عبدالصمد به \* وفي الباب عن حذيفة بن اليمان [مسلم، ح: ٢٤٨] وعلقه البخاري، ح: ٦٥٧٦] وعبدالله بن عمرو [البخاري، ح: ٦٥٧٩] ومسلم، ح: ٢٢٩٢] وأبي برة الأسلمي [أبو داود، ح: ٤٧٤٩] وابن أبي عاصم في السنة ٢/٣٢٣، [٣٢٤] وابن عمر [البخاري، ح: ٦٥٧٧] ومسلم، ح: ٢٢٩٩] وحرارثة بن وهب [البخاري، ح: ٦٥٩١] ومسلم، ح: ٢٢٩٨] والمستورد بن شداد [البخاري، ح: ٦٥٩٢] ومسلم، ح: ٢٢٩٨].

**Comments:**

Various *Ahādith* read together prove the fact that the *Hawd* has a number of branches spread all over it. The drink shall be whiter than milk, sweeter and

more delicious than honey, and shall have far more and better pleasing odor than that of musk.

### Chapter 16. The Description Of Those Who Will Be Admitted Into Paradise Without A Reckoning And The Clarification That 'Ukāshah Has Preceded In That

**2446.** Ibn 'Abbās narrated: "When the Prophet ﷺ was taken for the Night Journey, he passed by a Prophet, and some Prophets and with them were some people, and a Prophet, and some Prophets and with them was a group of people, and a Prophet, and some Prophets and with them there was no one. Until he passed by a large multitude. (The Prophet ﷺ said:) I said: 'Who is this?' It was said: 'Mūsā and his people. But raise your head and look.' There was a large multitude that covered the horizon, from one side to the other. It was said: 'These people are your *Ummah*, and there are seventy thousand besides these from your *Ummah* that shall enter Paradise without a reckoning.' So he went inside, and they did not question him, and he gave no explanation to them. (Some of them) said: 'We are them.' Others said: 'They are the children who were born upon the *Fitrah* and Islam.' So the Prophet ﷺ came out and said: 'They are those who do not get themselves cauterized, nor seek *Ruqyah*, nor read omens, and upon their Lord they rely.' So 'Ukāshah bin Miḥṣan stood and

(المعجم ١٦) - بَابُ [صِفَةِ الَّذِينَ يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَبَيَانِ سَبْقِ الْعُكَّاشَةِ بِهَا] (التحفة ٨١)

٢٤٤٦ - حَدَّثَنَا أَبُو حَاصِبٍ عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ يُونُسَ الْكُوفِيُّ: حَدَّثَنَا عَبَّاسُ بْنُ الْقَاسِمِ عَنْ حُصَيْنٍ - هُوَ ابْنُ عَبْدِ الرَّحْمَنِ - ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ ، عَنِ ابْنِ عَبَّاسٍ قَالَ: لَمَّا أُسْرِيَ بِالنَّبِيِّ ﷺ جَعَلَ يَمُرُّ بِالنَّبِيِّ وَالنَّبِيِّينَ وَمَعَهُمُ الْقَوْمُ وَالنَّبِيُّ وَالنَّبِيِّينَ وَمَعَهُمُ الرَّهْطُ وَالنَّبِيُّ وَالنَّبِيِّينَ وَلَيْسَ مَعَهُمْ أَحَدٌ حَتَّى مَرَّ بِسَوَادٍ عَظِيمٍ ، فَقُلْتُ: مَنْ هَذَا؟ قِيلَ: مُوسَى وَقَوْمُهُ ، وَلَكِنْ ارْفَعْ رَأْسَكَ فَانظُرْ. قَالَ: فَإِذَا هُوَ سَوَادٌ عَظِيمٌ قَدْ سَدَّ الْأَفَقَ مِنْ ذَا الْجَانِبِ وَمِنْ ذَا الْجَانِبِ ، فَقِيلَ: هَؤُلَاءِ أُمَّتُكَ وَسِوَى هَؤُلَاءِ مِنْ أُمَّتِكَ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ ، فَدَخَلَ وَلَمْ يَسْأَلُوهُ وَلَمْ يُفَسِّرْ لَهُمْ. فَقَالُوا: نَحْنُ هُمْ ، وَقَالَ قَائِلُونَ: هُمْ أَبْنَاءُ الَّذِينَ وُلِدُوا عَلَى الْفِطْرَةِ وَالْإِسْلَامِ ، فَخَرَجَ النَّبِيُّ ﷺ ، فَقَالَ: «هُمُ الَّذِينَ لَا يَكْتُونُونَ وَلَا يَسْتَرْقُونَ وَلَا يَطَّيِّرُونَ وَعَلَى رَبِّهِمْ يَتَوَكَّلُونَ». فَقَامَ عُكَّاشَةُ ابْنُ مِحْصَنٍ فَقَالَ: أَنَا مِنْهُمْ يَا رَسُولَ اللَّهِ؟ قَالَ: «نَعَمْ»، ثُمَّ جَاءَهُ آخَرٌ فَقَالَ: أَنَا مِنْهُمْ؟ فَقَالَ: «سَبَقَكَ بِهَا عُكَّاشَةُ».

said: 'Am I among them O Messenger of Allāh?' He said: 'Yes.' Then another one stood up and said: 'Am I among them?' So he said: "Ukāshah has preceded you to it." (*Ṣaḥīh*)

There are narrations on this topic from Ibn Mas'ūd and Abū Hurairah, may Allāh be pleased with him.

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

تخريج: متفق عليه، وأخرجه البخاري، الطب، باب من لم يرق، ح: ٥٧٥٢ ومسلم، ح: ٢٢٠ من حديث حصين به \* وفي الباب عن ابن مسعود [أحمد: ٤٠١/١، ٤٠٣، ٤٢٠، ٤٢١] وأبي هريرة [مسلم، ح: ٢١٦، ٢١٧، ٤٥٢ والبخاري في الأدب المفرد، ح: ٩١١].

### Comments:

The *Ḥadīth* confirms that among the Prophets there were some who were not able to convert even a single soul to the right faith. No blame for this would, however, devolve on those Prophets; neither would it take away anything away from their rank and position. In this situation there is a message for all those who undertake to call the people to the path of truth. They should not grieve or feel disheartened at the poor response of the people to their pleadings, but persist with enthusiasm with their efforts at inviting the people to the doing of good and to abstain from the doing of evil.

### Chapter 17. The *Ḥadīth* About People's Neglect Of The *Ṣalāt* And The *Ḥadīth* About Censure Of The Worshippers

2447. Abū 'Imrān Al-Jawnī narrated: "From Anas bin Mālik who said: 'I do not recognize anything (today) from what we were upon during the time of the Messenger of Allāh ﷺ.' So I said: 'What about the *Ṣalāt*?' He said: 'Have you (people) not done what you know (you have done)?" (*Ṣaḥīh*)

[Abū 'Eīsā said:] This *Ḥadīth* is

وَفِي الْبَابِ عَنِ ابْنِ مَسْعُودٍ وَأَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ١٧) - [بَابُ حَدِيثِ إِضَاعَةِ

النَّاسِ الصَّلَاةَ وَحَدِيثِ دَمَائِمِ الْعِبَادِ]

(التحفة ٨٢)

٢٤٤٧ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ

بَرِيْعِ الْبَصْرِيِّ: حَدَّثَنَا زِيَادُ بْنُ الرَّيْبِيِّ: حَدَّثَنَا

أَبُو عَمْرَانَ الْجَوْنِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ:

مَا أَعْرِفُ شَيْئًا مِمَّا كُنَّا عَلَيْهِ عَلَى عَهْدِ رَسُولِ

اللَّهِ ﷺ فَقُلْتُ: أَيْنَ الصَّلَاةُ؟ قَالَ: أَوْ لَمْ

تَصْنَعُوا فِي صَلَاتِكُمْ مَا قَدْ عَلِمْتُمْ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

*Hasan Gharib* from this route, [as a narration of Abū 'Imrān Al-Jawnī]. And it has been related through other routes from Anas.

غَرِيبٌ مِنْ هَذَا الْوَجْهِ [مِنْ حَدِيثِ أَبِي عِمْرَانَ الْجَوْنِيِّ] وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ أَنَسٍ .

تخريج: [إسناده صحيح] وأخرجه أحمد: ۱۰۰/۳ عن زياد بن الربيع به ورواه البخاري، ح: ۵۲۹ من طريق آخر عن أنس به.

### Comments:

The state of bliss that was there during the lifetime of the Prophet ﷺ, thanks to his benign presence and companionship, gradually started waning away. This was in spite of the fact that all the physical acts of devotion were still there in their original form but the spirit of submissiveness that marked the prayers in the days of the Messenger of Allāh ﷺ and the Four Rightly Guided Caliphs had started weakening in later times.

**2448.** Asmā' bint 'Umais Al-Khath'amiyyah narrated that the Messenger of Allāh ﷺ said: "What an evil servant is the one who fancies himself and becomes vain, forgetting the Most Great, the Most High. What an evil servant is the one who forces and behaves hostility, forgetting the Compeller, the Most High. What an evil servant is the one who is heedless and diverted, forgetting about the graves and the trials. What an evil servant is the one who is violent and tyrannical, forgetting his beginnings or his end. What an evil servant is the one who seeks the world through the religion. What an evil servant is the one who seeks the religion through his desires. What an evil servant is the one who puts all hope in his own zeal. What an evil servant is the worshipper who is misled by his desire. What an evil servant is the one whose aspirations humiliate him." (*Da'if*)

٢٤٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ الْبَصْرِيُّ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَاشِمُ بْنُ سَعِيدِ الْكُوفِيِّ: حَدَّثَنِي زَيْدُ الْخُثَعَمِيُّ عَنْ أَسْمَاءَ بِنْتِ عُمَيْسِ الْخُثَعَمِيَّةِ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «بِئْسَ الْعَبْدُ عَبْدٌ تَحْتَلَّ وَاحْتَالَ، وَنَسِيَ الْكَبِيرَ الْمُتَعَالَ. وَبِئْسَ الْعَبْدُ عَبْدٌ تَجَبَّرَ وَاعْتَدَى، وَنَسِيَ الْجَبَّارَ الْأَعْلَى. بِئْسَ الْعَبْدُ عَبْدٌ سَهَى وَلَهَى، وَنَسِيَ الْمَقَابِرَ وَالْيَلَى. بِئْسَ الْعَبْدُ عَبْدٌ عَتَا وَطَعَى، وَنَسِيَ الْمُبْتَدَأَ أَوْ الْمُنْتَهَى. بِئْسَ الْعَبْدُ عَبْدٌ يَحْتَلُّ الدُّنْيَا بِالدِّينِ. بِئْسَ الْعَبْدُ عَبْدٌ يَحْتَلُّ الدِّينَ بِالشُّبُهَاتِ. بِئْسَ الْعَبْدُ عَبْدٌ طَمَعَ يَقُودُهُ. بِئْسَ الْعَبْدُ عَبْدٌ هَوَى يُضِلُّهُ. بِئْسَ الْعَبْدُ عَبْدٌ رَغِبَ يُذِلُّهُ» .

[Abū 'Eisā said:] We do not know of this *Hadīth* except through this route, and its chain is not strong.

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ وَلَيْسَ إِسْنَادُهُ بِالْقَوِيِّ.

**تخريج:** [إسناده ضعيف] وأخرجه ابن أبي عاصم في السنة: ١٠/١، ١١، ح: ١٠ من حديث محمد بن يحيى به مختصراً جداً، وصححه الحاكم: ٣١٦/٤ من حديث عبدالصمد فتعقبه الذهبي بقوله: "إسناده مظلّم" \* هاشم بن سعيد ضعيف (تقريب) وللحديث شاهد ضعيف جداً عند ابن عدي: ١٤٢٩/٤.

### Comments:

The *Hadīth* is doubtless 'weak' as to its chain of transmitters. However, it constitutes a comparison between the right and the wrong, and pinpoints the things that man indulges in because of his love of the world and forgetfulness of the Hereafter, thereby inviting his own ruin and destruction.

### Chapter 18. Regarding The Reward For Feeding, Giving Drink, And Clothing Others, And The *Hadīth* About One Who Fears Travels At Night

(المعجم ١٨) - [بَابُ: فِي نَوَابِ الْأَطْعَامِ وَالسَّقْيِ وَالْكِسْوَةِ وَحَدِيثِ مَنْ خَافَ أَدْلَجَ] (التحفة ٨٣)

2449. 'Aṭīyyah Al-'Awfī narrated from Abū Sa'eed Al-Khudrī, that the Messenger of Allāh ﷺ said: "Whichever believer feeds a hungry believer, Allāh feeds him from the fruits of Paradise on the Day of Resurrection. Whichever believer gives drink to a thirsty believer, Allāh gives him to drink from the 'sealed nectar' on the Day of Resurrection. Whichever believer clothes a naked believer, Allāh clothes him from the green garments of Paradise." (*Da'īf*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*. This has been reported from 'Aṭīyyah from Abū Sa'eed Al-Khudrī in *Mawqūf* form, and it is more correct and more appropriate.

٢٤٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ حَاتِمٍ الْمُؤَدَّبُ: حَدَّثَنَا عَمَّارُ بْنُ مُحَمَّدٍ ابْنُ أُخْتِ سُفْيَانَ الثَّوْرِيِّ: حَدَّثَنَا أَبُو الْجَارُودِ الْأَعْمَى - وَاسْمُهُ زِيَادُ بْنُ الْمُنْذِرِ الْهَمْدَانِيُّ - عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَيُّمَا مُؤْمِنٍ أَطْعَمَ مُؤْمِنًا عَلَى جُوعٍ أَطْعَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنْ ثَمَارِ الْجَنَّةِ، وَأَيُّمَا مُؤْمِنٍ سَقَى مُؤْمِنًا عَلَى ظَمَأٍ سَقَاهُ اللَّهُ يَوْمَ الْقِيَامَةِ مِنَ الرَّحِيقِ الْمَخْتُومِ، وَأَيُّمَا مُؤْمِنٍ كَسَا مُؤْمِنًا عَلَى عُرْيٍ كَسَاهُ اللَّهُ مِنْ خَضِرِ الْجَنَّةِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ. وَقَدْ رُوِيَ هَذَا، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ مَوْقُوفًا، وَهُوَ أَصَحُّ عِنْدَنَا وَأَشْبَهُ.

**تخريج:** [إسناده ضعيف] وأخرجه أحمد: ١٣/٣ من حديث عطية العوفي به وهو ضعيف مدلس.

**Comments:**

Meet requital or fitting recompense is the established *Sunnah* of Allāh. Hence it is, that He has promised the finest sealed wine of Paradise to whoever gives a drink to the thirsty, the finest fruits of Paradise to whoever feeds the hungry, and the finest green garment of Paradise to whoever clothes a naked believer in the world.

**2450.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Whoever fears traveling at night – and whoever travels at night reaches his destination – Allāh provides him with the most precious of goods, and indeed Allāh’s goods are but Paradise.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know of it except as a narration of Abū An-Nadr.

**تخریج:** [إسناده ضعيف] وأخرجه البخاري في التاريخ الكبير: ١١١/٢ من حديث أبي النضر هاشم بن القاسم به وصححه الحاكم: ٣٠٧/٤، ٣٠٨ ووافقه الذهبي \* أبو فروة يزيد بن سنان ضعيف وللحديث شاهد ضعيف عند الحاكم ويأتي طرفه: ٢٤٦٠.

**Comments:**

Whoever fears that the enemy is lurking in ambush for him, he sets out in the early hours of the night for a safe place of refuge. Man faces a similar danger from *Shaitān*. It is, therefore, most necessary that he take timely steps to protect himself from him.

### Chapter 19. Signs Of *Tawqā* And Leaving What There Is No Harm In Out Of Caution

**2451.** Rabī‘ah bin Yazīd and ‘Atīyyah bin Qais narrated from ‘Atīyyah As-Sa’dī – and he was one of the Companions of the Prophet ﷺ – that the Messenger of Allāh ﷺ said: “The servant shall not reach the state of being among the *Muttaqīn* until he leaves what there is no harm in out of caution for its harm.” (*Ḥasan*)

٢٤٥٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ التَّمِيمِيُّ: حَدَّثَنَا أَبُو فَرَوَةَ يَزِيدُ بْنُ سِنَانِ التَّمِيمِيُّ: حَدَّثَنِي بُكَيْرُ بْنُ فَيْرُوزَ، قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ خَافَ أَدْلَجَ وَمَنْ أَدْلَجَ بَلَغَ الْمَنْزِلَ أَلَا إِنَّ سِلْعَةَ اللَّهِ غَالِيَةٌ أَلَا إِنَّ سِلْعَةَ اللَّهِ الْجَنَّةُ.» [قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ أَبِي النَّضْرِ.

(المعجم ١٩) - [بَابُ عَلَامَةِ التَّقْوَى  
وَدَخَ مَا لَا بَأْسَ بِهِ حَذْرًا] (التحفة ٨٤)

٢٤٥١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي النَّضْرِ: حَدَّثَنَا أَبُو النَّضْرِ: حَدَّثَنَا أَبُو عَقِيلٍ التَّمِيمِيُّ [عَبْدُ اللَّهِ بْنُ عَقِيلٍ]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنِي رَبِيعَةُ بْنُ يَزِيدَ وَعَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةِ السَّعْدِيِّ وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ قَالَ: قَالَ النَّبِيُّ ﷺ: «لَا يَبْلُغُ الْعَبْدُ أَنْ



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

يَكُونُ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ  
حَدَرًا لِمَا بِهِ بَأْسٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ.

**تخريج:** [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب الورع والتقوى، ح: ٤٢١٥ من حديث أبي عقيل به وصححه الحاكم: ٣١٩/٤ ووافقه الذهبي \* عبدالله بن يزيد الدمشقي وثقه الجمهور وهو حسن الحديث.

### Comments:

The expression "What there is no harm in" means the things allowed and permitted in the *Sharī'ah*. We should not, therefore, take the permissibility aspect of the things as enough justification for doing them but try to do what is most desirable and best.

## Chapter 20. The *Hadīth*: "If You Would (Always) Be As You Are With Me"

(المعجم ٢٠) - [بَابُ حَدِيثٍ: لَوْ أَنْكُمْ  
تَكُونُونَ كَمَا تَكُونُونَ عِنْدِي] (التحفة ٨٥)

2452. Ḥanzalah Al-Uṣaiyyidī narrated that the Messenger of Allāh ﷺ said: "If you would (always) be as you are with me, then the angels would shade you with their wings." (*Ṣaḥīḥ*)

٢٤٥٢ - حَدَّثَنَا عَبَّاسُ الْعَنْبَرِيُّ: حَدَّثَنَا  
أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ الْقَطَّانُ عَنْ قَتَادَةَ،  
عَنْ يَزِيدَ بْنِ عَبْدِ اللَّهِ بْنِ الشَّخِيرِ، عَنْ حَنْظَلَةَ  
الْأَسَدِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ  
أَنْكُمْ تَكُونُونَ كَمَا تَكُونُونَ عِنْدِي لَأَظَلَّتْكُمْ  
الْمَلَائِكَةُ بِأَجْنِحَتِهَا».

[Abū 'Eisā said:] This *Hadīth* is *Ḥasan Gharīb* from this route. This *Hadīth* has also been related through routes other than this, from Ḥanzalah Al-Uṣaiyyidī from the Prophet ﷺ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ  
غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ هَذَا  
الْحَدِيثُ مِنْ غَيْرِ هَذَا الْوَجْهِ أَيْضًا عَنْ حَنْظَلَةَ  
الْأَسَدِيِّ عَنِ النَّبِيِّ ﷺ.

There is a narration on this topic from Abū Hurairah.

وفي الباب عن أبي هريرة.

**تخريج:** [صحيح] وأخرجه أحمد: ٣٤٦/٤ عن أبي داود الطيالسي به وهو في مسنده، ح: ١٣٤٥، ورواه مسلم، ح: ٢٧٥٠ من حديث حنظلة به مطولاً \* وفي الباب عن أبي هريرة [يأتي ٢٥٢٦].

### Comments:

While in the company of the Prophet ﷺ, the Companions were so absolutely occupied with the thought of the happenings of the Hereafter that it seemed

to them as if they were face to face with Paradise and Hell. However, once they were back home and got mixed with their wives and children, they would not feel like the same. This is what gave them anxiety.

### Chapter 21. The *Hadīth*: “Indeed For Everything There Is A Zeal”

2453. Abū Hurairah narrated that the Prophet ﷺ said: “Indeed for everything there is a zeal, and for every zeal there is a slackening. So if its practitioner behaves properly, and is moderate, then hope for him (for his success). But if the fingers are pointed at him,<sup>[1]</sup> then do not count him (among the worthy).” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan Ṣaḥīḥ Gharīb* from this route. It has been related from Anas bin Mālik that the Prophet ﷺ said: “It is sufficient evil for a man that fingers be raised against him, regarding religion or worldly matters, except for one whom Allāh has protected.”

تخريج: [حسن] وأخرجه الطحاوي في مشكل الآثار: ٨٩/٢ من حديث محمد بن عجلان به وصححه ابن حبان، ح: ٦٥٢ \* محمد بن عجلان عنن وللحديث شواهد منها الحديث الآتي \* حديث أنس: أخرجه البيهقي في شعب الإيمان: ٣٦٦/٥، ٣٦٧، ح: ٦٩٧٧ وسنده حسن كما حققته في جزء خاص ووقع للمناوي وهم فاحش فتبعه بعض العلماء.

### Chapter 22. An Illustration About The Length Of Life And A Person’s Aspirations Increasing As He Becomes Old, And That He Will Become Old In The End

2454. ‘Abdullāh bin Mas‘ūd narrated: “The Messenger of Allāh

(المعجم ٢١) - [بَابُ مِنْهُ: حَدِيثٌ «إِنَّ لِكُلِّ شَيْءٍ شِرَّةً»] (التحفة ٨٦)

٢٤٥٣ - حَدَّثَنَا يُوسُفُ بْنُ سَلْمَانَ أَبُو عَمَرَ الْبَصْرِيُّ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ: «إِنَّ لِكُلِّ شَيْءٍ شِرَّةً وَلِكُلِّ شِرَّةٍ قُتْرَةٌ، فَإِنْ صَاحِبُهَا سَدَّدَ وَقَارَبَ فَارْجُوهُ وَإِنْ أُشِيرَ إِلَيْهِ بِالْأَصَابِعِ فَلَا تُعَدُّوهُ».

[قَالَ أَبُو عِيسَى:]: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «بِحَسْبِ أَمْرِيءٍ مِنَ الشَّرِّ أَنْ يُشَارَ إِلَيْهِ بِالْأَصَابِعِ فِي دِينٍ أَوْ دُنْيَا إِلَّا مَنْ عَصَمَهُ اللَّهُ».

(المعجم ٢٢) - [بَابُ: فِي تَمْثِيلِ طُولِ الْأَمَلِ وَازْدِيَادِ حِرْصِ الْمَرْءِ كُلَّمَا هَرَمَ وَوُقُوعِهِ فِي الْهَرَمِ آخِرَ الْأَمْرِ] (التحفة ٨٧)

٢٤٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا

[1] Due to his being known for excessiveness.

ﷺ drew a square line (on the ground) for us, and in the middle of the (square) line he drew another line, and he drew another line going out of the (square) line. Around the one that was in the middle, he drew (various) lines. Then he said: 'This is the son of Ādam, and this is his life-span encircling him, and this one in the middle is the person, and these lines are his obstacles, if he escapes this one, this one ensnares him, and the line extending outside is his hope.'” (*Sahih*)

This *Hadith* is *Sahih*.

يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ عَنْ أَبِيهِ، عَنْ أَبِي يَعْلَى، عَنِ الرَّبِيعِ بْنِ خُنَيْمٍ، عَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: خَطَّ لَنَا رَسُولُ اللَّهِ ﷺ خَطًّا مُرَبَّعًا وَخَطًّا فِي وَسْطِ الْخَطِّ خَطًّا، وَخَطًّا خَارِجًا مِنَ الْخَطِّ خَطًّا، وَحَوْلَ الَّذِي فِي الْوَسْطِ خَطُوطًا، فَقَالَ: «هَذَا ابْنُ آدَمَ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ، وَهَذَا الَّذِي فِي الْوَسْطِ الْإِنْسَانُ وَهَذِهِ الْخَطُوطُ عُرُوضُهُ إِنْ نَجَا مِنْهُ هَذَا يَنْهَشُهُ هَذَا، وَالْخَطُّ الْخَارِجُ الْأَمَلُ». هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه البخاري، الرقاق، باب: في الأمل وطوله... إلخ، ح: ٦٤١٧ من حديث يحيى القطان به.

**Comments:**

- a. Everyman’s lifespan is predetermined and limited to a specific time, which he can never outstrip. In his life, moreover, man has to contend with so many obstacles, unhappy situations and adversities that are so persistent that they outlive his days of life. In any case, the ultimate destiny of man is death. On the one hand there are his hopes and aspirations that outreach the square lines of his life that encompass him from all sides, and on the other there is death that snaps the cord of his life and he has to leave things unfinished.
- b. A teacher would do well to use charts and illustrations in order to drive home his concepts and ideas to the students.

2455. 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.”<sup>[1]</sup> (*Sahih*)

This *Hadith* is [*Hasan*] *Sahih*.

٢٤٥٥ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَهْرَمُ ابْنُ آدَمَ وَتَشِبُّ مِنْهُ اثْنَانِ: الْحِرْصُ عَلَى الْمَالِ وَالْحِرْصُ عَلَى الْعُمْرِ». هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

تخريج: [صحيح] تقدم: ٢٣٣٩.

**Comments:**

Man’s desires and aspirations are longer than his life and, in order to fulfill them, he needs both an extended span of life and wealth. On the other hand,

[1] This preceded under no. 2339.

old age brings in its wake the weakening of his bones and limbs. This necessarily weakens his intellect as well. He is not, therefore, able to bridle his hopes and aspirations. Consequently, lust for wealth and longevity grows stronger and stronger inside his heart.

**2456.** Muṭarrif bin ‘Abdullāh bin Ash-Shikh-khīr narrated from his father from the Prophet ﷺ, who said: “The case of the son of Ādam is such that he is surrounded by ninety-nine calamities, if the calamities miss him, he falls into decrepitude.”<sup>[1]</sup> (*Da‘īf*)

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

٢٤٥٦ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسِ الْبَصْرِيِّ: حَدَّثَنَا أَبُو قَتَيْبَةَ سَلْمُ بْنُ قَتَيْبَةَ: حَدَّثَنَا أَبُو الْعَوَّامِ - وَهُوَ عِمْرَانُ الْقَطَّانُ - عَنْ قَتَادَةَ، عَنْ مُطَرِّفِ بْنِ عَبْدِ اللَّهِ ابْنِ الشَّخِيرِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ ابْنِ آدَمَ وَإِلَى جَنْبِهِ تِسْعَةٌ وَتِسْعُونَ مِثْيَةً إِنْ أَخْطَأَتْهُ الْمَنَائِمَا وَقَعَ فِي الْهَرَمِ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ [غَرِيبٌ].

تخریج: [ضعيف] تقدم: ٢١٥٠.

#### Comments:

Man’s whole structure has been so fashioned in the primordial state that he is as if in a camp encircled by ninety-nine calamities and diseases, anyone of which could cause his death at any time or moment. Should he survive all of these, there is last of all the incurable disease of old age which, when it comes, does not part company until death.

#### Chapter 23. The Exhortation For Remembrance Of Allāh And Remembrance Of Death At The End Of The Night, And The Virtue Of Increased Ṣalāt Upon The Prophet ﷺ

**2457.** Aṭ-Ṭufail bin Ubayy bin Ka‘b narrated from his father who said: “When a third of the night had passed, the Messenger of Allāh ﷺ stood and said: ‘O you people! Remember Allāh! Remember Allāh! The *Rājifah* is coming,

(المعجم ٢٣) - بَابُ فِي التَّرْغِيبِ فِي ذِكْرِ اللَّهِ وَذِكْرِ الْمَوْتِ آخِرَ اللَّيْلِ وَفَضْلِ إِكْتَارِ الصَّلَاةِ عَلَى النَّبِيِّ ﷺ [التحفة ٨٨]

٢٤٥٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا قَيْصَةُ عَنْ سُفْيَانَ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنِ الطُّفَيْلِ بْنِ أَبِي بْنِ كَعْبٍ، عَنْ أَبِيهِ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ إِذَا ذَهَبَ ثُلُثَا اللَّيْلِ قَامَ فَقَالَ: «يَا أَيُّهَا النَّاسُ! اذْكُرُوا اللَّهَ اذْكُرُوا اللَّهَ

<sup>[1]</sup> This preceded with similar wording under no. 2150.

followed by the *Rādifah*, death and what it brings is coming, death and what it brings is coming!” Ubayy said: “I said: ‘O Messenger of Allāh! Indeed I say very much *Ṣalāt* for you. How much of my *Ṣalāt* should I make for you?’ He said: ‘As you wish.’” [He said:] “I said: ‘A fourth?’ He said: ‘As you wish. But if you add more it would be better for you.’ I said: ‘Then half?’ He said: ‘As you wish. And if you add more it would be better [for you].’” [He said:] “I said: ‘Then two-thirds?’ He said: ‘As you wish, but if you add more it would be better for you.’ I said: ‘Should I make all of my *Ṣalāt* for you?’ He said: ‘Then your problems would be solved and your sins would be forgiven.’” (*Da‘īf*)

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

تخریج: [إسناده ضعيف] وأخرجه أحمد: ۱۳۶/۵ من حديث سفيان الثوري به وعنن وصححه الحاكم: ۵۱۳/۲ من حديث قبيصة بن عقبة ووافقه الذهبي، وانظر الحديث المتقدم: ۲۴۵۰.

**Comments:**

Ubayy bin Ka‘b ؓ used to supplicate profusely. He once thought that since he was already making long, long supplications to Allāh; why not set apart some of that time for supplicating to Allāh to send down His special blessings on His Messenger ﷺ? He decided to enquire the Prophet ﷺ about it. When he asked the Prophet ﷺ as to how much time he should set for the purpose, the Prophet ﷺ did not consider it fit to give a time limit for it and left it to the questioner’s own discretion and will. The Prophet ﷺ did, however, made it plain that the more he would do it the more beneficial it would be for him.

**Chapter 24. Explaining What Is Implied By Having *Ḥayā*’ For Allāh As Is His Due**

2458. ‘Abdullāh bin Mas‘ūd narrated that the Messenger of

جَاءَتِ الرَّاجِفَةُ تَتَّبِعُهَا الرَّادِفَةُ جَاءَ الْمَوْتُ بِمَا فِيهِ، جَاءَ الْمَوْتُ بِمَا فِيهِ. قَالَ أُبَيٌّ: فَقُلْتُ: يَا رَسُولَ اللَّهِ! إِنِّي أَكْثَرُ الصَّلَاةِ عَلَيْكَ فَكَمْ أَجْعَلُ لَكَ مِنْ صَلَاتِي؟ قَالَ: «مَا شِئْتَ». [قَالَ:] قُلْتُ: الرَّبْعُ؟ قَالَ: «مَا شِئْتَ. فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ». قُلْتُ: فَالْثُلُثُ؟ قَالَ: «مَا شِئْتَ، وَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ». [قَالَ:] قُلْتُ: فَالْثُلُثَيْنِ؟ قَالَ: «مَا شِئْتَ فَإِنْ زِدْتَ فَهُوَ خَيْرٌ لَكَ»، قُلْتُ: أَجْعَلُ لَكَ صَلَاتِي كُلَّهَا؟ قَالَ: «إِذَا تَكْفَى هَمَّكَ وَيُعْفِرُ لَكَ ذَنْبَكَ».

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

(المعجم ۲۴) - [بَابُ:] فِي بَيَانِ مَا يَقْتَضِيهِ الْاِسْتِحْيَاءُ مِنَ اللَّهِ حَقَّ الْحَيَاءِ [التحفة ۸۹]

۲۴۵۸ - حَدَّثَنَا يَحْيَى بْنُ مُوسَى: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ عَنْ أَبِي بَانَ بْنِ إِسْحَاقَ، عَنْ

Allāh ﷻ said: “Have *Hayā*’ for Allāh as is His due.” [He said:] We said: “O Prophet of Allāh! We have *Hayā*’, and all praise is due to Allāh.” He said: “Not that, but having the *Hayā*’ for Allāh which He is due is to protect the head and what it contains, and to protect the insides and what it includes, and to remember death and the trial, and whoever intends the Hereafter, he leaves the adornments of the world. So whoever does that, then he has indeed fulfilled *Hayā*’, meaning the *Hayā*’ which Allāh is due.” (*Ḍaʿīf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we only know of it through this route, as a narration of Abān bin Ishāq, from Aṣ-Ṣabbāḥ bin Muḥammad.

الصَّبَّاحِ بْنِ مُحَمَّدٍ، عَنْ مَرَّةَ الْهَمْدَانِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اسْتَحْيُوا مِنَ اللَّهِ حَقَّ الْحَيَاءِ». [قَالَ:] قُلْنَا: يَا نَبِيَّ اللَّهِ! إِنَّا لَنَسْتَحْيِي وَالْحَمْدُ لِلَّهِ، قَالَ: «لَيْسَ ذَلِكَ وَلَكِنَّ الْأَسْتَحْيَاءَ مِنَ اللَّهِ حَقَّ الْحَيَاءِ أَنْ تَحْفَظَ الرَّأْسَ وَمَا وَعَى، وَتَحْفَظَ الْبَطْنَ وَمَا حَوَى، وَتَتَذَكَّرَ الْمَوْتَ وَالْبَلِيَّ، وَمَنْ أَرَادَ الْآخِرَةَ تَرَكَ زِينَةَ الدُّنْيَا، فَمَنْ فَعَلَ ذَلِكَ فَقَدْ اسْتَحْيَى يَعْنِي مِنَ اللَّهِ حَقَّ الْحَيَاءِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ إِنَّمَا نَعْرِفُهُ مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ أَبَانَ بْنِ إِسْحَاقَ عَنِ الصَّبَّاحِ بْنِ مُحَمَّدٍ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٣٨٧/١ عن محمد بن عبيد به وسنده ضعيف من أجل الصباح بن محمد ومع ذلك صححه الحاكم: ٣٢٣/٤ ووافقه الذهبي ووقع في سند المستدرک: صباح بن محارب وهو وهم، وللحديث شواهد ضعيفة (مردودة) عند الطبراني في الكبير: ٢١٩/٣، ح: ٣١٩٢، ١٨٨/١٠، ح: ١٠٢٩٠ وغيره.

### Comments:

A sense of shyness or modesty is a natural human trait that plays an important part in building a person’s character. It is modesty that prevents him from indulging in acts that are lewd and evil. Only those who can guard their minds against evil thoughts, protect their bellies from unlawful food and drink, and are mindful of what conditions await them in their graves after death could truly have shyness. And only those people can have real modesty who put no value on the ostentations and luxuries of the world, and reject the temptations of this world in favor of a happier life in the Hereafter.

**Chapter 25. The *Hadīth*: “The Clever Person Is The One Who Subjects His Soul And Works For What Is After Death”**

**2459.** Shaddād bin Aws narrated that the Prophet ﷺ said: “The clever person is the one who subjugates his soul, and works for what is after death. And the incapable is the one who follows his desires and merely hopes in Allāh.” (*Daʿif*)

He said: This *Hadīth* is *Hasan*. [He said:] The meaning of his saying: “Who subjugates his soul”, is to say the one who reckons with his soul in the world, before he is reckoned with, on the Day of Judgement.

It has been related that ‘Umar bin Al-Khattāb said: “Reckon with yourselves before you are reckoned with, and prepare for the Greatest Inquisition. The reckoning of the Day of Judgement is only light for the one who reckoned with himself in the world.”

And, it has been related that Maimūn bin Mihrān said: “The slave (of Allāh) will not be a *Taqī* until he has reckoned himself, just as he would account for where his business partner got his food and clothing.”

(المعجم ٢٥) - [بَابُ حَدِيثٍ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ»]  
(التحفة ٩٠)

٢٤٥٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ؛  
ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا عَمْرُو بْنُ عَوْنٍ: حَدَّثَنَا ابْنُ الْمُبَارَكِ عَنْ أَبِي بَكْرٍ بْنِ أَبِي مَرْيَمَ، عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ شَدَادِ بْنِ أَوْسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ، وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا وَتَمَتَّى عَلَى اللَّهِ». قَالَ: هَذَا حَدِيثٌ حَسَنٌ [قَالَ:] وَمَعْنَى قَوْلِهِ: مَنْ دَانَ نَفْسَهُ يَقُولُ: يُحَاسِبُ نَفْسَهُ فِي الدُّنْيَا قَبْلَ أَنْ يُحَاسَبَ يَوْمَ الْقِيَامَةِ. وَيُرْوَى عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: حَاسِبُوا أَنْفُسَكُمْ قَبْلَ أَنْ تُحَاسَبُوا وَتَرْثُوا لِلْعَرَضِ الْأَكْبَرِ وَإِنَّمَا يَخْفُ الْجِسَابُ يَوْمَ الْقِيَامَةِ عَلَى مَنْ حَاسَبَ نَفْسَهُ فِي الدُّنْيَا. وَيُرْوَى عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: لَا يَكُونُ الْعَبْدُ تَقِيًّا حَتَّى يُحَاسِبَ نَفْسَهُ كَمَا يُحَاسِبُ شَرِيكَهُ مِنْ أَيْنَ مَطْعَمُهُ وَمَلْبَسُهُ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ذكر الموت والاستعداد له، ح: ٤٢٦٠ من حديث أبي بكر بن أبي مريم به وهو ضعيف مختلط \* أثر عمر بن الخطاب: رواه ابن أبي الدنيا بإسناد ضعيف عنه، فيه انقطاع وعنعة المدلس، عنعة سفيان بن عيينة، انظر مسند الفاروق لابن كثير: ٦١٨/٢ وأثر ميمون بن مهران.

**Comments:**

The *Hadith* tells us that a smart person is not he who is smart in amassing wealth with both hands in the world; a truly smart, prudent or clever person is he who subjugates his soul and makes it subservient to the commandments of Allāh and makes good preparation for his Afterlife.

**Chapter 26. The *Hadith*:  
“Increase In Remembrance Of  
The Severer Of Pleasures”<sup>[1]</sup>**

**2460.** Abū Sa‘eed narrated: “The Messenger of Allāh ﷺ entered his *Musalla* and saw the people who looked as if they were smiling. So he said: ‘Indeed, if you were to increase in remembrance of the severer of pleasures, then you would find yourselves too busy for what I see. So increase in remembrance of death, the severer of pleasures. For indeed there is no day that comes upon the grave except that it speaks, saying: “I am the house of the estranged, I am the house of the solitude, I am the house of dust, and I am the house of the worm-eaten.” When the believing worshipper is buried, the grave says to him: “Welcome, make yourself comfortable. Indeed, to me, you are the most beloved of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.” It will then widen for him so that his sight extends, and the door to Paradise is opened for him. And when the wicked worshipper or the disbeliever is buried, the grave says to him: “You are not welcome, do

(المعجم ٢٦) - [بَابُ حَدِيثٍ: «أَكْثِرُوا  
مِنْ ذِكْرِ هَاذِمِ اللَّذَاتِ» (التحفة ٩١)

٢٤٦٠ - حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ - وَهُوَ  
ابْنُ مَدُوَيْهٍ - : حَدَّثَنَا الْقَاسِمُ بْنُ الْحَكَمِ  
الْعُرَيْبِيُّ : حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ الْوَلِيدِ الْوَصَافِيُّ  
عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: دَخَلَ رَسُولُ  
اللَّهِ ﷺ مُصَلًّا فَرَأَى نَاسًا كَانَتْهُمْ يَكْتَشِرُونَ،  
قَالَ: «أَمَّا إِنَّكُمْ لَوْ أَكْثَرْتُمْ ذِكْرَ هَاذِمِ اللَّذَاتِ  
لَسَغَلَكُم مَعَمَا أَرَى [الْمَوْتِ]، فَأَكْثِرُوا مِنْ  
ذِكْرِ هَاذِمِ اللَّذَاتِ الْمَوْتِ، فَإِنَّهُ لَمْ يَأْتِ عَلَى  
الْقَبْرِ يَوْمٌ إِلَّا تَكَلَّمَ فَيَقُولُ: أَنَا بَيْتُ الْعُرْبِيَّةِ،  
وَأَنَا بَيْتُ الْوَحْدَةِ وَأَنَا بَيْتُ التُّرَابِ وَأَنَا بَيْتُ  
الدُّودِ، فَإِذَا دُفِنَ الْعَبْدُ الْمُؤْمِنُ قَالَ لَهُ الْقَبْرُ:  
مَرْحَبًا وَأَهْلًا، أَمَا إِنْ كُنْتَ لِأَحَبَّ مَنْ يَمْشِي  
عَلَى ظَهْرِي إِلَيَّ فَإِذَا وُلِّيتُكَ الْيَوْمَ وَصَرْتُ إِلَيَّ  
فَسَتْرِي صَنِيعِي بِكَ، [قَالَ:] فَيَتَسَبَّحُ لَهُ مَدَّةَ  
بَصَرِهِ وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ. وَإِذَا دُفِنَ  
الْعَبْدُ الْفَاجِرُ أَوْ الْكَافِرُ قَالَ لَهُ الْقَبْرُ: لَا  
مَرْحَبًا وَلَا أَهْلًا أَمَا إِنْ كُنْتَ لِأَبْغَضَ مَنْ  
يَمْشِي عَلَى ظَهْرِي إِلَيَّ فَإِذَا وُلِّيتُكَ الْيَوْمَ  
وَصَرْتُ إِلَيَّ فَسَتْرِي صَنِيعِي بِكَ. قَالَ: فَيَلْتَمِسُ  
عَلَيْهِ حَتَّى يَلْتَمِي عَلَيْهِ وَتَحْتَلِفَ أَضْلَاغُهُ».

[1] This part preceded under no. 2307.



not get comfortable. Indeed, to me, you are the most hated of those who walked upon me. Since you have been entrusted to me and delivered to me today, you shall see what I have arranged for you.” He said: ‘It will begin closing in on him (squeezing him) until his ribs are crushing each other.’” He said: “The Messenger of Allāh ﷺ clasped some of his fingers between others and said: ‘Seventy giant serpents will constrict him, if even one of them were to hiss on the earth, nothing upon it would grow as long as it remained. They will chew on him and bite him until he is brought to the Reckoning.’” He said: “The Messenger of Allāh ﷺ said: ‘The grave is but a garden from the gardens of Paradise, or a pit from the pits of the Fire.’”  
(*Da'if*)

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

**تخریج:** [إسناده ضعيف] وأخرجه البيهقي في شعب الإيمان: ١/٤٩٨، ٤٩٩، ح: ٨٢٨ من حديث القاسم بن الحكم به مختصراً \* عبيد الله بن الوليد: ضعيف (تقريب) وعطية ضعيف مشهور ولبعض الحديث شواهد انظر، ح: ٢٣٠٧.

### Comments:

When a believer is put in the grave, it opens its bosom spacious and wide and treats him with extreme love and kindness. It rather becomes a garden from the gardens of Paradise for him. But when a wicked and disbelieving person is interned in it, it squeezes him tight and treats him harshly and severely.

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ بِأَصَابِعِهِ فَأَدْخَلَ بَعْضَهَا فِي جَوْفِ بَعْضٍ قَالَ: «وَيَقْبِضُ [اللَّهُ] لَهُ سَبْعُونَ تَنِينًا لَوْ أَنَّ وَاحِدًا مِنْهَا نَفَخَ فِي الْأَرْضِ مَا أَتْبَتَتْ شَيْئًا مَا بَقِيَتْ الدُّنْيَا، فَيَنْهَشُهُ وَيَخْدَشُهُ حَتَّى يُفْضَى بِهِ إِلَى الْحِسَابِ. قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا الْقَبْرُ رَوْضَةٌ مِنْ رِيَاضِ الْجَنَّةِ، أَوْ حُفْرَةٌ مِنْ حُفْرِ النَّارِ».

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

**Chapter 27. The *Hadīth* In Brief: “What Do I Have To Do With The World! I Am Not In The World But As A Rider.”<sup>[1]</sup>**

**2461.** Ibn ‘Abbās narrated: “‘Umar bin Al-Khattāb informed me, saying: ‘I entered upon the Messenger of Allāh ﷺ and saw him reclining upon a mat woven from fibers, and I could see the impressions it left upon his side.’”

(*Ṣaḥīḥ*)

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

There is a lengthy story with the *Hadīth*.

(المعجم ٢٧) - [بَابُ حَدِيثٍ مُخْتَصَرٍ :

مَا لِي وَلِلدُّنْيَا مَا أَنَا إِلَّا كَرَاجِبٍ]

(التحفة ٩٢)

٢٤٦١ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا

عَبْدُ الرَّزَّاقِ عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ، عَنْ

عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي ثَوْرٍ قَالَ:

سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: أَخْبَرَنِي عُمَرُ بْنُ

الْخَطَّابِ قَالَ: دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ

فَإِذَا هُوَ مُتَّكِيٌّ عَلَى رَمْلٍ حَصِيرٍ فَرَأَيْتُ أَثَرَهُ

فِي جَنْبِهِ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

وَفِي الْحَدِيثِ قِصَّةٌ طَوِيلَةٌ.

**تخريج:** متفق عليه، وأخرجه مسلم، الطلاق، باب: في الإيلاء واعتزال النساء وتخييرهن ... إلخ، ح: ١٤٧٩ من حديث عبدالرزاق والبخاري، ح: ٥١٩١ من حديث الزهري به وسيأتي، ح: ٣٣١٨ بطوله.

**Comments:**

The Messenger of Allāh ﷺ had chosen for himself a life of frugality and austerity, away from the comforts and pleasures of the world. There is a long story connected with this *Hadīth* that appears in *Aḥādīth* relating to the Qur’ān, Chapter 66, titled *At-Tahrīm* (The Prohibition).

