

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Beneficent, the Most Merciful

## 37. The Chapters On Asceticism

(المعجم ٣٧) أَبْوَابُ الزُّهْدِ  
(التحفة ٢٩)

### Chapter 1. Indifference Towards This World

(المعجم ١) - بَابُ الزُّهْدِ فِي الدُّنْيَا  
(التحفة ١)

4100. It was narrated from Abu Dharr Al-Ghifāri that the Messenger of Allāh ﷺ said: "Indifference towards this world does not mean forbidding what is permitted, or squandering wealth, rather indifference towards this world means not thinking that what you have in your hand is more reliable than what is in Allāh's Hand, and it means feeling that the reward for a calamity that befalls you is greater than that which the calamity makes you miss out on." (*Da'if*)

Hishām said: "Abu Idris Al-Khawlāni said: 'The likeness of this *Hadith* compared to other *Ahādith* is like that of pure gold compared to ordinary gold.'"

٤١٠٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا  
عَمْرُو بْنُ وَاقِدٍ الْقُرَشِيُّ: حَدَّثَنَا يُونُسُ بْنُ  
مَيْسَرَةَ بْنِ حَلْبَسٍ عَنْ أَبِي إِدْرِيسَ الْخَوْلَانِيِّ،  
عَنْ أَبِي دَرِّ الْعِفَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «لَيْسَ الزَّهَادَةُ فِي الدُّنْيَا بِتَحْرِيمِ  
الْحَلَالِ، وَلَا فِي إِضَاعَةِ الْمَالِ. وَلَكِنْ  
الزَّهَادَةُ فِي الدُّنْيَا أَنْ لَا تَكُونَ بِمَا فِي يَدَيْكَ  
أَوْثَقَ مِنْكَ بِمَا فِي يَدِ اللَّهِ. وَأَنْ تَكُونَ فِي  
تَوَابِ الْمُصِيبَةِ، إِذَا أَصَبَتْ بِهَا، أَرْغَبَ مِنْكَ  
فِيهَا، لَوْ أَنَّهَا أُبْقِيَتْ لَكَ».

قَالَ هِشَامٌ: قَالَ أَبُو إِدْرِيسَ الْخَوْلَانِيِّ،  
يَقُولُ: مِثْلُ هَذَا الْحَدِيثِ فِي الْأَحَادِيثِ،  
كَمِثْلِ الْإِبْرِيذِ فِي النَّهْبِ.

تخريج: [إسناده ضعيف جداً] أخرجه الترمذي، الزهد، باب ماجاء في الزهاده في الدنيا،  
ح: ٢٣٤٠ من حديث عمرو بن واقد به، وقال: غريب . . . وعمرو بن واقد منكر الحديث.

### Comments:

- Asceticism does not mean living alone separate from people; it is monasticism which is not allowed in Islam. Asceticism means being content with a lawful income even if it is little, and not running after an unlawful income.

b. Expecting that "people should give me something" is greed. Not being interested in what is in others' hands is also a type of asceticism and contentment.

**4101.** It was narrated that Abu Khallâd, who was one of the Companions of the Prophet ﷺ, said: "The Messenger of Allâh ﷺ said: 'If you see a man who has been given indifference with regard to this world and who speaks little, then draw close to him for he will indeed offer wisdom.'" (*Da'if*)

٤١٠١ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا الْحَكَمُ بْنُ هِشَامٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنْ أَبِي فَرْوَةَ، عَنْ أَبِي خَلَّادٍ، وَكَانَتْ لَهُ صُحْبَةٌ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا رَأَيْتُمُ الرَّجُلَ قَدْ أُعْطِيَ زُهْدًا فِي الدُّنْيَا، وَقَلَّةَ مَنْطِقٍ، فَاقْتَرِبُوا مِنْهُ، فَإِنَّهُ يُلْقَى الْحِكْمَةَ».

تخریج: [إسناده ضعيف] أخرجه البخاري في التاريخ الكبير، الكنى: ٢٧/٨، ٢٨، عن هشام به، وتابعه كثير بن هشام عند أبي نعيم في الحلية: ٤٠٥/١٠، وله علل: منها ضعف أبي فروة يزيد ابن سنان (انظر حديث: ٢٥٨١)، وللحديث شاهدان ضعيفان جدًا عند صاحب الحلية: ٣١٧/٧، وأبي يعلى.

**4102.** It was narrated that Sahl bin Sa'd As-Sâ'idi said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, show me a deed which, if I do it, Allâh will love me and people will love me. The Messenger of Allâh ﷺ said: "Be indifferent towards this world, and Allâh will love you. Be indifferent to what is in people's hands, and they will love you.'" (*Da'if*)

٤١٠٢ - حَدَّثَنَا أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ: حَدَّثَنَا شِهَابُ بْنُ عَبَّادٍ: حَدَّثَنَا خَالِدُ بْنُ عَمْرٍو الْقُرَشِيُّ عَنْ شُعْبَانَ الثُّورِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ دُلَّنِي عَلَى عَمَلٍ، إِذَا أَنَا عَمَلْتُهُ، أَحَبَّنِي اللَّهُ، وَأَحَبَّنِي النَّاسُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا زَهَدْتَ فِي الدُّنْيَا، يُحِبَّكَ اللَّهُ، وَإِذَا زَهَدْتَ فِي أَيْدِي النَّاسِ، يُحِبُّوكَ».

