

In the Name of Allāh,
the Merciful, the Beneficent

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

36. Chapters On The Description Of Paradise From The Messenger Of Allāh ﷺ

(المعجم ٣٦) - أَبْوَابُ صِفَةِ الْجَنَّةِ
عَنْ رَسُولِ اللَّهِ ﷺ (التحفة ٣٢)

Chapter 1. What Has Been Related About The Description Of The Trees Of Paradise

(المعجم ١) - بَابُ مَا جَاءَ فِي صِفَةِ
شَجَرِ الْجَنَّةِ (التحفة ١)

2523. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Verily, in Paradise there is a tree, a rider will travel in its shade for a hundred years.” (*Ṣaḥīh*)

٢٥٢٣ - حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ: حَدَّثَنَا
الَلَيْثُ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ [الْخُدْرِيِّ]،
عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ
أَنَّهُ قَالَ: «إِنَّ فِي الْجَنَّةِ لَشَجْرَةً لَيَسِيرُ الرَّابِئُ
فِي ظِلِّهَا مِائَةَ عَامٍ».

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

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

وَفِي الْبَابِ عَنْ أَنَسٍ وَأَبِي سَعِيدٍ. قَالَ
أَبُو عَيْسَى: [هَذَا حَدِيثٌ صَحِيحٌ].

تخریج: وأخرجه مسلم، الجنة ونعيمها، باب: إن في الجنة شجرة، يسير الراكب في ظلها مائة عام، لا يقطعها، ح: ٢٨٢٦ عن قتيبة به ورواه البخاري، ح: ٤٨٨١ من حديث أبي هريرة به * وفي الباب عن أنس [يأتي: ٣٢٩٣] وأبي سعيد [يأتي: ٧٥٢٤].

Comments:

The description of the bounties, comforts and luxuries of Paradise is meant to create in the minds of the listeners a fondness and urge to win them through practising right faith and righteous deeds.

2524. Abū Sa‘eed Al-Khudri narrated that the Prophet ﷺ said: “In Paradise there is a tree, a rider will travel in its shade for a hundred years without reaching an end.” He said: “And that is the extended shade.”^[1]

٢٥٢٤ - حَدَّثَنَا عَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ:
حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى عَنْ شَيْبَانَ، عَنْ
فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ
النَّبِيِّ ﷺ قَالَ: «فِي الْجَنَّةِ شَجْرَةٌ لَيَسِيرُ الرَّابِئُ
فِي ظِلِّهَا مِائَةَ عَامٍ لَا يَطَّعُهَا - قَالَ: - وَذَلِكَ

[1] Referring to *Al-Wāqi'ah* 56:30.

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

الظَّلِّ الْمَمْدُودُ».

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

تخریج: [صحيح] ورواه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٥٤ ومسلم، ح: ٢٨٢٨ من حديث أبي سعيد الخدري به.

2525. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "There is not a tree in Paradise except that its trunk is of gold." (*Ḥasan*)

٢٥٢٥ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا زِيَادُ بْنُ الْحَسَنِ بْنِ الْفَرَاتِ الْفَرَّازُ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا فِي الْجَنَّةِ شَجَرَةٌ إِلَّا وَسَاقُهَا مِنْ ذَهَبٍ».

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

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

تخریج: [إسناده حسن] وأخرجه أبو يعلى: ٥٧/١١، ح: ٦١٩٥ عن أبي سعيد الأشج به وصححه ابن حبان، ح: ٢٦٢٤.

Chapter 2. What Has Been Related About The Description Of Paradise And Its Bounties

(المعجم ٢) - بَابُ مَا جَاءَ فِي صِفَةِ الْجَنَّةِ وَنَعِيمِهَا (التحفة ٢)

2526. Abū Hurairah narrated: "We said: 'O Messenger of Allāh! What is wrong with us that when we are with you our hearts are softened and we feel free of desire for this world, and we are of the people of the Hereafter. But when we depart from you and socialize with our families and our children, we do not recognize ourselves (i.e., we are changed persons)?" So the Messenger of Allāh ﷺ said: 'If you were to be in that condition when you depart from me, the angels would have surely visited you in your houses. And if you did not sin, Allāh would surely have brought a

٢٥٢٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا مُحَمَّدُ ابْنُ فَضِيلٍ عَنْ حَمْرَةَ الزِّيَّاتِ، عَنْ زِيَادِ الطَّائِي، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ! مَا لَنَا إِذَا كُنَّا عِنْدَكَ رَقَّتْ قُلُوبُنَا، وَرَهَدْنَا [فِي الدُّنْيَا] وَكُنَّا مِنْ أَهْلِ الْآخِرَةِ، فَإِذَا خَرَجْنَا مِنْ عِنْدِكَ فَأَنَسْنَا أَهَالِينَا وَسَمَمْنَا الْأَوْلَادَ أَنْكَرْنَا أَنْفُسَنَا؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ أَنَّكُمْ تَكُونُونَ إِذَا خَرَجْتُمْ مِنْ عِنْدِي كُنْتُمْ عَلَى حَالِكُمْ ذَلِكَ لَزَارَتْكُمْ الْمَلَائِكَةُ فِي بُيُوتِكُمْ، وَلَوْ لَمْ تُذْنِبُوا لَجَاءَ اللَّهُ بِخَلْقٍ جَدِيدٍ كَي يُذْنِبُوا فَيَغْفَرَ لَهُمْ». قَالَ: قُلْتُ: يَا

new creation that they may sin, so that then He may forgive them.” He said: “I said: ‘O Messenger of Allāh! From what was the creation created?’ He said: ‘From water.’ We said: ‘Paradise, what is it constructed of?’ He said, ‘Bricks of silver and bricks of gold. Its mortar is musk of a strong fragrance, and its pebbles are pearls and rubies, and its earth is saffron. Whoever enters it shall feel joy and shall not suffer, and he shall live and shall not die, nor shall their clothes wear out, nor shall their youth come to an end.’ Then he said: ‘Three persons, their supplication is not rejected: The just ruler, the fasting person when he breaks his fast, and the supplication of the wronged person. It is raised up above the clouds, and the gates of Heaven are opened up for it, and the Lord, Blessed and Exalted, says: I shall surely come to your aid, even if after a time.’” (*Da'if*)

[Abū 'Eisā said:] The chain for this *Hadīth* is not that strong, and in my view, it is not connected. This *Hadīth* has been related with another chain from Abū Hurairah.

تخريج: [إسناده ضعيف] وسنده ضعيف وللحديث شواهد منها الحديث الآتي: ٣٥٩٨.

Comments:

The text contains three statements (*Ahādīth*). Contents of *Hadīth* (1) have already been discussed under *Hadīth* (no. 2514). As for *Hadīth* (2), it makes out the point that to err is human. It does not mean that man should go on committing mistakes or sins. No; it is his duty to do his utmost to avoid mistakes and sins. However, if a mistake or sin does happen, he must seek forgiveness of Allāh. *Hadīth* (3) states that every living creature is created from water. *Hadīth* (4) answers questions about the composition and construction of Paradise and its soil and floor.

رَسُولَ اللَّهِ! مِمَّ خُلِقَ الْخَلْقُ؟ قَالَ: «مِنَ الْمَاءِ». قُلْنَا: الْجَنَّةُ مَا بِنَاؤُهَا؟ قَالَ: «لَبِنَةٌ مِنْ فِصَّةٍ وَلَبِنَةٌ مِنْ ذَهَبٍ، وَمِلَاطُهَا الْمِسْكَ الْأَذْفَرُ وَحَصْبَاؤُهَا اللَّوْلُؤُ وَالْيَاقُوتُ وَتُرْبَتُهَا الرَّعْفَرَانُ مَنْ يَدْخُلُهَا يَنْعَمُ لَا يَبْأَسُ، وَيَخْلُدُ لَا يَمُوتُ وَلَا تَبْلَى ثِيَابُهُمْ وَلَا يَفْنَى سَبَابُهُمْ». ثُمَّ قَالَ: «ثَلَاثٌ لَا تَرُدُّ دَعْوَتَهُمْ: الْإِمَامُ الْعَادِلُ، وَالصَّائِمُ حِينَ يُفْطِرُ، وَدَعْوَةُ الْمَظْلُومِ يَرْفَعُهَا فَوْقَ الْعَمَامِ، وَتُفْتَحُ لَهَا أَبْوَابُ السَّمَاءِ، وَيَقُولُ الرَّبُّ تَبَارَكَ وَتَعَالَى: وَعِزَّتِي لَا نُبْصِرَنَّكَ وَلَوْ بَعْدَ حِينٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِذَلِكَ الْقَوِيِّ، وَلَيْسَ هُوَ عِنْدِي بِمُتَّصِلٍ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ بِإِسْنَادٍ آخَرَ عَنْ أَبِي هُرَيْرَةَ.

Chapter 3. What Has Been Related Concerning The Description Of The Chambers Of Paradise

(المعجم ٣) - بَابُ مَا جَاءَ فِي صِفَةِ
عَرَفِ الْجَنَّةِ (التحفة ٣)

2527. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Indeed in Paradise there are chambers whose outside can be seen from their inside, and their inside can be seen from their outside.” A Bedouin stood and said: “Who are they for O Prophet of Allāh?” He said: “For those who speak well, feed others, fast regularly, and perform *Ṣalāt* for Allāh during the night while the people sleep.”^[1] (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is *Gharīb*. Some of the people of *Ḥadīth* have criticized this ‘Abdur-Raḥmān bin Ishāq (a narrator in the chain) due to his memory, and he is from Al-Kūfah, and ‘Abdur-Raḥmān bin Ishāq Al-Qurashī is from Al-Madīnah, and he is more reliable than this one.

Comments:

The *Ḥadīth* contains glad tidings of magnificent chambers in Paradise for those who (i) speak nicely and well, (ii) feed the needy, (iii) keep fasts abundantly, and perform optional nightly prayers.

2528. Abū Bakr bin ‘Abdullāh bin Qais narrated from his father that the Prophet ﷺ said: “Indeed, in Paradise, there are two gardens, their vessels and all that are in them are of silver. And, there are two gardens, their vessels and all that are in them are of gold. There

٢٥٢٧ - حَدَّثَنَا عَلِيُّ بْنُ حُجْرٍ: حَدَّثَنَا عَلِيُّ
ابْنُ مُسَهْرٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ، عَنِ
التُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ
اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَعُرْفًا يُرَى ظُهُورُهَا مِنْ
بُطُونِهَا وَبُطُونُهَا مِنْ ظُهُورِهَا، فَقَامَ إِلَيْهِ
أَعْرَابِيٌّ، فَقَالَ: لِمَنْ هِيَ يَا نَبِيَّ اللَّهِ؟ قَالَ: «هِيَ
لِمَنْ أَطَابَ الْكَلَامَ وَأَطَعَمَ الطَّعَامَ وَأَدَامَ الصِّيَامَ
وَصَلَّى اللَّهُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.
وَقَدْ تَكَلَّمَ بَعْضُ أَهْلِ الْحَدِيثِ فِي عَبْدِ
الرَّحْمَنِ بْنِ إِسْحَاقَ هَذَا مِنْ قِبَلِ حِفْظِهِ، وَهُوَ
كُوفِيٌّ، وَعَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ الْقُرَشِيُّ
مَدَنِيٌّ وَهُوَ أَثْبَتُ مِنْ هَذَا.
تخريج: [حسن] تقدم: ١٩٨٤.

٢٥٢٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا
عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ [أَبُو عَبْدِ الصَّمَدِ]
الْعَمِّيُّ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ أَبِي بَكْرٍ
ابْنِ عَبْدِ اللَّهِ بْنِ قَيْسٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِنَّ فِي الْجَنَّةِ جَنَّتَيْنِ مِنْ فِضَّةٍ آتِيَهُمَا

[1] This preceded under no. 1984.

is nothing between the people and their seeing their Lord except the Cloak of Greatness upon his Face in the Garden of Eternity.”

And from this chain it is reported from the Prophet ﷺ that he said: “Indeed in Paradise there is a great tent of hollowed pearl, its breadth is sixty miles, in every corner of it is a family, they do not see the others, and the believer goes around to them.” (*Ṣaḥīḥ*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. Abū ‘Imrān Al-Jawnī’s name is ‘Abdul-Mālik bin Ḥabīb. And Abū Bakr is the son of Abū Mūsā. Aḥmad bin Ḥanbal said: “His name is not known.” And Abū Mūsā Al-Ash‘arī’s name is ‘Abdullāh bin Qais, and Abū Mālik Al-Ash‘arī’s name is Sa’d bin Ṭāriq bin Ashaim (they are all narrators in the chain).

تخریج: متفق علیه، وأخرجه البخاري، التفسير، سورة الرحمن، باب قوله: ﴿ومن دونهما جنتان﴾، ح: ٤٨٧٨، ومسلم، ح: ١٨٠ من حديث عبد العزيز به * وحديث: «إن في الجنة لخميمة... إلخ متفق علیه، أخرجه البخاري، ح: ٤٨٧٩، ومسلم، ح: ٢٤/٢٨٣٨ من حديث عبد العزيز به.

Comments:

People will be given exclusive gardens in Paradise. Of these, two gardens and all things in them — lodges, furniture, trees and their branches — will be pure silver. Another two gardens along with all their accessories will be pure gold. To top all these bounties, lodgers in the Garden of Eternity shall have the privilege of seeing their Lord.

Chapter 4. What Has Been Related Concerning The Description Of The Levels Of Paradise

2529. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “In Paradise, there are a hundred

وَمَا فِيهِمَا، وَجَنَّتَيْنِ مِنْ ذَهَبٍ آيْتُهُمَا وَمَا فِيهِمَا، وَمَا بَيْنَ الْقَوْمِ وَبَيْنَ أَنْ يَنْظُرُوا إِلَى رَبِّهِمْ إِلَّا رِذَاءَ الْكِبْرِيَاءِ عَلَى وَجْهِهِ فِي جَنَّةِ عَدْنٍ» وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ لَخِمِمَةً مِنْ دُرَّةٍ مُجَوَّفَةٍ، عَرْضُهَا سِتُونَ مَيْلًا، فِي كُلِّ زَاوِيَةٍ مِنْهَا أَهْلٌ مَا يَرَوْنَ الْآخِرِينَ يَطُوفُ عَلَيْهِمُ الْمُؤْمِنُونَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ] صَحِيحٌ. وَأَبُو عِمْرَانَ الْجَوْنِيُّ اسْمُهُ عَبْدُ الْمَلِكِ بْنُ حَبِيبٍ، وَأَبُو بَكْرٍ بْنُ أَبِي مُوسَى. قَالَ أَحْمَدُ بْنُ حَنْبَلٍ: لَا يَعْرِفُ اسْمَهُ، وَأَبُو مُوسَى الْأَشْعَرِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ قَيْسٍ وَأَبُو مَالِكٍ الْأَشْعَرِيُّ اسْمُهُ سَعْدُ بْنُ طَارِقِ بْنِ أَشَيْمٍ.

(المعجم ٤) - بَابُ مَا جَاءَ فِي صِفَةِ دَرَجَاتِ الْجَنَّةِ (التحفة ٤)

٢٥٢٩ - حَدَّثَنَا عَبَّاسُ الْعَبْرِيُّ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا شَرِيكٌ عَنْ مُحَمَّدِ بْنِ

levels, between every two levels is (the distance of) a hundred years.”

(*Ṣaḥīḥ*)

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

تخریج: [صحيح] وأخرجه أحمد: ۲/۲۹۲ عن يزيد بن هارون به وللحديث شواهد عند البخاري، ح: ۲۷۹۰، ۷۴۲۳ وأحمد: ۵/۳۱۶ وغيرهما وانظر، ح: ۲۵۳۱ * عطاء هو ابن أبي رباح.