**Chapter 28. The *Hadīth*: “By Allāh! It Is Not Poverty That I Fear For You”**

**2462.** Al-Mustawrad bin Makhramah narrated that ‘Āmir bin ‘Awf informed him – and he was an ally of Banū ‘Amr bin Lu’ay who had participated with the Messenger of Allāh ﷺ at (the

(المعجم ٢٨) - [بَابُ حَدِيثٍ: وَاللَّهِ مَا

الْفَقْرَ أَخْشَى عَلَيْكُمْ] (التحفة ٩٣)

٢٤٦٢ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا

عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ مَعْمَرٍ وَيُونُسَ، عَنِ

الزُّهْرِيِّ أَنَّ عُرْوَةَ بْنَ الزُّبَيْرِ أَخْبَرَهُ أَنَّ الْمِسْوَرَ

ابْنَ مَخْرَمَةَ أَخْبَرَهُ أَنَّ عَمْرَو بْنَ عَوْفٍ - وَهُوَ

[1] This part preceded under no. 2377.

battle of) Badr, he said: "The Messenger of Allāh ﷺ had dispatched Abū 'Ubaidah bin Al-Jarrāh, so he arrived with the wealth from Al-Bahrain. When the *Anṣār* had heard of the arrival of Abū 'Ubaidah they were attending *Ṣalāt Al-Fajr*. So the Messenger of Allāh ﷺ performed the *Ṣalāt* and when he finished, they assembled before him. The Messenger of Allāh ﷺ smiled when he saw them, then he said: 'I think that you heard that Abū 'Ubaidah has arrived with something?' They said: 'Yes O Messenger of Allāh!' He said: 'Then receive good news, and hope for what will please you. By Allāh! It is not poverty that I fear for you, but what I fear for you is that the world will be presented for you just as it was presented for those before you, then you will compete for it, just as they competed for it, and it will destroy you, just as it destroyed them.'"

(*Ṣaḥīḥ*)

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

**تخریج:** متفق عليه، وأخرجه مسلم، الزهد والرقائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٦١ من حديث يونس بن يزيد والبخاري، ح: ٣١٥٨ من حديث الزهري به.

#### Comments:

The Messenger of Allāh ﷺ knew from the history of the past nations as to how, when they came to possess the affluence of wealth and all the fineries of the world, they grew greedier and greedier after worldly possessions and wealth. They, in fact, got so infatuated by the pleasures of the world that they completely forgot the very purpose of their creation and existence on earth. This gave rise to mutual bickering and rivalry, and even ignited open enmity among the people, which led to their final doom and destruction. That was the reason why the Messenger of Allāh ﷺ feared as a loving master, that the same might happen to his own people as well, and he warned them against it.

حَلِيفُ بَنِي عَامِرِ بْنِ لُؤَيٍّ، وَكَانَ شَهِدَ بَدْرًا  
مَعَ رَسُولِ اللَّهِ ﷺ - أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ ﷺ  
بَعَثَ أَبَا عُبَيْدَةَ بْنَ الْجَرَّاحِ، فَقَدِمَ بِمَالٍ مِنَ  
الْبَحْرَيْنِ، فَسَمِعَتْ الْأَنْصَارُ بِقُدُومِ أَبِي عُبَيْدَةَ  
فَوَافُوا صَلَاةَ الْفَجْرِ مَعَ رَسُولِ اللَّهِ ﷺ، فَلَمَّا  
صَلَّى رَسُولُ اللَّهِ ﷺ أَنْصَرَفَ، فَتَعَرَّضُوا لَهُ،  
فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ حِينَ رَأَاهُمْ ثُمَّ قَالَ:  
«أَظَنُّكُمْ سَمِعْتُمْ أَنَّ أَبَا عُبَيْدَةَ قَدِمَ بِشَيْءٍ؟»  
قَالُوا: أَجَلْ يَا رَسُولَ اللَّهِ! قَالَ: «فَأَبْشِرُوا  
وَأَقْلُوا مَا يَسُرُّكُمْ، فَإِنَّ اللَّهَ! مَا الْفَقْرَ أَحْسَى  
عَلَيْكُمْ، وَلَكِنْ أَحْسَى عَلَيْكُمْ أَنْ تُبْسَطَ الدُّنْيَا  
عَلَيْكُمْ كَمَا بُسِطَتْ عَلَى مَنْ قَبْلَكُمْ فَتَنَافَسُوهَا  
كَمَا تَنَافَسُوهَا فَتُهْلِكَكُمْ كَمَا أَهْلَكْتَهُمْ».

[قَالَ أَبُو عِيَسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

### Chapter 29. "Indeed This Wealth Is Green And Sweet"

**2463.** 'Urwah bin Az-Zubair and Ibn Musayyab narrated that Ḥakīm bin Ḥizām said: "I (once) asked the Messenger of Allāh ﷺ (for something) and he gave it to me. Then I asked him (again) and he gave it to me. Then I asked him (again), so he gave it to me. Then he said: 'O Ḥakīm! Indeed this wealth is green and sweet, so whoever takes it without asking for it, he will be blessed in it. And whoever takes it, insisting upon it, he will not be blessed in it. He is like the one who eats but does not get satisfied and contended. And the upper hand (giving) is better than the lower hand (receiving).'" So Ḥakīm said: "I said: 'O Messenger of Allāh! By the One who sent you with the Truth! I shall not ask anyone for anything after you until I depart the world.'" So Abū Bakr used to call Ḥakīm to give him something, but he refused to accept it. Then 'Umar called him to give to him, but he refused to accept it. So 'Umar said: "O you Muslims! I would like you to bear witness that I presented Ḥakīm with his due of these spoils of war but he refused to accept it." So Ḥakīm never asked anyone of the people for anything after the Messenger of Allāh, until he died. (*Ṣaḥīḥ*)

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

(المعجم ٢٩) - [بَابُ: إِنَّ هَذَا الْمَالَ  
حَضِرَةٌ حُلْوَةٌ] (التحفة ٩٤)

٢٤٦٣ - أَخْبَرَنَا سُؤَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ  
عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ  
وَإِبْنِ الْمُسَيَّبِ، أَنَّ حَكِيمَ بْنَ حِزَامٍ قَالَ:  
سَأَلْتُ رَسُولَ اللَّهِ ﷺ فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ  
فَأَعْطَانِي، ثُمَّ سَأَلْتُهُ فَأَعْطَانِي، ثُمَّ قَالَ: «يَا  
حَكِيمُ! إِنَّ هَذَا الْمَالَ حَضِرَةٌ حُلْوَةٌ فَمَنْ  
أَخَذَهُ بِسَخَاوَةٍ نَفْسٍ بُورِكَ لَهُ فِيهِ، وَمَنْ أَخَذَهُ  
بِإِشْرَافٍ نَفْسٍ لَمْ يُبَارَكْ لَهُ فِيهِ، وَكَانَ كَالَّذِي  
يَأْكُلُ وَلَا يَشْبَعُ، وَالْيَدُ الْعُلْيَا خَيْرٌ مِنَ الْيَدِ  
السُّفْلَى». فَقَالَ حَكِيمٌ: فَقُلْتُ: يَا رَسُولَ  
اللَّهِ! وَالَّذِي بَعَثَكَ بِالْحَقِّ لَا أَرَزُأُ أَحَدًا بَعْدَكَ  
شَيْئًا حَتَّى أَفَارِقَ الدُّنْيَا، فَكَانَ أَبُو بَكْرٍ يَدْعُو  
حَكِيمًا إِلَى الْعَطَاءِ، فَيَأْبَى أَنْ يَقْبَلَهُ، ثُمَّ إِنَّ  
عُمَرَ دَعَاهُ لِيُعْطِيَهُ، فَأَبَى أَنْ يَقْبَلَ مِنْهُ شَيْئًا.  
فَقَالَ عُمَرُ: إِنِّي أَشْهَدُكُمْ يَا مَعْشَرَ الْمُسْلِمِينَ  
عَلَى حَكِيمٍ أَنِّي أَعْرَضْتُ عَلَيْهِ حَقَّهُ مِنْ هَذَا  
النَّفْيِ فَيَأْبَى أَنْ يَأْخُذَهُ. فَلَمْ يَزُرْ حَكِيمٌ أَحَدًا  
مِنَ النَّاسِ شَيْئًا بَعْدَ رَسُولِ اللَّهِ ﷺ حَتَّى  
تُوفِّيَ. [قَالَ:] هَذَا حَدِيثٌ صَحِيحٌ.

**تخريج:** متفق عليه، وأخرجه البخاري، الزكاة، باب الاستعفاف عن المسألة، ح: ١٤٧٢ من حديث ابن المبارك ومسلم، ح: ١٠٣٥ من حديث الزهري به وهو في الزهد لابن المبارك، ص: ١٧٤، ح: ٥٠٣ \* يونس هو ابن يزيد الأيلي وابن المسيب وهو سعيد الفقيه المشهور.

### Comments:

Greed for wealth and riches in man leads to love of the world which, in turn, generates even greater lust for money and material. But if a person follows the example of Ḥakīm ؑ and spirit out the drives of lust and greed from his heart, he can feel contented even after giving up his rightful dues.

### Chapter 30. The *Aḥādīth*: “We Were Tested With Adversity” And: “Whoever Makes The Hereafter His Goal” And: “Son Of Adam, Devote Yourself To My Worship”

**2464.** ‘Abdur-Raḥmān bin ‘Awf said: “We were tested along with the Messenger of Allāh ﷺ by adversity, so we were patient, then we were tested after him with prosperity, but we were not patient.” (*Da‘īf*)

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

(المعجم ٣٠) - بَابُ أَحَادِيثَ: ابْتُلِينَا بِالضَّرَّاءِ، وَمَنْ كَانَتْ الْآخِرَةُ هَمَّهُ، وَابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي] (التحفة ٩٥)

٢٤٦٤ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو صَفْوَانَ عَنْ يُونُسَ، عَنِ الزُّهْرِيِّ، عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: ابْتُلِينَا مَعَ رَسُولِ اللَّهِ ﷺ بِالضَّرَّاءِ فَصَبَرْنَا، ثُمَّ ابْتُلِينَا بَعْدَهُ بِالسَّرَّاءِ فَلَمْ نَصْبِرْ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ.

**تخريج:** [إسناده ضعيف] \* الزهري عنعن وللحديث شواهد ضعيفة، أبو صفوان الأموي

نقطة.

### Comments:

It is easy for man to hold fast to his faith and be mindful of the Hereafter in penury and adversity but difficult to abide by his faith in a life of affluence and luxury.

**2465.** Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: “Whoever makes the Hereafter his goal, Allāh makes his heart rich, and organizes his affairs, and the world comes to him whether it wants to or not. And whoever makes the world his goal, Allāh puts his poverty right before

٢٤٦٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنِ الرَّبِيعِ بْنِ صَبِيحٍ، عَنْ يَزِيدَ بْنِ أَبَانَ - وَهُوَ الرَّقَاشِيُّ -، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ كَانَتْ الْآخِرَةُ هَمَّهُ جَعَلَ اللَّهُ غِنَاهُ فِي قَلْبِهِ وَجَمَعَ لَهُ شَمْلَهُ وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ، وَمَنْ كَانَتْ الدُّنْيَا هَمَّهُ جَعَلَ اللَّهُ

his eyes, and disorganizes his affairs, and the world does not come to him, except what has been decreed for him.” (*Da'if*)

فَقَرَّهُ بَيْنَ عَيْنَيْهِ وَفَرَّقَ عَلَيْهِ سَمَلَهُ وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا قُدِّرَ لَهُ».

**تخریج:** [إسناده ضعيف] وأخرجه البغوي في شرح السنة، ح: ٤١٤٢ من حديث الربيع بن صبيح به، يزيد بن أبان ضعيف مشهور وللحديث شواهد ضعيفة.

### Comments:

Whoever believes in the Afterlife and makes its success and prosperity his chief purpose and goal, Allāh makes his heart an abode of contentment, peace and satisfaction. He will not find himself bogged down in so many problems of the world nor get jittery. Moreover, whatever is allotted for him from the world, he will get it anyhow.

**2466.** Abū Hurairah narrated that the Prophet ﷺ said: “Indeed Allāh, Most High, said: ‘O son of Ādam! Devote yourself to My worship, I will fill your chest with riches and alleviate your poverty. And if you do not do so, then I will fill your hands with problems and not alleviate your poverty.’” (*Hasan*)

[He said:] This *Hadīth* is *Hasan Gharīb*. Abū *Khālid* Al-Wālibī’s (a narrator in the chain) name is Hurmuz.

٢٤٦٦ - حَدَّثَنَا عَلِيُّ بْنُ خَشْرَمٍ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ بْنِ نَشِيطٍ، عَنْ أَبِيهِ، عَنْ أَبِي خَالِدِ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ تَعَالَى يَقُولُ: يَا ابْنَ آدَمَ! تَفَرَّغْ لِعِبَادَتِي أَمْلاً صَدْرَكَ غِنَى وَأَسَدٌ فَفَرِّكَ، وَإِنْ لَا تَفْعَلْ مَلَأْتُ يَدَيْكَ شُغْلًا وَلَمْ أَسُدَّ فَفَرِّكَ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ. وَأَبُو خَالِدِ الْوَالِبِيِّ اسْمُهُ هُرْمُزٌ.

**تخریج:** [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب الهم بالدنيا، ح: ٤١٠٧ من حديث عمران بن زائدة به وصححه ابن حبان (الإحسان): ٣٩٤: والحاكم: ٤٤٣/٢ ووافقه الذهبي \* زائدة ابن نشيط وأبو خالد وثقهما ابن خزيمة وابن حبان والحاكم وغيرهم راجع نيل المقصود، ح: ١٣٢٨.

### Comments:

If a man engages himself in worshipping Allāh and in the doing of His commands, Allāh grants him contentment and exemption from wants and drives penury and need away from him. In case the man is heedless of Allāh’s commands and neglects His worship, He divests him of the wealth of contentment and fills his heart with avarice and greed, and robs him of the tranquillity and peace of mind.

**Chapter 31. The *Hadīth* Of ‘Aishah: “The Messenger of Allāh ﷺ Died...”**

(المعجم ٣١) - [بَابُ حَدِيثِ عَائِشَةَ :  
تُوفِّي رَسُولُ اللَّهِ ﷺ . . .] (التحفة ٩٦)

**2467.** ‘Aishah said: “The Messenger of Allāh ﷺ died and we had a *Shatr* of barely. We ate from it as Allāh willed, then I said to the slave girl: ‘Measure it’ so she measured it, and it was not long before it was gone.” She said: “If we had left it alone then we could have eaten from it more than that.”<sup>[1]</sup> (*Sahih*)

٢٤٦٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ  
عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ  
قَالَتْ: تُوفِّي رَسُولُ اللَّهِ ﷺ وَعِنْدَنَا شَطْرٌ مِنْ  
شَعِيرٍ فَأَكَلْنَا مِنْهُ مَا شَاءَ اللَّهُ، ثُمَّ قُلْتُ لِلْجَارِيَةِ:  
كَيْلِيهِ فَكَأَنَّهُ فَلَمْ يَلْبُثْ أَنْ فَنِي، قَالَتْ: فَلَوْ كُنَّا  
تَرَكْنَاهُ لَأَكَلْنَا مِنْهُ أَكْثَرَ مِنْ ذَلِكَ.  
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.  
[قَوْلُهَا] شَطْرٌ يَعْنِي شَيْئًا مِنْ شَعِيرٍ.

[Abū ‘Eisā said:] This *Hadīth* is *Sahih* [Her saying]: “*Shatr*” means a small quantity of barley.

تخريج: متفق عليه وأخرجه البخاري، فرض الخمس، باب نفقة نساء النبي ﷺ بعد وفاته، ح: ٣٠٩٧ ومسلم، ح: ٢٩٧٣ من حديث هشام بن عروة به.

**Comments:**

The Messenger of Allāh ﷺ left nothing in inheritance, except for some food grains in the chambers of his wives.

**Chapter 32. His ﷺ Saying About The Curtain: “It Reminds Me Of The World...”**

(المعجم ٣٢) - [بَابُ قَوْلِهِ فِي الْقِرَامِ:  
إِنَّهُ يُذَكِّرُنِي الدُّنْيَا . . .] (التحفة ٩٧)

**2468.** ‘Aishah narrated: “We had a cloth which had some pictures on it as a curtain on my door. The messenger of Allāh ﷺ saw it and said: ‘Remove it, for it reminds me of the world.’” She said: “We had a piece of velvet that had patches of silk on it which we used to wear.” (*Sahih*)

٢٤٦٨ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ  
عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ، عَنْ عَزْرَةَ، عَنْ حُمَيْدِ  
ابْنِ عَبْدِ الرَّحْمَنِ الْحُمَيْرِيِّ، عَنْ سَعْدِ بْنِ  
هِشَامٍ، عَنْ عَائِشَةَ قَالَتْ: كَانَ لَنَا قِرَامٌ سِتْرٌ  
فِيهِ تَمَائِيلُ عَلَى بَابِي، فَرَأَهُ رَسُولُ اللَّهِ ﷺ  
فَقَالَ: «انزعيه فإنه يُذَكِّرُنِي الدُّنْيَا» قَالَتْ:  
وَكَانَ لَنَا سَمَلٌ قَطِيفَةٌ [تَقُولُ]: عَلِمَهَا حَرِيرٌ

[Abū ‘Eisā said:] This *Hadīth* is

<sup>[1]</sup> Indicating — in accord with the narrations in this section — the importance of not devoting oneself to worldly matters, and that the blessing was less after having concern for the measurement left behind.

*Hasan* [Ṣaḥīḥ *Gharīb*] from this route.

كُنَّا نَلْبَسُهَا .

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

تخریج: وأخرجه مسلم، اللباس والزينة، باب تحريم تصوير صورة الحيوان ... إلخ،  
ح: ۸۸/۲۱۰۷ من حديث داود به.

### Comments:

A person's putting a decorative cloth as a curtain on the door indicates his love of the world. Hence it was that the Messenger of Allāh's abhorred it.

**2469.** 'Āishah narrated: "The Messenger of Allāh ﷺ had a leather cushion stuffed with palm fibers which he would lean on." (Ṣaḥīḥ)

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

۲۴۶۹ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُهُ عَنْ  
هَيْشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ:  
كَانَتْ وَسَادَةٌ رَسُولِ اللَّهِ ﷺ الَّتِي يَضْطَجِعُ  
عَلَيْهَا مِنْ أَدَمِ حَشْوُهَا لَيْفٌ .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [إسناده صحيح] وأخرجه مسلم، اللباس والزينة، باب التواضع في اللباس،  
والاقتصار على الغليظ منه اليسير ... إلخ، ح: ۲۰۸۲ من حديث عبدة بن سليمان به وله شواهد  
عند البخاري، ح: ۲۴۶۸ ومسلم وغيرهما .

### Comments:

The Arabic word occurring in this *Hadīth* is *Wisādah*, i.e. a pillow. In *Al-Bukhārī's* version the word used is *Firāsh* (i. e. bedding), which seems more appropriate for lying and stretching one's limbs. Anyhow, his *Wisādah* or *Firāsh* was stuffed with palm fibers which are hard and rough and not soft like cotton.

## Chapter 33. His ﷺ Saying About The Sheep...

(المعجم ۳۳) - [بَابُ قَوْلِهِ ﷺ فِي

الشَّاةِ ...] (التحفة ۹۸)

**2470.** Abū Maisarah narrated from 'Āishah that they had slaughtered a sheep, so the Prophet ﷺ said: "What remains of it?" She said: "Nothing remains of it except its shoulder." He said: "All of it remains except its shoulder." (Ḥasan)

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

(This) Abū Maisarah is Al-

۲۴۷۰ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا  
يَحْيَى بْنُ سَعِيدٍ عَنْ سُفْيَانَ، عَنْ أَبِي  
إِسْحَاقَ، عَنْ أَبِي مَيْسَرَةَ، عَنْ عَائِشَةَ أَنَّهُمْ  
ذَبَحُوا شَاةً فَقَالَ النَّبِيُّ ﷺ: «مَا بَقِيَ مِنْهَا؟»  
قَالَتْ: مَا بَقِيَ مِنْهَا إِلَّا كَتِفُهَا. قَالَ: «بَقِيَ  
كُلُّهَا غَيْرَ كَتِفِهَا» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ .



Hamdānī, his name is ‘Amr bin Shurahbīl.

وَأَبُو مَيْسَرَةَ هُوَ الْهَمْدَانِيُّ اسْمُهُ عَمْرُو بْنُ شُرْحَبِيلَ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٥٠/٦ عن يحيى القطان به \* أبو إسحاق صرح بالسمع عند البخاري في التاريخ الكبير: ٢٣٠/٤ وللحديث شاهد عند ابن أبي شيبة: ١١٢/٣ وغيره.

### Comments:

Whatever food a person consumes is finished and gone, but what he gives in charity is his balance and deposit for the Hereafter. That is why the Prophet ﷺ described the part of mutton given in charity as their balance.

### Chapter 34. The *Aḥādīth* Of ‘Aishah, Anas, ‘Alī and Abū Hurairah

(المعجم ٣٤) - [بَابُ أَحَادِيثِ عَائِشَةَ وَأَنْسِ وَعَلِيٍّ وَأَبِي هُرَيْرَةَ . . .] (التحفة ٩٩)

2471. ‘Aishah narrated: “We, the family of Muḥammad, would go for a month without kindling a fire, having only water and dates.” (*Ṣaḥīḥ*)

٢٤٧١ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ الْهَمْدَانِيُّ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: «إِنْ كُنَّا آلَ مُحَمَّدٍ نَمْكُتُ شَهْرًا مَا نَسْتَوْقُدُ نَارًا إِنْ هُوَ إِلَّا الْمَاءُ وَالتَّمْرُ». [قَالَ:] هَذَا حَدِيثٌ صَحِيحٌ.

[He said:] This *Ḥadīth* is *Ṣaḥīḥ*.

تخريج: وأخرجه مسلم، الزهد والرفاق، باب الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٧٢ من حديث عبدة بن سليمان به.

### Comments:

The family of the Prophet ﷺ even experienced a phase of such hardship and poverty in life when a whole month or, according to another narration, even two months would pass without their having anything to cook on fire in the house; they just lived on water and dates, or else their neighbors from the *Anṣār* of Al-Madinah sent them milk as a gift.

2472. Anas narrated that the Messenger of Allāh ﷺ said: “Indeed I have feared for the sake of Allāh, such that no one has feared, and I have been harmed for the sake of Allāh, such that no one has been harmed. Thirty days and nights have passed over me, and there was no food with Bilāl and I for something with a liver to eat,

٢٤٧٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنِي رَوْحُ بْنُ أَسْلَمَ أَبُو حَاتِمٍ الْبَصْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ: حَدَّثَنَا ثَابِتٌ عَنْ أَنْسِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَقَدْ أَخِضْتُ فِي اللَّهِ وَمَا يُخَافُ أَحَدٌ، وَلَقَدْ أُوْذِيتُ فِي اللَّهِ لَمْ يُؤْذَ أَحَدٌ، وَلَقَدْ أَتَتْ عَلَيَّ ثَلَاثُونَ مِنْ بَيْنِ يَوْمٍ وَلَيْلَةٍ وَمَالِي وَلَيْلَالِ طَعَامٍ

except what Bilal could conceal under his armpit.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. This *Ḥadīth* refers to when the Prophet ﷺ went out fleeing from Makkah and Bilal was with him. The only food Bilal had was what he could carry under his arm.

يَأْكُلُهُ ذُو كَبِدٍ إِلَّا شَيْءٌ يُؤَارِيهِ ابْنُ بِلَالٍ» .

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَمَعْنَى هَذَا الْحَدِيثِ حِينَ خَرَجَ النَّبِيُّ ﷺ هَارِبًا مِنْ مَكَّةَ وَمَعَهُ بِلَالٌ، إِنَّمَا كَانَ مَعَ بِلَالٍ مِنَ الطَّعَامِ مَا يَحْمِلُ تَحْتِ ابْنِطِهِ .

**تخریج:** [إسناده صحيح] وأخرجه ابن ماجه، المقدمة، باب فضل سلمان وأبي ذر والمقداد، ح: ١٥١ من حديث حماد بن سلمة به وصححه ابن حبان، ح: ٢٥٢٨.