تخریج: [ضعيف] أخرجه العقبلي: ١١/٢ من حديث خالد القرشي به، وقال: وليس له من حديث الثوري أصل، وقد تابعه محمد بن كثير الصنعاني ولعله أخذ عنه ودلسه لأن المشهور به خالد هذا، وصححه الحاكم: ٣١٣/٤ فرده الذهبي بقوله: قلت: خالد وضاع، وضعفه البوصيري، ورواه عبدالله بن واقد أبو قتادة الحراني وهو متروك مدلس، راجع التقريب وغيره، عن الثوري به. وللحديث شواهد ضعيفة.

**4103.** It was narrated from Abu Wâ'il that a man from his people - Samurah bin Sahn - said: "We

٤١٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنْبَأَنَا جَرِيرٌ عَنْ مَضُورٍ، عَنْ أَبِي وَإِيلٍ، عَنْ سَمُرَةَ

stopped with Abu Hâshim bin 'Utbah, who had been stabbed, and Mu'âwiyah came to visit him. Abu Hâshim wept and Mu'âwiyah said to him: 'Why are you weeping, O maternal uncle? Is there some pain bothering you, or is it because of this world, the best of which has already passed?' He said: 'It is not for any of these reasons. But the Messenger of Allâh ﷺ gave me some advice and I wish that I had followed it. He ﷺ said: "There may come a time when you will see wealth divided among the people, and all you will need of that is a servant and a mount to ride in the cause of Allâh." That time came, but I accumulated wealth.'" (*Hasan*)

**تخریج:** [حسن] أخرجه النسائي، الزينة، باب اتخاذ الخادم والمركب، ح: ٥٣٨٧ من حديث جرير به، وصححه ابن حبان (الإحسان)، ح: ٦٦٧ \* سمرة بن سهم مجهول كما في التقريب، وله شاهد ذكره الترمذي، ح: ٢٣٢٧، وأخرجه النسائي في الكبرى، ح: ٩٨١٢، وأحمد: ٣٦/٥ وغيرهما، وسنده حسن.

**Comments:**

If wealth is accumulated through lawful means and left with a person, even after having spent it in good deeds, then it is not considered a sin. But the Companions of the Prophet ﷺ used to feel sorry whenever some wealth was left with them, considering it contrary to the perfect standards of true faith,

**4104.** It was narrated from Thâbit that Anas said: "Salmân fell sick and Sa'd came to visit him, and when he saw him he wept. Sa'd said to him: 'Why are you weeping, my brother? Are you not a Companion of the Messenger of Allâh ﷺ? Are you not? Are you not?' Salmân said: 'I am only weeping for one reason: I am not weeping because of longing for this world or for

ابن سَهْمٍ، رَجُلٍ مِنْ قَوْمِهِ، قَالَ: نَزَلْتُ عَلَى أَبِي هَاشِمٍ بْنِ عُمَيْيَةَ، وَهُوَ طَعِينٌ. فَأَتَاهُ مُعَاوِيَةُ يُعُوذُهُ. فَبَكَى أَبُو هَاشِمٍ. فَقَالَ مُعَاوِيَةُ: مَا يُبْكِيكَ؟ أَيُّ خَالٍ! أَوْجَعُ يُشْتَرِّكَ، أَمْ عَلَى الدُّنْيَا، فَقَدْ ذَهَبَ صَفْوُهَا؟ قَالَ: عَلَى كُلِّ، لَا، وَلَكِنْ رَسُولُ اللَّهِ ﷺ عَهَدَ إِلَيَّ عَهْدًا، وَوَدِدْتُ أَنِّي كُنْتُ تَبِعْتُهُ. قَالَ: «إِنَّكَ لَعَلَّكَ تُدْرِكُ أَمْوَالَ تَقْسَمُ بَيْنَ أَقْوَامٍ، وَإِنَّمَا بِكَفَيْكَ، مِنْ ذَلِكَ، خَادِمٌ وَمَرْكَبٌ فِي سَبِيلِ اللَّهِ» فَأَذْرَكْتُ، فَجَمَعْتُ.

٤١٠٤ - حَدَّثَنَا الْحَسَنُ بْنُ أَبِي الرَّبِيعِ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: اسْتَكْبَى سَلْمَانَ. فَعَادَهُ سَعْدٌ، فَرَأَاهُ يَبْكِي، فَقَالَ لَهُ سَعْدٌ: مَا يُبْكِيكَ؟ يَا أَحْيَى أَلَيْسَ قَدْ صَحِبْتَ رَسُولَ اللَّهِ ﷺ؟ أَلَيْسَ، أَلَيْسَ؟ قَالَ سَلْمَانُ: مَا أَبْكِي وَاحِدَةً مِنَ الشَّيْئِينَ. مَا أَبْكِي صَنًا لِلدُّنْيَا وَلَا

dislike of the Hereafter. But the Messenger of Allāh ﷺ gave me some advice and I think that I have transgressed.' He said: 'What was his advice to you?' He said: 'He advised me that something like the provision of a rider is sufficient for anyone of you, and I think that I have transgressed that. As for you, O Sa'd, fear Allāh when you pass a verdict, and when you distribute (spoils of war), and when you decide to do anything.'" (Hasan)

Thâbit said: "I heard that he only left behind twenty-odd Dirham, from the expenses that he had."