2530. Mu‘adh bin Jabal narrated that the Messenger of Allāh ﷺ said: “Whoever fasts Ramaḍān, performs the *Ṣalāt*, performs *Hajj* to the House” – I do not know whether he mentioned *Zakāt* or not^[1] – “except^[2] that it is binding on Allāh that He forgive him, whether he emigrated in the cause of Allāh, or remained in his land in which he was born.” Mu‘adh said: “Should I not inform the people of this?” the Messenger of Allāh said, “Leave the people to do deeds, for verily in Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. *Al-Firdaus* is the highest of Paradise and its most expansive, and above that is the Throne of *Ar-Raḥmān* (the Most Merciful), and from it the rivers of Paradise are made to flow forth. So when you ask Allāh, ask Him for *Al-Firdaus*.” (*Ṣaḥīḥ*)

جُحَادَةٌ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ مِائَةٌ عَامٌ». [قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

۲۵۳۰ - حَدَّثَنَا قُتَيْبَةُ وَأَحْمَدُ بْنُ عَبْدِ الصَّمْبُغِيِّ قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ ابْنِ جَبَلٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ صَامَ رَمَضَانَ وَصَلَّى الصَّلَاةَ وَحَجَّ الْبَيْتَ، لَا أَذْرِي أَذَكَرَ الرِّكَاعَةَ أَمْ لَا، إِلَّا كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ إِنْ هَاجَرَ فِي سَبِيلِ اللَّهِ أَوْ مَكَتَ بِأَرْضِهِ الَّتِي وُلِدَ بِهَا». قَالَ مُعَاذٌ: أَلَا أُخْبِرُ بِهَذَا النَّاسَ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «دَرِ النَّاسَ يَعْْمَلُونَ فَإِنَّ فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَى الْجَنَّةِ وَأَوْسَطُهَا وَفَوْقَ ذَلِكَ عَرْشُ الرَّحْمَنِ، وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ، فَإِذَا سَأَلْتُمُ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ».

[قَالَ أَبُو عِيْسَى:] هَكَذَا رَوِي هَذَا الْحَدِيثُ عَنْ هِشَامِ بْنِ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ مُعَاذِ بْنِ

[1] It seems this is the statement of the narrator, ‘Aṭā’ bin Yasār and that he is speaking about Mu‘adh bin Jabal. See *Tuḥfat Al-Aḥwadhī*.

[2] The word “except” seems to have been erroneously added here in the narration by one of the narrators. The correct narration of this *Ḥadīth* is without it as indicated by Al-Mubārakpūri in *Tuḥfat Al-Aḥwadhī*.

[Abū 'Eisā said:] This *Hadīth* has been reported in this manner from Hishām bin Sa'd, from Zaid bin Aslam, from 'Aṭā' bin Yasār from Mu'adh bin Jabal, and in my view, this is more correct than the narration of Hammām, from Zaid bin Aslam, from 'Aṭā' bin Yasār, from 'Ubādah bin Aṣ-Ṣāmit. 'Aṭā' did not see Mu'adh bin Jabal since Mu'adh died before him; he died during the *Khilāfah* of 'Umar.

جَبَلٍ، وَهَذَا عِنْدِي أَصْحَحُ مِنْ حَدِيثِ هَمَّامٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ. وَعَطَاءٌ لَمْ يُدْرِكْ مُعَاذَ بْنَ جَبَلٍ، وَمُعَاذٌ قَدِيمُ الْمَوْتِ، مَاتَ فِي خِلَافَةِ عُمَرَ.

تخريج: [صحيح] وأخرجه أحمد: ٢٤٠/٥ من حديث عبد العزيز الدراوردي، وابن ماجه، ح: ٤٣٣١ من حديث زيد بن أسلم به وللحديث شواهد منها الحديث الآتي ورواه عطاء بن يسار عن أبي هريرة (البخاري، ح: ٧٤٢٣) وعبدالرحمن بن أبي عمرة عن أبي هريرة (أحمد: ٣٣٥/٢، ٣٣٩).

Comments:

As is natural, narrations concerning the distance between the two levels of Paradise vary because of the variation in the speed of the traveler. Even the speed that we call 'fast' could have various degrees. The same is the case with the 'slow' speed. There is, therefore, no contradiction between the narrations.

2531. 'Ubādah bin Aṣ-Ṣāmit narrated that the Messenger of Allāh ﷺ said: "In Paradise there are a hundred levels, what is between every two levels is like what is between the heavens and the earth. *Al-Firdaus* is its highest level, and from it the four rivers of Paradise are made to flow forth. So when you ask Allāh, ask Him for *Al-Firdaus*." (*Ṣaḥīḥ*)

(Another chain) with similar narration.

٢٥٣١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ: أَخْبَرَنَا يَزِيدُ بْنُ هَارُونَ: أَخْبَرَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «فِي الْجَنَّةِ مِائَةٌ دَرَجَةٍ مَا بَيْنَ كُلِّ دَرَجَتَيْنِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَالْفِرْدَوْسُ أَعْلَاهَا دَرَجَةٌ، وَمِنْهَا تُفَجَّرُ أَنْهَارُ الْجَنَّةِ الْأَرْبَعَةُ، وَمِنْ فَوْقِهَا يَكُونُ الْعَرْشُ، فَإِذَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ».

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا هَمَّامٌ عَنْ زَيْدِ بْنِ أَسْلَمَ نَحْوَهُ.

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣١٦/٥ عن يزيد بن هارون به وصححه الحاكم: ٨٠/١.

2532. Abū Sa‘eed narrated that the Prophet ﷺ said: “Indeed there are a hundred levels in Paradise, if all of the creatures were to be gathered in one of them, it would have sufficed them.” (*Da‘īf*)

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

٢٥٣٢ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَثْمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ مِائَةَ دَرَجَةٍ لَوْ أَنَّ الْعَالَمِينَ اجْتَمَعُوا فِي إِحْدَاهُنَّ لَوَسِعَتْهُمْ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٢٩/٣ من حديث ابن لهيعة به وعنن وانظر، ح: ٢٠٣٣ لعلته، والحديث مخرج في النهاية بتحقيقي، ح: ١٢٩٨.

Comments:

The *Hadīth* has also been reported by some other Companions. The reason why the Messenger of Allāh ﷺ prevented Mu‘adh from informing the people of the *Hadīth* was none else than letting the people exert more and more effort in doing righteous deeds and entitle themselves for higher and higher levels of Paradise.

Chapter 5. What Has Been Related About The Description Of The Wives Of The People Of Paradise

(المعجم ٥) - بَابُ مَا جَاءَ فِي صِفَةِ نِسَاءِ أَهْلِ الْجَنَّةِ (التحفة ٥)

2533. ‘Abdullāh bin Mas‘ūd narrated that the Prophet ﷺ said: “Indeed, a woman from the wives of the people of Paradise, the whiteness of her shin is visible through seventy garments until her marrow is seen, and that is because Allāh, the Exalted, says: As if they are corundum and *Marjān*.^[1] So, as for the corundum, it is a stone that if you were to enter a wire through it, then you polished its cloudiness away, you would surely be able to see it through it.” (*Da‘īf*)

(Another chain) from ‘Abdullāh bin Mas‘ūd from the Prophet ﷺ similar in meaning.

٢٥٣٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَدِيٍّ الرَّحْمَنِيُّ: حَدَّثَنَا فَرْوَةُ بِنْتُ أَبِي الْمَعْرَاءِ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَرْأَةَ مِنْ نِسَاءِ أَهْلِ الْجَنَّةِ لَيَرَى بَيَاضَ سَاقِهَا مِنْ وَرَاءِ سَبْعِينَ حُلَّةً حَتَّى يَرَى مِخْطَهَا وَذَلِكَ بِأَنَّ اللَّهَ تَعَالَى يَقُولُ: ﴿كَأَنَّهُنَّ الْيَاقُوتُ وَالْمَرْجَانُ﴾» [الرحمن: ٥٨] فَأَمَّا الْيَاقُوتُ فَإِنَّهُ حَجَرٌ لَوْ أَدْخَلْتَ فِيهِ سِلْكَاً، ثُمَّ اسْتَضْفَيْتَهُ لِأَرِيْتَهُ مِنْ وَرَائِهِ. حَدَّثَنَا هَنَّادٌ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ

[1] *Ar-Rahmān* 55:58, and see the *Tafsīr* of Ibn Kathīr.

عَبْدُ اللَّهِ بْنِ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ.

تخریج: [إسناده ضعيف] وأخرجه هناد بن السري في الزهد، ح: ١١ عن عبدة بن حميد به وصححه ابن حبان، ح: ٢٦٣٢ * عطاء بن السائب اختلط ورواه أبو إسحاق عن عمرو بن ميمون به موقوفاً (عبدالرزاق: ١١/٤١٤، ح: ٢٠٨٦٧ وابن المبارك في الزهد: زوائد نعيم، ح: ٢٦٠) وسنده ضعيف، حديث هناد بن السري أخرجه أبو الشيخ في العظمة: ١٠٨٢/٣، ح: ٥٨٤ وأبو نعيم في صفة الجنة، ح: ٣٧٩ وهو في الزهد له، ح: ١١.

Comments:

The excellence of the beauty of the women of Paradise will be such that even the best clothes of Paradise shall not be able to screen it from view, although the view shall be restricted to their husbands alone.

2534. (Another chain:) From ‘Abdullāh bin Mas‘ūd, similar in meaning, and he did not report it in *Marfū‘* form.

And this is more correct than the narration of ‘Abīdah bin Ḥumaid (a narrator in no. 2533), and it has been reported like this by Jarīr and more than one from ‘Atā’ bin As-Sā’ib, and they did not mention it in *Marfū‘* form.

[Qutaibah reported to us (he said): “Jarīr reported to us, from ‘Atā’ bin As-Sā’ib” and it is similar to the narration of Abū Al-Aḥwas. The companions of ‘Aṭā’ did not narrate it in *Marfū‘* form, and this is more correct.] (*Da‘īf*)

٢٥٣٤ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ عَمْرِو ابْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ نَحْوَهُ بِمَعْنَاهُ وَلَمْ يَرْفَعَهُ، وَهَذَا أَصَحُّ مِنْ حَدِيثِ عَبِيدَةَ بْنِ حُمَيْدٍ. وَهَكَذَا رَوَى جَرِيرٌ وَعَبْرٌ وَاحِدٌ عَنْ عَطَاءِ بْنِ السَّائِبِ، وَلَمْ يَرْفَعُوهُ. [حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا جَرِيرٌ عَنْ عَطَاءِ بْنِ السَّائِبِ نَحْوَ حَدِيثِ أَبِي الْأَحْوَصِ وَلَمْ يَرْفَعَهُ أَصْحَابُ عَطَاءٍ وَهَذَا أَصَحُّ].

تخریج: [إسناده ضعيف] وهو في الزهد لهناد، ح: ١٠ وانظر الحديث السابق لعلته.

2535. Abū Sa‘eed Al-Khudrī narrated that the Prophet ﷺ said: “Indeed 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 (brightest) star in the sky. Each man among them shall have two wives, each wife

٢٥٣٥ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَوَّلَ زُمْرَةٍ يَدْخُلُونَ الْجَنَّةَ يَوْمَ الْقِيَامَةِ عَلَى مِثْلِ ضَوْءِ الْقَمَرِ لَيْلَةَ الْبَدْرِ وَالزُّمْرَةُ الثَّانِيَةُ عَلَى مِثْلِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ رَجُلٍ

wearing seventy bracelets, with the marrow of their shins being visible from behind them.”^[1] (*Ṣaḥīḥ*)

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

(Another chain) from Abū Sa‘eed Al-*Khudrī* who 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 (brightest) 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.”

This *Ḥadīth* is *Ḥasan Ṣaḥīḥ*.

مِنْهُمْ زَوْجَتَانِ عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حَلَّةً يُرَى مِثْحَ سَاقِهَا مِنْ وَرَائِهَا» .

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

حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عُثَيْدُ اللَّهِ ابْنُ مُوسَى: حَدَّثَنَا شَيْبَانُ عَنْ فِرَاسٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، وَالثَّانِيَةُ عَلَى لَوْنِ أَحْسَنِ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ، لِكُلِّ رَجُلٍ مِنْهُمْ زَوْجَتَانِ، عَلَى كُلِّ زَوْجَةٍ سَبْعُونَ حَلَّةً يَبْدُو مِثْحَ سَاقِهَا مِنْ وَرَائِهَا» .

هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ .

تخریج: [صحيح] تقدم: ٢٥٢٢ وأخرجه أحمد: ١٦/٣، أطراف المسند: ٦/٢٩٣ من حديث

Comments:

فضيل بن مرزوق به .

Wives of the people of Paradise will be extraordinarily beautiful and will be donning the finest garments conceivable. Other narrations on the subject have it that so dazzling will be their beauty that if one of them just takes a peep at the earth, the entire space between the heaven and the earth will be filled with radiation and fragrance.

Chapter 6. What Has Been Related About The Description Of Intercourse For The People Of Paradise

(المعجم ٦) - بَابُ مَا جَاءَ فِي صِفَةِ جَمَاعِ أَهْلِ الْجَنَّةِ (التحفة ٦)

2536. Anas narrated that the Prophet ﷺ said: “The believer shall be given in Paradise such and such strength in intercourse.” It was said: “O Messenger of Allāh! And will he be able to do that?” He said: “He will be given the strength of a hundred.” (*Ḥasan*)

There is a narration on this topic

٢٥٣٦ - حَدَّثَنَا مُحَمَّدُ بْنُ غِيلَانَ وَمُحَمَّدُ ابْنُ بَشَّارٍ قَالَا: حَدَّثَنَا أَبُو دَاوُدَ الطَّبَّالِيُّ عَنْ عِمْرَانَ الْقَطَّانِ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ قَالَ: «يُعْطَى الْمُؤْمِنُ فِي الْجَنَّةِ قُوَّةَ كَذَا وَكَذَا مِنَ الْجَمَاعِ» قِيلَ: يَا رَسُولَ اللَّهِ! أَوْ يُطِيقُ ذَلِكَ؟ قَالَ: «يُعْطَى قُوَّةَ مِائَةٍ» .

[1] This preceded with a different chain of narration, see no. 2522.

from Zaid bin Al-Arqam.

[Abū 'Eisā said:] This *Hadīth* is *Ṣaḥīḥ Gharīb*, we do not know it as a narration of Qatādah from Anas except through the report of 'Imrān Al-Qaṭṭān.

تخریج: [حسن] وأخرجه البيهقي في البعث والنشور، ص: ٢٠٤، ح: ٤٠٢ من حديث أبي داود الطيالسي به وهو في مسنده، ح: ٢٠١٢ و صححه ابن حبان، ح: ٢٦٣٥ * قتادة عنين وللحديث شواهد كثيرة عند البيهقي في البعث والنشور والبخاري (كشف الأستار): ١٩٨/٤، ح: ٣٥٢٦ وغيرهما * وفي الباب عن زيد بن أرقم [أحمد: ٤/٣٦٧، ٣٧١].

Comments:

All the bounties bestowed upon the people in Paradise will be endless with no fear of their dwindling or diminishing. No weakness, therefore, shall occur for the male partners after having conjugal relations umpteen times with their consorts.

Chapter 7. What Has Been Related About The Description Of The People Of Paradise

2537. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The first batch to enter Paradise will appear like the moon of a night that it is full, they do not spit, nor do their noses run, nor do they defecate. Their vessels are of gold, their combs are of silver and gold, their perfume is of *Aluwwah*, and their sweat is musk. Each one of them has two wives, so beautiful that the marrow of their shins can be seen through the flesh. There is no differing among them nor mutual hatred, and their hearts are like the heart of one man, and they glorify Allāh morning and evening.” (*Ṣaḥīḥ*)

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

And *Aluwwah*: It is *‘ūd*.

تخریج: متفق عليه، وأخرجه البخاري، بدء الخلق، باب ما جاء في صفة الجنة وأنها

وَفِي الْبَابِ عَنْ زَيْدِ بْنِ أَرْقَمَ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ

غَرِيبٌ لَا نَعْرِفُهُ مِنْ حَدِيثِ قَتَادَةَ عَنْ أَنَسٍ إِلَّا مِنْ حَدِيثِ عِمْرَانَ الْقَطَّانِ.