### Comments:

The Messenger of Allāh ﷺ has mentioned these facts of his life for the education of the people, and in order to tell them what trying circumstances he had had to undergo in the cause of Allāh, and that he had been harassed and terrified by his adversaries like no other person. He also pointed out that, when he refused to be cowed down by their oral threats, he was subjected to the kind of persecution that had no parallel in intensity or severity.

**2473.** Muḥammad bin Ka‘b Al-Qurazī said: “Someone narrated to me that he heard ‘Alī bin Abī Ṭālib saying: ‘I went out on a cold day from the house of the Messenger of Allāh ﷺ. I had taken a tanned skin, so I tore it in the middle, and put it over my neck, and wrapped my mid-section, fastening it with a palm leave. I was severely hungry, and if there was food in the house of the Messenger of Allāh ﷺ I would have eaten some of it. I went in search of something. I passed by a Jew on his property drawing water (from a well) with a pulley. I watched him from a gap in the fence. He said: “What is wrong with you O Arab! Would you like to get a date for every bucket?” I said: “Yes. Open the door so I can come in.” He opened the door, I

٢٤٧٣ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا يُونُسُ بْنُ بَكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرْظِيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: خَرَجْتُ فِي يَوْمٍ شَاتٍ مِنْ بَيْتِ رَسُولِ اللَّهِ ﷺ وَقَدْ أَخَذْتُ إِهَابًا مَعْطُونًا فَجَوَّبْتُ وَسَطَهُ فَأَدْخَلْتُهُ [فِي] عُنُقِي وَشَدَدْتُ وَسْطِي فَحَزَمْتُهُ بِخُوصِ النَّحْلِ، وَإِنِّي لَشَدِيدُ الْجُوعِ وَلَوْ كَانَ فِي بَيْتِ رَسُولِ اللَّهِ ﷺ طَعَامٌ لَطَعِمْتُ مِنْهُ، فَخَرَجْتُ أَلْتَمِسُ شَيْئًا فَمَرَرْتُ بِيهُودِيٍّ فِي مَالٍ لَهُ وَهُوَ يَسْقِي بِبِكْرَةٍ لَهُ فَاطَّلَعْتُ عَلَيْهِ مِنْ ثَلَمَةٍ فِي الْحَائِطِ، فَقَالَ: مَا لَكَ يَا أَعْرَابِي! هَلْ لَكَ فِي [كُلِّ] ذَلْوٍ بِتَمْرَةٍ؟ قُلْتُ: نَعَمْ فَاتْفَحِ الْبَابَ حَتَّى أَدْخَلَ، فَتَفَحَّ فَدَخَلْتُ

entered and he gave me his bucket. Then for every bucket I pulled out, he would give me a date, until when it was enough for me. I put his bucket down and said: "I think I had enough to eat" then I scooped some water to drink it. Then I came to the *Masjid* and found the Messenger of Allāh ﷺ in it." (*Da'if*)

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

فَأَعْطَانِي دَلْوَهُ، فَكُلَّمَا نَزَعْتُ دَلْوًا أَعْطَانِي تَمْرَةً حَتَّى إِذَا امْتَلَأْتُ كَفَيْي أَرْسَلْتُ دَلْوَهُ وَقُلْتُ: حَسْبِي فَأَكَلْتُهَا، ثُمَّ جَرَعْتُ مِنَ الْمَاءِ فَشَرِبْتُ ثُمَّ جِئْتُ الْمَسْجِدَ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِيهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] \* "من سمع" لم أعرفه.

### Comments:

The *Hadīth* gives us an idea as to how very hard-pressed financially were the Companions in the early years of emigration in Al-Madinah. Prosperity and affluence only came to them after Allāh granted them victories in military campaigns over their enemies. It must, however, be remembered that, even in the days of abject poverty, the Companions led a life of contentment and strove to earn their bread through physical labor and hard work.

2474. Abū 'Uthmān An-Nahdī narrated from Abū Hurairah that they (the Companions) were suffering from hunger so the Messenger of Allāh ﷺ gave them each a date." (*Ṣaḥīḥ*)

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

٢٤٧٤ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَبَّاسِ الْجَرِيرِيِّ قَالَ: سَمِعْتُ أَبَا عُمَانَ النَّهْدِيَّ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ أَصَابَهُمْ جُوعٌ، فَأَعْطَاهُمْ رَسُولُ اللَّهِ ﷺ تَمْرَةً تَمْرَةً.

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

تخریج: [إسناده صحيح] وأخرجه البخاري، الأئمة، باب ما كان النبي ﷺ وأصحابه يأكلون، ح: ٥٤١١ من حديث عباس بن فروخ الجريبي به بلفظ: "فأعطى كل إنسان سبع تمرات" يعني أنه أعطاهم تمرة تمرة أولاً، ثم أعطاهم ست تمرات لكل واحد، فصارت سبع تمرات لكل إنسان والله أعلم.

### Comments:

Abū Hurairah ؓ was one of those who lived at the *Masjid*. These Companions had no hearth or home in Al-Madinah, and at times had nothing at all to eat. Whenever possible, the Prophet ﷺ tried to give them something to eat. It also happened one day that he ﷺ had only one date to give to each of these hungry pupils.

**2475.** Jābir bin ‘Abdullāh narrated: “The Messenger of Allāh ﷺ dispatched us, and there were three-hundred of us. We were carrying our provisions on our shoulders. Then our provisions ran out such that each man among us could eat only a date per day.” It was said to him: “O Abū ‘Abdullāh! How could one date be enough for a man?” He said: “We realized its value when we did not even have that. Then we came to the sea where we saw a whale that the sea had tossed (on the shore). So we ate as much as we liked from it for eighteen days.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Ḥasan Ṣaḥīḥ* [It has been reported through other routes from Jābir bin ‘Abdullāh, and Mālik bin Anas reported it from Wahab bin Kaisān in a more complete and longer form than this.]

٢٤٧٥ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبْدُهُ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ وَهَبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ ثَلَاثُمِائَةٍ نَحْمِلُ زَادَنَا عَلَى رِقَابِنَا فَقَنِي زَادُنَا حَتَّى كَانَتْ تَكُونُ لِلرَّجُلِ مِثْلَ كُلِّ يَوْمٍ تَمْرَةً، فَقِيلَ لَهُ: يَا أَبَا عَبْدِ اللَّهِ! وَأَيْنَ كَانَتْ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ قَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقْدِنَاهَا فَأَتَيْنَا الْبَحْرَ فَإِذَا نَحْنُ بِحَوْتٍ قَدْ قَذَفَهُ الْبَحْرُ فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا مَا أَحْبَبْنَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. [وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهِ عَنْ جَابِرِ ابْنِ عَبْدِ اللَّهِ وَرَوَاهُ مَالِكُ بْنُ أَنَسٍ عَنْ وَهَبِ ابْنِ كَيْسَانَ أْتَمَّ مِنْ هَذَا وَأَطْوَلَ].

تخریج: متفق عليه، وأخرجه البخاري، الجهاد والسير، باب حمل الزاد على الرقاب، ح: ٢٩٨٣ ومسلم، ح: ١٩٣٥ من حديث عبدة به.

**Comments:**

The *Ḥadīth* gives us an idea of the exemplary quality of contentment and patience exhibited by the Companions, even in the face of the highly trying conditions. The *Ḥadīth* also tells us, that Allāh bestows upon His servants provisions from sources they would not even have imagined. The *Ḥadīth* also proves that a fish dying of being driven or thrown out of water is a *Ḥalāl* (permissible) food. A detailed *Ḥadīth* on the subject appears in both *Ṣaḥīḥ Al-Bukhārī* and *Muslim*.

**Chapter 35. The *Ḥadīth* Of ‘Alī Mentioning Muṣ‘ab Bin ‘Umair**

(المعجم ٣٥ - [بَابُ حَدِيثِ عَلِيٍّ فِي ذِكْرِ مُضْعَبِ بْنِ عُمَيْرٍ . . .] (التحفة ١٠٠))

**2476.** Yazīd bin Ziyād narrated from Muḥammad bin Ka‘b Al-

٢٤٧٦ - حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا يُوْسُفُ بْنُ بَكْرِ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي

Qurazī who said: "Someone who heard from 'Alī bin Abī Ṭālib narrated that he said: 'I was sitting in a gathering with the Messenger of Allāh ﷺ when Muṣ'ab bin 'Umair appeared before us, wearing nothing but a *Burdah* patched with some animal furs. When the Messenger of Allāh ﷺ saw him he began crying because of the good life he previously had compared to the state that he was in that day. Then the Messenger of Allāh ﷺ said: 'How will you people be, when the late morning comes upon one of you while wearing a *Hullah*, and at the end of the day he is in (another) *Hullah*, when a platter is placed in front of him while another is removed, and you cover your houses just as the *Ka'bah* is covered?' They said: 'O Messenger of Allāh! On that day we will be better than we are today, devoting ourselves to worship, satisfied with our good fortune.' So the Messenger of Allāh ﷺ said: 'No, today you are better than you will be on that day.'" (*Da'if*)

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

This Yazīd bin Ziyād is [Ibn Maisarah and he is] from Al-Madīnah. Mālik bin Anas and more than one of the people of knowledge other than him reported from him. (As for) Yazīd bin Ziyād Ad-Dimashqī, the one who reported from Az-Zuhrī, Waki' and Marwān bin Mu'āwiyah reported from him. (As for) Yazīd bin Abī Ziyād from Al-Kūfah, Sufyān,

يَزِيدُ بْنُ زِيَادٍ عَنْ مُحَمَّدِ بْنِ كَعْبِ الْفُرْطَيِّ قَالَ: حَدَّثَنِي مَنْ سَمِعَ عَلِيَّ بْنَ أَبِي طَالِبٍ يَقُولُ: إِنَّا لَجُلُوسٌ مَعَ رَسُولِ اللَّهِ ﷺ فِي الْمَسْجِدِ إِذْ طَلَعَ عَلَيْنَا مُضْعَبٌ بِنُ عَمِيرٍ مَا عَلَيْهِ إِلَّا بُرْدَةٌ لَهُ مَرْفُوعَةٌ بِفَرَوٍ، فَلَمَّا رَأَى رَسُولُ اللَّهِ ﷺ بَكَى لِلَّذِي كَانَ فِيهِ مِنَ النِّعْمَةِ وَالَّذِي هُوَ فِيهِ الْيَوْمَ. ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «كَيْفَ بِكُمْ إِذَا عَدَا أَحَدُكُمْ فِي حُلَّةٍ وَرَاحَ فِي حُلَّةٍ وَوَضِعَتْ بَيْنَ يَدَيْهِ صَحْفَةٌ وَرُفِعَتْ أُخْرَى وَسَرْتُمْ بِيُوتِكُمْ كَمَا تُسْتَرُّ الْكَعْبَةُ؟» قَالُوا: يَا رَسُولَ اللَّهِ! نَحْنُ يَوْمَئِذٍ خَيْرٌ مِنَّا الْيَوْمَ نَتَفَرَّغُ لِلْعِبَادَةِ وَنُكْفَى الْمُؤَنَةَ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا، أَنْتُمْ الْيَوْمَ خَيْرٌ مِنْكُمْ يَوْمَئِذٍ.»

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ وَيَزِيدُ بْنُ زِيَادٍ هَذَا هُوَ [ابْنُ مَيْسَرَةَ وَهُوَ] مَدَنِيٌّ. وَقَدْ رَوَى عَنْهُ مَالِكُ بْنُ أَنَسٍ وَعَبْدُ وَاحِدٌ مِنْ أَهْلِ الْعِلْمِ. وَيَزِيدُ بْنُ زِيَادٍ الدِّمَشْقِيُّ الَّذِي رَوَى عَنِ الزُّهْرِيِّ رَوَى عَنْهُ وَكَيْعٌ وَمَرْوَانُ بْنُ مُعَاوِيَةَ، وَيَزِيدُ بْنُ أَبِي زِيَادٍ كُوفِيٌّ رَوَى عَنْهُ سُفْيَانٌ وَشُعْبَةُ وَابْنُ عُيَيْنَةَ وَعَبْدُ وَاحِدٌ مِنَ الْأَيْمَةِ.

Shu'bah, Ibn 'Uyaynah and more than one of the *A'imma* reported from him.

تخریج: [إسناده ضعيف] \* من سمع: لم أعرفه كما تقدم: ٢٤٧٣ وله شاهد ضعيف عند أبي يعلى: ٣٨٧/١، ح: ٥٠٢ على ما جاء في المطبوع، وإلا فهو حديث الترمذي، والصواب فيه: ابن إسحاق عن يزيد بن رومان... إلخ.

**Comments:**

The *Hadīth* tells us that, in general, man would do well to cultivate the quality of disinclination towards a life of worldly affluence, ostentation and luxury, since abundance of wealth and opulence has the effect of driving man into the love of the world and of its attractions, rather than engaging them in doing pious acts of worship and devotion. It is for this reason that the Messenger of Allāh ﷺ declared that the Companions' life of frugality and austerity was better for them since that mode of life would facilitate their release from the hardships of reckoning on the Day of Judgement.

**Chapter 36. A Narration About The People Of *As-Suffah***

(المعجم ٣٦) - [بَابُ قِصَّةِ أَصْحَابِ الصُّفَّةِ... (التحفة ١٠١)]

2477. Abū Hurairah narrated: "The people of *As-Suffah* were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. And By Allāh, the One Whom there is none worthy of worship besides Him – I would lay on the ground on my liver (side) due to hunger, and I would fasten a stone to my stomach out of hunger. One day I sat by the way that they (the Companions) use to come out through. Abū Bakr passed and so I asked him about an *Āyah* from Allāh's Book, not asking him except that he might tell me to follow him (for something to eat). But he passed on without doing so. Then 'Umar passed, so I asked him about an *Āyah* from Allāh's Book, not asking him except that he might tell me to follow him. But he passed on without doing so. Then

٢٤٧٧ - حَدَّثَنَا هَذَا: حَدَّثَنَا يُونُسُ بْنُ بَكْرٍ: حَدَّثَنِي عُمَرُ بْنُ ذَرٍّ: حَدَّثَنَا مُجَاهِدٌ عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ أَهْلُ الصُّفَّةِ أَضْيَافَ أَهْلِ الْإِسْلَامِ، لَا يَأْوُونَ عَلَى أَهْلِ وَلَا مَالٍ، وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ إِنْ كُنْتُ لِأَعْتَمِدَ بِكَفِّي عَلَى الْأَرْضِ مِنَ الْجُوعِ وَأَشَدُّ الْحَجَرِ عَلَى بَطْنِي مِنَ الْجُوعِ. وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ فِيهِ، فَمَرَّ بِي أَبُو بَكْرٍ فَسَأَلْتُهُ، عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيَسْتَجِيبَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ عُمَرُ، فَسَأَلْتُهُ، عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ مَا سَأَلْتُهُ إِلَّا لِيَسْتَجِيبَنِي فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ أَبُو الْقَاسِمِ ﷺ، فَتَسَبَّحَ حِينَ رَأَيْتِي وَقَالَ: «أَبُو هُرَيْرَةَ؟» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ! قَالَ: «الْحَقُّ» وَمَضَى فَاتَّبَعْتُهُ

Abū-Qāsim رضي الله عنه passed, and he smiled when he saw me, and said: 'Abū Hurairah?' I said: 'I am here O Messenger of Allāh!' He said: 'Come along.' He continued and I followed him, he entered his house, so I sought permission to enter, and he permitted me. He found a bowl of milk and said: 'Where did this milk come from?' It was said: 'It was a gift to us from so-and-so.' So the Messenger of Allāh ﷺ said: 'O Abū Hurairah' I said: 'I am here O Messenger of Allāh!' He said: 'Go to the people of *As-Suffah* to invite them.' — Now, they were the guests of the people of Islam, they had nothing of people nor wealth to rely upon. Whenever some charity was brought to him, he would send it to them without using any of it. And when a gift was given to him (رضي الله عنه), he would send for them to participate and share with him in it. I became upset about that, and I said (to myself): 'What good will this bowl be among the people of *As-Suffah*, and I am the one bringing it to them?' Then he ordered me to circulate it among them (so I wondered) what of it would reach me from it, and I hoped that I would get from it what would satisfy me. But I would certainly not neglect to obey Allāh and obey His Messenger, so I went to them and invited them. When they entered upon him they sat down. He said: 'Abū Hurairah, take the bowl and give it to them.' So I gave it to a man who drank his fill, then

وَدَخَلَ مَنْزِلَهُ فَاسْتَأْذَنْتُ فَأُدِنَ لِي، فَوَجَدَ قَدَحًا مِنَ اللَّبَنِ، قَالَ: «مِنْ أَيْنَ هَذَا اللَّبَنُ لَكُمْ؟» قِيلَ: أَهْدَاهُ لَنَا فُلَانٌ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَبَا هُرَيْرَةَ»: قُلْتُ: لَيْتِكَ قَالَ: «الْحَقُّ إِلَى أَهْلِ الصُّفَّةِ فَأَدْعُهُمْ» وَهُمْ أَصْيَافُ أَهْلِ الْإِسْلَامِ لَا يَأْوُونَ عَلَى أَهْلِ وَلَا مَالٍ. إِذَا أَنْتَهُ الصَّدَقَةُ بَعَثَ بِهَا إِلَيْهِمْ وَلَمْ يَتَنَاوَلْ مِنْهَا شَيْئًا، وَإِذَا أَنْتَهُ هَدِيَّةٌ أُرْسِلَ إِلَيْهِمْ فَأَصَابَ مِنْهَا وَأَشْرَكَهُمْ فِيهَا فَسَأَنِي ذَلِكَ، وَقُلْتُ: مَا هَذَا الْقَدَحُ بَيْنَ أَهْلِ الصُّفَّةِ وَأَنَا رَسُولُهُ إِلَيْهِمْ، فَسَيَأْمُرُنِي أَنْ أُدِيرَهُ عَلَيْهِمْ فَمَا عَسَى أَنْ يُصَيِّبَنِي مِنْهُ؟ وَقَدْ كُنْتُ أَرْجُو أَنْ أُصِيبَ مِنْهُ مَا يُغْنِينِي، وَلَمْ يَكُ بَدٌّ مِنْ طَاعَةِ اللَّهِ وَطَاعَةِ رَسُولِهِ، فَأَتَيْتُهُمْ فَدَعَوْتُهُمْ. فَلَمَّا دَخَلُوا عَلَيْهِ فَأَخَذُوا مَجَالِسَهُمْ قَالَ: «أَبَا هُرَيْرَةَ خُذِ الْقَدَحَ فَأَعْطِهِمْ»، فَأَخَذْتُ الْقَدَحَ فَجَعَلْتُ أَنْأَوِلُهُ الرَّجُلَ فَيَشْرَبُ حَتَّى يَرَوِي ثُمَّ يَرُدُّهُ فَأَنَاوِلُهُ الْآخَرَ حَتَّى انْتَهَيْتُ بِهِ إِلَى رَسُولِ اللَّهِ ﷺ، وَقَدْ رَوَى الْقَوْمُ كُلَّهُمْ، فَأَخَذَ رَسُولُ اللَّهِ ﷺ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ ثُمَّ رَفَعَ رَأْسَهُ فَتَبَسَّمَ وَقَالَ: «أَبَا هُرَيْرَةَ اشْرَبْ»، فَشَرِبْتُ، ثُمَّ قَالَ: «اشْرَبْ»، فَلَمْ أَزَلْ أَشْرَبُ وَيَقُولُ: «اشْرَبْ» ثُمَّ قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَحَدٌ لَهُ مَسْلَكًا، فَأَخَذَ الْقَدَحَ فَحَمِدَ اللَّهُ وَسَمَى وَشَرِبَ.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

he gave it to another one, until it ended up with the Messenger of Allāh ﷺ, and all of the people had drunk their fill. The Messenger of Allāh ﷺ took the bowl, put it on his hand, then raised his head. He smiled and said: ‘Abū Hurairah, drink.’ So I drank, then he said: ‘Drink’. I kept drinking and he kept on saying, ‘Drink’. Then I said: ‘By the One Who sent you with the truth! I have no more space for it.’ So he took the bowl and praised Allāh, mentioned His Name, and drank.” (*Ṣaḥīḥ*)

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

**تخریج:** وأخرجه البخاري، الرقاق، باب: كيف كان عيش النبي ﷺ وأصحابه، وتخليهم عن الدنيا، ح: ٦٤٥٢ من حديث عمر بن ذر به .

#### Comments:

The *Ḥadīth* throws light on a number of things, for example, it (i) indicates just how trying the circumstances were in those days, under which the People of *As-Suffah* had to sustain themselves, (ii) reveals the tender and loving side of the Prophet’s character, (iii) provides an insight into the psychology of man as to how, first of all, he wants to satisfy his own needs, and (iv) records the miracle of the Prophet of Allāh ﷺ as to how a single cup of milk in his hand satisfied the hunger of several people, and there was enough left in it which the Prophet of Allāh ﷺ himself drank.

#### Chapter 37. The *Ḥadīth*: “Those Who Are Filled Most In The World...”

2478. Yaḥya Al-Bakkā’ narrated from Ibn ‘Umar who said: “A man belched in the presence of the Prophet ﷺ so he said: ‘Restrain your belching from us. For indeed those who are filled most in the world will be the hungriest on the Day of Judgement.’” (*Da‘if*)

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

(المعجم ٣٧) - [بَابُ حَدِيثٍ: أَكْثَرُهُمْ  
شِبَعًا فِي الدُّنْيَا . . .] (التحفة ١٠٢)

٢٤٧٨ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ:  
حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ اللَّهِ الْقُرَشِيُّ:  
حَدَّثَنِي يَحْيَى الْبَكَّاءُ عَنِ ابْنِ عُمَرَ قَالَ: تَجَشَّأَ  
رَجُلٌ عِنْدَ النَّبِيِّ ﷺ فَقَالَ: «كُفَّ عَنَّا جُشَاءَكَ  
فَإِنَّ أَكْثَرَهُمْ شِبَعًا فِي الدُّنْيَا أَطْوَلُهُمْ جُوعًا  
يَوْمَ الْقِيَامَةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ



There is something on this topic from Abū Juhaifah.

مِنْ هَذَا الْوَجْهِ. وَفِي الْبَابِ عَنْ أَبِي جُحَيْفَةَ. **تخریج:** [إسناده ضعيف] وأخرجه ابن ماجه، الأئمة، باب الاقتصاد في الأكل وكراهة الشبع، ح: ٣٣٥٠ من حديث عبدالعزيز به وقال أبو حاتم: "هذا حديث منكر" \* يحيى البكاء ضعيف وللحديث شواهد ضعيفة \* وفي الباب عن أبي جحيفة [الحاكم: ١٢٢/٤].

**Comments:**

Overeating causes indolence and inactivity, which affects a person's discharge of religious duties - an ungrateful act. As a consequence, the man concerned shall be left hungry for a long, long time on the Day of Judgement.

**Chapter 38. About Wearing Wool**

(المعجم ٣٨) - [بَابُ فِي لُبْسِ الصُّوفِ . . .] (التحفة ١٠٣)

**2479.** Abū Burdah bin Abī Mūsā narrated that his father said: "O my son! If you saw us when we were with the Prophet ﷺ and the sky poured upon us, you would think that our smell was the smell of sheep." (*Da'if*)

٢٤٧٩ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى، عَنْ أَبِيهِ قَالَ: يَا بُنَيَّ! لَوْ رَأَيْتَنَا وَنَحْنُ مَعَ النَّبِيِّ ﷺ وَأَصَابَتْنَا السَّمَاءُ لَحَسِبْتِ أَنْ رِيحَنَا رِيحُ الضَّأْنِ.