تخریج: [إسناده حسن] أخرجه الطبراني ١/٢٢٧، ح: ٦٠٦٦، وأبو نعیم في الحلیة: ١/١٩٧ من حدیث الحسن بن أبی الربیع، وللحدیث شواهد كثيرة، انظر القناعة لابن السني، ومسنَد الإمام أحمد وغيرهما.

### Comments:

- The Prophet ﷺ, often gave good news to his Companions, even though they used to consider their usual mistakes as great sins.
- Some provisions used to be left with Salman, ؓ, though it was not his mistake, but he used to fear for that, due to his great piety.

## Chapter 2. Being Concerned With This World

4105. 'Abdur-Rahmān bin Abān bin 'Uthmān bin 'Affān narrated that his father said: "Zaid bin Thābit departed from Marwān at mid-day. I said: 'He has not sent him out at this time of the day except for something he asked.' So I asked him, and he said: 'He asked me about some things we heard from the Messenger of Allāh ﷺ. I heard the Messenger of Allāh ﷺ say: "Whoever is focused only on this world, Allāh

كراهيةً للآخرة. وَلَكِنْ رَسُولُ اللَّهِ ﷺ عَهَدَ إِلَيَّ عَهْدًا. فَمَا أُرَانِي إِلَّا قَدْ تَعَدَّيْتُ. قَالَ: وَمَا عَهْدُ إِلَيْكَ؟ قَالَ: عَهْدُ إِلَيَّ أَنَّهُ يَكْفِي أَحَدَكُمْ مِثْلُ زَادِ الرَّايِبِ، وَلَا أُرَانِي إِلَّا قَدْ تَعَدَّيْتُ، وَأَمَّا أَنْتَ، يَا سَعْدُ فَاتَّقِ اللَّهَ عِنْدَ حُكْمِكَ إِذَا حَكَمْتَ، وَعِنْدَ قَسْمِكَ إِذَا قَسَمْتَ، وَعِنْدَ هَمِّكَ إِذَا هَمَمْتَ. قَالَ ثَابِتٌ: فَبَلَغَنِي أَنَّهُ مَا تَرَكَ إِلَّا بِضْعَةَ وَعِشْرِينَ دِرْهَمًا، مِنْ نَفَقَتِهِ كَانَتْ عِنْدَهُ.

### (المعجم ٢) - بَابُ الْهَمِّ بِالدُّنْيَا

(التحفة ٢)

٤١٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عُمَرَ بْنِ شَيْبَانَ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي ثَابِتٍ، قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ أَبِي ثَابِتٍ مِنْ عِنْدِ مَرْوَانَ، يَنْصِفُ النَّهَارَ. قُلْتُ: مَا بَعَثَ إِلَيْهِ، هَذِهِ السَّاعَةَ، إِلَّا لِشَيْءٍ سَأَلَ عَنْهُ. فَسَأَلْتُهُ، فَقَالَ: سَأَلْنَا عَنْ أَشْيَاءَ سَمِعْنَاهَا مِنْ رَسُولِ اللَّهِ ﷺ. سَمِعْتُ رَسُولَ

will confound his affairs and make him fear poverty constantly, and he will not get anything of this world except that which has been decreed for him. Whoever is focused on the Hereafter, Allāh will settle his affairs for him and make him feel content with his lot, and his provision and worldly gains will undoubtedly come to him." (*Sahih*)

الله ﷻ يَقُولُ: «مَنْ كَانَتْ الدُّنْيَا هَمَّهُ، فَرَّقَ اللهُ عَلَيْهِ أَمْرَهُ، وَجَعَلَ فَقْرَهُ بَيْنَ عَيْنَيْهِ، وَلَمْ يَأْتِهِ مِنَ الدُّنْيَا إِلَّا مَا كُتِبَ لَهُ. وَمَنْ كَانَتْ الآخِرَةُ نِيَّتَهُ، جَمَعَ اللهُ لَهُ أَمْرَهُ، وَجَعَلَ عِنَاةً فِي قَلْبِهِ، وَأَتَتْهُ الدُّنْيَا وَهِيَ رَاغِمَةٌ».

تخریج: [إسناده صحيح] أخرجه أحمد: ۱۸۳/۵ من حديث شعبة به مطولاً، ووضحه البوصيري، وله طرق عند الترمذي، ح: ۲۶۵۶ من حديث شعبة، وقال: حسن، ووضحه ابن حبان، ح: ۷۲.

### Comments:

- Anyone, who runs after mundane wealth, richness, rank and position, has to struggle very hard to be happy in this life. He does not become satisfied, even if he accumulates a great deal of wealth, because he always wishes for more and more. So, such a person always lives in a troubled state like a poor person.
- A human being will certainly get the livelihood that is predestined by Allāh, the Exalted, even if he seeks it through lawful means only. Therefore, seeking livelihood through unlawful means does not increase anything but problems and troubles.