(المعجم ٧) - بَابُ مَا جَاءَ فِي صِفَةِ

أَهْلِ الْجَنَّةِ (التحفة ٧)

٢٥٣٧ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا

[عَبْدُ اللَّهِ] بَنُ الْمُبَارَكِ: أَخْبَرَنَا مَعْمَرٌ عَنْ

هَمَّامِ بْنِ مُتَبِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَلِجُ الْجَنَّةَ

صُورَتُهُمْ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ لَا

يَبْصُقُونَ وَلَا يَمْتَخِطُونَ، وَلَا يَتَعَوَّطُونَ،

أَيْتُهُمْ فِيهَا مِنَ الذَّهَبِ وَأَمْسَاطُهُمْ مِنَ الذَّهَبِ

وَالْفِضَّةِ وَمَجَامِرُهُمْ مِنَ الْأَلْوَةِ وَرَشْحُهُمْ

الْمِسْكُ، وَلِكُلِّ وَاحِدٍ مِنْهُمْ زَوْجَتَانِ يُرَى مَخُّ

سُوقِهِمَا مِنْ وَرَاءِ اللَّحْمِ مِنَ الْحُسْنِ، لَا

اِخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغَضَ قُلُوبُهُمْ قَلْبَ رَجُلٍ

وَاحِدٍ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ.

وَالْأَلْوَةُ: هُوَ الْعُودُ.

مخلوقة، ح: ٣٢٤٥ من حديث ابن المبارك ومسلم، ح: ١٧/٢٨٣٤ من حديث معمر به.

Comments:

People lodged in Paradise will be the paragons of beauty, and each item of food or drink there will be so light, pure and free from adulteration that it will create no waste or refuse in the stomach.

2538. Dāwud bin ‘Āmir bin Sa’d bin Abī Waqqāṣ narrated from his father, from his grandfather that the Prophet ﷺ said: “If as little as what can be placed on a fingernail of what is in Paradise were to become apparent, it would have beautified all the far corners of the heavens and the earth. And if a man among the people of Paradise were to appear and his bracelets were to become apparent, it would have blotted out the light of the sun, as the sun blots out the light of the stars.” (*Hasan*)

[Abū ‘Eīsā said:] This *Hadīth* is *Gharīb*, we do not know it with this chain except through the narration of Ibn Lahī‘ah. Yahyā bin Ayyūb reported this *Hadīth* from Yazīd bin Abī Ḥabīb, he said: “From ‘Umar bin Sa’d bin Abī Waqqāṣ from the Prophet ﷺ.”

تخريج: [حسن] وأخرجه أحمد: ١/١٧١ من حديث ابن المبارك به وهو في الزهد لابن المبارك، ح: ٤١٦ وابن لهيعة صرح بالسماع في رواية حسن بن موسى (أحمد: ١/١٦٩) وتابعه ليث بن سعد (العلل للدارقطني: ٤/٣٣٥، ٣٣٦، ح: ٦٠٨) وللحديث شواهد ذكرتها في تخريج النهاية، ح: ١٣٤٦.

Chapter 8. What Has Been Related About The Description Of The Garments Of The People Of Paradise

2539. Abū Hurairah narrated from the Messenger of Allāh ﷺ that he said: “The people of Paradise are

٢٥٣٨ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا ابْنُ لَهَيْعَةَ عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ دَاوُدَ بْنِ عَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَنَّ مَا يُقِيلُ ظُفْرًا مِمَّا فِي الْجَنَّةِ بَدَأَ لَتَزَحْرَفَتْ لَهُ مَا بَيْنَ خَوَافِقِ السَّمَوَاتِ وَالْأَرْضِ، وَلَوْ أَنَّ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ أَطْلَعَ فَبَدَأَ أَسَاوِرَهُ لَطَمَسَ ضَوْءَ الشَّمْسِ كَمَا تَطْمَسُ الشَّمْسُ ضَوْءَ النُّجُومِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ بِهَذَا الْإِسْنَادِ إِلَّا مِنْ حَدِيثِ ابْنِ لَهَيْعَةَ. وَقَدْ رَوَى يَحْيَى بْنُ أَبِي حَبِيبٍ، وَقَالَ: عَنْ عُمَرَ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنِ النَّبِيِّ ﷺ.

(المعجم ٨) - بَابُ مَا جَاءَ فِي صِفَةِ نِيَابِ أَهْلِ الْجَنَّةِ (التحفة ٨)

٢٥٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَأَبُو هِشَامِ الرَّقَاعِيُّ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ

without body hair, *Murd*,^[1] with *Kuhl* (on their eyelids), their youth does not come to an end, and their clothes do not wear out.” (*Hasan*)

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

عَنْ أَبِيهِ، عَنْ عَامِرِ الْأَحْوَلِ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ جُرْدٌ مُرْدٌ كَحَلَى لَا يَفْنَى شَبَابُهُمْ، وَلَا تَبْلَى ثِيَابُهُمْ».

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

تخریج: [إسناده حسن] وأخرجه الدارمي، ح: ٢٨٢٩ عن محمد بن يزيد أبي هشام الرفاعي به وللحديث شواهد عند البخاري ومسلم، ح: ٢٨٣٦ وغيرهما.

Comments:

Each object in Paradise will be ageless, and nothing will admit change. The people there will not age. Neither shall their youth diminish, nor shall their garments wear out from use.

2540. Abū Sa‘eed narrated about His (Allāh’s) statement: And couches, elevated...,^[2] that the Prophet ﷺ said: “Their elevation is indeed like what is between the heavens and the earth, a distance of five-hundred years.” (*Da‘īf*)

[Abū ‘Eisā said:] This *Hadīth* is *Gharīb*, we do not know of it except through the narration of Rishdīn bin Sa‘d. Some of the people of knowledge have said that the interpretation of this *Hadīth* is that the couches are on levels, and between each level is like what is between the heaven and the earth.

٢٥٤٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ عَنْ عَمْرٍو بْنِ الْحَارِثِ، عَنْ دَرَّاجِ أَبِي السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: «وَفُرُشٌ مَرُوعَةٌ» [الواقعة: ٣٤] قَالَ: «ارْتِفَاعُهَا لَكَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ مَسِيرَةَ خَمْسِمِائَةِ عَامٍ».

[قَالَ أَبُو عِيسَى]: هَذَا حَدِيثٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينِ بْنِ سَعْدٍ وَقَالَ بَعْضُ أَهْلِ الْعِلْمِ فِي تَفْسِيرِ هَذَا الْحَدِيثِ: [إِنَّ] مَعْنَاهُ أَنَّ الْفُرُشَ فِي الدَّرَجَاتِ وَبَيْنَ الدَّرَجَاتِ كَمَا بَيْنَ السَّمَاءِ وَالْأَرْضِ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٧٥/٣ من طريق آخر عن عمرو بن الحارث به * دراج تقدم حاله: ٢٠٣٣ عن أبي الهيثم.

[1] It means a youth without hair on his chin, it can also mean beautiful. See *Tuhfat Al-Ahwadhī*.

[2] *Al-Wāqī‘ah* 56:34.

Chapter 9. What Has Been Related About The Description Of The Fruits Of (The People Of) Paradise

2541. 'Āishah narrated from Asmā' bint Abī Bakr that she said: "I heard the Messenger of Allāh ﷺ while mentioning the Lote-Tree of the Utmost Boundary, saying: 'A rider will travel in the shade of one of its branches for a hundred years,' or 'a hundred riders will seek to shade themselves with its shade' – (one of the narrators) Yahyā was in doubt – 'in it are butterflies of gold, it is as if its fruits are *Qilāl*.'"^[1] (*Hasan*)

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

تخريج: [إسناده حسن] وأخرجه الطبراني: ٨٧/٢٤، ٨٨، ح: ٢٣٤ من حديث يونس بن بكير به وصححه الحاكم على شرط الشيخين: ٤٦٩/٢ ووافقه الذهبي محمد بن إسحاق صرح بالسمع عند هناد بن السري في الزهد (٩٨/١ ح ١١٥).

Chapter 10. What Has Been Related About The Description Of The Birds Of Paradise

2542. Anas bin Mālik narrated that the Messenger of Allāh ﷺ was asked: "What is *Al-Kawthar*?" He said: "That is a river that Allāh has given me" – that is, in Paradise – "whiter than milk and sweeter than honey. In it are birds whose necks are like the necks of camels." 'Umar said: "Indeed this is plump

(المعجم ٩) - بَابُ مَا جَاءَ فِي صِفَةِ ثَمَارِ [أَهْلِ] الْجَنَّةِ (التحفة ٩)

٢٥٤١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يُونُسُ ابْنُ بُكَيْرٍ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ يَحْيَى ابْنِ عَبَّادِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ، عَنْ أَسْمَاءَ بِنْتِ أَبِي بَكْرٍ قَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَذَكَرَ سِدْرَةَ الْمُنْتَهَى قَالَ: «يَسِيرُ الرَّكِيبُ فِي ظِلِّ الْفَنْنِ مِنْهَا مِائَةَ سَنَةٍ، أَوْ يَسْتَظِلُّ بِظِلِّهَا مِائَةَ رَاكِبٍ - شَكَ يَحْيَى - فِيهَا فَرَّاشُ الذَّهَبِ كَأَنَّ ثَمَرَهَا الْقِلَالُ».

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

(المعجم ١٠) - بَابُ مَا جَاءَ فِي صِفَةِ طَيْرِ الْجَنَّةِ (التحفة ١٠)

٢٥٤٢ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ، عَنْ أَبِيهِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَأَلَ رَسُولَ اللَّهِ ﷺ مَا الْكَوْثَرُ؟ قَالَ: «ذَلِكَ نَهْرٌ أَعْطَانِيهِ اللَّهُ بِعَنِي فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ فِيهِ طَيْرٌ أَعْنَأُهَا

^[1] See no. 67. *Qilāl* is plural of *Qullah* which is a large measure. Here, it means that its fruits are like *Qilāl* in size.

and luxurious then.” So the Messenger of Allāh ﷺ said, “Those who consume it are more plump than it.” (*Sahih*)

[Abū ‘Eisā said:] This *Hadīth* is *Hasan* [*Gharīb*]. Muḥammad bin ‘Abdullāh bin Muslim (a narrator in the chain) is the son of Ibn Shihāb Az-Zuhri’s brother. [And ‘Abdullāh bin Muslim reported from Ibn ‘Umar and Anas bin Mālik.]

تخريج: [إسناده صحيح] وأخرجه أحمد: ٢٣٦/٣ من حديث محمد بن عبدالله، ابن أخي الزهري والنسائي في الكبرى، ح: ١١٧٠٣ من حديث عبدالله بن مسلم بن شهاب به ورواه الزهري (الحاكم: ٥٣٧/٢) وعبد الوهاب بن أبي بكر (أحمد: ٢٣٦/٣، ٢٣٧) عن عبدالله بن مسلم به.

Comments:

If the necks of the birds of Paradise would be like the necks of the camels, the size and bulk of the birds can very well be imagined.

Chapter 11. What Has Been Related About The Description Of The Horses Of Paradise

2543. Sulaimān bin Buraidah narrated from his father that a man asked the Prophet ﷺ: “O Messenger of Allāh, are there horses in Paradise?” He said, “If Allāh admits you into Paradise, you will not wish to be carried, on a horse of rubies that will fly with you wherever you want in Paradise except that you will do so.” He said: “And a man asked him: ‘O Messenger of Allāh, are there camels in Paradise?’” He said: “So he ﷺ did not say what he said to his companion, rather, he said: ‘If Allāh admits you into Paradise, you will have in it whatever is desired

كَأَعْنَاقِ الْجُرُزِ». قَالَ عُمَرُ: إِنَّ هَذِهِ لَنَاعِمَةٌ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «أَكَلْتَهَا أَنْعَمُ مِنْهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [غَرِيبٌ]. وَمُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ هُوَ ابْنُ أُخِيهِ ابْنِ شِهَابِ الزُّهْرِيِّ. [وَعَبْدُ اللَّهِ بْنُ مُسْلِمٍ قَدْ رَوَى عَنِ ابْنِ عُمَرَ وَأَنَسِ بْنِ مَالِكٍ].

(المعجم ١١) - بَابُ مَا جَاءَ فِي صِفَةِ خَيْلِ الْجَنَّةِ (التحفة ١١)

٢٥٤٣ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الرَّحْمَنِ [قَالَ]: حَدَّثَنَا عَاصِمُ بْنُ عَلِيٍّ: حَدَّثَنَا الْمَسْعُودِيُّ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ: أَنَّ رَجُلًا سَأَلَ النَّبِيَّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ فِي الْجَنَّةِ مِنْ خَيْلٍ؟ قَالَ: «إِنَّ اللَّهَ أَدْخَلَكَ الْجَنَّةَ فَلَا تَشَاءُ أَنْ تُحْمَلَ فِيهَا عَلَى فَرَسٍ مِنْ يَاقُوتَةٍ حَمْرَاءَ تَطِيرُ بِكَ فِي الْجَنَّةِ حَيْثُ شِئْتَ إِلَّا فَعَلْتَ». قَالَ: وَسَأَلَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ! هَلْ فِي الْجَنَّةِ مِنْ إِبِلٍ؟ قَالَ: فَلَمْ يَقُلْ لَهُ مِثْلَ مَا قَالَ لِصَاحِبِهِ فَقَالَ: «إِنَّ يَدْخُلُكَ اللَّهُ الْجَنَّةَ، يَكُنْ لَكَ فِيهَا مَا

by your soul and pleasing to your eye.” (Da‘īf)

(Another chain) from ‘Abdur-Raḥmān bin Sābiṭ from the Prophet ﷺ and it is similar in meaning. This is more correct than the narration of Al-Mas‘ūdī (a narrator in no. 2543).

تخريج: [إسناده ضعيف] وأخرجه البيهقي في البعث والنشور، ح: ٤٣٦ من حديث عاصم ابن علي به وتابعه يزيد بن هارون (أحمد: ٣٥٢/٥) وأبو داود الطيالسي، ح: ٨٠٦ والمسعودي اختلط وللحديث شواهد ضعيفة * حديث ابن المبارك في الزهد (زوائد نعيم، ح: ٢٧١).

Comments:

Horses of Paradise will be of rubies and will fly to wherever they are taken. In Paradise, each man will get what he desires. When questioned about the camel, the Messenger of Allāh ﷺ gave a comprehensive reply that takes care of all questions pertaining to the animals.

2544. Abū Ayyūb narrated that a Bedouin came to the Prophet ﷺ and said: “O Messenger of Allāh, indeed, I love horses. Are there horses in Paradise?” The Messenger of Allāh ﷺ said: “If you are admitted into Paradise, you shall be brought a horse of rubies with two wings, then you shall be carried on it, then it will fly with you wherever you want.” (Ḥasan)

[Abū ‘Eisā said:] The chain of this *Ḥadīth* is not strong, and we do not know it as a narration of Abū Ayyūb except through this route. Abū Sawrah (a narrator in the chain) is the son of the brother of Abū Ayyūb. He was graded weak in *Ḥadīth*. Yaḥyā bin Ma‘īn regarded him to be ‘extremely weak.’

[He said:] I heard Muḥammad bin Ismā‘īl saying: “This Abū Sawrah is *Munkar* (rejected) in *Ḥadīth*, he

اشتهت نفسك ولذت عينك» .

حَدَّثَنَا سُوَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سُفْيَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَابِطٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ بِمَعْنَاهُ. وَهَذَا أَصَحُّ مِنْ حَدِيثِ الْمَسْعُودِيِّ.

تخريج: [إسناده ضعيف] وأخرجه البيهقي في البعث والنشور، ح: ٤٣٦ من حديث عاصم ابن علي به وتابعه يزيد بن هارون (أحمد: ٣٥٢/٥) وأبو داود الطيالسي، ح: ٨٠٦ والمسعودي اختلط وللحديث شواهد ضعيفة * حديث ابن المبارك في الزهد (زوائد نعيم، ح: ٢٧١).