[Abū 'Eīsā said:] This *Hadīth* is *Ṣaḥīh*. The meaning of this *Hadīth* is that their garments were of wool, so when the rain fell upon them, the smell coming from their clothes was that of sheep.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَمَعْنَى هَذَا الْحَدِيثِ: أَنَّهُ كَانَ ثِيَابَهُمُ الصُّوفُ، فَكَانَ إِذَا أَصَابَهُمُ الْمَطَرُ يَجِيءُ مِنْ ثِيَابِهِمْ رِيحُ الضَّأْنِ.

**تخریج:** [إسناده ضعيف] وأخرجه أبو داود، اللباس، باب: في لبس الصوف والشعر، ح: ٤٠٣٣ من حديث أبي عوانة به \* قتادة مدلس وعنعن ومع ذلك صححه ابن حبان (الإحسان): ١٢٣٢.

**Comments:**

The *Hadīth* confirms that wearing wool, or any garment of a cloth whose value is low to a people is allowed. It is not necessarily a sign of making a false show of one's 'otherworldliness' and piety.

**Chapter 39. All Buildings And Concerns For Them...**

(المعجم ٣٩) - [بَابُ الْبِنَائِ كُلِّهِ وَبَالَ . . .] (التحفة ١٠٤)

**2480.** Sufyān Ath-Thawrī narrated: From Abū Ḥamzah, (who said): "From Ibrāhīm An-Nakha'ī who

٢٤٨٠ - حَدَّثَنَا الْجَارُودُ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي

said: ‘All buildings and concerns for them will be against you.’ I said: ‘What do you think about what one can not do without?’ He said: ‘There is no reward for that nor harm.’” (*Da‘īf*)

تخريج: [إسناده ضعيف] \* أبو حمزة ميمون الأصور النصاب ضعيف (تقريب) وسفيان الثوري عن.

**2481.** Sahl bin Mu‘adh bin Anas Al-Juhānī narrated from his father, that the Messenger of Allāh ﷺ said: “Whoever leaves (valuable) dress out of humility to Allāh while he is able to (afford it), Allāh will call him before the heads of creation on the Day of Judgement so that he can chose whichever *Hulal* of faith he wishes to wear.” (*Hasan*)

[This *Hadīth* is *Hasan* and the meaning of his saying: “*Hulal* of faith” is the garments of Paradise which are given to the people of faith.

تخريج: [إسناده حسن] وأخرجه أحمد: ٤٣٩/٣ عن عبد الله بن يزيد به وصححه الحاكم: ٤/١٨٣، ١٨٤ ووافقه الذهبي وللحديث شواهد.

### Comments:

Allāh loves the act of a Muslim who, though well-to-do and rich, avoids wearing ostentatious garments out of modesty. However, not to wear fine garments because of the fear that those who, thinking him to be rich, would beg money from him, or wearing shabby clothes in order to impress the people with one’s piety and abstinence is plain hypocrisy unbecoming of a true believer.

### Chapter 40. All Expenditures Are In Allāh’s Cause, Except For Buildings

**2482.** Shabīb bin Bashīr narrated from Anas bin Mālik that the

حَمْرَةَ، عَنْ إِبْرَاهِيمَ النَّخَعِيِّ قَالَ: كُلُّ بِنَاءٍ وَبَالٌ عَلَيْكَ، قُلْتُ أَرَأَيْتَ مَا لَا بُدَّ مِنْهُ؟ قَالَ: لَا أَجْرَ وَلَا وَزَرَ.

٢٤٨١ - حَدَّثَنَا عَبَّاسُ [بْنُ مُحَمَّدٍ] الدُّورِيِّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُفْرِيِّ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومِ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ، عَنْ سَهْلِ بْنِ مُعَاذِ ابْنِ أَنَسِ الْجُهَنِيِّ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ تَرَكَ اللَّبَاسَ تَوَاضَعًا لِلَّهِ وَهُوَ يَقْدِرُ عَلَيْهِ، دَعَاَهُ اللَّهُ يَوْمَ الْقِيَامَةِ عَلَى رُءُوسِ الْخَلَائِقِ حَتَّى يُخَيَّرَهُ مِنْ أَيِّ حُلُلِ الْإِيمَانِ شَاءَ يَنْبَسُهَا» [هَذَا حَدِيثٌ حَسَنٌ وَمَعْنَى قَوْلِهِ: حُلُلُ الْإِيمَانِ: يَعْني مَا يُعْطَى أَهْلُ الْإِيمَانِ مِنْ حُلُلِ الْجَنَّةِ].

(المعجم ٤٠) - [بَابُ النَّفَقَةِ كُلِّهَا فِي سَبِيلِ اللَّهِ إِلَّا الْبِنَاءَ] (التحفة ١٠٥)

٢٤٨٢ - حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيِّ: حَدَّثَنَا زَافِرُ بْنُ سُلَيْمَانَ عَنْ إِسْرَائِيلَ، عَنْ

Messenger of Allāh ﷺ said: “All expenditures are in Allāh’s Cause, except for buildings, for there is no good in it.” (*Da‘if*)

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

This is what Muḥammad bin Ḥumaid said: “*Shabīb bin Bashīr*” but he is really *Shabīb bin Bishr*.

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ١٠٨٧/٣ من حديث زافر بن سليمان به وهو صدوق ضعيف الحديث، ضعفه الجمهور من كثرة أوامه كما حققته في التعليق على تهذيب التهذيب.

**2483.** Ḥārithah bin Muḍarrib said: “We went to visit *Khabbāb* who had himself cauterised in seven places on his body. He said: ‘I have been ill for so long, and if it was not that I heard the Messenger of Allāh ﷺ saying: “None of you should wish for death” then I would have wished for it, and he said: “A man is rewarded for [all of] his spending except for the dust” – or he said – “in the dust.”’ (*Ṣaḥīḥ*)

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

تخريج: [صحيح] وأخرجه ابن ماجه، ح: ٤١٦٣ من حديث أبي إسحاق به ورواه شعبة عنه والحديث متفق عليه، البخاري، ح: ٥٦٧٢ ومسلم، ح: ٢٦٨١ من حديث خباب به.

#### Comments:

Gorgeous or over-spacious houses do not invite Allāh’s pleasure or reward. Nevertheless, constructing simple houses for one’s family needs is a natural necessity for man. The *Hadīth* does not target such houses. The Prophet ﷺ himself had chambers made for his family. The Companion, too, had houses of their own.

#### Chapter 41. What Has Been Related About The Reward For One Who Clothes A Muslim

شَبِيبِ بْنِ بَشِيرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّفَقَةُ كُلُّهَا فِي سَبِيلِ اللَّهِ إِلَّا الْبِنَاءَ فَلَا خَيْرَ فِيهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

هَكَذَا قَالَ مُحَمَّدُ بْنُ حُمَيْدٍ: شَبِيبُ بْنُ

بَشِيرٍ وَإِنَّمَا هُوَ شَبِيبُ بْنُ بَشِيرٍ.

٢٤٨٣ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا

شَرِيكٌ عَنْ أَبِي إِسْحَاقَ، عَنْ حَارِثَةَ بْنِ

مُضَرَّبٍ قَالَ: «أَتَيْنَا حَبَابًا نَعُوذُ، وَقَدْ ائْتَوَى

سَبْعَ كَيَّاتٍ، فَقَالَ: لَقَدْ تَطَاوَلَ مَرَضِي،

وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا

تَمَنُّوا الْمَوْتَ» لَتَمَنَيْتُهُ، وَقَالَ: «يُؤَجِرُ الرَّجُلُ

فِي نَفَقَتِهِ [كُلُّهَا] إِلَّا التُّرَابَ أَوْ قَالَ: فِي

التُّرَابِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

(المعجم ٤١) - [بَابُ مَا جَاءَ فِي ثَوَابِ

مَنْ كَسَا مُسْلِمًا... ] (التحفة ١٠٦)

**2484.** Ḥuṣāin said: “A beggar

٢٤٨٤ - حَدَّثَنَا مَحْمُودُ بْنُ غِيْلَانَ:

came to Ibn ‘Abbās to beg from him. Ibn ‘Abbās said to the beggar: ‘Do you testify to *Lā Ilāha Illallāh*?’ He said: ‘Yes.’ He said: ‘Do you testify that Muḥammad is the Messenger of Allāh?’ He said: ‘Yes.’ He said: ‘You fast (the month of) Ramaḍān?’ He said: ‘Yes?’ He said: ‘You asked, and the one who asked has a right, so you have a right upon us that we give you.’ So he gave him a garment then said: ‘I heard the Messenger of Allāh ﷺ saying: “No Muslim clothes a Muslim with a garment, except that he is under the protection of Allāh as long as a shred from it remains upon him.”’ (Da‘īf)

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

أَخْبَرَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ: حَدَّثَنَا خَالِدُ بْنُ طَهْمَانَ أَبُو الْعَلَاءِ: حَدَّثَنِي حُصَيْنٌ قَالَ: جَاءَ سَائِلٌ فَسَأَلَ ابْنَ عَبَّاسٍ، فَقَالَ ابْنُ عَبَّاسٍ لِلسَّائِلِ: أَتَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ؟ قَالَ: نَعَمْ، قَالَ: أَتَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ؟ قَالَ: نَعَمْ، قَالَ: وَتَصُومُ رَمَضَانَ؟ قَالَ: نَعَمْ، قَالَ: سَأَلْتُ وَلِلسَّائِلِ حَقٌّ إِنَّهُ لِحَقٌّ عَلَيْنَا أَنْ نَصِلَكَ، فَأَعْطَاهُ ثَوْبًا ثُمَّ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَا مِنْ مُسْلِمٍ كَسَا مُسْلِمًا ثَوْبًا إِلَّا كَانَ فِي حِفْظِ اللهِ مَا دَامَ مِنْهُ عَلَيْهِ خِرْقَةٌ».

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

تخريج: [إسناده ضعيف] وأخرجه الحاكم: ١٩٦/٤ من حديث أبي أحمد الزبيري به وصححه فقال الذهبي: خالد ضعيف. قلت: خالد خلط قبل موته بعشر سنين وكان قبل ذلك ثقة قاله ابن معين (الكواكب النيرات، ص: ٣٨) والتهديب وغيرهما) \* حصين هو ابن مالك البجلي كما في التاريخ الكبير للبخاري: ٩/٣.

**Comments:**

Ibn ‘Abbās ﷺ questioned the beggar whether he was a Muslim since the *Hadīth* speaks about reward for the one who clothes a Muslim with a garment.

**Chapter 42. The *Hadīth*:  
“Spread The *Salām*”**

(المعجم ٤٢) - [بَابُ حَدِيثٍ: أَفْسُوا

السَّلَامَ . . .] (التحفة ١٠٧)

2485. ‘Abdullāh bin Salām said: “When the Messenger of Allāh ﷺ arrived – meaning in Al-Madīnah – the people came out to meet him. It was said that the Messenger of Allāh ﷺ had arrived, so I went among the people to get a look at him. When I gazed upon the face

٢٤٨٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ وَ مُحَمَّدُ بْنُ جَعْفَرٍ وَ ابْنُ أَبِي عَدِيٍّ وَ يَحْيَى بْنُ سَعِيدٍ عَنْ عَوْفِ بْنِ أَبِي جَمِيلَةَ [الأعرابي]، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ عَبْدِ اللهِ بْنِ سَلَامٍ قَالَ: لَمَّا قَدِمَ رَسُولُ

of the Messenger of Allāh ﷺ, I knew that this face was not the face of a liar. The first thing that he spoke about was that he said: 'O you people! Spread the *Salām*, feed (others), and perform *Ṣalāt* while the people are sleeping; you will enter Paradise with (the greeting of) *Salām*.'<sup>[1]</sup> (*Ṣaḥīḥ*)

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

اللَّهُ ﷻ، يَعْنِي الْمَدِينَةَ، انْجَفَلَ النَّاسُ إِلَيْهِ، وَقِيلَ: قَدِمَ رَسُولُ اللَّهِ ﷺ فَجِئْتُ فِي النَّاسِ لِأَنْظُرَ إِلَيْهِ، فَلَمَّا اسْتَبْتُّ وَجْهَ رَسُولِ اللَّهِ ﷺ عَرَفْتُ أَنَّ وَجْهَهُ لَيْسَ بِوَجْهِ كَذَّابٍ، وَكَانَ أَوَّلَ شَيْءٍ تَكَلَّمَ بِهِ أَنْ قَالَ: «يَأَيُّهَا النَّاسُ! أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا وَالنَّاسُ نِيَامٌ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: [إسناده صحيح] وأخرجه ابن ماجه، إقامة الصلوات، باب ما جاء في قيام الليل، ح: ١٣٣٤ عن محمد بن بشار به وصححه الحاكم على شرط الشيخين: ١٣/٣، ١٦٠/٤ ووافقه الذهبي.

**Comments:**

Meeting the people with love and affection and with feelings of well-wishing and sympathy and worshipping Allāh with the sincerity of heart means unimpeded entry into Paradise.

**Chapter 43. The *Ḥadīth*: “The One Who Is Fed And Is Grateful”**

2486. Abū Hurairah narrated that the Prophet ﷺ said: “The one who eats and is grateful is like the status of the patient fasting person.” (*Ḥasan*)

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

(المعجم ٤٣) - [بَابُ حَدِيثِ: الطَّاعِمُ الشَّاكِرُ...]. (التحفة ١٠٨)

٢٤٨٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْنٍ الْمَدَنِيُّ الْعِفَارِيُّ: حَدَّثَنِي أَبِي عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الطَّاعِمُ الشَّاكِرُ بِمَنْزِلَةِ الصَّائِمِ الصَّابِرِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٢/٢٨٣ من حديث معن الغفاري به وصححه ابن خزيمة، ح: ١٨٩٨ وابن حبان، ح: ٩٥٢ والحاكم: ٤/١٣٦ ووافقه الذهبي ورواه ابن ماجه، ح: ١٧٦٤ من حديث أبي هريرة نحوه وللحديث شواهد عند ابن حبان وغيره.

**Comments:**

Just as abstaining from food and drink during fast is an act of obedience to

[1] And it also carries the meaning of “with ease.”

the command of Allāh, paying thanks to Allāh after eating one's food is also an act of obedience to the dictates of Allāh. Therefore, both merit reward from Allāh although the amount of reward for the two would be different.

#### Chapter 44. The *Muhājirīn* Praising What The *Anṣār* Did For Them

2487. Anas said: “When the Messenger of Allāh ﷺ arrived in Al-Madīnah the *Muhājirūn* came to him and said: ‘O Messenger of Allāh! We have not seen a people more willing to sacrifice when having a lot, nor more patient when having a little than the people whom we are staying among. Our provisions are so sufficient, and we share with them in their produce such that we fear that all of our reward is gone. So the Prophet ﷺ said: “No. As long as you supplicate to Allāh for them and praise (show gratitude to) them (for it).”<sup>[1]</sup> (*Ṣaḥīḥ*)

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

تخريج: [صحيح] وأخرجه أحمد: ٣/٢٠٠، ٢٠١، ٢٠٤ من حديث حميد الطويل به وللحديث شواهد عند أبي داود، ح: ٤٨١٢ وغيره.

#### Comments:

The Prophet ﷺ told his Companions (the Emigrants) that, if a person feels grateful to his benefactor, praises him and supplicates to his Creator for him, he enlists himself as eligible for reward from Allāh. He, then, told the Companions not to worry about their recompense from Allāh since they gave good praise to their benefactors and prayed to Allāh for them.

(المعجم ٤٤) - [بَابُ ثَنَاءِ الْمُهَاجِرِينَ عَلَى صَنِيعِ الْأَنْصَارِ مَعَهُمْ . . .] (التحفة ١٠٩)

٢٤٨٧ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَرِيُّ بِمَكَّةَ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ: حَدَّثَنَا حُمَيْدٌ عَنْ أَنَسٍ قَالَ: لَمَّا قَدِمَ النَّبِيُّ ﷺ الْمَدِينَةَ أَتَاهُ الْمُهَاجِرُونَ فَقَالُوا: يَا رَسُولَ اللَّهِ! مَا رَأَيْنَا قَوْمًا أَبْدَلَ مِنْ كَثِيرٍ وَلَا أَحْسَنَ مُوَاسَاةً مِنْ قَلِيلٍ مِنْ قَوْمٍ نَزَلْنَا بَيْنَ أَظْهُرِهِمْ لَقَدْ كَفَوْنَا الْمُؤَنَةَ وَأَشْرَكُونَا فِي الْمَهْنَاءِ، حَتَّى لَقَدْ خِفْنَا أَنْ يَذْهَبُوا بِالْأَجْرِ كُلِّهِ، فَقَالَ النَّبِيُّ ﷺ: «لَا مَا دَعَوْتُمْ اللَّهَ لَهُمْ وَأَنْتَيْتُمْ عَلَيْهِمْ».

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

[1] See no. 2035.

### Chapter 45. The Virtue Of Every Person Who Is Near And Easy To Deal With...

**2488.** ‘Abdullāh bin Mas‘ūd narrated that the Messenger of Allāh ﷺ said: “Shall I not inform you of whom the Fire is unlawful and he is unlawful for the Fire? Every person who is near (to people), amicable, and easy (to deal with).” (*Hasan*)

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

**تخریج:** [إسناده حسن] وأخرجه أبو داود: ٤١٥/١ من حديث موسى بن عقبة به وصححه ابن حبان، ح: ١٠٩٦، ١٠٩٧ وحسنه البغوي في شرح السنة، ح: ٣٥٠٥.

#### Comments:

The *Hadīth* tells that mellowness of the heart and dignified and courteous manners are the gateway to Paradise. The reason being that anyone barred from Hellfire is also the one for whom Hellfire is out of bounds. He is, therefore, surely, surely, a resident of Paradise.

**2489.** Aswād bin Yazīd narrated: “I said: ‘O ‘Āishah! What would the Prophet ﷺ do when he entered his house?’ She said: ‘He would busy himself with serving his family, then when (the time) *Ṣalāt* was due he would stand (to go) for it.” (*Ṣaḥīh*)

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

**تخریج:** وأخرجه البخاري، الأذان، باب من كان في حاجة أهله فأقيمت الصلاة، فخرج، ح: ٦٧٦ من حديث شعبة به.

#### Comments:

Other *Aḥādīth* mention in some detail the nature of work he did at home: he checked his garments for lice, stitched his torn dress, milked his sheep,

(المعجم ٤٥) - [بَابُ فَضْلِ كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ . . .] (التحفة ١١٠)

٢٤٨٨ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا عَبْدُ عَزَّةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو الْأَوْدِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِمَنْ يَحْرُمُ عَلَى النَّارِ، وَبِمَنْ تَحْرُمُ عَلَيْهِ النَّارُ؟ عَلَى كُلِّ قَرِيبٍ هَيِّنٍ سَهْلٍ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] عَرِيبٌ.

٢٤٨٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا وَكَيْعٌ عَنْ شُعْبَةَ، عَنِ الْحَكَمِ، عَنْ إِبْرَاهِيمَ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ قَالَ: قُلْتُ: يَا عَائِشَةُ! أَيُّ شَيْءٍ كَانَ النَّبِيُّ ﷺ يَصْنَعُ إِذَا دَخَلَ بَيْتَهُ؟ قَالَتْ: كَانَ يَكُونُ فِي مَهْمَتِهِ أَهْلِهِ فَإِذَا حَضَرَتِ الصَّلَاةُ قَامَ فَصَلَّى.

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

mended his shoes and repaired his water bucket, but left everything of the world at the call for prayer. (*Tuhfatul-Aḥwadhī*).

## Chapter 46. His ﷺ Humility In His Gatherings

**2490.** Anas bin Mālik narrated: “When the Prophet ﷺ would receive a man to shake hands with him, he would not remove his hand until he [the man] removed his, and he would not turn his face away from his face until the man turned, and he would not be seen advancing his knees before one sitting with him.” (*Da‘if*)

He said: This *Hadīth* is *Gharīb*.

**تخریج:** [إسناده ضعيف] وأخرجه ابن ماجه، الأدب، باب إكرام الرجل جليسه، ح: ٣٧١٦ من حديث عمران بن زيد به وهو في الزهد لابن المبارك، ح: ٣٩٢ \* زيد العمي: ضعيف وله شواهد ضعيفة عند أبي داود، ح: ٤٧٩٤ وغيره.

### Comments:

Being respectful and modest with one’s companions and with those sitting with him, and not to project himself as superior to others in the gathering is surely a proof of a person’s magnanimity and superlative manners. Allāh had even raised him for bringing to perfection moral virtues and seemly behavior.

## Chapter 47. What Has Been Related About The Severe Threat For The Arrogant

**2491.** ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “A man among those before you went out arrogantly in a *Hullah* of his. So Allāh ordered the earth to take him. He remains sinking [into it]” – or he said – “He will remain sinking into it until the Day of Judgement.” (*Ṣaḥīḥ*)

(المعجم ٤٦) - [بَابُ تَوَاضُعِهِ ﷺ مَعَ

جَلِيسِهِ . . . .] (التحفة ١١١)

٢٤٩٠ - حَدَّثَنَا سُؤَيْدُ [بُرٍ نَصْرِي]: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ عِمْرَانَ بْنِ زَيْدِ التَّغْلِبِيِّ، عَنْ زَيْدِ الْعَمِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ النَّبِيُّ ﷺ إِذَا اسْتَقْبَلَهُ الرَّجُلُ فَصَافَحَهُ لَا يَنْزِعُ يَدَهُ مِنْ يَدِهِ حَتَّى يَكُونَ الرَّجُلُ [الَّذِي] يَنْزِعُ، وَلَا يَصْرِفُ وَجْهَهُ عَنْ وَجْهِهِ حَتَّى يَكُونَ الرَّجُلُ هُوَ يَصْرِفُهُ وَلَمْ يَرِ مَقْدَمًا رُكْبَتَيْهِ بَيْنَ يَدَيْ جَلِيسٍ لَهُ. قَالَ: هَذَا حَدِيثٌ غَرِيبٌ.

(المعجم ٤٧) - [بَابُ مَا جَاءَ فِي شِدَّةِ

الْوَعِيدِ لِلْمُتَكَبِّرِينَ] (التحفة ١١٢)

٢٤٩١ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو، أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «خَرَجَ رَجُلٌ مِمَّنْ كَانَ قَبْلَكُمْ فِي حُلَّةٍ لَهُ يَخْتَالُ فِيهَا، فَأَمَرَ اللَّهُ الْأَرْضَ فَأَخَذَتْهُ، فَهُوَ يَتَجَلَجَلُ [فِيهَا]، أَوْ قَالَ: يَتَلَجَلَجُلُ فِيهَا



Abū 'Eisā said: This *Ḥadīth* is *Ṣaḥīh*.

إِلَى يَوْمِ الْقِيَامَةِ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: [صحيح] وأخرجه أحمد: ٢٢٢/٢ من حديث عطاء بن السائب به وللحديث شواهد عند البخاري، ح: ٥٧٨٩، ٥٧٩٠، ومسلم، ح: ٢٠٨٨ وغيرهما.

### Comments:

Pride and greatness are the exclusive attributes of Allāh. Anyone parading himself as great or behaving with pride, in fact tries to pounce on the exclusive domain and preserve of Allāh, and makes himself deserving of humiliation and disrepute. One form of it would be to be sunk deep into the earth.