**4106.** Abdullāh said: "I heard your Prophet ﷺ say: 'Whoever focuses all his concerns on one thing, the Hereafter, Allāh will relieve him of worldly concerns, but whoever has disparate concerns scattered among a number of worldly issues, Allāh will not care in which of its valleys he died.'" (*Da'if*)

٤١٠٦ = حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ وَ الْحُسَيْنُ ابْنُ عَبْدِ الرَّحْمَنِ، قَالَا: حَدَّثَنَا عَبْدُ اللهِ بْنُ نُمَيْرٍ عَنْ مُعَاوِيَةَ النَّضْرِيِّ، عَنْ نَهْشَلٍ، عَنْ الضَّحَّاكِ، عَنِ الْأَسْوَدِ بْنِ يَزِيدٍ قَالَ: قَالَ عَبْدُ اللهِ: سَمِعْتُ نَبِيَّكُمْ ﷺ يَقُولُ: «مَنْ جَعَلَ الِهُمُومَ هَمًّا وَاحِدًا، هَمَّ الْمَعَادِ، كَفَاهُ اللهُ هَمَّ دُنْيَاهُ. وَمَنْ تَشَعَّبَتْ بِهِ الِهُمُومُ فِي أَحْوَالِ الدُّنْيَا، لَمْ يُبَالِ اللهُ فِي أَيِّ أَوْدِيَّتِهِ هَلَكَ».

تخریج: [ضعيف جداً] تقدم، ح: ۲۵۷.

**Comments:**

'Relieving him of worldly concerns' means that his lawful requirements will be satisfied easily. And the one who suffers from various types of troubles due to greed, his troubles do not have any end till he will be presented in front of Allâh entangled in his own troubles.

**4107.** (Abu) Khâlid Al-Wâlibi narrated from Abu Hurairah and he (one of the narrators) said: "I do not know except that he attributed it to the Prophet ﷺ - "Allâh says: 'O son of Âdam, devote yourself to My worship, and I will fill your heart with contentment and take care of your poverty; but if you do not do that, then I will fill your heart with worldly concerns and will not take care of your poverty.'" (Hasan)

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب أحاديث: ابتلينا بالضراء، ومن كانت الآخرة همه ... الخ، ح: ٢٤٦٦ من حديث عمران به، وقال: حسن غريب \* أبوخالد الوالي وزائدة بن نسيط وثقهما ابن خزيمة، وابن حبان، والحاكم وغيرهم، فحديثهما لا ينزل عن درجة الحسن، راجع نيل المقصود، ح: ١٣٢٨.

**Comments:**

Being dedicated to worship means; great importance should be given to worship daily. Besides, general tasks also should be done with the intention of pleasing Allâh to convert the routine work into the acts of worship.

**Chapter 3. The Likeness Of This World**

**4108.** Mustawrid, a brother of Banu Fihri, said: "I heard the Messenger of Allâh ﷺ say: "The likeness of this world in comparison to the Hereafter is that of anyone of you dipping his finger into the sea: let him see what he brings forth." (Sahih)

**(المعجم ٣) - بَابُ مَثَلِ الدُّنْيَا (التحفة ٣)**

٤١٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بَشِيرٍ، قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: سَمِعْتُ الْمُسْتَوْرِدَ، أَخَا بَنِي فِهْرِ، يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «مَا مَثَلُ الدُّنْيَا فِي الْآخِرَةِ إِلَّا مَثَلُ مَا يَجْعَلُ أَحَدُكُمْ إِصْبَعَهُ فِي الْيَمِّ. فَلْيَنْظُرْ بِمَا يَرْجِعُ».

٤١٠٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ الْجَهْضَمِيُّ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عِمْرَانَ بْنِ زَائِدَةَ، عَنْ أَبِيهِ، عَنْ [أَبِي] خَالِدِ الْوَالِبِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَلَا أَعْلَمُهُ إِلَّا قَدْ رَفَعَهُ قَالَ: «يَقُولُ اللَّهُ سُبْحَانَهُ: يَا ابْنَ آدَمَ تَفَرَّغْ لِعِبَادَتِي، أَمَلًا صَدْرَكَ غَنَى، وَأَسَدًا فَفَرَّكَ، وَإِنْ لَمْ تَفْعَلْ، مَلَأْتُ صَدْرَكَ شُغْلًا، وَلَمْ أَسَدَّ فَفَرَّكَ».

تخریج: أخرجه مسلم، الجنة ونعيمها، باب فناء الدنيا، وبيان الحشر يوم القيامة، ح: ٥٥/٢٨٥٨ عن ابن نمير به.

### Comments:

Favors of Paradise comparing to the favors of this life are so precious that the value of some inches of the land in Paradise is more precious than all the wealth and treasures of this world. Besides, the other favors that Paradise has, such as palaces, gardens; the comfort and blessing they contain, pure wives, maids, etc., can one imagine or estimate their value? Overall, the blessing of looking at Allâh, the Exalted, is so precious that all the blessings, comparing to it, are of no value.