٢٥٤٤ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمُرَةَ الْأَحْمَسِيُّ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ وَاصِلِ بْنِ السَّائِبِ، عَنْ أَبِي سَوْرَةَ، عَنْ أَبِي أَيُّوبَ قَالَ: أَتَى النَّبِيَّ ﷺ أَغْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ! إِنِّي أَحِبُّ الْخَيْلَ أَفِي الْجَنَّةِ خَيْلٌ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «إِنْ أُدْخِلْتُ الْجَنَّةَ أُتَيْتَ بِفَرَسٍ مِنْ يَاقُوتَةٍ لَهُ جَنَاحَانِ فَحُمِلَتْ عَلَيْهِ، ثُمَّ طَارَ بِكَ حَيْثُ شِئْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ لَيْسَ إِسْنَادُهُ بِالْقَوِيِّ وَلَا نَعْرِفُهُ مِنْ حَدِيثِ أَبِي أَيُّوبَ إِلَّا مِنْ هَذَا الْوَجْهِ. وَأَبُو سَوْرَةَ هُوَ ابْنُ أَخِي أَبِي أَيُّوبَ يُضَعَّفُ فِي الْحَدِيثِ ضَعْفَهُ يَحْيَى بْنُ مَعِينٍ جِدًّا [قَالَ:] وَسَمِعْتُ مُحَمَّدَ بْنَ إِسْمَاعِيلَ يَقُولُ: أَبُو سَوْرَةَ هَذَا مُنْكَرٌ الْحَدِيثِ يَرْوِي مَنَاقِيرَ عَنْ أَبِي أَيُّوبَ، لَا يُتَابَعُ عَلَيْهَا.

reports *Munkar* narrations from Abū Ayyūb that are not followed up.”

تخريج: [حسن] وأخرجه الطبراني في الكبير: ٤/١٨٠، ح: ٤٠٧٥ من حديث أبي معاوية الضرير به * واصل بن السائب ضعيف (تقريب) وكذا شيخه وله شاهد حسن عند البيهقي في البعث والشور، ح: ٤٣٩ وقال الهيثمي: ١٠/٤١٣ والمنذري: ٤/٤٥٤ "رواه الطبراني ورجاله ثقات".

Chapter 12. What Has Been Related About The Age Of The People Of Paradise

(المعجم ١٢) - بَابُ مَا جَاءَ فِي سِنِّ أَهْلِ الْجَنَّةِ (التحفة ١٢)

2545. Mu‘ādh bin Jabal narrated that the Prophet ﷺ said: “The people of Paradise shall enter Paradise without having body hair, *Murd*,^[1] with *Kuhl* on their eyes, thirty years of age or thirty-three years.” (*Sahih*)

٢٥٤٥ - حَدَّثَنَا أَبُو هُرَيْرَةَ مُحَمَّدُ بْنُ فِرَاسِ الْبَصْرِيُّ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا عِمْرَانُ أَبُو الْعَوَامِ عَنْ قَتَادَةَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ غَنَمٍ، عَنْ مُعَاذِ بْنِ جَبَلٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «يَدْخُلُ أَهْلُ الْجَنَّةِ الْجَنَّةَ جُرْدًا مُرْدًا مُكْحَلِينَ أَبْنَاءَ ثَلَاثِينَ أَوْ ثَلَاثٍ وَثَلَاثِينَ سَنَةً».

[Abū ‘Eīsā said:] This *Hadīth* is *Hasan Gharīb*. Some of the companions of Qatādah reported this from Qatādah in *Mursal* form without (the remainder of) its chain.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، وَيَعْضُ أَصْحَابِ قَتَادَةَ رَوَوْا هَذَا عَنْ قَتَادَةَ مُرْسَلًا وَلَمْ يُسْنِدُوهُ.

تخريج: [صحيح] وأخرجه أحمد: ٥/٢٤٣ عن أبي داود الطيالسي به، قتادة عنعن، وللحديث شواهد عند أحمد: ٢/٢٩٥، ٣٤٣، ٤١٥ وغيره، راجع النهاية بتحقيقي، ح: ١٠١٩.

Comments:

People admitted to Paradise will enjoy full-blooded youth and strong and healthy body parts.

Chapter 13. What Has Been Related About The Number Of Rows Of The People Of Paradise

(المعجم ١٣) - بَابُ مَا جَاءَ فِي كَمِّ صَفِّ أَهْلِ الْجَنَّةِ (التحفة ١٣)

2546. Ibn Buraidah narrated from his father that the Messenger of

٢٥٤٦ - حَدَّثَنَا حُسَيْنُ بْنُ يَزِيدَ الطَّمَّاحُ

[1] See no. 2539.

Allāh ﷺ said: "The people of Paradise are a hundred and twenty rows, eighty of them are from this nation, and forty are from the rest of the nations."^[1] (*Hasan*)

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

This *Hadīth* has been related from 'Alqamah bin Marthad, from Sulaimān bin Buraidah from the Prophet ﷺ in *Mursal* form. There are some who say: "Sulaimān bin Buraidah, from his father." And the narration of Abū Sinān from Muḥārib bin Dithār is *Hasan*. And Abū Sinān's name is Dirār bin Murrah. Abū Sinān *Ash-Shaibānī*'s name is Sa'eed bin Sinān, and he is from Al-Baṣrah. And Abū Sinān *Ash-Shāmi*'s name is 'Eisā bin Sinān, and he Al-Qasmali.

الْكُوفِيِّ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ ضَرَّارِ ابْنِ مَرْةٍ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ بَرِيْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٌّ: ثَمَانُونَ مِنْهَا مِنْ هَذِهِ الْأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَّمِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ. وَقَدْ رُوِيَ هَذَا الْحَدِيثُ عَنْ عَقْمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بَرِيْدَةَ عَنِ النَّبِيِّ ﷺ مُرْسَلًا، وَمِنْهُمْ مَنْ قَالَ سُلَيْمَانَ بْنُ بَرِيْدَةَ عَنْ أَبِيهِ. وَحَدِيثُ أَبِي سِنَانٍ عَنْ مُحَارِبِ بْنِ دِثَارٍ حَسَنٌ. وَأَبُو سِنَانٍ اسْمُهُ ضَرَّارُ بْنُ مَرْةٍ. وَأَبُو سِنَانِ الشَّيْبَانِيُّ اسْمُهُ سَعِيدُ بْنُ سِنَانٍ وَهُوَ بَصْرِيٌّ. وَأَبُو سِنَانِ الشَّامِيُّ اسْمُهُ عِيسَى بْنُ سِنَانٍ هُوَ الْقَسْمَلِيُّ.

تخریج: [حسن] وأخرجه أحمد: ۳۴۷/۵ من حديث ضرار بن مرة، وابن ماجه، ح: ۴۲۸۹ من حديث ابن بريدة به وصححه ابن حبان، ح: ۲۶۳۹ والحاكم: ۸۱/۱، ۸۲ على شرط مسلم ووافقه الذهبي.

2547. 'Abdullāh bin Mas'ūd narrated: "We were in a tent with the Prophet ﷺ, about forty of us when the Messenger of Allāh ﷺ said to us: 'Would you be pleased to be a quarter of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be a third of the people of Paradise?' They said: 'Yes.' He said: 'Would you be pleased to be one half of the people of Paradise? Verily,

۲۵۴۷ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا أَبُو دَاوُدَ: أَنَّ بَنَانًا شُعْبَةَ عَنْ أَبِي إِسْحَاقَ قَالَ: سَمِعْتُ عَمْرَو بْنَ مَيْمُونٍ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: كُنَّا مَعَ النَّبِيِّ ﷺ فِي قَبَّةٍ نَحْوًا مِنْ أَرْبَعِينَ، فَقَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قَالُوا: نَعَمْ، قَالَ: «أَتَرْضَوْنَ

[1] That is, the nations that preceded it.

none shall enter Paradise except a Muslim soul. And you are not with relation to *Shirk*^[1] except like the white hair on the hide of a black bull or like the black hair on the hide of a red bull.” (*Ṣaḥīḥ*)

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

There are narrations on this topic from ‘Imrān bin Ḥuṣain and Abū Sa‘eed Al-*Khudrī*.

أَنْ تَكُونُوا شَطْرَ أَهْلِ الْجَنَّةِ؟ إِنَّ الْجَنَّةَ لَا تَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ مَا أَنْتُمْ فِي الشُّرْكِ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ أَوْ كَالشَّعْرَةِ السَّوْدَاءِ فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ.
[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

وَفِي الْبَابِ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ وَأَبِي سَعِيدِ الْخُدْرِيِّ.

تخريج: متفق عليه، وأخرجه البخاري، الرقاق، باب الحشر، ح: ٦٥٢٨ ومسلم، ح: ٢٢١ من حديث شعبة به وهو في مسند أبي داود الطيالسي، ح: ٣٢٤ * وفي الباب عن عمران بن حصين [يأتي: ٣١٦٨، ٣١٦٩] وأبي سعيد الخدري [البخاري، ح: ٦٥٣٠ ومسلم، ح: ٢٢٢].

Comments:

Muḥammad’s ﷺ Prophethood and ministry is for all nations and all times to come. His greatest miracle i.e., the Qur’ān is also there to stay until the end of the world. Hence it is that his followers will be twice the number of all nations, which means that the rest of the people will be one-third while his people will be two-thirds of the entire people, i.e., more than even he ﷺ, expected them to be. He had only hoped them to be half of the number of all people.

In no. 2547 the Messenger of Allāh ﷺ means to say that, as compared to the non-believers, the number of Muslims in the world will be extremely low. The people of Hellfire shall, therefore, be much more in number.

Chapter 14. What Has Been Related About The Description Of The Gates Of Paradise

(المعجم ١٤) - بَابُ مَا جَاءَ فِي صِفَةِ أَبْوَابِ الْجَنَّةِ (التحفة ١٤)

2548. Sālim bin ‘Abdullāh narrated from his father that the Messenger of Allāh ﷺ said: “The breadth of the gate through which my *Ummah* shall enter Paradise is the distance that a good rider covers in three.^[2] Despite that,

٢٥٤٨ - حَدَّثَنَا الْفَضْلُ بْنُ الصَّبَّاحِ الْبَغْدَادِيُّ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى الْقَرَارِيُّ عَنْ خَالِدِ بْنِ أَبِي بَكْرٍ، عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «بَابٌ أُمَّتِي الَّذِي يَدْخُلُونَ مِنْهُ الْجَنَّةَ عَرْضُهُ مَسِيرَةٌ

[1] That is, with relation to the people of *Shirk* as mentioned in the narration of *Al-Bukhārī*.

[2] “Meaning three nights or three years, and that (the latter) is more obvious...” *Tuhfat Al-Aḥwadhī*.

they shall be constrained by it until their shoulders are almost crushed completely.”^[1] (*Da'if*)

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

[He said:] I asked Muḥammad about this *Hadīth*, but he did not know it. He said: “*Khālīd bin Abī Bakr* reported *Munkar* narrations from *Sālim bin 'Abdullāh*.”

الرَّاكِبِ الْمَجْوَدِ ثَلَاثًا، ثُمَّ إِنَّهُمْ لَيُضْعَطُونَ عَلَيْهِ حَتَّى تَكَادَ مَنَاكِبُهُمْ تَزُولُ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ.

[قَالَ:] وَسَأَلْتُ مُحَمَّدًا عَنْ هَذَا الْحَدِيثِ

فَلَمْ يَعْرِفْهُ، وَقَالَ: لِخَالِدِ بْنِ أَبِي بَكْرٍ مَنَّاكِبُ

عَنْ سَالِمِ بْنِ عَبْدِ اللَّهِ.

تخریج: [إسناده ضعيف] وأخرجه يعقوب بن سفيان الفارسي عن الفضل بن الصباح به (النهاية في الفتن: ٢/٢٦٥، ح: ١٢٨٢) ورواه أبو يعلى، ح: ٥٥٥٤ عن الفضل بن الصباح به * خالد بن أبي بكر فيه لين وعدّ الذهبي هذا الحديث من مناكيره.

Comments:

Crowding of the people in a mood of celebration and joy shall not give them the feeling of distress and pain. This is about the narrowest of the gates. Some other gates will be much wider. Some other narrations speak of the distance that would be covered in forty days. (*Tuhfat Al-Ahwadhī*, v.3, p.33).

Chapter 15. What Has Been Related About The Market Of Paradise

2549. Ḥassān bin 'Aṭīyyah narrated from Sa'eed bin Al-Musayyab, that he met Abū Hurairah, and Abū Hurairah said: “I supplicate Allāh to bring you and I together in the market of Paradise.” So Sa'eed said: “Is there a market in it?” He said: “Yes, the Messenger of Allāh ﷺ informed me that: ‘When the people of Paradise enter it, they shall take their places according to the virtue of their deeds. Then permission shall be granted to them to visit their Lord, for the length of a

(المعجم ١٥) - بَابُ مَا جَاءَ فِي سُوقِ الْجَنَّةِ (التحفة ١٥)

٢٥٤٩ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبِ بْنِ أَبِي الْعَشْرِينَ: حَدَّثَنَا الْأَوْزَاعِيُّ: حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ: أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ، فَقَالَ أَبُو هُرَيْرَةَ: أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ، فَقَالَ سَعِيدٌ: أَفِيهَا سُوقٌ؟ قَالَ: نَعَمْ، أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ: «أَنَّ أَهْلَ الْجَنَّةِ إِذَا دَخَلُوهَا نَزَلُوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ، ثُمَّ يُؤَدَّنُ فِي مَقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا

[1] That appears to be due to their large numbers, meaning although the gate is so wide, their amassing to go through it will constrict them. And Allāh knows best.

Friday from the days of the world. He shall present for them His Throne, and He shall manifest Himself to them in a garden from the gardens of Paradise. Then lofty seats of light shall be erected for them, and lofty seats of pearl, and lofty seats of corundum, and lofty seats of peridots, and lofty seats of gold, and lofty seats of silver. And the lowest of them – and there is none of them that is low – shall sit upon a dune of musk and camphor, and they shall not regard those upon the chairs as having a better sitting place than them.’ Abū Hurairah said: “I said: ‘O Messenger of Allāh, and will we see our Lord?’ He (ﷺ) said: ‘Yes. [He said:] Do you doubt [concerning] seeing the sun, or the moon on a night when it is full?’ We said: ‘No.’ He said: ‘Likewise, you will not doubt concerning seeing your Lord. And there shall not remain in that meeting any man except Allāh shall give him a lecture until he says to a man from among them: “O so-and-so son of so-and-so, do you remember the day when you said such-and-such.” And He will remind him of some of his betrayals in the world, so he will say: “O my Lord, did you not forgive me?” So He will say: “Indeed! It is by the vastness of My Forgiveness that you reached this station of yours.” So while they are engaged in this they shall be covered by a cloud that shall rain upon them a perfume, the like of whose smell they have not smelled,

فَيَرَوْنَ رَبَّهُمْ وَيَبْرُرُّ لَهُمْ عَرْشُهُ وَيَتَبَدَّى لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ، فَتَوَضَّعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ، وَمَنَابِرُ مِنْ لَوْلُؤٍ، وَمَنَابِرُ مِنْ يَاقُوتٍ، وَمَنَابِرُ مِنْ زَبْرُجَدٍ، وَمَنَابِرُ مِنْ ذَهَبٍ، وَمَنَابِرُ مِنْ فِضَّةٍ وَيَجْلِسُ أَدْنَاهُمْ وَمَا فِيهِمْ مِنْ دَنِيٍّ عَلَى كُتُبَانِ الْمِسْكِ وَالْكَافُورِ وَمَا يَرَوْنَ أَنَّ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلٍ مِنْهُمْ مَجْلِسًا».

قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ! وَهَلْ تَرَى رَبَّنَا؟ قَالَ: «نَعَمْ» [قَالَ:] «هَلْ تَتَمَارُونَ [فِي] رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قُلْنَا: لَا، قَالَ: «كَذَلِكَ لَا تَتَمَارُونَ فِي رُؤْيَةِ رَبِّكُمْ، وَلَا يَبْقَى فِي ذَلِكَ الْمَجْلِسِ رَجُلٌ إِلَّا حَاضِرَهُ اللَّهُ مُحَاضِرَةً حَتَّى يَقُولَ لِلرَّجُلِ مِنْهُمْ: يَا فُلَانُ بِنُ فُلَانٍ! أَتَذْكُرُ يَوْمَ قُلْتَ كَذَا وَكَذَا فَيَذْكُرُهُ بِبَعْضِ عَدْرَاتِهِ فِي الدُّنْيَا، فَيَقُولُ: يَا رَبِّ! أَقَلِمَ تَغْفِرُ لِي؟ فَيَقُولُ: بَلَى فَبَسَّعَةَ مَغْفِرَتِي بَلَّغْتَ مَنْرَلَتَكَ هَذِهِ، فَيَيْنَمَا هُمْ عَلَى ذَلِكَ غَشِيَتْهُمْ سَحَابَةٌ مِنْ قُوَّتِهِمْ فَأَمْطَرَتْ عَلَيْهِمْ طَيْبًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ، وَيَقُولُ رَبَّنَا [بَارَكَ وَتَعَالَى]: قُومُوا إِلَيَّ مَا أَعَدَدْتُ لَكُمْ مِنَ الْكِرَامَةِ فَحُدُوا مَا اشْتَهَيْتُمْ فَتَأْتِي سُوقًا قَدْ حَفَّتْ بِهَ الْمَلَائِكَةُ [فِيهِ] مَا لَمْ تَنْظُرِ الْعُيُونُ إِلَى مِثْلِهِ وَلَمْ تَسْمَعْ الْأَذَانُ، وَلَمْ يَخْطُرْ عَلَى الْقُلُوبِ، فَيُحْمَلُ إِلَيْنَا مَا اشْتَهَيْنَا لَيْسَ يُبَاعُ فِيهَا وَلَا يُسْتَرَى وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلُ

ever. And our Lord [Blessed and Exalted is He] shall say: "Arise to what I have prepared for you of generosity, and take whatever you desire." Then, we will come to a market which the angels will have already surrounded. [In it] shall be what no eyes have seen the like of, nor ears have heard of, nor ever has it occurred in the hearts (of men). And there shall be carried to us whatever we desire. There shall not be anything sold or bought in this market, and, in that market, the people of Paradise shall meet one another.' He said: 'So the person of high rank shall come and meet the one below him in rank – and there is none among them that is low – so he shall be impressed by the clothes he sees on him, their discussion shall not come to an end until he shall imagine upon himself what is more beautiful than it, and that is because it is not fitting for anyone to feel regret therein. Then we will return to our places and our wives shall meet us saying: "Welcome and greetings, you have come, and you have beauty greater than what you parted us with." So we will say: "Indeed we sat today with our Lord, the Powerful, and it is fitting that we should return with what we have returned with."'

(*Da'if*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb*, we do not know of it except through this route. [And Suwaid bin 'Amr has reported part of this *Hadīth* from Al-Awzā'ī.]

الْجَنَّةِ بَعْضُهُمْ بَعْضًا. قَالَ: فَيَقْبِلُ الرَّجُلُ دُرَّ الْمَنْزِلَةِ الْمُرْتَفِعَةِ فَيَلْقَى مَنْ هُوَ دُونَهُ وَمَا فِيهِمْ دَرِيٌّ فَيَرُوْعُهُ مَا يَرَى عَلَيْهِ مِنَ اللَّبَاسِ فَمَا يَنْقُضِي آخِرُ حَدِيثِهِ حَتَّى يَتَخَيَّلَ عَلَيْهِ مَا هُوَ أَحْسَنُ مِنْهُ وَذَلِكَ أَنَّهُ لَا يَتَّبِعِي لِأَحَدٍ أَنْ يَحْزَنَ فِيهَا، ثُمَّ نَتَّصِرَفُ إِلَى مَنَازِلِنَا فَتَلْقَانَا أَرْوَاجَنَا فَيَقْلُنَ: مَرَحَبًا وَأَهْلًا لَقَدْ جِئْتَ وَإِنَّ لَكَ مِنَ الْجَمَالِ أَفْضَلَ مِمَّا فَارَقْتَنَا عَلَيْهِ، فَنَقُولُ: إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ، وَيَحْفَنُنَا أَنْ نَتَّقَلَبَ بِمِثْلِ مَا انْقَلَبْنَا.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ غَرِيبٌ، لَا نَعْرِفُهُ إِلَّا مِنْ هَذَا الرَّجُلِ. [وَقَدْ رَوَى سُؤَيْدُ ابْنُ عَمْرٍو عَنِ الْأَوْزَاعِيِّ شَيْئًا مِنْ هَذَا الْحَدِيثِ].

تخريج: [إسناده ضعيف] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٣٦ عن هشام ابن عمار به واختلط فالسند معلل، ومع ذلك صححه ابن حبان (الإحسان): ٧٣٩٥.

Comments:

The *Hadīth* tells us that each person in Paradise shall be given status and rank in accordance with the level of his belief and the virtue of his deeds. The more superior the level of his belief and deeds, the higher his status and rank in Paradise. They will also have the joy of meeting their Lord once every week, on Friday. They shall converse with their Lord, sitting on seats elevated according to their ranks. They shall in the meanwhile be covered by a cloud that shall rain the finest kind of perfume over them. They shall also go to visit a market place where they shall find things the like of which, not to speak of seeing or hearing, they will not have even dreamt in their wildest dreams.

2550. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Indeed in Paradise there is a market in which there is no buying nor selling – except for images of men and women. So whenever a man desires an image, he enters it.” (*Da‘īf*)

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

٢٥٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ وَهَذَا قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ إِسْحَاقَ عَنِ الثُّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لَسُوقًا مَا فِيهَا شَرِيٌّ وَلَا بَيْعٌ إِلَّا الصُّورَ مِنَ الرِّجَالِ وَالنِّسَاءِ، فَإِذَا اشْتَهَى الرَّجُلُ صُورَةَ دَخَلَ فِيهَا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ١٥٦/١ عن أبي معاوية الضرير به وأورده ابن الجوزي في الموضوعات: ٢٥٧/٣ وقال: "هذا حديث لا يصح" وهذا في الزهد لهناد، ح: ٩: * عبدالرحمن بن إسحاق الواسطي: ضعيف مشهور.

Comments:

The *Hadīth* tells us that Paradise will have a ‘market’ of a different type, where nothing shall be bought or sold. It will rather have countless images of handsome men and pretty women on display. Whatever forms or images men will choose for themselves and their wives they will be transformed into the likes of those images.

Chapter 16. What Has Been Related About Seeing The Lord, Blessed And Exalted

2551. Jarīr bin ‘Abdullāh Al-Bajalī narrated: “We were seated with the

(المعجم ١٦) - بَابُ مَا جَاءَ فِي رُؤْيَا الرَّبِّ تَبَارَكَ وَتَعَالَى (التحفة ١٦)

٢٥٥١ - حَدَّثَنَا هَذَا: حَدَّثَنَا وَكَيْعٌ عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي

Prophet ﷺ when he looked towards the moon on the night of a full moon and said, 'Indeed you shall be placed before your Lord and you shall see Him as you see this moon. You will see Him without trouble. So if you are able to keep from becoming overwhelmed from prayer before the rising of the sun and before its setting, then do so.' Then he recited: And glorify the praises of your Lord before the rising of the sun and before the setting."^[1]

(*Sahīh*)

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

تخریج: متفق علیه، وأخرجه مسلم، المساجد، باب فضل صلاتي الصبح والعصر والمحافظة عليهما، ح: ٦٣٣ من حديث وكيع والبخاري، ح: ٧٤٣٤ من حديث إسماعيل بن أبي خالد به.

Comments:

A common spectacle about the moon is that, when it rises on the horizon, all men from east to west can see it unhindered at one and the same time. Through this parable of the moon the Prophet ﷺ has in fact brought home to the people the idea that all the inhabitants of Paradise will be able to see the Countenance of their Lord at the same time without any let or hindrance.

2552. Suhaib narrated concerning His (Allāh's) statement: For those who do good is the best (reward) and even more.^[2] – the Prophet ﷺ said: "When the people of Paradise enter Paradise, a caller shall call out: 'Indeed you have a promise from Allāh.' They will say: 'Did He not whiten our faces, save us from the Fire, and admit us into Paradise?' They will say: 'Indeed.' Then the Veil shall be lifted." He

حازم، عن جرير بن عبد الله البجلي قال: كنا جلوساً عند النبي ﷺ فنظر إلى القمر ليلة البدر فقال: «إنكم ستعرضون على ربكم فترونه كما ترون هذا القمر لا تضامون في رؤيته، فإن استطعتم أن لا تغلبوا على صلاة قبل طلوع الشمس وصلاة قبل غروبها فافعلوا - ثم قرأ -: ﴿وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ﴾» [ق: ٣٩].

قال أبو عيسى: [هذا حديث حسن] صحيح.

٢٥٥٢ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ ثَابِتِ الْبُنَائِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبِ عَنِ النَّبِيِّ ﷺ فِي قَوْلِهِ: ﴿لِّلَّذِينَ أَحْسَنُوا لِمَتَىٰ وَرَبَّادَةٌ﴾ [يونس: ٢٦] قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، نَادَىٰ مُنَادٍ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا، قَالُوا أَلَمْ يَبَيِّنْ وَجُوهَنَا وَبُنَجِّنَا مِنَ النَّارِ

[1] *Qaf* 50:39.

[2] *Yunus* 10:26.

said: “So, by Allāh, He did not grant them anything more beloved to them than looking at Him.” (Sahih)

[Abū ‘Eisā said:] This *Hadīth* was only narrated with a chain in *Marfū’* form by Ḥammād bin Salamah. Sulaimān bin Al-Mughīrah [and Ḥammād bin Zaid] reported this *Hadīth* from Thābit Al-Bunānī from ‘Abdur-Raḥmān bin Abī Lailā as his statement.

وَيُدْخِلُنَا الْجَنَّةَ؟ قَالُوا: بَلَى، فَيُكْشَفُ الْحِجَابُ، قَالَ: فَوَاللَّهِ مَا أَعْطَاهُمْ شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ إِنَّمَا أَسْنَدَهُ حَمَّادُ بْنُ سَلَمَةَ وَرَفَعَهُ. وَرَوَى سُلَيْمَانُ بْنُ الْمُغِيرَةِ [وَحَمَّادُ بْنُ زَيْدٍ] هَذَا الْحَدِيثَ عَنْ ثَابِتِ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى قَوْلَهُ.

تخریج: وأخرجه مسلم، الإیمان، باب إثبات رؤية المؤمنين في الآخرة ربهم سبحانه وتعالى، ح: ۱۸۱ من حديث عبدالرحمن بن مهدي به وانظر، ح: ۳۱۰۵.

Comments:

Greater than all the bounties of Paradise will be the supreme bliss of seeing the Countenance of Allāh. The simple reason being that all other bounties are things created while the Countenance shall be Allāh’s who is the Creator. And obviously the creation can stand no comparison to the Creator.

Chapter 17. The Explanation Of His ﷺ Statement, “Some Faces That Day Shall Be Radiant...”

2553. Thuwair narrated from Ibn ‘Umar, saying: ‘The Messenger of Allāh ﷺ said: “Indeed the least of the people of Paradise in rank is the one who shall look at his gardens, his wives, his bounties, his servants and his beds for the distance of a thousand years, and the noblest of them with Allāh is the one who shall look at His Face morning and night.” Then the Messenger of Allāh ﷺ recited: Some faces on that day shall be radiant. They shall be looking at their Lord.^[1] (Da’if)

(المعجم ۱۷) - [بَابُ مِنْهُ: تَفْسِيرُ قَوْلِهِ: ﴿وُجُوهُ يَوْمَئِذٍ نَاصِرَةٌ...﴾] (التحفة ۱۷)

۲۵۵۳ - حَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ: أَخْبَرَنِي شَبَابَةُ بْنُ سَوَّارٍ عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرٍ، قَالَ: سَمِعْتُ ابْنَ عُمَرَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً لَمَنْ يَنْظُرُ إِلَى جَنَانِهِ وَرَوْجَاتِهِ وَنَعِيمِهِ وَخَدَمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ، وَأَكْرَمُهُمْ عَلَى اللَّهِ مَنْ يَنْظُرُ إِلَى وَجْهِهِ غُدْوَةً وَعَشِيَّةً، ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿وُجُوهُ يَوْمَئِذٍ نَاصِرَةٌ﴾ إِلَى رَبِّهَا نَاطِقَةٌ» [القيامة: ۲۲، ۲۳].

[قَالَ أَبُو عِيسَى:] وَقَدْ رُوِيَ هَذَا الْحَدِيثُ

[1] Al-Qiyamah 75:22-23.

[Abū 'Eisā said:] This *Hadīth* has been reported through more than one route from Isrā'īl, from Thuwair from Ibn 'Umar in *Marfū'* form. 'Abdul-Mālik bin Abjar reported it from Thuwair, from Ibn 'Umar in *Mawqūf* form. 'Ubaidullāh Al-Ashja'ī reported it from Sufyān, from Thuwair, from Mujāhid, from Ibn 'Umar as his statement without it being *Marfū'*.

This was narrated to us by Abū Kuraib Muḥammad bin Al-'Alā' (he said): " 'Ubaidullāh Al-Ashja'ī reported to us: 'From Sufyān, from Thuwair, from Mujāhid, from Ibn 'Umar'" similarly, and he did not narrate it in *Marfū'* form.

مِنْ غَيْرِ وَجْهِ عَنْ إِسْرَائِيلَ، عَنْ نُؤَيْرٍ، عَنِ ابْنِ عُمَرَ مَرْفُوعًا. وَرَوَاهُ عَبْدُ الْمَلِكِ بْنُ أَبَجَرَ عَنْ نُؤَيْرٍ، عَنِ ابْنِ عُمَرَ مَوْقُوفًا. وَرَوَاهُ عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنْ نُؤَيْرٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ قَوْلَهُ وَلَمْ يَرْفَعَهُ.

حَدَّثَنَا بِذَلِكَ أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا عُبَيْدُ اللَّهِ الْأَشْجَعِيُّ عَنْ سُفْيَانَ، عَنِ نُؤَيْرٍ، عَنِ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ نَحْوَهُ وَلَمْ يَرْفَعَهُ.

تخریج: [إسناده ضعيف] وأخرجه أحمد: ٦٤/٢ من حديث إسرائيل به وقال الذهبي في تلخيص المستدرک: ٥٠٩/٢ في نؤير بن أبي فاختة: واهي الحديث وقال الهيثمي: مجمع على ضعفه (مجمع الزوائد: ٤٠١/١٠) * حديث ابن أبحر رواه اللالكائي موقوفًا وأحمد: ١٣/٢ وغيره مرفوعًا * حديث عبدالله الأشجعي يأتي بعده وانظر، ح: ٣٣٣٠.

2554. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Do you crowd one another in order to see the moon on the night of a full moon? Do you crowd one another in order to see the sun?" They said: "No." He said: "So verily, you shall see your Lord as you see the moon on the night of a full moon, you shall not crowd one another to see Him." (*Sahīh*)

[Abū 'Eisā said:] This *Hadīth* is *Hasan* [*Ṣaḥīḥ*] *Gharīb*. It was reported in this manner by Yahyā bin 'Eisā Ar-Ramlī, and more than one, from Al-A'mash, from Abū Ṣāliḥ, from Abū Hurairah from the

٢٥٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفِ الْكُوفِيِّ: حَدَّثَنَا جَابِرُ بْنُ نُوحٍ الْحِمَايِيُّ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تُضَامُونَ فِي رُؤْيَاةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ؟ وَتُضَامُونَ فِي رُؤْيَاةِ الشَّمْسِ؟» قَالُوا: لَا، قَالَ: «فَإِنَّكُمْ سَتَرُونَ رَبَّكُمْ كَمَا تَرُونَ الْقَمَرَ لَيْلَةَ الْبَدْرِ، لَا تُضَامُونَ فِي رُؤْيَاةِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ [صَحِيحٌ] غَرِيبٌ. وَهَكَذَا رَوَى يَحْيَى بْنُ عِيسَى الرَّامَلِيُّ، وَغَيْرُهُ وَاجِدٌ عَنِ الْأَعْمَشِ،

Prophet ﷺ. And ‘Abdullāh bin Idrīs reported it from Al-A‘mash, from Abū Sāliḥ, from Abū Sa‘eed from the Prophet ﷺ. [And the narration of Ibn Idrīs from Al-A‘mash is not preserved; the *Hadīth* of Abū Sāliḥ, from Abū Hurairah from the Prophet ﷺ is more correct. It was reported in this manner by Suhail bin Abī Sāliḥ from his father, from Abū Hurairah from the Prophet ﷺ, and it has also been reported from Abū Sa‘eed from the Prophet ﷺ] similar to this *Hadīth* from more than one route and it is a *Ṣaḥīḥ Hadīth* as well.

عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ. وَرَوَى عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ. [وَوَحَّدِيْتُ ابْنَ إِدْرِيسَ عَنِ الْأَعْمَشِ غَيْرَ مَحْفُوظٍ. وَحَدِيثُ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَصَحُّ. وَهَكَذَا رَوَاهُ سَهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، وَقَدْ رُوِيَ عَنْ أَبِي سَعِيدٍ عَنِ النَّبِيِّ ﷺ] مِنْ غَيْرِ وَجْهِ مِثْلُ هَذَا الْحَدِيثِ وَهُوَ حَدِيثٌ صَحِيحٌ أَيْضًا.

تخريج: [صحيح] وأخرجه ابن ماجه، المقدمة، باب: فيما أنكرت الجهمية، ح: ١٧٨ من حديث الأعمش ومسلم، ح: ٢٩٦٨ من حديث أبي صالح به.

Chapter 18. The Dialogue Of The Lord With The People Of Paradise

(المعجم ١٨) - بَابُ [مُحَاوَرَةِ الرَّبِّ أَهْلِ الْجَنَّةِ] . . . [التحفة ١٨]

2555. Abū Sa‘eed Al-Khudri narrated that the Messenger of Allāh ﷺ said: “Indeed, Allāh will say to the people of Paradise: ‘O people of Paradise!’ They will say: ‘We respond to You, O our Lord, and we are at Your service.’ Then He will say: ‘Are you pleased?’ They will say: ‘Why should we not be pleased when You have given us what you have not given anyone from Your creation.’ So He will say: ‘I shall give you what is greater than that.’ They will say: ‘And what is greater than that?’ He will say: ‘I shall cover you in My Pleasure and I shall not become angry with you ever.’” (*Ṣaḥīḥ*)

٢٥٥٥ - حَدَّثَنَا سُؤْدَةُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ: حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يَقُولُ لِأَهْلِ الْجَنَّةِ: يَا أَهْلَ الْجَنَّةِ! فَيَقُولُونَ: لَبَّيْكَ رَبَّنَا وَسَعْدَيْكَ، فَيَقُولُونَ: هَلْ رَضِيتُمْ؟ فَيَقُولُونَ: مَا لَنَا لَا نَرْضَى وَقَدْ أُعْطِينَا مَا لَمْ نُعْطِ أَحَدًا مِنْ خَلْقِكَ، فَيَقُولُ: أَنَا أُعْطِيكُمْ أَفْضَلَ مِنْ ذَلِكَ، قَالُوا: وَأَيُّ شَيْءٍ أَفْضَلُ مِنْ ذَلِكَ؟ قَالَ: أُحِلُّ عَلَيْكُمْ رِضْوَانِي فَلَا أَسْخَطُ

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

عَلَيْكُمْ أَبَدًا».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

صَحِيحٌ.

تخریج: متفق عليه، وأخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٤٩ ومسلم، ح: ٢٨٢٩ من حديث ابن المبارك به وهو في الزهد له (رواية نعيم بن حماد وهو حسن الحديث)، ح: ٤٣٠.

Comments:

Allāh Himself says: The greatest bliss is the good pleasure of Allāh (Qur'an, 9:72). It is because all happiness, success or prosperity depends on Allāh's good pleasure and hence the greatest bliss for the people of Paradise will be the good pleasure of Allāh.

Chapter 19. What Has Been Related About How The People Of Paradise In The Upper-Chambers Shall Seem To Others

2556. Abū Hurairah narrated that the Prophet ﷺ said: "Indeed, the people of Paradise shall see the upper chamber like they see the eastern star, or the western star, disappearing in the far edge of the sky, or ascending due to the differences in levels." They said: "Are those the Prophets?" He said: "Yes. By the One in Whose Hand is my soul, and groups who had faith in Allāh and His Messenger, and believed in the Messengers." (*Hasan*)

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

(المعجم ١٩) - بَابُ مَا جَاءَ فِي تَرَائِي أَهْلِ الْجَنَّةِ فِي الْعُرْفِ (التحفة ١٩)

٢٥٥٦ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا عَبْدُ اللَّهِ [بْنُ الْمُبَارَكِ]: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ عَنْ هِلَالِ بْنِ عَلِيٍّ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَيَتَرَاءَوْنَ فِي الْعُرْفَةِ كَمَا يَتَرَاءَوْنَ الْكَوْكَبَ الشَّرْقِيَّ أَوْ الْكَوْكَبَ الْغَرْبِيَّ الْعَارِبَ فِي الْأَفُقِ أَوْ الطَّالِعَ فِي تَفَاضِلِ الدَّرَجَاتِ فَقَالُوا: يَا رَسُولَ اللَّهِ! أُولَئِكَ النَّبِيُّونَ؟ قَالَ: «بَلَى، وَالَّذِي نَفْسِي بِيَدِهِ! وَأَقْوَامٌ آمَنُوا بِاللَّهِ وَرَسُولِهِ وَصَدَّقُوا الْمُرْسَلِينَ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ [حَسَنٌ]

صَحِيحٌ.

تخریج: [إسناده حسن] وأخرجه أحمد: ٣٣٥/٢ من حديث فليح به وهو في الزهد لابن المبارك (رواية نعيم)، ح: ٤١٨ وأخرجه البخاري، ح: ٣٢٥٦ ومسلم، ح: ٢٨٣١ من حديث أبي سعيد الخدري به.

Comments:

In order to drive home the idea of differences in the ranks of the people of Paradise, the Prophet ﷺ told them that some of the believers will be given mansions at such great heights that they would appear like stars to those living in lower chambers.

Chapter 20. What Has Been Related About The Everlasting Life Of The People Of Paradise And The People Of The Fire

2557. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “Allāh will gather mankind on the Day of Resurrection on a single plain, then the Lord of the Worlds will come to them and say: ‘Let every person follow what they used to worship.’ So to the worshipper of the cross, his cross shall be symbolised to him, and to the worshipper of images his images, and to the worshipper of fire his fire. They will follow what they used to worship, and the Muslims will remain. Then the Lord of the Worlds will come to them and say: ‘Do you not follow the people?’ So they will say: ‘We seek refuge in Allāh from you, we seek refuge in Allāh from you, Allāh is our Lord, and we shall remain here until we see our Lord.’ And He orders them and makes them firm.”

They said: “And will we see Him, O Messenger of Allāh?” He said: “Are you harmed in seeing the moon on the night of a full moon?” They said: “No, O Messenger of Allāh.” He said: “So you will not be harmed in seeing Him at that hour. Then He will conceal Himself, then He will

(المعجم ٢٠) - بَابُ مَا جَاءَ فِي خُلُودِ
أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ (التحفة ٢٠)

٢٥٥٧ - حَدَّثَنَا قُتَيْبَةُ: حَدَّثَنَا عَبْدُ الْعَزِيزِ
ابْنُ مُحَمَّدٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ
أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ:
«يَجْمَعُ اللَّهُ النَّاسَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ
وَاحِدٍ، ثُمَّ يَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ:
أَلَا يَتَّبِعُ كُلُّ إِنْسَانٍ مَا كَانُوا يَعْبُدُونَ فَيَمَثُلُ
لِصَاحِبِ الصَّلِيبِ صَلِيبُهُ، وَلِصَاحِبِ
التَّصَاوِيرِ تَصَاوِيرُهُ، وَلِصَاحِبِ النَّارِ نَارُهُ،
فَيَتَّبِعُونَ مَا كَانُوا يَعْبُدُونَ، وَيَبْقَى الْمُسْلِمُونَ
فَيَطَّلِعُ عَلَيْهِمْ رَبُّ الْعَالَمِينَ فَيَقُولُ: أَلَا
تَتَّبِعُونَ النَّاسَ؟ فَيَقُولُونَ: نَعُوذُ بِاللَّهِ مِنْكَ،
نَعُوذُ بِاللَّهِ مِنْكَ، اللَّهُ رَبُّنَا، وَهَذَا مَكَانُنَا حَتَّى
نَرَى رَبَّنَا، وَهُوَ يَأْمُرُهُمْ وَيَنْبِئُهُمْ»، قَالُوا:
وَهَلْ نَرَاهُ يَا رَسُولَ اللَّهِ؟ قَالَ: «وَهَلْ
تُضَارُونَ فِي رُؤْيَا الْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قَالُوا:
لَا، يَا رَسُولَ اللَّهِ، قَالَ: «فَإِنَّكُمْ لَا تُضَارُونَ
فِي رُؤْيَا تِلْكَ السَّاعَةِ، ثُمَّ يَتَوَارَى ثُمَّ يَطَّلِعُ
فَيَعْرِفُهُمْ نَفْسُهُ ثُمَّ يَقُولُ: أَنَا رَبُّكُمْ فَاتَّبِعُونِي،
فَيَقُومُ الْمُسْلِمُونَ وَيُوضَعُ الصِّرَاطُ فَيَمُرُّ عَلَيْهِ
مِثْلَ حِيَادِ الْخَيْلِ وَالرَّكَابِ وَقَوْلُهُمْ عَلَيْهِ:
سَلِّمْ سَلِّمْ، وَيَبْقَى أَهْلُ النَّارِ فَيَطْرَحُ مِنْهُمْ

come, and He will make them recognize Him, then He will say: "I am your Lord, so follow Me." So the Muslims will arise and the *Shirāt* shall be placed, and they shall pass by it the like of excellent horses and camels and their statement^[1] upon it shall be, "Grant them safety, grant them safety." And the people of the Fire shall remain, then a party of them shall be cast down into it, and it shall be said (to the Fire): 'Have you become full?' So it shall say: Is there more?^[2] Then a party shall be cast down into it, and it shall be said: 'Have you become full?' So it shall say: Is there more?^[3] Until when they are all included in it, *Ar-Rahmān* (the Most-Merciful) shall place His Foot in it and its sides shall be all brought together, then He will say: 'Enough.' It will say, 'Enough, enough.' So when Allāh, the Exalted, has admitted the people of Paradise into Paradise and the people of the Fire into the Fire" - [He said:] - "Death shall be brought in by the collar and stood on the wall that is between the people of Paradise and the people of the Fire, then it will be said: 'O people of Paradise!' They will come near, afraid. Then it will be said: 'O people of the Fire!' They will come rejoicing, hoping for intercession. Then it will be said to the people of Paradise and the

فِيهَا فَوْجٌ، قِيْلَ: هَلِ امْتَلَأْتَ، فَتَقُولُ: ﴿هَلْ مِنْ مَزِيدٍ﴾ [ق: ٣٠] ثُمَّ يُطْرَحُ فِيهَا فَوْجٌ قِيْلَ: هَلِ امْتَلَأْتَ، فَتَقُولُ: ﴿هَلْ مِنْ مَزِيدٍ﴾ حَتَّى إِذَا أَوْعِبُوا فِيهَا وَصَحَ الرَّحْمَنُ قَدَمَهُ فِيهَا، وَأَزْوِي بَعْضَهَا إِلَى بَعْضٍ، ثُمَّ قَالَ: قَطْ، قَالَتْ: قَطْ قَطْ، فَإِذَا أَدْخَلَ اللَّهُ تَعَالَى أَهْلَ الْجَنَّةِ الْجَنَّةَ وَأَهْلَ النَّارِ النَّارَ [قَالَ]: أُتِيَ بِالْمَوْتِ مُلَبَّأً فَيُوقَفُ عَلَى السُّورِ الَّذِي بَيْنَ أَهْلِ الْجَنَّةِ وَأَهْلِ النَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! فَيَطْلَعُونَ حَافِيَيْنَ، ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ! فَيَطْلَعُونَ مُسْتَبْشِرِينَ يَرْجُونَ الشَّفَاعَةَ، فَيُقَالُ لِأَهْلِ الْجَنَّةِ وَلِأَهْلِ النَّارِ: هَلْ تَعْرِفُونَ هَذَا؟ فَيَقُولُونَ هُوَ لَاءٌ وَهُوَ لَاءٌ: قَدْ عَرَفْتَاهُ هُوَ الْمَوْتُ الَّذِي وَكَّلَ بِنَا، فَيَضْجَعُ فَيَذْبَحُ ذَبْحًا عَلَى السُّورِ [الَّذِي بَيْنَ الْجَنَّةِ وَالنَّارِ]، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ! خُلُودٌ لَا مَوْتَ، وَيَا أَهْلَ النَّارِ! خُلُودٌ لَا مَوْتَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

[1] That is, the statement of the Prophets and Messengers. See *Tuhfat Al-Ahwardi*.

[2] *Qāf* 50:30.

[3] *Qāf* 50:30.

people of the Fire: ‘Do you recognize this?’ So they will – both of them – say: ‘We recognize it. It is Death which was given charge of us,’ so it will be laid down and slaughtered upon the wall [the one that is between Paradise and the Fire], then it will be said: ‘O people of Paradise! Everlasting life without death!’ And ‘O people of the Fire! Everlasting life without death!’” (*Ṣaḥīḥ*)

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

تخريج: [إسناده صحيح] وأخرجه أحمد: ٣٦٨/٢ والنسائي في الكبرى، ح ١١٥٦٩ عن قتيبة به.

Comments:

Death, couched in the form of a ram shall be made to stand on the wall dividing the people of Paradise and the people of the Fire, and both groups shall be asked whether they recognize it. The people of Paradise shall come forward fearing lest they should fall into the jaws of Death and thus lose their blessed living in Paradise. The people of Fire, on the other hand, will come forward rejoicing in the hope of finding some chance of intercession. Both the groups shall recognize it to be Death. It shall then be slaughtered in full view of both in order that the people of Paradise have added joy and the people of Fire added grief.

2558. ‘Atiyyah narrated from Abū Sa‘eed in *Marfū‘* form: “When it is the Day of Resurrection, Death shall be brought as a mixed black-white ram. It shall be stood between Paradise and the Fire, and then slaughtered while they watch. If anyone were to die of joy, then surely the people of Paradise would die, and if anyone were to die of grief, then surely the people of the Fire would die.” (*Da‘īf*)

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

There are many narrations such as

٢٥٥٨ - حَدَّثَنَا سُفْيَانُ بْنُ وَكَيْعٍ: حَدَّثَنَا أَبِي عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ يَرْفَعُهُ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُتِيَ بِالْمَوْتِ كَالْكَبْشِ الْأَمْلَحِ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ فَيَذْبَحُ وَهُمْ يَنْظُرُونَ، فَلَوْ أَنَّ أَحَدًا مَاتَ فَرَحًا لَمَاتَ أَهْلُ الْجَنَّةِ، وَلَوْ أَنَّ أَحَدًا مَاتَ حُزْنًا لَمَاتَ أَهْلُ النَّارِ».

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

وَقَدْ رَوَى عَنِ النَّبِيِّ ﷺ رَوَايَاتٌ كَثِيرَةٌ

this reported from the Prophet ﷺ mentioning *Ar-Ru'yah* (seeing Allāh) and that the people will see their Lord, and mentioning the Foot and similar to these things. And the chosen approach concerning this with the people of knowledge from the *A'imma* such as Sufyān *Ath-Thawrī*, Mālik bin Anas, Sufyān bin 'Uyainah, Ibn Al-Mubārak, Wakī' and other than them, is that they report these narrations then say: "We report these *Ahādīth* as they are, and we believe in them, and it is not to be said, 'how?'"

This is the path and approach which the people of *Hadīth* have chosen – that they report these narrations as they have come, they are believed in, they are not explained,^[1] doubts are not to be cast upon them, and it is not to be said "how?" – This is the order of the people of knowledge which they chose and took as their approach.

The meaning of his statement in the *Hadīth*: "And He will make them recognize Him" is "He manifests Himself to them in His Glory."

تخریج: [إسناده ضعيف] * عطية العوفي وسفيان بن وكيع ضعيفان.

Comments:

Death, in relation to us mortals on earth, is a contingent or dependent entity that can only manifest itself through some living organism. In relation to Almighty Allāh or in the Hereafter, where the essence and reality of everything shall be laid bare, it would be transformed into a substantive being, and for Allāh ﷻ it is no problem changing a contingent into a substantive entity. He is All-Powerful and, therefore, Death's conversion in the Hereafter into a ram would be no allegorical or symbolic phenomenon but a real and physical transformation.