2492. 'Amr bin *Shu'aib* narrated from his father, from his grandfather from the Prophet ﷺ who said: "The proud will be gathered on the Day of Judgement resembling tiny particles in the image of men. They will be covered with humiliation everywhere, they will be dragged into a prison in Hell called *Būlas*, submerged in Fire of Fires, drinking the drippings of the people of the Fire, filled with derangement." (*Ḥasan*)

٢٤٩٢ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارِكِ] عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «يُحْشَرُ الْمُتَكَبِّرُونَ يَوْمَ الْقِيَامَةِ أَمْثَالَ الذَّرِّ فِي صُورِ الرِّجَالِ، يَعْشَاهُمْ الذُّلُّ مِنْ كُلِّ مَكَانٍ، يُسَاقُونَ إِلَى سَجِنٍ فِي جَهَنَّمَ يُسَمَّى بُولَسَ تَعْلُوهُمْ نَارُ الْأَثْيَارِ يُسْقَوْنَ مِنْ عُصَارَةِ أَهْلِ النَّارِ طَيْبَةَ الْخَبَالِ».

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

قَالَ أَبُو عِيْسَى: [ هَذَا حَدِيثٌ حَسَنٌ

[صحيح].

تخريج: [حسن] وأخرجه النسائي في الكبرى عن سويد بن نصر (تحفة الأشراف: ٣٣٧/٦، ح: ٨٨٠٠) والبخاري في الأدب المفرد، ح: ٥٥٧ من حديث ابن المبارك به وهو في الزهد زوائد نعيم، ص: ٥٢، ح: ١٩٧ \* محمد بن عجلان تابعه داود بن شابور وللحديث شواهد كثيرة، انظر النهاية، ح: ٦٠٧.

### Comments:

Self-pride or arrogance in men is such an abhorrent trait to Allāh that persons tainted with it shall be gathered on the Day of Judgement in forms as small as ants in the image of men to be trampled under feet. They shall then be fed the drippings of human wounds with a stench of rotten mud that shall play havoc with their body systems and stomach.

### Chapter 48. In Which There Are Four *Aḥādīth*

(المعجم ٤٨) - [بَابُ فِيهِ أَرْبَعَةٌ

أَحَادِيثَ . . .] (التحفة ١١٣)

**2493.** Sahl bin Mu'ādh bin Anas narrated from his father, that the Prophet ﷺ said: "Whoever suppresses his rage, while he is able to exact it, Allāh will call him before the heads of creation [on the Day of Judgement] so that he can chose whichever of the *Hūrīs* he wishes." [1] (*Hasan*)

٢٤٩٣ - حَدَّثَنَا عَبْدُ بَنُ حُمَيْدٍ وَعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَا: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ [المُثَرِّقِيُّ]: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ: حَدَّثَنِي أَبُو مَرْحُومِ عَبْدِ الرَّحِيمِ بْنُ مَيْمُونٍ عَنِ سَهْلِ بْنِ مُعَاذِ بْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ كَتَمَ غَيْظًا، وَهُوَ يَقْدِرُ عَلَى أَنْ يُتَّقِدَهُ، دَعَاهُ اللَّهُ عَلَى رُءُوسِ الْخَلَائِقِ [يَوْمَ الْقِيَامَةِ] حَتَّى يُخَيِّرَهُ فِي أَيِّ الْحُورِ شَاءَ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخریج: [حسن] تقدم: ٢٠٢١.

#### Comments:

It is quite a demanding task to suppress one's emotions, especially at the time of burning rage. Anyone who bridles this angry horse and controls his anger for the sake of Allāh, Allāh will invite him before all His creation on the Day of Judgement and will reward him by giving him the option of choosing anyone of the *Hūrīs* (fair-colored damsels of Paradise).

**2494.** Abū Bakr bin Al-Munkadir narrated from Jābir that the Messenger of Allāh ﷺ said: "There are three (characteristics) for which whomever has them, Allāh will expose His side, and admit him into Paradise: Being courteous to the guest, kind to parents, and doing good for slaves." (*Ḍa'īf*)

٢٤٩٤ - حَدَّثَنَا سَلَمَةُ بْنُ شَيْبٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِبْرَاهِيمَ الْعَفَّارِيُّ الْمَدَنِيُّ: حَدَّثَنِي أَبِي عَنْ أَبِي بَكْرٍ بْنِ الْمُتَكَدِّرِ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثٌ مَنْ كُنَّ فِيهِ نَشَرَ اللَّهُ عَلَيْهِ كَنَفَهُ وَأَدْخَلَهُ الْجَنَّةَ: رَفُقٌ بِالضَّعِيفِ، وَالشَّفَقَةُ عَلَى الْوَالِدَيْنِ، وَالْإِحْسَانُ إِلَى الْمَمْلُوكِ».

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ [وَأَبُو بَكْرٍ بْنُ الْمُتَكَدِّرِ هُوَ أَخُو مُحَمَّدِ بْنِ الْمُتَكَدِّرِ].

[He said:] This *Hadīth* is [*Hasan*] *Gharīb*. [Abū Bakr bin Al-Munkadir is the brother of Muḥammad bin Al-Munkadir].

[1] See no. 2021.

تخريج: [إسناده ضعيف جداً] \* عبدالله بن إبراهيم متروك ونسبه ابن حبان إلى الوضع، وأبوه مجهول (تقريب).

### Comments:

Allāh loves to give excellent treatment to each person according to the place or rank he enjoys in His sight. A person holding the characteristic mentioned in the *Ḥadīth* entitles himself to receive Allāh's special grace and mercy. 'Exposing His side (or Wing)' is an expression referring to Allāh's special protection and mercy.

**2495.** Abū Dharr narrated that the Messenger of Allāh ﷺ said: "Allāh, Most High said: 'O My slaves! All of you are astray except whom I guide, so ask Me for guidance and I shall guide you. All of you are poor except whom I enrich, so ask of Me and I shall provide you. All of you are sinners except whom I have pardoned, so whoever among you knows that I am the One able to forgive, and seeks My forgiveness, I shall forgive him, without concern for Me (and it will not affect Me). If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the heart with the most *Taqwā* among My slaves, that would not add a mosquito's wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the fresh among you and the dry among you were to gather together to help the worst heart of My slaves, that would not diminish a mosquito's wing to My sovereignty. If the first of you and the last of you, the living among you and the dead among you, the

٢٤٩٥ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ لَيْثٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ تَعَالَى: يَا عِبَادِي! كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ فَسَلُونِي الْهُدَى أَهْدِيكُمْ، وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَعْطَيْتُ فَسَلُونِي أَرْزُقْكُمْ، وَكُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ، فَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو فَدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَعْفَرَنِي غَفَرْتُ لَهُ وَلَا أَبَالِي، وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَجْتُمْ وَحَيَّكُمْ وَمَيَّبْتَكُمْ وَرَطَبْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا عَلَى اتَّقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي، مَا زَادَ ذَلِكَ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ، وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَجْتُمْ وَحَيَّكُمْ وَمَيَّبْتَكُمْ وَرَطَبْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا عَلَى أَشَقَى قَلْبِ عَبْدٍ مِنْ عِبَادِي مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ، وَلَوْ أَنَّ أَوْلَكُمْ وَأَخْرَجْتُمْ وَحَيَّكُمْ وَمَيَّبْتَكُمْ وَرَطَبْتُمْ وَيَابَسْتُمْ اجْتَمَعُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلَ كُلُّ إِنْسَانٍ مِنْكُمْ مَا بَلَغَتْ أُمَّيَّتُهُ، فَأَعْطَيْتُ كُلَّ سَائِلٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِالْبَحْرِ فَعَمَسَ فِيهِ إِبْرَةً ثُمَّ رَفَعَهَا

fresh among you and the dry among you were to gather together upon one plateau, and each person among them were to ask for his utmost desire, and I were to give each what he asked for, that would not diminish from My sovereignty, except as if one of you were to pass by an ocean and dip a needle into it then remove it. That is because I am the Most Liberal without need, the Most Generous, doing as I will. I give by My speech and I punish by My speech, whenever I will something I only say: “Be” and it shall be.” (*Hasan*)

[He said:] This *Hadīth* is *Hasan*. Some of them reported this *Hadīth* similarly from *Shahr bin Ḥawshab*, from *Ma’diyakarib*, from *Abū Dharr*, from the Prophet ﷺ.

تخريج: [حسن] وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح: ٤٢٥٧ من حديث شهر به وسنده حسن وأكثره في صحيح مسلم، ح: ٢٥٧٧ من حديث أبي ذر رضي الله عنه.

**Comments:**

The *Hadīth* confirms that all that man gets — guidance, provision, wealth, and the capacity to abstain from sins and so on — it is through Allāh’s help and support. It, therefore, behooves us all to ask everything of Allāh alone. Also, when a person, through some evil temptation or infirmity ingrained in human nature, commits a sin, it is Allāh alone that can forgive that sin.

2496. Ibn ‘Umar said: “I heard the Prophet ﷺ narrating a *Hadīth*, not just once or twice, even seven times, but I heard him saying it more than that. I heard him saying: ‘There was a man called Al-Kifl among the children of Isrā’īl who did not restrain himself from sin. A woman came to him and he gave her sixty Dīnār so he could sleep with her. When he sat up from her,

إِلَيْهِ؛ ذَلِكَ بَأْنِي جَوَادٌ وَاجِدٌ مَا جِدُّ أَفْعَلُ مَا أُرِيدُ، عَطَائِي كَلَامٌ وَعَذَابِي كَلَامٌ، إِنَّمَا أَمْرِي لِشَيْءٍ إِذَا أَرَدْتُ أَنْ أَقُولَ لَهُ كُنْ فَيَكُونُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ. وَرَوَى بَعْضُهُمْ هَذَا الْحَدِيثَ عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ مَعْدٍ يَكْرِبُ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

٢٤٩٦ - حَدَّثَنَا عُيَيْدُ بْنُ أَشْبَاطَ بْنِ مُحَمَّدٍ الْقُرَشِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا الْأَعْمَشُ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ [الرَّازِي]، عَنْ سَعْدِ مَوْلَى طَلْحَةَ، عَنِ ابْنِ عُمَرَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُحَدِّثُ حَدِيثًا لَوْ لَمْ أَسْمَعُهُ إِلَّا مَرَّةً أَوْ مَرَّتَيْنِ حَتَّى عَدَّ سَبْعَ مَرَّاتٍ وَلَكِنِّي سَمِعْتُهُ أَكْثَرَ مِنْ ذَلِكَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ:

as a man sits up from a woman, she began to tremble and cry, so he said: "Why are you crying, did I do something to harm you?" She said: "No. But it is because of what I did, I only did so out of need." He said: "You did this without having done (it before), so leave me, and it (the money) is for you." And then he said: "By Allāh! I will never disobey Allāh after that." He died during the night and morning came with: "Indeed Allāh has forgiven Al-Kifl" written upon his door." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan*. *Shaybān* and more than one other narrator reported it [similar to this] from Al-A'mash in *Marfū'* form. Some of them reported it in *Mawqūf* not *Marfū'* form, from Al-A'mash. Abū Bakr bin 'Ayyāsh reported this *Hadīth* from Al-A'mash and made a mistake in it. He said: "From 'Abdullāh bin 'Abdullāh, from Sa'eed bin Jubair from Ibn 'Umar" and it is not preserved. 'Abdullāh bin 'Abdullāh Ar-Rāzī is from Al-Kūfah, and his grandmother was a concubine of 'Alī bin Abī Tālib.

'Ubaid Aḍ-Ḍabbī, Al-Hajjāj bin Arṭāh and more than one [among the major people of knowledge] reported from 'Abdullāh bin 'Abdullāh Ar-Rāzī.

تخریج: [سناده ضعیف] وأخرجه أحمد: ۲۳/۲ عن أسباط بن محمد به \* الأعمش عن ابن جبير، وعن ابن عمر، وهو غير محفوظ. وعبد الله بن عبد الله الرازي هو كوفي وكانت جدته سريّة لعلبي بن أبي طالب. وقد روى عن عبد الله بن عبد الله الرازي عبدة الضبي والحجاج بن أرتاة وغير واحد [من كبار أهل العلم].

**Comments:**

Man's prosperity or otherwise in the Hereafter is determined by the manner of his end. Kifl died doing a virtuous deed. Spurred by the words of a

«كَانَ الْكِفْلُ مِنْ بَنِي إِسْرَائِيلَ لَا يَتَوَرَّعُ مِنْ ذَنْبِ عَمَلِهِ، فَأَتَتْهُ امْرَأَةٌ فَأَغَطَّهَا سِتْرَيْنِ دِينَارًا عَلَى أَنْ يَطَّأَهَا، فَلَمَّا قَعَدَ مِنْهَا مَقْعَدَ الرَّجُلِ مِنْ امْرَأَتِهِ أُرْعِدَتْ وَنَكَتْ فَقَالَ: مَا يُبْكِيكَ أَكْرَهْتِكِ؟ قَالَتْ: لَا، وَلَكِنَّهُ عَمَلٌ مَا عَمِلْتُهُ قَطُّ وَمَا حَمَلَنِي عَلَيْهِ إِلَّا الْحَاجَةُ، فَقَالَ: تَفْعَلِينَ أَنْتِ هَذَا وَمَا فَعَلْتِهِ أَذْهَبِي فَهِيَ لَكَ وَقَالَ: لَا وَاللَّهِ لَا أَعْصِي اللَّهَ بَعْدَهَا أَبَدًا، فَمَاتَ مِنْ لَيْلَتِهِ فَأُصْحِحَ مَكْتُوبًا عَلَى بَابِهِ أَنَّ اللَّهَ قَدْ غَفَرَ لِلْكِفْلِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رَوَاهُ شَيْبَانٌ وَغَيْرُ وَاحِدٍ عَنِ الْأَعْمَشِ [نَحْوَ هَذَا] وَرَفَعُوهُ، وَرَوَاهُ بَعْضُهُمْ عَنِ الْأَعْمَشِ وَلَمْ يَرْفَعُوهُ. وَرَوَى أَبُو بَكْرٍ بْنُ عِيَّاشٍ هَذَا الْحَدِيثَ عَنِ الْأَعْمَشِ فَأَخْطَأَ فِيهِ وَقَالَ: عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ، وَهُوَ غَيْرُ مَحْفُوظٍ. وَعَبْدُ اللَّهِ بْنُ عَبْدِ اللَّهِ الرَّازِيُّ هُوَ كُوفِيٌّ وَكَانَتْ جَدَّتُهُ سُرِيَّةَ لِعَلْبِيِّ بْنِ أَبِي طَالِبٍ. وَقَدْ رَوَى عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ الرَّازِيِّ عَبِيدَةُ الضَّبِيِّ وَالْحَجَّاجُ بْنُ أَرْطَاةَ وَغَيْرُ وَاحِدٍ [مِنْ كِبَارِ أَهْلِ الْعِلْمِ].

remorseful woman, he turned to Allāh with sincere repentance before his death. Temptation for fornication is surely a most trying circumstance which no one could resist or repel without Allāh's special guidance and mercy.

### Chapter 49. Regarding The Believer Recognizing The Gravity Of His Sins

(المعجم ٤٩) - [بَابُ فِي اسْتِعْظَامِ الْمُؤْمِنِ ذُنُوبَهُ . . .] (التحفة ١١٤)

2497. Al-Hārith bin Suwaid said: " 'Abdullāh [bin Mas'ūd] narrated two *Ahādīth* to us, one of them from himself and the other from the Prophet ﷺ. 'Abdullāh said: 'The believer sees his sins as if he was at the base of a mountain, fearing that it is about to fall upon him. The wicked person sees his sins as if (they are) flies are hitting his nose" he said: "Like this" – motioning with his hand – "to get them to fly away." (*Sahīh*)

٢٤٩٧ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عُمَارَةَ بْنِ عُمَيْرٍ، عَنِ الْحَارِثِ بْنِ سُوَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ مَسْعُودٍ] بِحَدِيثَيْنِ أَحَدُهُمَا عَنْ نَفْسِهِ وَالْآخَرُ عَنِ النَّبِيِّ ﷺ قَالَ عَبْدُ اللَّهِ: إِنَّ الْمُؤْمِنَ يَرَى ذُنُوبَهُ كَأَنَّهُ فِي أَصْلِ جَبَلٍ يَخَافُ أَنْ يَقَعَ عَلَيْهِ، وَإِنَّ الْفَاجِرَ يَرَى ذُنُوبَهُ كَذُبَابٍ وَقَعَ عَلَى أَنْفِهِ قَالَ بِهِ هَكَذَا فَطَارَ.

تخریج: متفق عليه، وأخرجه البخاري، الدعوات، باب التوبة، ح: ٦٣٠٨ من حديث أبي معاوية الضرير ومسلم، ح: ٢٧٤٤ من حديث الأعمش به.

2498. And the Messenger of Allāh ﷺ said: "Allāh is more pleased with the repentance of one of you than a man in a desolate, barren, destructive wasteland, who has his mount carrying his provisions, his food, and his drink and what he needs with him. Then it wanders away. So he goes to find it until he is on the brink of death. He says: 'I will return to the place where I lost it, to die.' So he returns to his place and his eyes become heavy (falling asleep). Then he awakens to find his mount at his head carrying his food, drink and what he needs." (*Sahīh*)

٢٤٩٨ - قَالَ رَسُولُ اللَّهِ ﷺ: «لِلَّهِ أَنْفَرُ بِتَوْبَةِ أَحَدِكُمْ مِنْ رَجُلٍ بِأَرْضٍ فَلَاةٍ دَوِيَّةٍ مَهْلَكَةٍ مَعَهُ رَاحِلَتُهُ عَلَيْهَا زَادُهُ وَطَعَامُهُ وَشَرَابُهُ وَمَا يُضْلِحُهُ فَأَضَلَّهَا، فَخَرَجَ فِي طَلَبِهَا حَتَّى إِذَا أَدْرَكَهُ الْمَوْتُ، قَالَ: أَرْجِعْ إِلَى مَكَانِي الَّذِي أَضَلَلْتُهَا فِيهِ فَأَمُوتَ فِيهِ، فَرَجَعَ إِلَى مَكَانِهِ فَعَلَبَتْهُ عَيْنُهُ فَاسْتَيْقَظَ فَإِذَا رَاحِلَتُهُ عِنْدَ رَأْسِهِ، عَلَيْهَا طَعَامُهُ وَشَرَابُهُ وَمَا يُضْلِحُهُ.»  
قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَفِيهِ عَنْ أَبِي هُرَيْرَةَ وَالتَّعْمَانِ بْنِ بَشِيرٍ وَأَنْسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ.

Abū 'Eisā said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*. There are narrations about this from Abū Hurairah, An-Nu'mān bin Bashīr, and Anas bin Mālik from the Prophet ﷺ.

تخريج: متفق عليه، انظر الحديث السابق \* وفي الباب عن أبي هريرة [البخاري، ح: ٧٤٠٥ ومسلم، ح: ٢٦٧٥ بعد: ٢٧٤٣] والنعمان بن بشير [مسلم، ح: ٢٧٤٥] وأنس بن مالك [أبوي: ٢٤٩٩ والبخاري، ح: ٦٣٠٩ ومسلم، ح: ٢٧٤٧].

### Comments:

We learn from no.2497 (a saying of 'Abdullāh bin Mas'ūd) that the commission of a sin by a well-meaning believer is an extremely painful experience for him, and he feels as though he were at the base of a mountain ready to fall upon him any moment. A disbeliever or an arrogant person, on the other hand, does not care about any wrongdoing or act of sin committed by him. He only feels as if it were a fly that had dropped on his nose and he would drive it away by a movement of his hand.

**2499.** Anas narrated that the Prophet ﷺ said: "Every son of Ādam sins, and the best of the sinners are the repentant." (*Da'īf*) [Abū 'Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except as a narration of 'Alī bin Mas'adah from Qatādah.

٢٤٩٩ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ بْنُ حُبَابٍ: حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ الْبَاهِلِيُّ: حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ قَالَ: «كُلُّ ابْنِ آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ عَلِيِّ بْنِ مَسْعَدَةَ عَنْ قَتَادَةَ.

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب ذكر التوبة، ح: ٤٢٥١ عن أحمد ابن منيع به وصححه الحاكم: ٢٤٤/٤ فتعقبه الذهبي بقوله: "علي (بن مسعدة) لين" \* قتادة عن.

### Comments:

Wittingly or unwittingly, every man, however high or mighty he might be, is likely to commit a mistake or a sin. As for the common man, even deliberately, he commits misdeeds and sins. Allāh, in His unlimited munificence, however, gives each one of us the chance to repent and He accepts our repentance.

**Chapter 50. The *Hadīth*:  
“Whoever Believes In Allāh  
Then Let Him Honor His  
Guest”**

**2500.** Abū Hurairah narrated that the Prophet ﷺ said: “Whoever believes in Allāh and the Last Day, then let him honor his guest. And whoever believes in Allāh and the Last Day, then let him say what is good or remain silent.” (*Sahīh*)

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

There are narrations on this topic from ‘Aīshah, Anas, Abū Shuraih Al-Ka‘bī, and he is Al-‘Adawī [Al-Khuzā‘ī], and his name is Khuwailid bin ‘Amr.

**تخریج:** متفق عليه، وأخرجه البخاري، الأدب، باب إكرام الضيف وخدمته إياه بنفسه . . . الخ، ح: ٦١٣٨ من حديث معمر ومسلم، ح: ٤٧ من حديث الزهري به \* وفي الباب عن عائشة [أحمد: ٦٩/٦] وأنس [إبراهيم بن إسحاق الحربي في إكرام الضيف، ح: ٣٨، ٣٩] وأبي شريح العدوي [تقدم: ١٩٦٧].

**Comments:**

Generosity towards the guests and giving honorable treatment to them, is a great human virtue and a part of the basic teachings of Islam.

Secondly, silence is a bulwark against many troubles and sinful acts. And avoiding sinful acts and idle talk is a sign of the purity of a person’s faith.

**2501.** ‘Abdullāh bin ‘Amr narrated that the Messenger of Allāh ﷺ said: “Whoever is silent, he is saved.” (*Hasan*)

[Abū ‘Eisā said:] This *Hadīth* is [Gharīb], we do not know of it except as a narration of Ibn Lahī‘ah, [and Abū ‘Abdur-Rahmān Al-Ḥubulī (a narrator in the chain) is ‘Abdullāh bin Yazid].

**تخریج:** [إسناده حسن] وأخرجه أحمد: ١٥٩/٢ وابن المبارك في الزهد، ح: ٣٨٥ من حديث ابن لهيعة به وصرح بالسماع عنده، وللحديث طرق.

(المعجم ٥٠) - بَابُ [حَدِيثُ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ فَلْيُكْرِمْ ضَيْفَهُ . . .] [التحفة (١١٥)]

٢٥٠٠ - حَدَّثَنَا سُوَيْدٌ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ مَعْمَرٍ، عَنْ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَفِي الْبَابِ عَنْ عَائِشَةَ وَأَنْسٍ وَأَبِي شُرَيْحٍ الْكُفَيْيِّ وَهُوَ الْعَدَوِيُّ [الْخَزَاعِيُّ] وَأَسْمُهُ خُوَيْلِدُ بْنُ عَمْرٍو.

٢٥٠١ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ عَمْرٍو [الْمَعَاوِرِيُّ]، عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبُلِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ صَمَتَ نَجَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [عَرِيبٌ] لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ [وَأَبُو عَبْدِ الرَّحْمَنِ الْحُبُلِيُّ هُوَ عَبْدُ اللَّهِ بْنُ يَزِيدَ].



**Comments:**

Maintaining silence and quietude, refraining from unnecessary talk, and engaging oneself in reflection and remembrance of Allāh, are sure means of deliverance from impeachment and blame, and they ensure man's protection from numerous trials of the world and tribulations of religious faith.