**4109.** It was narrated that 'Abdullâh said: "The Prophet ﷺ lay down on a reed mat, and it left marks on his skin. I said: 'May my father and mother be ransomed for you, O Messenger of Allâh! If you had told us we would have provided you with something that would save you this trouble.' The Messenger of Allâh ﷺ said: 'What is there between myself and the world? This world and I are just like a rider who stops to rest beneath the shade of a tree then goes and leaves it.'" (*Hasan*)

٤١٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا الْمَسْعُودِيُّ: أَخْبَرَنِي عَمْرُو بْنُ مُرَّةَ عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: اضْطَجَعَ النَّبِيُّ ﷺ عَلَى حَصِيرٍ. فَأَثَرَ فِي جِلْدِهِ فَقُلْتُ: يَا رَسُولَ اللَّهِ لَوْ كُنْتُ أَدْرَيْتُكَ فَفَرَشْنَا لَكَ عَلَيْهِ شَيْئًا يَبْقَى مِنْهُ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَنَا وَالْدُنْيَا إِلَّا نَمَاءٌ أَنَا وَالْدُنْيَا كَرَائِبٍ اسْتَظَلَّ [تَحْتَ] شَجَرَةٍ. ثُمَّ رَاحَ وَتَرَكَهَا».

تخریج: [حسن] أخرجه الترمذي، الزهد، باب حديث ما الدنيا إلا كراكب استظل، ح: ٢٣٧٧ من حديث المسعودي به، وقال: حسن صحيح، وهو في مسند الطيالسي، ح: ٢٧٧٧، وللحديث شواهد.

### Comments:

- Avoiding nice and comfortable utilities with the intention of spending the money for the sake of Allâh instead of spending it on oneself is a praiseworthy act. If avoiding comfortable utilities is due to miserliness, then it is a bad habit. Making a lawful matter unlawful upon oneself is forbidden.
- Asceticism means one should not run after the mundane blessings, but if one gets them through lawful means without being greedy for such things, then he may use them. Worrying much about the worldly matters and maintaining mannerism is contrary to asceticism.

4110. It was narrated that Sahl bin Sa'd said: "We were with the Messenger of Allāh ﷺ in Dhul-Hulaifah, when we saw a dead sheep lifting its leg (because of bloating). He said: 'Don't you think this is worthless to its owner? By the One in Whose Hand is my soul, this world is more worthless to Allāh than this (dead sheep) is to its owner. If this world was worth the wing of a mosquito to Allāh, the disbeliever would not find a drop to drink from it.'" (Hasan)

٤١١٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ، وَابْنُ أَبِي عَرَبَةَ، وَابْنُ الْمُنْذِرِ الْجَزَامِيُّ، وَ مُحَمَّدٌ بْنُ الصَّبَّاحِ، قَالُوا: حَدَّثَنَا أَبُو يَحْيَى زَكَرِيَّا بْنُ مَطْرُورٍ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ إِذْ رَأَى هُوَ بَشَاءً مَيِّتَةً تَلْتَمِشُ بِرِجْلِهَا. فَقَالَ: «أَتَرُونَ هَذِهِ هَيْبَةً عَلَى صَاحِبِهَا؟ فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ هَذِهِ عَلَى صَاحِبِهَا. وَلَوْ كَانَتِ الدُّنْيَا تَرْتُنُّ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ، مَا سَقَى كَافِرًا مِنْهَا قَطْرَةً أَبَدًا».

تخریج: [حسن] أخرجه الترمذی، الزهد، باب ما جاء في هوان الدنيا على الله عزوجل، ج: ٢٢٢٠ من حديث أبي حازم به مختصراً، وقال: صحيح غريب.

### Comments:

- Deeds of a person are most important near Allāh. If worldly means are used in good deeds then they are beneficial for the person; otherwise, wealth, richness, rank and position do not have any importance near Allāh.
- Mundane items should be earned through lawful means, and they should be spent only in the acts that please Allāh.
- The main place for the favors and blessings of Allāh is Paradise. Worldly favors, regardless of how huge they are, do not have any value if compared to the favors of Paradise.

4111. Mustawrid bin Shaddād said: "I was riding with the Messenger of Allāh ﷺ when he came across a dead lamb that had been thrown out." He said: 'Don't you think that this is worthless to its owners?' It was said: 'O Messenger of Allāh, it is because it is worthless that they have thrown it out, - or words to that effect. He said: 'By the One in Whose Hand is my soul, this world is more worthless to Allāh than this is to its owners.'" (Hasan)

٤١١١ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ عَرَبِيُّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ مُجَالِدِ بْنِ سَعِيدِ الْهَمْدَانِيِّ، عَنْ قَيْسِ بْنِ أَبِي حَازِمِ الْهَمْدَانِيِّ قَالَ: حَدَّثَنَا الْمُسْتَوْرِدُ بْنُ شَدَّادٍ قَالَ: إِبْنِي لَنِي الرَّكْبِ، مَعَ رَسُولِ اللَّهِ ﷺ إِذْ أَتَى عَلَى سَخْلَةٍ مَبْرُودَةٍ. قَالَ، فَقَالَ: «أَتَرُونَ هَذِهِ هَانَتْ عَلَى أَهْلِهَا؟» قَالَ، قِيلَ: يَا رَسُولَ اللَّهِ مِنْ هَوَانِهَا أَلْقَوْهَا. أَوْ كُنَّمَا قَالَ. قَالَ: «فَوَالَّذِي نَفْسِي بِيَدِهِ لَلدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ



هُدَاهُ عَلَى أَهْلِهَا».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب ما جاء في هوان الدنيا على الله عز وجل، ح: ٢٣٢١ من حديث مجاهد به، وقال: حسن، وللحديث شواهد كثيرة منها حديث الترمذي، السابق.