مِثْلُ هَذَا مَا يُذَكَّرُ فِيهِ أَمْرُ الرُّؤْيَةِ: أَنَّ النَّاسَ يَرَوْنَ رَبَّهُمْ، وَذِكْرُ الْقَدَمِ وَمَا أَشْبَهَ هَذِهِ الْأَشْيَاءَ. وَالْمَذْهَبُ فِي هَذَا عِنْدَ أَهْلِ الْعِلْمِ مِنَ الْأَيْمَةِ مِثْلِ سُفْيَانَ الثَّوْرِيِّ وَمَالِكِ بْنِ أَنَسٍ وَسُفْيَانَ بْنِ عُيَيْنَةَ وَابْنِ الْمُبَارَكِ وَوَكَيْعٍ وَغَيْرِهِمْ أَنَّهُمْ رَوَوْا هَذِهِ الْأَشْيَاءَ ثُمَّ قَالُوا: تُرَوَى هَذِهِ الْأَحَادِيثُ وَتُؤْمِنُ بِهَا وَلَا يُقَالُ: كَيْفَ؟، وَهَذَا الَّذِي اخْتَارَهُ أَهْلُ الْحَدِيثِ أَنْ يَرَوْا هَذِهِ الْأَشْيَاءَ كَمَا جَاءَتْ وَتُؤْمِنُ بِهَا وَلَا تُفَسَّرُ وَلَا يَتَوَهَّمُ وَلَا يُقَالُ: كَيْفَ، وَهَذَا أَمْرُ أَهْلِ الْعِلْمِ الَّذِي اخْتَارُوهُ وَذَهَبُوا إِلَيْهِ. وَمَعْنَى قَوْلِهِ فِي الْحَدِيثِ: فَيُعْرِفُهُمْ نَفْسُهُ يَعْنِي يَتَجَلَّى لَهُمْ.

[1] That is, their "how" is not to be brought in question.

Chapter 21. What Has Been Related That “Paradise Is Surrounded With Hardships And The Fire Is Surrounded By Desires”

2559. Anas narrated that the Messenger of Allāh ﷺ said: “Paradise is surrounded by hardships, and the Fire is surrounded by desires.” (*Ṣaḥīḥ*)

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

تخریج: وأخرجه مسلم، الجنة وصفة نعيمها وأهلها، باب صفة الجنة، ح: ٢٨٢٢ من حديث

حماد بن سلمة به.

Comments:

Only those who can follow the commands of the *Shari‘ah* and bear the difficulties and hardships in its way would be admitted to Paradise. As for Hell, one just has to follow his whims and desires. Admission to Paradise demands compliance with a strict code of conduct and behavior while simply following the desires of one’s heart is enough for entry into the Hellfire.

2560. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “When Allāh created Paradise and the Fire, He sent Jibrīl to Paradise, saying: ‘Look at it and at what I have prepared in it for its inhabitants.’” He (ﷺ) said: “So he came to it and looked at it, and at what Allāh had prepared in it. He (Jibrīl) said: ‘Indeed, by Your Might, none shall hear of it except that he shall enter it.’ Then He gave the order for it to be surrounded with hardships. He said: ‘Return to it and look at it, and at what I have prepared in it for its inhabitants.’” He ﷺ said: “So he returned to it and found it

(المعجم ٢١) - بَابُ مَا جَاءَ حُفَّتِ
الْجَنَّةُ بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ
(التحفة ٢١)

٢٥٥٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ
الرَّحْمَنِ: حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ: حَدَّثَنَا
حَمَادُ بْنُ سَلْمَةَ عَنْ حُمَيْدٍ وَثَابِتٍ، عَنْ أَنَسِ
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حُفَّتِ الْجَنَّةُ
بِالْمَكَارِهِ وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ».

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

٢٥٦٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَبْدُ
ابْنِ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو: حَدَّثَنَا أَبُو
سَلْمَةَ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ
قَالَ: «لَمَّا خَلَقَ اللَّهُ الْجَنَّةَ وَالنَّارَ أَرْسَلَ
جِبْرِيلَ إِلَى الْجَنَّةِ، فَقَالَ: انظُرْ إِلَيْهَا وَإِلَى مَا
أَعَدَدْتُ لِأَهْلِهَا فِيهَا، قَالَ: فَجَاءَهَا فَظَنَرَ
إِلَيْهَا وَإِلَى مَا أَعَدَّ اللَّهُ لِأَهْلِهَا فِيهَا، قَالَ:
فَرَجَعَ إِلَيْهِ، قَالَ: فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ
إِلَّا دَخَلَهَا، فَأَمَرَ بِهَا فَحُفَّتْ بِالْمَكَارِهِ،
فَقَالَ: ارْجِعْ إِلَيْهَا فَانظُرْ إِلَيْهَا وَإِلَى مَا
أَعَدَدْتُ لِأَهْلِهَا فِيهَا، قَالَ: فَرَجَعَ إِلَيْهَا فإِذَا

surrounded with hardships. He returned to Him and said: 'Indeed, by Your Might, I fear that none shall enter it.' He ﷺ said: 'Go to the Fire and look at it and at what I have prepared in it for its inhabitants.' So he found it, one part of it riding the other. So he returned to Him and said: 'Indeed, by Your Might, none shall hear of it and then enter it.' So He gave the order for it to be surrounded with desires, then He said: 'Return to it,' so he (Jibrīl) returned to it, then he said: 'Indeed, by Your Might, I fear that none shall be saved from it except that he shall enter it.'" (*Hasan*)

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

تخريج: [إسناده حسن] وأخرجه أبو داود، السنة، باب: في خلق الجنة والنار، ح: ٤٧٤٤ والنسائي: ٣/٧، ح: ٣٧٩٤ من حديث محمد بن عمرو الليثي به وصححه ابن حبان (الإحسان): ٧٣٥١: والحاكم على شرط مسلم: ٢٦/١، ٢٧ ووافقه الذهبي.

Comments:

The *Hadīth* gives us an idea of the fact that the kind of moral courage, self-control and willingness to conduct oneself under the divinely ordained limitations so very essential for admission to Paradise requires undergoing difficulties. On the other hand, a lifestyle of merry-making after the desires of one's own heart, where a person feels free to do whatever he likes but which ultimately leads to Hellfire, is a path that all men, except the rarest few, would willingly wish to adopt.

Chapter 22. What Has Been Related About The Debate Between Paradise And The Fire

2561. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: "Paradise and the Fire debated. Paradise said: 'The weak and the poor shall enter me,' and the Fire said: 'The tyrants and the proud shall enter me.' So He said to the

هِيَ قَدْ حُفَّتْ بِالْمَكَارِهِ، فَرَجَعَ إِلَيْهِ. فَقَالَ: فَوَعِزَّتِكَ لَقَدْ خِفْتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، قَالَ: أَذْهَبُ إِلَى النَّارِ فَأَنْظُرُ إِلَيْهَا وَإِلَى مَا أَغْدَدْتُ لِأَهْلِهَا فِيهَا، فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا، فَرَجَعَ إِلَيْهِ، فَقَالَ: فَوَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ فَيَدْخُلُهَا، فَأَمَرَ بِهَا فَحُفَّتْ بِالشَّهَوَاتِ، فَقَالَ: ارْجِعْ إِلَيْهَا فَرَجَعَ إِلَيْهَا، فَقَالَ: فَوَعِزَّتِكَ لَقَدْ خَشِيتُ أَنْ لَا يَنْجُو مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ.

(المعجم ٢٢) - بَابُ مَا جَاءَ فِي
اِحْتِجَاجِ الْجَنَّةِ وَالنَّارِ (التحفة ٢٢)

٢٥٦١ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا عَيْدَةُ ابْنُ سُلَيْمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اِحْتَجَّتِ الْجَنَّةُ وَالنَّارُ فَقَالَتِ الْجَنَّةُ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ، وَقَالَتِ النَّارُ:

Fire: 'You are My Punishment, I take vengeance through you from whom I will,' and He said to Paradise: 'You are My Mercy I show mercy through you to whom I will.'" (*Hasan*)

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

تخریج: [إسناده حسن] وأخرجه أحمد: ٢/٤٥٠ من حديث محمد بن عمرو به.

Comments:

Paradise is the symbol of Allāh's Beauty and Mercy, which is its distinctive feature. Hell's distinctive feature, on the other hand, is that it is the symbol of Allāh's Majesty and Wrath. Thus, both can claim their distinctiveness and superiority in their respective areas.

Chapter 23. What Has Been Related About What Bounties There Are For The Lowest Inhabitants Of Paradise

(المعجم ٢٣) - بَابُ مَا جَاءَ مَا لِأَذْنَى أَهْلِ الْجَنَّةِ مِنَ الْكِرَامَةِ (التحفة ٢٣)

2562. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "The least of the people of Paradise in position is the one with eighty thousand servants and seventy-two wives. He shall have a tent of pearl, peridot, and corundum set up for him, (the size of which is) like that which is between Al-Jābiyyah^[1] and Şan'a'."

And with this chain, it is narrated from the Prophet ﷺ that he said: "Whoever of the people of (destined to enter) Paradise dies, young or old, they shall be brought back in Paradise thirty years old, they will not increase in that ever, and likewise the people of the Fire."

And with this chain, it is narrated

٢٥٦٢ - حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ: حَدَّثَنَا [عَبْدُ اللَّهِ] بْنُ الْمُبَارَكِ: حَدَّثَنَا رِشْدِينُ بْنُ سَعْدٍ: حَدَّثَنِي عَمْرُو بْنُ الْحَارِثِ عَنْ دَرَّاجٍ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَذْنَى أَهْلِ الْجَنَّةِ مَثَرَةٌ الْذِي لَهُ ثَمَانُونَ أَلْفَ خَادِمٍ وَاثْنَتَانِ وَسَبْعُونَ زَوْجَةً وَتُنْصَبُ لَهُ قَبَّةٌ مِنْ لَوْلُؤٍ وَزَبَرْجَدٍ وَيَأْفُوتُ كَمَا بَيْنَ الْجَابِيَةِ إِلَى صَنْعَاءَ». وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ مَاتَ مِنْ أَهْلِ الْجَنَّةِ مِنْ صَغِيرٍ أَوْ كَبِيرٍ يُرَدُّونَ بَنِي ثَلَاثِينَ فِي الْجَنَّةِ لَا يَزِيدُونَ عَلَيْهَا أَبَدًا، وَكَذَلِكَ أَهْلُ النَّارِ» وَبِهَذَا الْإِسْنَادِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ عَلَيْهِمُ التَّيَّجَانَ إِنْ أَدْنَى

[1] A city in Ash-Shām.

from the Prophet ﷺ that he said: "There are upon them crowns, the least of its pearls would illuminate what is between the East and the West." (*Da'if*)

[Abū 'Eisā said:] This *Hadīth* is *Gharīb*, we do not know it except from the narration of Rishdīn bin Sa'd.

تخريج: [إسناده ضعيف] وأخرجه أحمد: ٧٥/٣ من حديث دراج به وانظر، ح: ٢٠٣٣

Comments:

Everything in Paradise would be matchless and everlasting and nothing of the world could compete with it. And every resident of Paradise would enjoy esteem and honor that would be beyond human imagination.

2563. Abū Sa'eed Al-Khudrī narrated that the Messenger of Allāh ﷺ said: "The believer, when he desires a child in Paradise, he shall be carried (in pregnancy), born, and complete his aging in an hour as he desires." (*Hasan*)

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

The people of knowledge disagreed concerning this, so some of them said that in Paradise there is intercourse but no births. It has been reported like this from Ṭawūs, Mujāhid and Ibrāhīm An-Nakha'ī. Muḥammad said: "Concerning the *Hadīth* of the Prophet ﷺ: 'When the believer desires a child in Paradise, it shall be in an hour as he desires' Ishāq bin Ibrāhīm said: 'But he will not desire.'"

Muḥammad said: "And it has been reported from Abū Razīn Al-'Uqailī from the Prophet ﷺ that he said: 'Indeed the people of

أُولُوهُ مِنْهَا لَتُضِيءُ مَا بَيْنَ الْمَشْرِقِ
وَالْمَغْرِبِ».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ لَا

نَعْرِفُهُ إِلَّا مِنْ حَدِيثِ رِشْدِينَ بْنِ سَعْدٍ.

٢٥٦٣ - حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ بْنُ بَشَّارٍ:

حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ: حَدَّثَنِي أَبِي عَنْ عَامِرِ
الْأَحْوَلِ، عَنْ أَبِي الصَّدِّيقِ النَّجَّحِيِّ، عَنْ أَبِي
سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ:
«الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ كَانَ
حَمَلُهُ وَوَضَعُهُ وَسِنُّهُ فِي سَاعَةٍ كَمَا يَشْتَهِي».

[قَالَ أَبُو عَيْسَى:] هَذَا حَدِيثٌ حَسَنٌ

غَرِيبٌ. وَقَدْ اخْتَلَفَ أَهْلُ الْعِلْمِ فِي هَذَا،
فَقَالَ بَعْضُهُمْ: فِي الْجَنَّةِ جِمَاعٌ وَلَا يَكُونُ
وَلَدٌ، هَكَذَا يُرَوَى عَنْ طَاوُسٍ وَمُجَاهِدٍ
وَإِبْرَاهِيمَ النَّخَعِيِّ. وَقَالَ مُحَمَّدٌ: قَالَ إِسْحَاقُ
ابْنُ إِبْرَاهِيمَ فِي حَدِيثِ النَّبِيِّ ﷺ: إِذَا اشْتَهَى
الْمُؤْمِنُ الْوَلَدَ فِي الْجَنَّةِ كَانَ فِي سَاعَةٍ كَمَا
يَشْتَهِي وَلَكِنْ لَا يَشْتَهِي. قَالَ مُحَمَّدٌ: وَقَدْ

رَوَى عَنْ أَبِي رَزِينِ الْعُقَيْلِيِّ عَنِ النَّبِيِّ ﷺ
قَالَ: «إِنَّ أَهْلَ الْجَنَّةِ لَا يَكُونُونَ لَهُمْ فِيهَا
وَلَدٌ». وَأَبُو صَدِّيقِ النَّجَّحِيِّ اسْمُهُ بَكْرُ بْنُ

Paradise shall not have children therein.” And Abū Ṣiddīq An-Nājī’s name is Bakr bin ‘Amr, and it is [also] said that he is Bakr bin Qais.

عَمْرٍو وَيُقَالُ: بَكْرُ بْنُ قَيْسٍ [أَيْضًا].

تخریج: [إسناده حسن] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ٤٣٣٨ عن محمد ابن بشار به وصححه ابن حبان (الإحسان): ٧٣٦١.

Chapter 24. What Has Been Related About The Speech Of *Al-Hūr Al-‘Eīn*

(المعجم ٢٤) - بَابُ مَا جَاءَ فِي كَلَامِ الْحُورِ الْعَيْنِ (التحفة ٢٤)

2564. ‘Alī narrated that the Messenger of Allāh ﷺ said: “Indeed in Paradise there is a gathering for *Al-Hūr Al-‘Eīn* wherein they raise their voices. The creatures have not heard the likes of them.” [He said:] “They say: ‘We are the eternal ones, we shall not die. We are the ones who live in joy and comfort, we have no needs. We are the pleased ones, we do not get angry. *Tūba* (good news) to the one who belongs to us and we to him.’” (*Da‘īf*)

٢٥٦٤ - حَدَّثَنَا هَنَادٌ وَ أَحْمَدُ بْنُ مَنِيعٍ قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ [قَالَ]: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ عَنِ النَّعْمَانِ بْنِ سَعْدٍ، عَنْ عَلِيٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ لُمُجْتَمَعًا لِلْحُورِ الْعَيْنِ يَرْفَعْنَ بِأَصْوَاتٍ لَمْ يَسْمَعْ الْخَلَائِقُ مِثْلَهَا [قَالَ]: يَقُلْنَ: نَحْنُ الْخَالِدَاتُ فَلَا نَبِيدُ، وَنَحْنُ النَّاعِمَاتُ فَلَا نَبَأْسُ، وَنَحْنُ الرَّاغِبَاتُ فَلَا نَسْخَطُ، طُوبَى لِمَنْ كَانَ لَنَا وَكُنَّا لَهُ». وَفِي الْبَابِ عَنْ أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ وَأَنْسٍ.

There are narrations on this topic from Abū Hurairah, Abū Sa‘eed and Anas.