**Chapter 51. The *Hadīth*: "If You Were To Mix It Into The Water Of The Sea..."**

(المعجم ٥١) - بَابُ [حَدِيثٍ: لَوْ مُزِجَ بِهَا مَاءَ الْبَحْرِ... ] (التحفة ١١٦)

**2502.** Abū Ḥudhaifah narrated – and he was one of the companions of ‘Abdullāh bin Mas‘ūd – from ‘Āishah who said: “I told the Prophet ﷺ about a man, so he said: ‘I do not like to talk about a man, even if I were to get this or that (for doing so).’” She said: “I said: ‘O Messenger of Allāh! Ṣafiyah is a woman who is’” and she used her hand as if to indicate that she is short – “So he said: ‘You have said a statement which, if it were mixed in with the water of the sea, it would pollute it.’” (*Ṣaḥīḥ*)

٢٥٠٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَعَبْدُ الرَّحْمَنِ قَالَا: حَدَّثَنَا سُفْيَانُ عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي حُدَيْفَةَ - وَكَانَ مِنْ أَصْحَابِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ - عَنْ عَائِشَةَ قَالَتْ: حَكَيْتُ لِلنَّبِيِّ ﷺ رَجُلًا فَقَالَ: «مَا يَسُرُّنِي أَنِّي حَكَيْتُ رَجُلًا وَأَنَّ لِي كَذَا وَكَذَا». قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ! إِنَّ صَفِيَّةَ امْرَأَةَ وَقَالَتْ يَدِيهَا هُكَذَا كَأَنَّهَا تَعْنِي قَصِيرَةً، فَقَالَ: «لَقَدْ مَرَّجْتَ بِكَلِمَةٍ لَوْ مُزِجَ بِهَا مَاءَ الْبَحْرِ لُمَزِجَ».

**تخریج:** [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في الغيبة، ح: ٤٨٧٥ من حديث يحيى القطان به \* رواية يحيى القطان عن سفیان الثوري محمولة على السماع.

**2503.** ‘Āishah narrated that the Messenger of Allāh ﷺ said: “I do not like to talk about anyone, even if I were to get this or that.” (*Ṣaḥīḥ*)

This *Hadīth* is *Ḥasan Ṣaḥīḥ*. [Abū Ḥudhaifah is from Al-Kūfah, and he is one of the companions of Ibn Mas‘ūd, it is said that his name is Salamah bin Ṣuhaibah].

٢٥٠٣ - حَدَّثَنَا هَنَادٌ: أَخْبَرَنَا وَكَيْعٌ عَنْ سُفْيَانَ، عَنْ عَلِيِّ بْنِ الْأَقْمَرِ، عَنْ أَبِي حُدَيْفَةَ، عَنْ عَائِشَةَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أُحِبُّ أَنِّي حَكَيْتُ أَحَدًا وَأَنَّ لِي كَذَا وَكَذَا»

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ، [وَأَبُو حُدَيْفَةَ هُوَ كُوفِيُّ مِنْ أَصْحَابِ ابْنِ مَسْعُودٍ وَيُقَالُ: اسْمُهُ سَلَمَةُ بْنُ صُهَيْبَةَ].

تخريج: [صحيح] انظر الحديث السابق.

### Comments:

The *Hadīth* instructs us that it is an absolutely unseemly act to imitate or mimic a person's word or deed with the intention of discrediting him. It hurts the sentiments of the man and injures his heart.

### Chapter 52.

(المعجم ٥٢) - بَابُ (التحفة ١١٧)

2504. Abū Mūsā said: "The Messenger of Allāh ﷺ was asked: 'Which of the Muslims is the most virtuous?' He said: "The one whom the Muslims are safe from his tongue and his hand.'" (*Ṣaḥīḥ*)

This *Hadīth* is *Ṣaḥīḥ Gharīb* [from this route] as a narration of Abū Mūsā.

٢٥٠٤ - حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ: حَدَّثَنَا أَبُو أُسَامَةَ: حَدَّثَنِي بُرَيْدُ ابْنُ عَبْدِ اللَّهِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: أَيُّ الْمُسْلِمِينَ أَفْضَلُ؟ قَالَ: «مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ، وَيَدِهِ».

هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ] مِنْ حَدِيثِ أَبِي مُوسَى.

تخريج: متفق عليه، وأخرجه مسلم، الإيمان، باب بيان تفاضل الإسلام، وأي أموره أفضل، ح: ٤٢ عن إبراهيم بن سعيد والبخاري، ح: ١١ من حديث بريد به.

### Comments:

The word *Muslim* is derived from *Silm*, meaning safety and protection. So, a *Muslim* from whose hands and tongue the believers are safe is a *Muslim* worth his name. Since the hands and tongue are the main agents of most of our deeds, they have been expressly mentioned in the *Hadīth*.

### Chapter 53. Regarding The Threat For One Who Shames His Brother For A Sin

(المعجم ٥٣) - [بَابُ: فِي وَعِيدِ مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ] (التحفة ١١٨)

2505. Khālid bin Ma'dān narrated from Mu'adh bin Jabal that the Messenger of Allāh ﷺ said: "Whoever shames his brother for a sin, he shall not die until he (himself) commits it." (One of the narrators) Ahmad said: They said: 'From a sin he has repented from.' (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is

٢٥٠٥ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحَسَنِ بْنِ أَبِي يَزِيدَ الْهَمْدَانِيُّ عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ عَيَّرَ أَخَاهُ بِذَنْبٍ لَمْ يَمُتْ حَتَّى يَعْمَلَهُ». قَالَ أَحْمَدُ: قَالُوا: مِنْ ذَنْبٍ قَدْ تَابَ مِنْهُ. [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

*Hasan Gharib*, but its chain is not connected. Khālid bin Ma'dān did not see Mu'ādh bin Jabal. It has been related from Khālid bin Ma'dān that he saw seventy of the Companions of the Prophet ﷺ. [Mu'ādh died during the *Khilāfah* of 'Umar bin Al-Khattāb. Khālid bin Ma'dān reported other *Aḥādīth* from more than one of the companions of Mu'ādh.

غَرِيبٌ وَلَيْسَ إِسْنَادُهُ بِمُتَّصِلٍ . وَخَالِدُ بْنُ مَعْدَانَ لَمْ يَدْرِكْ مَعَاذَ بْنَ جَبَلٍ . وَرَوَى عَنْ خَالِدِ بْنِ مَعْدَانَ أَنَّهُ أَدْرَكَ سَبْعِينَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ [وَمَاتَ مَعَاذُ بْنُ جَبَلٍ فِي خِلَافَةِ عُمَرَ بْنِ الْخَطَّابِ، وَخَالِدُ بْنُ مَعْدَانَ رَوَى عَنْ غَيْرِ وَاحِدٍ مِنْ أَصْحَابِ مَعَاذِ عَنْ مَعَاذِ غَيْرِ حَدِيثٍ .

تخريج: [إسناده ضعيف] وأخرجه ابن عدي: ٢١٨١/٦ من حديث أحمد بن منيع به \* محمد بن الحسن بن أبي يزيد ضعيف (تقريب) والخير منقطع .

**Comments:**

To shame a person for the sin he has already repented from is in itself a shameful act and goes against the norms of decent behaviour

**Chapter 54. “Do Not Rejoice Over The Mishap Of Your Brother...”**

2506. Wāthilah bin Al-Asqa' narrated that the Messenger of Allāh ﷺ said: “Do not rejoice over the mishaps of your brother so that Allāh has mercy on him and subjects you to trials.” (*Da'if*)

[He said:] This *Hadīth* is *Hasan Gharib*. Makḥūl heard from Wāthilah bin Al-Asqa', Anas bin Mālik and Abi Hind Ad-Dārī. It is said that he did not hear from any of the Companions of the Prophet ﷺ except these three. Makḥūl was from Ash-Shām and his *Kunyah* is Abū 'Abdullāh. He was a slave who was freed. Makḥūl Al-Azadi was from Al-Baṣrah, he heard from 'Abdullāh bin 'Amr, and 'Ummārah bin Zādhān reported from him.

'Alī bin Hujr narrated to us (he said): “Ism'īl bin 'Ayyāsh narrated

(المعجم ٥٤) - بَابُ: «لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ...» (التحفة ١١٩)

٢٥٠٦ - حَدَّثَنَا عُمَرُ بْنُ إِسْمَاعِيلَ بْنِ مَجَالِدٍ بْنِ سَعِيدِ الْهَمْدَانِيِّ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ؛ ح: وَحَدَّثَنَا سَلْمَةُ بْنُ شَيْبٍ: حَدَّثَنَا أُمَيَّةُ بْنُ الْقَاسِمِ [الْحَدَاءُ الْبُصْرِيُّ] قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ عَنْ بُرْدِ بْنِ سِنَانٍ، عَنْ مَكْحُولٍ، عَنْ وَائِلَةَ بْنِ الْأَسْقَعِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُظْهِرِ الشَّمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَتَلَبَّكَ» .

[قال:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ . وَمَكْحُولٌ قَدْ سَمِعَ مِنْ وَائِلَةَ بْنِ الْأَسْقَعِ وَأَنْسَ بْنِ مَالِكٍ وَأَبِي هِنْدِ الدَّارِيِّ، وَقَالَ: إِنَّهُ لَمْ يَسْمَعْ مِنْ أَحَدٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ إِلَّا مِنْ هَؤُلَاءِ الثَّلَاثَةِ . وَمَكْحُولُ الشَّامِيُّ يُكْنَى أَبَا عَبِيدِ اللَّهِ، وَكَانَ عَبْدًا فَأَعْتِقَ .

to us, from Tamīm bin ‘Atiyyah who said: ‘Most of what I heard Makḥūl being asked, he would say: “*Nadānam.*”<sup>[1]</sup> (*Da‘īf*)

وَمَكْحُولُ الْأَزْدِيُّ بَصْرِيٌّ سَمِعَ مِنْ عَبْدِ اللَّهِ  
ابْنِ عَمْرٍو وَيَزُوي عَنْهُ عَمَارَةُ بْنُ زَادَانَ .  
حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ  
عِيَّاشٍ عَنْ تَمِيمِ بْنِ عَطِيَّةَ قَالَ: كَثِيرًا مَا كُنْتُ  
أَسْمَعُ مَكْحُولًا يُسْأَلُ فَيَقُولُ: نَدَانَمُ .

**تخريج:** [إسناده ضعيف] وأخرجه الخطيب في تاريخه: ٩٥/٩، ٩٦ من حديث عمر بن إسماعيل به \* مكحول لم يصرح بالسماع في هذا الحديث وقوله: ندانم، سنده ضعيف، إسماعيل ابن عياش عنن.

**Comments:**

To rejoice on the misery or misfortune of a brother-in-faith is against the principle of Islamic fellow-feeling and fraternity. It is rather inviting the same trouble for oneself.

**Chapter 55. Regarding The Virtue Of Mixing With The People While Having Patience With Their Harms**

(المعجم ٥٥) - بَابُ: [فِي فَضْلِ الْمُخَالَطَةِ مَعَ الصَّبْرِ عَلَى أَدَى النَّاسِ] (التحفة ١٢٠)

**2507.** Yaḥya bin Wath-thāb narrated: “From a Shaikh among the Companions of the Prophet ﷺ, I think it is from the Prophet ﷺ, who said: ‘Indeed when the Muslim mixes with the people and he is patient with their harm, he is better than the Muslim who does not mix with the people and is not patient with their harm.’” (*Sahīḥ*)

٢٥٠٧ - حَدَّثَنَا أَبُو مُوسَى مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ الْأَعْمَشِ، عَنْ يَحْيَى بْنِ وَثَّابٍ، عَنْ شَيْخٍ مِنْ أَصْحَابِ النَّبِيِّ ﷺ أَرَاهُ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمُسْلِمَ إِذَا كَانَ يُخَالِطُ النَّاسَ وَيَصْبِرُ عَلَى أَدَاهُمْ خَيْرٌ مِنَ الْمُسْلِمِ الَّذِي لَا يُخَالِطُ النَّاسَ وَلَا يَصْبِرُ عَلَى أَدَاهُمْ» .  
[قَالَ أَبُو عِيسَى:] قَالَ ابْنُ أَبِي عَدِيٍّ: كَانَ شُعْبَةُ يَرَى أَنَّهُ ابْنُ عُمَرَ .

[Abū ‘Eisā said:] Ibn Abī ‘Adī said: “Shu‘bah thought it was Ibn ‘Umar.”

**تخريج:** [صحيح] وأخرجه أحمد: ٤٣/٢ من حديث شعبة، وابن ماجه، ح: ٤٠٣٢ من حديث الأعمش به.

**Comments:**

Mixing with the people, sharing their problems and being patient at some harm done by them is better than remaining aloof from them. It is because

[1] Which is Persian for “I do not know.” See *Tuḥfat Al-Aḥwadhī*.

both of them — sharing the people's problems and remaining patient at the wrong done — merit good reward from Allāh.

### Chapter 56. Regarding the Virtue Of Making Peace Between Each Other

**2508.** Abū Hurairah narrated that the Prophet ﷺ said: “Beware of evil with each other, for indeed it is the *Hāliqah*.” (*Hasan*)

Abū 'Eisā said: This *Hadīth* is *Ṣaḥīḥ Gharīb* from this route. [The meaning of his saying]: “*Sūw'a Dhāt Al-Bain* (evil with each other) is enmity and hatred, and his saying: “The *Hāliqah*” [it is said] that it severs the religion.

**2509.** Abū Ad-Dardā' narrated that the Messenger of Allāh ﷺ said: “Shall I not inform you of what is more virtuous than the rank of fasting, *Ṣalāt*, and charity?” They said: “But of course!” He said: “Making peace between each other. For indeed spoiling relations with each other is the *Hāliqah*.” (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ*. It has been related that the Prophet ﷺ said: “It is the *Hāliqah*, I do not speak of what cuts hair, but it severs the religion.”

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في إصلاح ذات البين،

(المعجم ٥٦) - [باب: في فضل صلاح ذات البين . . .] (التحفة ١٢١)

٢٥٠٨ - حَدَّثَنَا أَبُو يَحْيَى مُحَمَّدُ بْنُ عَبْدِ الرَّجِيمِ الْبَغْدَادِيُّ: حَدَّثَنَا مُعَلَّى بْنُ مَنْصُورٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْمَحْرَمِيِّ - هُوَ مِنْ وَالدِّ الْمِسْوَرِ بْنِ مَخْرَمَةَ - عَنْ عُثْمَانَ بْنِ مُحَمَّدٍ الْأَخْنَسِيِّ، عَنْ سَعِيدِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «إِيَّاكُمْ وَسُوءَ ذَاتِ الْبَيْنِ فَإِنَّهَا الْحَالِقَةُ».

قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ صَحِيحٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ. [وَمَعْنَى قَوْلِهِ: ] وَسُوءَ ذَاتِ الْبَيْنِ إِنَّمَا يَعْنِي بِهِ الْعَدَاوَةَ وَالْبَغْضَاءَ. وَقَوْلُهُ الْحَالِقَةُ [يَقُولُ]: أَنَّهَا تَحْلِقُ الدِّينَ. تخریج: [إسناده حسن].

٢٥٠٩ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ عَمْرٍو بْنِ مُرَّةَ، عَنْ سَالِمِ ابْنِ أَبِي الْجَعْدِ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ بِأَفْضَلِ مِنْ دَرَجَةِ الصِّيَامِ وَالصَّلَاةِ وَالصَّدَقَةِ؟» قَالُوا: بَلَى. قَالَ: «صَلَاحُ ذَاتِ الْبَيْنِ، فَإِنَّ فَسَادَ ذَاتِ الْبَيْنِ هِيَ الْحَالِقَةُ».

[قَالَ أَبُو عِيسَى: ] هَذَا حَدِيثٌ صَحِيحٌ. وَيُرْوَى عَنْ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «هِيَ الْحَالِقَةُ لَا أَقُولُ: تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ».

تخریج: [إسناده ضعيف] وأخرجه أبو داود، الأدب، باب: في إصلاح ذات البين،

ح: ٤٩١٩ من حديث أبي معاوية الضرير به وصححه ابن حبان، ح: ١٩٨٢ وابن حجر، وللحديث شواهد ضعيفة \* الأعمش عن، وانظر الحديث الآتي.

**2510.** Az-Zubair bin Al-'Awwām narrated that the Prophet ﷺ said: "The disease of the nations before you is creeping towards you: Envy and hatred, it is the *Hāliqah*. I do not speak of what cuts the hair, but what severs the religion. By the One in Whose Hand is my soul! You will not enter Paradise until you believe, and you will not believe until you love each other. Shall I tell you about what will strengthen that for you? Spread the *Salām* among each other." (*Da'if*)

Abū 'Eisā said: They differed in their narration of this *Hadīth* from Yahya bin Abī Kathīr. Some of them reported it from Yahya bin Abī Kathīr, from Ya'īsh bin Al-Wālid, from the freed slave of Az-Zubair from the Prophet ﷺ without mentioning: "From Az-Zubair" in it.

**تخريج:** [إسناده ضعيف] وأخرجه أحمد: ١٦٧/٢ عن ابن مهدي به \* مولى الزبير: لم أجد من وثقه ولبعض الحديث شواهد وفي السند اختلاف آخر عند البزار.

#### Comments:

Strengthening the relations and establishing love and amity among the believers are the basic requirement of *Imān*, and *Imān* (faith) is a prerequisite for admittance to Paradise.

#### Chapter 57. Regarding The Grave Threat Against Tyranny And Severing The Ties Of Kinship

**2511.** Abū Bakrah narrated that the Messenger of Allāh ﷺ said: "There is no sin more worthy of Allāh hastening the punishment

٢٥١٠ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ عَنْ حَرْبِ بْنِ شَدَادٍ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ أَنَّ مَوْلَى الزُّبَيْرِ حَدَّثَهُ أَنَّ الزُّبَيْرَ بْنَ الْعَوَّامِ حَدَّثَهُ أَنَّ النَّبِيَّ ﷺ قَالَ: «دَبَّ إِلَيْكُمْ دَاءُ الْأُمَّمِ قَبْلَكُمْ: الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ، لَا أَقُولُ: تَحْلِقُ الشَّعْرَ وَلَكِنْ تَحْلِقُ الدِّينَ، وَالَّذِي نَفْسِي بِيَدِهِ! لَا تَدْخُلُوا الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا، أَفَلَا أُنبئُكُمْ بِمَا يُثَبِّتُ ذَلِكَ لَكُمْ: أَفْشُوا السَّلَامَ بَيْنَكُمْ».

قَالَ أَبُو عِيْسَى: هَذَا حَدِيثٌ قَدْ اخْتَلَفُوا فِي رَوَاتِهِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ. فَرَوَى بَعْضُهُمْ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ يَعِيشَ بْنِ الْوَلِيدِ، عَنْ مَوْلَى الزُّبَيْرِ عَنِ النَّبِيِّ ﷺ وَلَمْ يَذْكُرُوا فِيهِ: عَنِ الزُّبَيْرِ.

(المعجم ٥٧) - بَابُ: [فِي عِظْمِ  
الْوَعِيدِ عَلَى الْبُغْيِ وَقَطِيْعَةِ الرَّحْمِ]  
(التحفة ١٢٢)

٢٥١١ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ عَنْ عُبَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ

upon its practitioner in the world – along with what is in store for him in the Hereafter – than tyranny and severing the ties of kinship.”

(*Ṣaḥīh*)

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

تخريج: [إسناده صحيح] وأخرجه أبو داود، الأدب، باب: في النهي عن البغي، ح: ٤٩٠٢ وابن ماجه، ح: ٤٢١١ من حديث إسماعيل بن إبراهيم به وصححه ابن حبان، ح: ٢٠٣٩، ٢٠٤٠ والحاكم ٣٥٦/٢، ١٦٢/٤، ١٦٣ ووافقه الذهبي.

### Comments:

*Baghy*, translated as tyranny, also means disobedience or rebellion against the rulers. *Qat'at Ar-Rahm*, on the other hand, means severing the ties of kinship. These two crimes or sins, if committed by man, are so abhorrent to Allāh that, unless the man repents and renounces them, He would award the punishment for them in this world itself.

### Chapter 58. “Look At Those Who Are Below You”

2512. ‘Amr bin Shu‘aib narrated from his grandfather ‘Abdullāh bin ‘Amr, that the Messenger of Allāh ﷺ said: “There are two traits, whoever has them in him, Allāh writes him down as grateful and patient. And whoever does not have them, Allāh does not write him down as grateful, nor patient. Whoever looks to one above him for his religion, and follows him in it, and whoever looks to one who is below him in worldly matters, and praises Allāh for the blessings He has favored the one who is above him with, then Allāh writes him down as grateful and patient. And whoever looks to one who is below him for his religion, and looks to one who is above him for worldly

رَسُولُ اللَّهِ ﷺ: «مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعْجَلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا مَعَ مَا يَدَّخِرُ لَهُ فِي الآخِرَةِ مِنَ النَّبِيِّ وَقَطِيعَةَ الرَّحِمِ».

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

(المعجم ٥٨) - [بَابُ: انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ] (التحفة ١٢٣)

٢٥١٢ - حَدَّثَنَا سُوَيْدُ [بْنُ نَصْرٍ]: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنِ الْمُتَنَّى بْنِ الصَّبَّاحِ، عَنْ عَمْرِو بْنِ شُعَيْبٍ، عَنْ جَدِّهِ عَبْدِ اللَّهِ بْنِ عَمْرِو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «خَصَلْتَانِ مَنْ كَانَتْ فِيهِ كَتَبَهُ اللَّهُ شَاكِرًا صَابِرًا، وَمَنْ لَمْ تَكُونَا فِيهِ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا: مَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ فَوْقَهُ فَأَقْتَدَى بِهِ، وَمَنْ نَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ دُونَهُ فَحَمِدَ اللَّهَ عَلَى مَا فَضَّلَهُ بِهِ عَلَيْهِ، كَتَبَهُ اللَّهُ شَاكِرًا وَصَابِرًا، وَمَنْ نَظَرَ فِي دِينِهِ إِلَى مَنْ هُوَ دُونَهُ وَنَظَرَ فِي دُنْيَاهُ إِلَى مَنْ هُوَ فَوْقَهُ فَأَسِيفَ عَلَى مَا فَاتَهُ مِنْهُ لَمْ يَكْتُبْهُ اللَّهُ شَاكِرًا وَلَا صَابِرًا».

matters, and greives over what missed him of it, Allāh does not write him down as grateful nor as patient.”

(Another chain reaching to) ‘Amr bin Shu‘aib, from his father, from his grandfather from the Prophet ﷺ with similar narration. (*Da‘īf*)

[He said:] This *Hadīth* is [*Hasan*] *Gharīb*. Suwaid [bin Naṣr] did not mention: “From his father” in his narration.

حَدَّثَنَا مُوسَى بْنُ جَزَامٍ [الرَّجُلُ الصَّالِحُ]:  
حَدَّثَنَا عَلِيُّ بْنُ إِسْحَاقَ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ  
الْمُبَارَكِ]: حَدَّثَنَا الْمُثَنَّى بْنُ الصَّبَّاحِ عَنْ  
عَمْرِو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ  
النَّبِيِّ ﷺ نَحْوَهُ.

[قَالَ:] هَذَا حَدِيثٌ [حَسَنٌ] غَرِيبٌ وَلَمْ  
يَذْكُرْ سُوَيْدٌ [بْنُ نَصْرٍ] عَنْ أَبِيهِ فِي حَدِيثِهِ.