4112. Abu Hurairah said: "I heard the Messenger of Allāh ﷺ saying: 'This world is cursed and what is in it is cursed, except the remembrance of Allāh (Dhikr) and what is conducive to that, or one who has knowledge or who acquires knowledge.'" (Hasan)

٤١١٢ - حَدَّثَنَا عَلِيُّ بْنُ مَيْمُونِ الرَّقِّيُّ: حَدَّثَنَا أَبُو حُدَيْدٍ، عُمَةُ بْنُ حَمَادِ الدَّمَشْقِيُّ عَنِ ابْنِ ثَوْبَانَ، عَنْ عَطَاءِ بْنِ قُرَّةَ، عَنْ عَبْدِ اللَّهِ ابْنِ صُمَيْرَةَ السَّلُولِيِّ. قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ وَهُوَ يَقُولُ: «الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا، إِلَّا ذِكْرَ اللَّهِ وَمَا وَالَاهُ، أَوْ عَالِمًا أَوْ مُتَعَلِّمًا».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب منه حديث: إن الدنيا ملعونة، ح: ٢٣٢٢ من حديث عبدالرحمن بن ثابت بن ثوبان به، وقال: حسن غريب.

### Comments:

- Cursed, means being away and being deprived of the mercy of Allāh. Generally, worldly matters make one forget Allāh, so they deserve to be cursed.
- Anything, or act, that has any connection with the remembrance of Allāh, Allāh's mercy descends over it, or due to it.
- Earning lawful means of life is a command of Allāh. So, earning a lawful livelihood, following the commands of Allāh, and spending it in lawful matters is also a cause of reward.

4113. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "This world is a prison for the believer and a paradise for the disbeliever." (Sahih)

٤١١٣ - حَدَّثَنَا أَبُو مَرْوَانَ، مُحَمَّدُ بْنُ عُمَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ».

تخريج: أخرجه مسلم، الزهد، باب: الدنيا سجن للمؤمن وجنة للكافر، ح: ٢٩٥٦، والترمذي، ح: ٢٣٢٤ من حديث العلاء به، وقال: الترمذي: حسن صحيح.

**Comments:**

- a. As a prisoner is bound to follow many laws of the prison; he cannot act freely, similarly a believer is not free in this life to do what he desires, rather he follows the commands of Allâh at every point of his life, and as a reward he will get Paradise.
- b. A non-believer lives freely in this world, so he gets the punishment of Hell in Hereafter. The hardest life of this world, compared to the punishment of Hell, is considered a Paradise.

**4114.** It was narrated that Ibn 'Umar said: "The Messenger of Allâh ﷺ took hold of some part of my body and said: 'O 'Abdullâh, be in this world like a stranger, or one who is passing through, and consider yourself as one of the people of the graves.'" (Da'if)

٤١١٤ - حَدَّثَنَا يَحْيَى بْنُ حَبِيبٍ بْنُ عَرَبِيِّ: حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عُمَرَ قَالَ: أَخَذَ رَسُولُ اللَّهِ ﷺ بَعْضَ جَسَدِي فَقَالَ: «يَا عَبْدَ اللَّهِ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ. أَوْ كَأَنَّكَ غَابِرٌ سَبِيلٍ. وَعَدَّ نَفْسَكَ مِنْ أَهْلِ الْقُبُورِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب ماجاء في قصر الأمل، ح: ٢٣٣٣ من حديث حماد به \* وليث بن أبي سليم تقدم حاله، ح: ٢٠٨، وأخرج البخاري في صحيحه، الرقاق، باب قول النبي ﷺ: كن في الدنيا كأنك غريب أو عابر سبيل، ح: ٦٤١٦ من طريق آخر عن مجاهد به دون قوله: وعد نفسك من أهل القبور، وهو المحفوظ.

**Comments:**

A foreigner and a traveler always prefer their urgent and temporal needs; they do not neglect the preparation of their journey. Similarly, a believer tries his best to gain the Hereafter life through this life, securing this world, is not his basic aim.

### Chapter 4. One Who Is Not Paid Any Heed

(المعجم ٤) - بَابُ مَنْ لَا يُؤْبَهُ لَهُ

(التحفة ٤)

**4115.** It was narrated from Mu'âdh bin Jabal that the Messenger of Allâh ﷺ said: "Shall I not tell you about the kings of Paradise?" I said: 'Yes.' He said: 'A weak and oppressed man who wears tattered clothes and is not paid any heed. If he swears (an oath) by Allâh, Allâh fulfills it.'" (Da'if)

٤١١٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُؤدَدُ بْنُ عَبْدِ الْعَزِيزِ عَنْ زَيْدِ بْنِ وَاقِدٍ، عَنْ بُسْرِ بْنِ عُبَيْدِ اللَّهِ، عَنْ أَبِي إِدْرِيسَ الْحَوَّلَانِيِّ، عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُخْبِرُكُمْ عَنْ مُلُوكِ الْجَنَّةِ؟» قُلْتُ: بَلَى. قَالَ: «رَجُلٌ ضَعِيفٌ، مُسْتَضْعَفٌ، ذُو طِمْرَيْنِ، لَا يُؤْبَهُ لَهُ، لَوْ أَقْسَمَ

عَلَى اللَّهِ لِأَبْرَةٍ».