[قَالَ أَبُو عِيسَى]: حَدِيثٌ عَلِيٍّ حَدِيثٌ غَرِيبٌ.

[Abū ‘Eisā said:] The *Ḥadīth* of ‘Alī is a *Gharīb Ḥadīth*.

تخریج: [ضعيف] تقدم: ٢٥٥٠ * وفي الباب عن أبي هريرة [جعفر الفريابي/ النهاية في الفتن والملاحم: ٣٠١/٢، ح: ١٦٢٥] وأبي سعيد [لم أجده] وأنس [البخاري في التاريخ الكبير: ١٦٧/٧].

Comments:

Everything about Paradise is superlative in texture and beauty. These things will neither be withdrawn from the occupants nor will they stale nor decay. Even the voices of the women of Paradise will be matchless in their sweetness and melody.

2565. [From Yahya bin Abī Kathīr, concerning His (Allāh's), the Mighty and Glorious, statement: "Then they shall be in gardens living luxuriously" He said: "Listening."

And the meaning of listening is similar to what has been mentioned in the *Hadīth* that *Al-Ḥūr Al-'Ein* raise their voices]. (*Sahīh*)

Chapter 25. What Has Been Related About The Description Of The Three Whom Allāh Loves

2566. [‘Abdullāh] Ibn ‘Umar narrated that the Messenger of Allāh ﷺ said: "Three shall be on dunes of musk" – it seems to me that he said: – "on the Day of Resurrection. The first and the last of peoples shall envy them: A man who calls to the five [prayers] every day and night; a man who leads a group of people and they are pleased with him, and a slave who fulfills the right of Allāh and the right of his masters." (*Da‘īf*)

[Abū ‘Eīsā said:] This *Hadīth* is *Ḥasan Gharīb*, we do not know it except through the narration of Sufyān Ath-Thawrī. And Abū Al-Yaqzān's (a narrator in the chain) name is ‘Uthmān bin ‘Umar, and it is said that he is Ibn Qais.

Comments:

All the three functions mentioned in the *Hadīth* are extremely nerve-racking and difficult. Their status, therefore, will also be enviable.

٢٥٦٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ فِي قَوْلِهِ عَزَّ وَجَلَّ: ﴿فَهُمْ فِي رَوْضَةٍ يُحْبَرُونَ﴾ [الروم: ١٥] قَالَ: السَّمَاعُ وَمَعْنَى السَّمَاعِ مِثْلُ مَا وَرَدَ فِي الْحَدِيثِ أَنَّ الْحُورَ الْعَيْنَ يَرْفَعْنَ بِأَصْوَاتِهِنَّ].
تخريج: [إسناده صحيح].

(المعجم ٢٥) - [بَابُ أَحَادِيثِ فِي صِفَةِ الثَّلَاثَةِ الَّذِينَ يُحِبُّهُمْ اللَّهُ] (التحفة ٢٥)

٢٥٦٦ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا وَكِيعٌ عَنْ سُفْيَانَ، عَنْ أَبِي الْيَمْطَانِ، عَنْ زَادَانَ، عَنْ [عَبْدِ اللَّهِ] بْنِ عَمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ثَلَاثَةٌ عَلَى كُتُبَانِ الْمِسْكِ - أَرَاهُ قَالَ: - يَوْمَ الْقِيَامَةِ يُغَطُّهُمْ الْأَوْلُونَ وَالْآخِرُونَ: رَجُلٌ يُنَادِي [بِالصَّلَوَاتِ] الْخَمْسِ فِي كُلِّ يَوْمٍ وَلَيْلَةٍ وَرَجُلٌ يُؤْمُ قَوْمًا وَهُمْ بِهِ رَاضُونَ، وَعَبْدٌ أَدَّى حَقَّ اللَّهِ وَحَقَّ مَوْلَاهِ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ لَا نَعْرِفُهُ إِلَّا عَنْ سُفْيَانَ الثَّوْرِيِّ. وَأَبُو الْيَمْطَانِ اسْمُهُ عُثْمَانُ بْنُ عُمَيْرٍ، وَيُقَالُ: ابْنُ قَيْسٍ.

تخريج: [ضعيف] تقدم: ١٩٨٦.

2567. Abdullāh bin Mas'ūd narrated a *Marfū'* narration: "There are three whom Allāh, the Mighty and Glorious, loves: A man who stood at night reciting the Book of Allāh; a man who spent in charity with his right hand, concealing it" – it seems to me he said "from his left hand" – "and a man who was in a small expedition while his companions were decimated, yet he faced the enemy." (*Hasan*)

[Abū 'Eīsā said:] This *Hadīth* is *Gharīb* [from this route and it is] not preserved. What is correct is what *Shu'bah* and others reported from *Manṣūr*, from *Rib'ī bin Hīrāsh*, from *Zaid bin Zibyan*, from *Abū Dharr* from the Prophet ﷺ. *Abū Bakr bin 'Ayyāsh* (a narrator in the chain) makes many mistakes.

تخريج: [حسن] وأخرجه الشجري في الأمالي: ٢١٦/١ والطبراني في الكبير: ١٠/٢٥٦، ح: ١٠٤٨٦ من حديث أبي كريب به وسنده ضعيف والحديث الآتي شاهد له.

Comments:

All the three types of people mentioned in the *Hadīth* are much loved by Allāh. He will therefore, love anyone who performs these deeds.

2568. *Abū Dharr* narrated that the Prophet ﷺ said: "There are three whom Allāh loves and three whom Allāh hates. As for those whom Allāh loves: Then a man who came to a people and asked them by Allāh, and he did not ask them due to any relation between him and them, but they did not give him. So a man stayed behind them and gave him secretly, none knew about what he gave except Allāh and the one he gave. And, a group of people who traveled the night until

٢٥٦٧ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا يَحْيَى ابْنُ آدَمَ عَنْ أَبِي بَكْرٍ بْنِ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ خِرَاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ يَرْفَعُهُ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ عَزَّ وَجَلَّ: رَجُلٌ قَامَ مِنَ اللَّيْلِ يَتْلُو كِتَابَ اللَّهِ، وَرَجُلٌ تَصَدَّقَ صَدَقَةً يَخْفِيهَا، قَالَ: أَرَاهُ مِنْ شِمَالِهِ، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَأَنْهَزَمَ أَصْحَابُهُ فَاسْتَقْبَلَ الْعَدُوَّ».

[قَالَ أَبُو عِيْسَى:] هَذَا حَدِيثٌ غَرِيبٌ [مِنْ هَذَا الْوَجْهِ وَهُوَ] غَيْرُ مَحْفُوظٍ. وَالصَّحِيحُ مَا رَوَى شُعْبَةُ وَعَبْدُ عَزِزُهُ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ خِرَاشٍ، عَنْ زَيْدِ بْنِ ظَبْيَانَ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ. وَأَبُو بَكْرٍ بْنُ عَيَّاشٍ كَثِيرُ الْعَلَطِ.

٢٥٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ ابْنُ الْمُثَنَّى قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ قَالَ: سَمِعْتُ رَبِيعِيَّ بْنَ خِرَاشٍ يُحَدِّثُ عَنْ زَيْدِ بْنِ ظَبْيَانَ رَفَعَهُ إِلَى أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: «ثَلَاثَةٌ يُحِبُّهُمْ اللَّهُ وَثَلَاثَةٌ يُبْغِضُهُمْ اللَّهُ، فَأَمَّا الَّذِينَ يُحِبُّهُمْ اللَّهُ فَرَجُلٌ أَتَى قَوْمًا فَسَأَلَهُمْ بِاللَّهِ، وَلَمْ يَسْأَلْهُمْ لِرَأْيِهِ بَيْنَهُ وَبَيْنَهُمْ فَمَنْعُوهُ فَتَخَلَّفَ رَجُلٌ بِأَعْقَابِهِمْ فَأَعْطَاهُ سِرًّا لَا يَعْلَمُ

when sleep became more beloved to them than all the things that equal it and they lay their heads down, but a man stoop up humbling himself to Me and reciting My *Āyāt*. And a man who was in a small expedition and met the enemy and they were vanquished, yet he faced them until he was killed or victory was granted to him. And the three whom Allāh hates are, the old man who commits adultery, the arrogant poor man, and the oppressive rich man.” (*Hasan*)

(Another chain) with similar narration.

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

Similar was reported by *Shaibān* like this from *Manṣūr*. And this is more authentic than the narration of *Abū Bakr bin ‘Ayyāsh*.

بِعَطِيَّتِهِ إِلَّا اللَّهَ وَالَّذِي أَعْطَاهُ وَقَوْمٌ سَارُوا لَيْلَتَهُمْ حَتَّى إِذَا كَانَ النَّوْمُ أَحَبَّ إِلَيْهِمْ مِمَّا يُعَدُّ بِهِ فَوَضَعُوا رُؤُوسَهُمْ قَامَ رَجُلٌ يَتَمَلَّقُنِي وَيَتْلُو آيَاتِي، وَرَجُلٌ كَانَ فِي سَرِيَّةٍ فَلَقِي الْعَدُوَّ فَهَزِمُوا، فَأَقْبَلَ بِصَدْرِهِ حَتَّى يُقْتَلَ أَوْ يُفْتَحَ لَهُ، وَالثَّلَاثَةُ الَّذِينَ يُبْغِضُهُمُ اللَّهُ: الشَّيْخُ الرَّانِي، وَالْفَقِيرُ الْمُحْتَالُ، وَالْعَنِيُّ الظُّلُومُ.”
حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا النَّضْرُ بْنُ شَمِيلٍ عَنْ شُعْبَةَ نَحْوَهُ.

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ صَحِيحٌ. وَهَكَذَا رَوَى شَيْبَانُ عَنْ مَنْصُورٍ نَحْوَ هَذَا. وَهَذَا أَصَحُّ مِنْ حَدِيثِ أَبِي بَكْرٍ بْنِ عِيَّاشٍ.

تخريج: [إسناده حسن] وأخرجه النسائي: ٢٠٧/٣، ٢٠٨، ح: ١٦١٦، ٢٥٧١ عن محمد بن المثنى به وصححه ابن خزيمة، ح: ٢٤٥٦، ٢٥٦٤ وابن حبان، ح: ٨١٣، ١٦٠٢، ١٦٠٣ والحاكم ١١٣/٢ ووافقه الذهبي وله شاهد عند ابن أبي شيبة: ٣٠٢/٥، ٣٠٣.

Comments:

The three persons Allāh loves are those who parted company with their own people and performed deeds pleasing to Allāh. Allāh also loves them because they chose not to support their people but rather win His pleasure through their praiseworthy acts.

Chapter 26. Regarding The *Ḥadīth*: “The Euphrates Shall Soon Uncover A Treasure Of Gold”

2569. Abū Hurairah narrated that the Messenger of Allāh ﷺ said: “The Euphrates shall soon uncover a treasure of gold, so whoever witnesses it, let him not take

(المعجم ٢٦) - [بَابُ حَدِيثِ: يُوشِكُ الْفَرَاتُ يَحْسِرُ، عَنْ كَنْزٍ مِنْ ذَهَبٍ] (التحفة ٢٦)

٢٥٦٩ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ حَبِيبِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ جَدِّهِ حَفْصِ بْنِ

anything from it.” (*Ṣaḥīḥ*)

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

عَاصِمٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُوشِكُ الْفَرَاتُ يَحْسِرُ عَنْ كَنْزٍ مِنْ الذَّهَبِ، فَمَنْ حَضَرَهُ فَلَا يَأْخُذُ مِنْهُ شَيْئًا».

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

تخريج: متفق عليه، وأخرجه البخاري، الفتن، باب خروج النار، ح: ٧١١٩ عن أبي سعيد الأشج ومسلم، ح: ٣٠/٢٨٩٤ من حديث عقبة بن خالد به.

Comments:

During that time, conflicts and wars of such intensity shall break out in order to grab the treasure that ninety-nine out of each hundred persons shall lose their lives in them. That is why the Prophet ﷺ has advised the people not to take anything from that treasure.

2570. Abū Hurairah narrated that the Prophet ﷺ said similar to it, except that he said, “uncover a mountain of gold.” (*Ṣaḥīḥ*)

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

٢٥٧٠ - حَدَّثَنَا أَبُو سَعِيدٍ الْأَشْجُ: حَدَّثَنَا عُقْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ مِثْلَهُ إِلَّا أَنَّهُ قَالَ: «يَحْسِرُ عَنْ جَبَلٍ مِنْ ذَهَبٍ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. تخريج: متفق عليه، انظر الحديث السابق.

Chapter 27. What Has Been Related About The Description Of The Rivers Of Paradise

2571. Ḥakīm bin Mu‘āwiyah narrated from his father, that the Prophet ﷺ said: “Indeed in Paradise there is a sea of water, and a sea of honey, and a sea of milk, and a sea of wine, then the rivers shall split off afterwards.” (*Ḥasan*)

[Abū ‘Eisā said:] This *Ḥadīth* is [*Ḥasan*] *Ṣaḥīḥ*. Ḥakīm bin Mu‘āwiyah is the father of Bahz

(المعجم ٢٧) - بَابُ مَا جَاءَ فِي صِفَةِ أَنْهَارِ الْجَنَّةِ (التحفة ٢٧)

٢٥٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا الْجُرَيْرِيُّ عَنْ حَكِيمِ ابْنِ مُعَاوِيَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ فِي الْجَنَّةِ بَحْرَ الْمَاءِ، وَبَحْرَ الْعَسَلِ، وَبَحْرَ اللَّبَنِ، وَبَحْرَ الْحَمْرِ، ثُمَّ تُشْفَقُ الْأَنْهَارُ بَعْدَ».

[قَالَ أَبُو عِيسَى:] هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ. وَحَكِيمُ بْنُ مُعَاوِيَةَ هُوَ وَالِدُ بَهْزِ بْنِ

[bin Ḥakīm, and Al-Juraiirī's (a narrator in the chain) *Kunyah* is Abū Mas'ūd, and his name is Sa'eed bin Iyās.]

حَكِيم، وَالْجُرَيْرِيُّ يُكْنَى أَبَا مَسْعُودٍ وَاسْمُهُ سَعِيدُ بْنُ إِيَّاسٍ.]

تخریج: [حسن] وأخرجه أحمد: ۵/۵ عن يزيد بن هارون به وصححه ابن حبان، ح: ۲۶۲۳، ورواه خالد بن عبدالله عن الجريري به وحديثه عنه قبل اختلاطه انظر لدليله: الكواكب النيرات، ص: ۳۶.

Comments:

A description of these rivers may be seen in Chapter 47:15 of the Noble Qur'an.

2572. Anas bin Mālik narrated that the Messenger of Allāh ﷺ said: "Whoever asks Allāh for Paradise three times, Paradise says: 'O Allāh, admit him into Paradise,' and whoever seeks refuge from the Fire three times, the Fire says: 'O Allāh, save him from the Fire.'" (*Sahih*)

[He said:] Yūnus bin Abū Ishāq reported similar to this *Ḥadīth* from Abū Ishāq, from Buraid bin Abū Mariam, from Anas bin Mālik from the Prophet ﷺ. And it has been related from Abū Ishāq, from Buraid bin Abū Mariam, from Anas bin Mālik, as his statement [in *Mawqūf* form as well].

۲۵۷۲ - حَدَّثَنَا هَنَادٌ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ اللَّهَ الْجَنَّةَ ثَلَاثَ مَرَّاتٍ قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَذْخِلْهُ الْجَنَّةَ، وَمَنْ اسْتَجَارَ مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ» [قَالَ:] هَكَذَا رَوَى يُونُسُ بْنُ أَبِي إِسْحَاقَ عَنْ أَبِي إِسْحَاقَ هَذَا الْحَدِيثَ عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ نَحْوَهُ. وَقَدْ رَوَى عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَوْلُهُ [مَوْقُوفًا أَيْضًا].

تخریج: [صحيح] وأخرجه ابن ماجه، الزهد، باب صفة الجنة، ح: ۴۳۴۰ عن هناد به وصححه ابن حبان، ح: ۲۴۳، والحاكم: ۱/۵۳۵ والذهبي وله شواهد * قول أنس: رواه ابن حبان (الإحسان): ۱۷۸/۲، ح: ۱۰۱۰ من حديث أبي إسحاق عن بريد عنه.