تخريج: [إسناده ضعيف] وأخرجه ابن السني، ح: ٣٠٩ من حديث المثني بن الصباح به وهو ضعيف اختلط بأخره وكان عابداً (تقريب) وهو في الزهد لابن المبارك (زوائد نعيم المظلوم، ح: ١٨٠).

**Comments:**

Gratitude and patience are virtues of the order that, whichever man they combine in, make him a perfect believer and his heart brimful of the wealth of faith. The recipe to cultivate these qualities in religious matters is that man tries to adapt himself to looking at those servants of Allāh who are above him in faith, piety and moral virtues and he makes a pledge to follow their example. In matters of the world, he must make a pledge that as a matter of principle, he will only look at those who are below him in wealth and prosperity, and commit himself to considering that whatever superiority in worldly comforts and prosperity he enjoys are but the gifts of Allāh, for which he has to be grateful to Him and praise Him.

**2513.** Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Look to one who is lower than you, and do not look to one who is above you. For indeed that is more worthy (so that you will) not belittle Allāh’s favors upon you.” (*Ṣaḥīh*)

This *Hadīth* is *Ṣaḥīh*.

٢٥١٣ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو  
مُعَاوِيَةَ وَوَكَيْعٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي  
صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ وَلَا  
تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ، فَإِنَّهُ أَجْدَرُ أَنْ لَا  
تَزْدَرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ».  
هَذَا حَدِيثٌ صَحِيحٌ.

تخريج: وأخرجه مسلم، الزهد والرفائق، باب: "الدنيا سجن للمؤمن وجنة للكافر"، ح: ٢٩٦٣ عن أبي كريب به.

**Comments:**

An inherent weakness in man is that, when he looks at someone superior to him in worldly status or wealth or physical features, he grieves that Allāh has



not made him such-and-such. In this way, he belittles what Allāh has given him. To such people the Messenger of Allāh ﷺ has given the prescription that they look at and ponder over the condition of those people who are inferior to them in that respect. By doing so, they will not devalue or belittle the favors given to them by Allāh.

**Chapter 59. The *Hadīth* Of *Ḥanzalah***

(المعجم ٥٩) - بَابُ [حَدِيثِ] حَنْظَلَةَ . . . (التحفة ١٢٤)

2514. Abū ‘Uthmān narrated from Ḥanzalah Al-Uṣaidī – and he was one of the scribes of the Messenger of Allāh ﷺ – that he passed by Abū Bakr while he was crying, so he (Abū Bakr) said to him: “What is wrong with you, O Ḥanzalah?” He replied: “Ḥanzalah has become a hypocrite O Abū Bakr! When we are with the Messenger of Allāh ﷺ we remember the Fire and Paradise as if we are looking at them with the naked eye. But when we return we busy ourselves with our wives and livelihood and we forget so much.” He (Abū Bakr) said: “By Allāh! The same thing happens to me. Let us go to the Messenger of Allāh ﷺ.” (Ḥanzalah said): “So we went.” When the Messenger of Allāh ﷺ saw him, he said: “What is wrong with you O Ḥanzalah?” He said: “Ḥanzalah has become a hypocrite O Messenger of Allāh! When we are with you we remember the Fire and Paradise as if we can see them with the naked eye. But when we return we are busy with our wives and livelihood, and we forget so much.” He said: “So the Messenger of Allāh ﷺ said: ‘If you were to abide in the state that you are in

٢٥١٤ - حَدَّثَنَا بِشْرُ بْنُ هِلَالٍ الْبُصْرِيُّ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ [سَعِيدِ الْجُرَيْرِيِّ؛ ح [قَالَ]: وَحَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَرَّازُ: حَدَّثَنَا سَيَّارُ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ سَعِيدِ الْجُرَيْرِيِّ وَالْمَعْنَى وَاجِدٌ عَنْ أَبِي عُثْمَانَ، عَنْ حَنْظَلَةَ الْأُسَيْدِيِّ وَكَانَ مِنْ كُتَابِ رَسُولِ اللَّهِ ﷺ أَنَّهُ مَرَّ بِأَبِي بَكْرٍ وَهُوَ يَبْكِي فَقَالَ: مَا لَكَ يَا حَنْظَلَةَ؟ قَالَ: نَافَقَ حَنْظَلَةَ يَا أَبَا بَكْرٍ! نَكُونُ عِنْدَ رَسُولِ اللَّهِ ﷺ، يُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ كَأَنَّا رَأَى عَيْنٍ، فَإِذَا رَجَعْنَا عَافَسْنَا الْأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا قَالَ: فَوَاللَّهِ! إِنَّا لَكَذَلِكَ أَنْطَلِقُ بِنَا إِلَى رَسُولِ اللَّهِ ﷺ، فَنُطَلِّقُنَا فَلَمَّا رَأَاهُ رَسُولُ اللَّهِ ﷺ قَالَ: «مَا لَكَ يَا حَنْظَلَةَ؟» قَالَ: نَافَقَ حَنْظَلَةَ يَا رَسُولَ اللَّهِ! نَكُونُ عِنْدَكَ تُذَكِّرُنَا بِالنَّارِ وَالْجَنَّةِ حَتَّى كَأَنَّا رَأَى عَيْنٍ: فَإِذَا رَجَعْنَا عَافَسْنَا الْأَزْوَاجَ وَالضَّيْعَةَ وَنَسِينَا كَثِيرًا، قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَدْوُمُونَ عَلَى الْحَالِ الَّذِي تَقْوُمُونَ بِهَا مِنْ عِنْدِي لَصَافَحْتَكُمْ الْمَلَائِكَةُ فِي مَجَالِسِكُمْ وَعَلَى فُرُشِكُمْ وَفِي طُرُقِكُمْ، وَلَكِنْ يَا حَنْظَلَةَ سَاعَةً وَسَاعَةً».

when you are with me, then the Angels would shake hands with you in your gatherings, and upon your bedding, and in your paths. But O Hanzalah! There is a time for this and a time for that.” (Ṣaḥīḥ)

Abū ‘Eisā said: This *Hadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: وأخرجه مسلم، التوبة، باب فضل دوام الذكر والفكر في أمور الآخرة، والمراقبة... إلخ، ح: ٢٧٥٠ من حديث جعفر بن سليمان به.

### Comments:

What keeps man on the path of righteousness and rectitude is his consciousness and concern for Hell, Paradise and the Hereafter. Once back home and busy with family and other affairs of the world, he loses that intensity and concern for the Hereafter. As for the Messenger of Allāh ﷺ, he had a firsthand look at both Hell and Paradise. He, therefore, described them with such surety and exactitude that the listener felt as though he were seeing them before his eyes.

**2515.** Anas narrated that the Prophet ﷺ said: “None of you believes until he loves for his brother what he loves for himself.” (Ṣaḥīḥ)

[He said:] This *Hadīth* is *Ṣaḥīḥ*.

٢٥١٥ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ] عَنْ شُعْبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ».

[قَالَ:] هَذَا حَدِيثٌ صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الإيمان، باب: من الإيمان أن يحب لأخيه ما يحب لنفسه، ح: ١٣ ومسلم، ح: ٤٥ من حديث شعبة به وهو في الزهد لابن المبارك، ح: ٦٧٧.

### Comments:

Here the Messenger of Allāh ﷺ makes it clear that only that person will reach the zenith of faith who is so selfless and full of sentiments of well-wishing and sincerity for others that he feels for his brothers just as he would feel for himself. A person of this characteristic will choose the same good for them as for himself, and only do to them as he would have done.

**2516.** Ibn ‘Abbās narrated: “I was behind the Prophet ﷺ one day when he said: ‘O boy! I will teach you a statement: Be mindful of Allāh and He will protect you. Be mindful of Allāh and you will find Him before you. When you ask, ask

٢٥١٦ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بِنِ مَوْسَى: حَدَّثَنَا عَبْدُ اللَّهِ بِنِ الْمُبَارَكِ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ وَابْنُ لَهَيْعَةَ عَنْ قَيْسِ بْنِ الْحَجَّاجِ؛ [ح] قَالَ: وَحَدَّثَنَا عَبْدُ اللَّهِ بِنِ عَبْدِ

Allāh, and when you seek aid, seek Allāh's aid. Know that if the entire creation were to gather together to do something to benefit you – you would never get any benefit except that Allāh had written for you. And if they were to gather to do something to harm you – you would never be harmed except that Allāh had written for you. The pens are lifted and the pages are dried.” (Hasan)

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

الرَّحْمَنِ: حَدَّثَنَا أَبُو الْوَلِيدِ: حَدَّثَنَا لَيْثُ بْنُ سَعْدٍ: حَدَّثَنِي قَيْسُ بْنُ الْحَجَّاجِ - الْمَعْنَى وَاحِدٌ - عَنْ حَنْشِ الصَّنَعَائِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كُنْتُ خَلْفَ النَّبِيِّ ﷺ يَوْمًا، فَقَالَ: «يَا غُلَامُ! إِنِّي أَعْلَمُكَ كَلِمَاتٍ أَحْفَظُ اللَّهُ يَحْفَظُكَ، أَحْفَظِ اللَّهَ تَجِدَهُ تُجَاهَكَ، إِذَا سَأَلْتَ فَاسْأَلِ اللَّهَ، وَإِذَا اسْتَعَنْتَ فَاسْتَعِنِ بِاللَّهِ، وَاعْلَمْ أَنَّ الْأُمَّةَ لَوِ اجْتَمَعَتْ عَلَى أَنْ يَنْفَعُوكَ بِشَيْءٍ لَمْ يَنْفَعُوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ لَكَ، وَإِنْ اجْتَمَعُوا عَلَى أَنْ يَضُرُّوكَ بِشَيْءٍ لَمْ يَضُرُّوكَ إِلَّا بِشَيْءٍ قَدْ كَتَبَهُ اللَّهُ عَلَيْكَ، رُفِعَتِ الْأَقْلَامُ وَجَفَّتِ الصُّحُفُ».

[قَالَ:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

تخريج: [إسناده حسن] وأخرجه أحمد: ٢٩٣/١ من حديث ليث بن سعد به وأورده الضياء في المختارة: ١٠/٢٢-٢٦، ح: ١٢. وللحديث طرق كثيرة.

**Comments:**

The *Hadīth* confirms that Allāh protects a person from things unseemly and evil if he abides by the commandments of Allāh regarding the prohibited and the permitted, and enables him to do things desirable and good, and saves him from the trials of this world and of the Hereafter.

**Chapter 60. The *Hadīth*: “Tie It And Rely (Upon Allāh)”**

2517. Anas bin Mālik narrated that a man said: “O Messenger of Allāh! Shall I tie it and rely (upon Allāh), or leave it loose and rely (upon Allāh)?” He said: “Tie it and rely (upon Allāh).” (Hasan)

‘Amr bin ‘Alī said: “Yahya said: ‘To me, this *Hadīth* is *Munkar*.’”

Abū ‘Eīsā said: This *Hadīth* is *Gharīb* as a narration of Anas. It

(المعجم ٦٠) - [بَابُ حَدِيثٍ: اغْقَلْهَا وَتَوَكَّلْ... ] (التحفة ١٢٥)

٢٥١٧ - حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ: حَدَّثَنِي يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ: حَدَّثَنَا الْمُغِيرَةُ بْنُ أَبِي فُرَةَ السُّدُوسِيُّ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! اغْقَلْهَا وَتَوَكَّلْ أَوْ أَطْلِقْهَا وَتَوَكَّلْ؟ قَالَ: «اغْقَلْهَا وَتَوَكَّلْ».

قَالَ عَمْرُو بْنُ عَلِيٍّ: قَالَ يَحْيَى: وَهَذَا

has been reported similarly from ‘Amr bin Umayyah Aḍ-Ḍamrī, from the Prophet ﷺ.

عِنْدِي حَدِيثٌ مُنْكَرٌ.

قَالَ أَبُو عَيْسَى: وَهَذَا حَدِيثٌ غَرِيبٌ مِنْ حَدِيثِ أَنْسٍ لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ. وَقَدْ رُوِيَ عَنْ عَمْرٍو بْنِ أُمَيَّةَ الضَّمْرِيِّ عَنِ النَّبِيِّ ﷺ نَحْوُ هَذَا.

**تخریج:** [حسن] وأخرجه أبو نعيم في الحلية: ٣٩٠/٨ من حديث عمرو بن علي الفلاس به \* المغيرة بن أبي قرة وثقه ابن حبان وهو مستور وللحديث شواهد عند ابن حبان، ح: ٢٥٤٩ والحاكم: ٦٢٣/٣ وغيرهما.

**Comments:**

Not only that the *Hadīth* states it but the practice of the Messenger of Allāh ﷺ also confirms that reliance on Allāh in fact means first collecting all the means possible for a thing, and then leaving the result to the Causer of all causes, i.e. Allāh. Reliance on Allāh does not mean giving up the means and just sitting and hoping for Allāh’s munificence and help. Of course, the end result or success in one’s efforts rests only in the Hands of Allāh.

**2518.** Al-Ḥasan bin ‘Alī said: “I remember that the Messenger of Allāh ﷺ said: ‘Leave what makes you in doubt for what does not make you in doubt. The truth brings tranquility while falsehood sows doubt.’” (*Saḥīḥ*)

There is a story along with this *Hadīth*. [He said:] Abū Al-Ḥawrā’ [As-Sa’dī’s] (a narrator in the chain) name is Rabī’ah bin Shaibān.

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

(Another chain) with similar.

٢٥١٨ - حَدَّثَنَا أَبُو مُوسَى الْأَنْصَارِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ: حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدِ بْنِ أَبِي مَرْزَمٍ، عَنْ أَبِي الْحَوْرَاءِ السَّعْدِيِّ قَالَ: قُلْتُ لِلْحَسَنِ بْنِ عَلِيٍّ: مَا حَفِظْتَ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ: «دَعْ مَا يَرِيْبُكَ إِلَى مَا لَا يَرِيْبُكَ، فَإِنَّ الصَّدَقَ أَطْمَأْنِينَةٌ وَإِنَّ الْكَذِبَ رَيْبَةٌ» وَفِي الْحَدِيثِ قِصَّةٌ، [قَالَ:] وَأَبُو الْحَوْرَاءِ [السَّعْدِيُّ] اسْمُهُ رَيْبَعَةُ بْنُ شَيْبَانَ [قَالَ:] وَهَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ.

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ بُرَيْدٍ. [فَدَكَرَ] نَحْوَهُ.

**تخریج:** [إسناده صحيح] وأخرجه النسائي: ٣٢٧/٨، ٣٢٨، ح: ٥٧١٤ (الأشربة، باب الحث على ترك الشبهات) من حديث ابن إدريس به وصححه ابن خزيمة، ح: ٢٣٤٨ وابن حبان، ح: ٥١٢ والحاكم: ١٣/٢ ووافقه الذهبي.

**Comments:**

Anything that creates a doubt in the mind also makes the heart feel uneasy. A

believer, therefore, should only do things that make his heart and soul feel tranquil.

**2519.** Muḥammad bin Al-Munkadir narrated from Jābir, that a man was mentioned in the presence of the Prophet ﷺ for his worship and his striving in it, and another man was mentioned for his cautious piety. So the Prophet ﷺ said: “Nothing is equal to cautious piety.” (*Da‘īf*)

‘Abdullāh bin Ja‘far is one of the children of Al-Miswar bin Makhramah from Al-Madinah, and he is trustworthy according to the people of *Ḥadīth*.

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

٢٥١٩ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ الطَّائِفِيُّ  
الْبَصْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْوَزِيرِ:  
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرِ الْمَخْرَمِيُّ عَنْ مُحَمَّدِ  
ابْنِ عَبْدِ الرَّحْمَنِ بْنِ نُبَيْهِ، عَنْ مُحَمَّدِ بْنِ  
الْمُنْكَدِرِ، عَنْ جَابِرٍ قَالَ: ذُكِرَ رَجُلٌ عِنْدَ  
النَّبِيِّ ﷺ بِعِبَادَةٍ وَاجْتِهَادٍ، وَذُكِرَ آخَرُ بِرِعَاةٍ  
فَقَالَ النَّبِيُّ ﷺ: «لَا يُعَدُّلُ بِالرَّعَةِ».

وَعَبْدُ اللَّهِ بْنُ جَعْفَرٍ هُوَ مِنْ وَلَدِ الْمُسَوَّرِ ابْنِ  
مَخْرَمَةَ وَهُوَ مَدَنِيٌّ ثِقَةٌ عِنْدَ أَهْلِ الْحَدِيثِ.

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

تخريج: [إسناده ضعيف] \* محمد بن عبدالرحمن بن نبيه لم يوثقه غير الترمذي فهو مجهول الحال.

### Comments:

*Wara'* in Arabic means to be pious or refrain from doubtful matters. There is also a proverb that says: *Prevention is better than cure.*

**2520.** Abū Sa‘eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: “Whoever eats the *Tayyib* and acts in accordance with the *Sunnah*, and the people are safe from his harm, he will enter Paradise.”

So a man said: “O Messenger of Allāh! This is the case with many people today.” So he said: “It shall be so in the generation after me.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*, we do not know of it except through this route as a narration of Isrā‘īl.

٢٥٢٠ - حَدَّثَنَا هَنَّادٌ وَأَبُو زُرْعَةَ وَغَيْرُ  
وَاحِدٍ، قَالُوا: حَدَّثَنَا قَبِيصَةُ عَنْ إِسْرَائِيلَ،  
عَنْ هَلَالِ بْنِ مَقْلَاصِ الصَّيرَفِيِّ، عَنْ أَبِي  
بَشِيرٍ، عَنْ أَبِي وَاثِلٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَكَلَ طَيِّبًا  
وَعَمِلَ فِي سُنَّتِهِ وَأَمِنَ النَّاسُ بِوَأْتِنَهُ دَخَلَ  
الْجَنَّةَ». فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ! إِنَّ هَذَا  
الْيَوْمَ فِي النَّاسِ لَكَثِيرٌ. قَالَ: «فَسَيَكُونُ فِي  
قُرُونٍ بَعْدِي».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا

‘Abbās bin Muḥammad narrated to us (he said): “Yaḥya bin Abi Bukair narrated to us from Isrā’īl.” [similarly with this chain. I asked Muḥammad bin Ismā’īl about this *Hadīth* but he did not know of it except as a narration of Isrā’īl, and he did not know the name of Abū Bishr] from Hilāl bin Miqlāṣ similar to the narration of Qabiṣah from Isrā’īl.

تَعْرِفُهُ إِلَّا مِنْ هَذَا الْوَجْهِ مِنْ حَدِيثِ إِسْرَائِيلَ .  
 حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا يَحْيَى بْنُ  
 أَبِي بُكَيْرٍ عَنْ إِسْرَائِيلَ [بِهَذَا الْإِسْنَادِ نَحْوَهُ  
 وَسَأَلْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ عَنْ هَذَا الْحَدِيثِ  
 فَلَمْ يَعْرِفْهُ إِلَّا مِنْ حَدِيثِ إِسْرَائِيلَ وَلَمْ يَعْرِفِ  
 اسْمَ أَبِي بَشْرٍ] عَنْ هِلَالِ بْنِ مِقْلَاصٍ نَحْوَ  
 حَدِيثِ قَبِيصَةَ عَنْ إِسْرَائِيلَ .

**تخریج:** [إسناده حسن] وأخرجه الحاكم: ١٠٤/٤ من حديث إسرائيل به وصححه ووافقه الذهبي وضعفه أحمد وأشار المنذري في تروغيه بأنه حسن (٧٩/١، ٥٤٦/٢) \* أبو بشر وثقه الحاكم والذهبي وجهله ابن حجر وغيره فحديثه لا ينزل عن درجة الحسن.

**Comments:**

Allāh blesses those provisions of life and items of food that are clean and *Halāl* (permissible in the Islamic *Shari’ah*) and are consumed in accordance with the *Sunnah* of the Prophet ﷺ. A man possessing these qualities, more than anyone else, would be expected to refrain from harming and harassing others and earn for himself the title for permanent residence in Paradise.

2521. Sahl bin Mu’ādh [bin Anas] Al-Juhni narrated from his father that the Prophet ﷺ said: “Whoever gives for the sake of Allāh, withholds for the sake of Allāh, loves for the sake of Allāh, hates for the sake of Allāh, and marries for the sake of Allāh, he has indeed perfected his faith.” (*Hasan*)

٢٥٢١ - حَدَّثَنَا عَبَّاسُ الدُّورِيُّ: حَدَّثَنَا  
 عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ  
 عَنْ أَبِي مَرْحُومٍ عَبْدِ الرَّحِيمِ بْنِ مَيْمُونٍ، عَنْ  
 سَهْلِ بْنِ مَعَاذٍ [بْنِ أَنَسٍ] الْجُهَنِيِّ، عَنْ أَبِيهِ:  
 أَنَّ النَّبِيَّ ﷺ قَالَ: «مَنْ أَعْطَى اللَّهَ وَمَتَعَ اللَّهَ  
 وَأَحَبَّ اللَّهَ وَأَبْغَضَ اللَّهَ وَأَنْكَحَ اللَّهَ، فَقَدْ  
 اسْتَكْمَلَ إِيْمَانَهُ» .

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

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ مُنْكَرٌ .

**تخریج:** [إسناده حسن] وأخرجه أحمد: ٤٤٠/٣ عن عبد الله بن يزيد به وللحديث شواهد وصححه الحاكم على شرط الشيخين: ١٦٤/٢ ووافقه الذهبي.

**Comments:**

Whatever a person does — be it his dealings with others, giving a thing to others or withholding it from them, nurturing friendship or harbouring hatred towards others, or even tying the knot of his wedlock — if all this is not motivated by a selfish end or personal likes and dislikes, but done purely for the sake of Allāh, then it is a firm proof of the perfection of his faith.

2522. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “The first batch to enter Paradise will appear like the moon of a night that it is full. The second will appear like the color of the most beautiful star in the sky. Each man among them shall have two wives, each wife wearing seventy bracelets, with the marrow of their shins being visible from behind them.” (*Ṣaḥīḥ*)

He said: This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

تخریج: [صحیح] وأخرجه أحمد: ۱۶/۳ من حدیث عطية العوفي به وهو ضعيف وللحديث شواهد عند البخاري، ح: ۳۲۴۵، ۳۲۴۶، ۳۳۲۷، ومسلم، ح: ۲۸۳۴ والطبراني: ۱۹۹، ۱۹۸/۱۰ وغيرهم وانظر النهاية بتحقيقي، ح: ۱۴۳۷.

#### Comments:

The *Ḥadīth* is about the description of the women of Paradise and is included in the coming exclusive chapter on the bounties of Paradise. This one is unrelated to that. This *Ḥadīth* is, however, missing in *Tuḥfat Al-Aḥwadhī* and other compilations circulating in countries like Pakistan, as well as most other manuscripts.

۲۵۲۲ - حَدَّثَنَا الْعَبَّاسُ الدُّورِيُّ: حَدَّثَنَا  
عُبَيْدُ اللَّهِ بْنُ مُوسَى: أَخْبَرَنَا سَيِّبَانُ عَنْ  
فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ  
عَنِ النَّبِيِّ ﷺ قَالَ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ  
عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالثَّانِيَةَ عَلَى لَوْنٍ  
أَحْسَنِ كَوَكَبٍ دُرِّيٍّ فِي السَّمَاءِ لِكُلِّ رَجُلٍ  
مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حُلَّةً  
يَبْدُو مَخُ سَاقِهَا مِنْ وَرَائِهَا» قَالَ: هَذَا حَدِيثٌ  
حَسَنٌ صَحِيحٌ.