تخریج: [إسناده ضعيف] من أجل سويد بن عبدالعزيز لأنه ضعيف ضعفه الجمهور، وفي الباب حديث أحمد: ۱۱۴/۲ وأهل الجنة الضعفاء المغلوبون، وصححه الحاكم على شرط مسلم، ح: ۴۹۹/۲، ووافقه الذهبي.

**4116.** Hârithah bin Wahb narrated that the Messenger of Allâh ﷺ said: "Shall I not tell you about the people of Paradise? Every weak and oppressed one. Shall I not tell you about the people of Hell? Every harsh, haughty and arrogant one." (Sahih)

٤١١٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: حَدَّثَنَا سُفْيَانُ عَنْ مَعْبِدِ بْنِ خَالِدٍ قَالَ: سَمِعْتُ حَارِثَةَ بْنَ وَهْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَلَا أُنبِئُكُمْ بِأَهْلِ الْجَنَّةِ؟ كُلُّ ضَعِيفٍ مُضَعَّفٍ. أَلَا أُنبِئُكُمْ بِأَهْلِ النَّارِ؟ كُلُّ عَتَلٍ جَوَاطِئُ مُسْتَكْبِرٍ».

تخریج: أخرجه البخاري، التفسير، باب: عتل بعد ذلك زعيم، ح: ۴۹۱۸، ۶۰۷۱، ومسلم، الجنة ونعيمها، باب النار يدخلها الجبارون والجنة يدخلها الضعفاء، ح: ۴۷/۲۸۵۳ من حديث سفیان الثوري به.

### Comments:

- Being weak, means a noble and humble person who does not oppress anyone, rather if one assaults him, he forgives him.
- The one who is a miser and always accumulates money; i.e., the one who is greedy, always collects money and does not spend. A believer is not characterized by the characters of miserliness and greediness, rather these are the qualities of non-believers and hypocrites; due to them they deserve Hell.
- Pride means despising people and disdaining the truth (out of self-conceit) even after knowing the reality. The wrong feelings of such haughtiness lead to many moral and social evils.

**4117.** It was narrated from Abu Umâmah that the Messenger of Allâh ﷺ said: "The one who most deserved to be envied, in my view, is the one who has the least burden, who prays a great deal and finds joy in prayer, and who is unknown among people and is not paid any heed. His provision will be sufficient, he will be content with it, his death will come quickly, his estate will be small and his mourners will be few." (Da'if)

٤١١٧ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَمْرُو بْنُ أَبِي سَلَمَةَ، عَنْ صَدَقَةَ بْنِ عَبْدِ اللَّهِ، عَنْ إِبْرَاهِيمَ بْنِ مِرَّةَ، عَنْ أُبَيِّ بْنِ سَلِيمَانَ، عَنْ أَبِي أُمَامَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ أَعْظَمَ النَّاسِ، عِنْدِي، مُؤْمِنٌ خَفِيفُ الْحَازِ. دُو حَظٍّ مِنْ صَلَاةٍ. غَافِضٌ فِي النَّاسِ. لَا يُؤْتِيهِ لَهُ. كَانَ رِزْقُهُ كَخَفَافَا، وَصَبَرَ عَلَيْهِ. عَجَلَتْ مَنِيَّتُهُ، وَقَلَّ تَرَاثُهُ، وَقَلَّتْ بَوَاكِيهِ».

تخريج: [إسناده ضعيف] وضعفه البوصيري \* صدقة بن عبدالله، وأيوب بن سليمان ضعيفان كما في التقريب وغيره، وللحديث طرق كلها ضعيفة كما حققته في تخريج مسند الحميدي، ح: ٩١١، والنهاية، ح: ٣٠.

**4118.** It was narrated from 'Abdullāh bin Abi Umāmah Al-Hārithi that his father said: "The Messenger of Allāh ﷺ said: 'Simplicity is part of faith.'" (*Da'if*)

He (the narrator) said: "Simplicity means an ascetic and rough life."

٤١١٨ - حَدَّثَنَا كَثِيرٌ بْنُ عُبيدِ الْجَمِصِيِّ: حَدَّثَنَا أَيُّوبُ بْنُ سُوَيْدٍ عَنْ أَسَمَةَ بْنِ زَيْدٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي أُمَامَةَ الْحَارِثِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْبِدَاةُ مِنَ الْإِيمَانِ». قَالَ: الْبِدَاةُ الْقَسَاةُ. يَعْنِي الْقَشْفَ.

تخريج: [إسناده ضعيف] أخرجه أبو داود، الترمذ، باب التهي عن كثير من الإرقاء، ح: ٤١٦١ من حديث عبدالله بن أبي أمامة به، وأخرجه الطحاوي في مشكل الآثار: (١/٤٧٨، ٤/١٥١، والطبراني: ٢٧٢/١ من طريقين عن أبي أمامة به \* ابن إسحاق عنن.

#### Comments:

Simplicity covers many things; for instance, wearing a patched garment, sitting on ground, not considering it to be degrading to listen to the requests of a poor or needy person, and trying to help him as much as possible, accepting a simple invitation of a poor person and being thankful to him after eating his plain food, not dealing with the poor arrogantly, participating in the joys and sorrows of those who are lower than us, and like matters.

**4119.** It was narrated from Asmā' bint Yazid that she heard the Messenger of Allāh ﷺ say: "Shall I not tell you of the best of you?" They said: "Yes, O Messenger of Allāh." He said: "The best of you are those who, when they are seen, Allāh the Mighty, the Majestic, is remembered." (*Hasan*)

٤١١٩ - حَدَّثَنَا سُؤَيْدٌ بْنُ سَعِيدٍ: حَدَّثَنَا يَحْيَى بْنُ سَلِيمٍ عَنْ ابْنِ حُنَيْنٍ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ أَسْمَاءَ بِنْتِ يَزِيدَ أَنَّهَا سَمِعَتْ رَسُولَ اللَّهِ ﷺ يَقُولُ: «أَلَا أُبَيِّنُكُمْ بِخَيْرِكُمْ؟» قَالُوا: بَلَى. يَا رَسُولَ اللَّهِ قَالَ: «خَيْرُكُمْ الَّذِينَ إِذَا رُؤُوا، ذُكِرَ اللَّهُ عَزَّ وَجَلَّ».

تخريج: [حسن] أخرجه الطبراني: ٢٤/١٦٧، ح: ٤٢٤ من حديث يحيى بن سليم به، وتابعه غير واحد، وحسنه البوصيري، رواه محمد بن أبي عمر المكي عن يحيى به، ورواه معمر، وبشر ابن المفضل عن ابن خيثم به.

### Chapter 5. The Virtue Of Poverty

4120. It was narrated that Sahl bin Sa'd As-Sa'idi said: "A man passed by the Messenger of Allāh ﷺ and the Prophet ﷺ said: 'What do you say about this man?' They said: 'We agree with your opinion concerning him. We say: He is one of the noblest of people. If he proposes marriage, his proposal deserves to be accepted; and if he intercedes, his intercession deserves to be accepted; and if he speaks, he deserves to be listened to.' The Prophet ﷺ remained silent, and another man passed by. The Prophet ﷺ said: 'What do you say about this man?' We said: 'By Allāh, O Messenger of Allāh, this is one of the poor Muslims. If he proposes marriage, he does not deserve to get married; and if he intercedes, his intercession does not deserve to be accepted; and if he speaks, he does not deserve to be listened to.' The Prophet ﷺ said: 'This one is better than an earthful of (men like) the other man.'" (Sahih)

تخريج: أخرجه البخاري، النكاح، باب الأتقاء في الدين، ح: ٥٠٩١ من حديث عبد العزيز

٤.

#### Comments:

- A poor Muslim, even if he is unknown, who does not have any position in the eyes of world, is better to Allāh than millions of those who do not have faith and piety.
- Allāh gives most importance and respect to the faith and piety of a person, instead of his wealth, richness, prestige, high position, fame or lineage.

4121. It was narrated from 'Imrān bin Husain that the

(المعجم ٥) - بَابُ فَضْلِ [الْفَقْرِ]

(التحفة ٥)

٤١٢٠ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ: مَرَّ عَلَى رَسُولِ اللَّهِ ﷺ رَجُلٌ. فَقَالَ النَّبِيُّ ﷺ: «مَا تَقُولُونَ فِي هَذَا الرَّجُلِ؟» قَالُوا: «رَأَيْكَ فِي هَذَا.» تَقُولُ: هَذَا مِنْ أَشْرَفِ النَّاسِ. هَذَا حَرِيٌّ، إِنْ حَطَبَ، أَنْ يُحَطَّبَ. وَإِنْ شَفَعَ، أَنْ يُسْمَعَ. وَإِنْ قَالَ، أَنْ يُسْمَعَ لِقَوْلِهِ. فَسَكَتَ النَّبِيُّ ﷺ. وَمَرَّ رَجُلٌ آخَرَ. فَقَالَ النَّبِيُّ ﷺ: «مَا تَقُولُونَ فِي هَذَا؟» قَالُوا: «نَقُولُ، وَاللَّهِ يَا رَسُولَ اللَّهِ هَذَا مِنْ فَقَرَاءِ الْمُسْلِمِينَ. هَذَا حَرِيٌّ، إِنْ حَطَبَ، لَمْ يُنْكَحْ، وَإِنْ شَفَعَ، لَا يُسْمَعُ. وَإِنْ قَالَ، لَا يُسْمَعُ لِقَوْلِهِ. فَقَالَ النَّبِيُّ ﷺ: «لِهَذَا خَيْرٌ مِنْ مِلْءِ الْأَرْضِ مِثْلَ هَذَا.»

٤١٢١ - حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ يُوسُفَ

الْحُبَيْرِيُّ: حَدَّثَنَا حَمَادُ بْنُ عِيسَى: حَدَّثَنَا

Messenger of Allāh ﷺ said: "Allāh loves His believing slave who is poor, does not beg and has many children." (*Da'if*)

مُوسَى بْنُ عُبَيْدَةَ: أَخْبَرَنِي الْقَاسِمُ بْنُ مَهْرَانَ عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ يُحِبُّ عَبْدَهُ الْمُؤْمِنَ، الْفَقِيرَ، الْمُتَعَفِّفَ، أَبَا الْعِيَالِ».

تخريج: [إسناده ضعيف] أخرجه العقيلي: ٤٧٤/٣ من طريق آخر عن موسى بن عبدة به، وقال: موسى متروك النظر، ح: ٢٥١، وضعفه العراقي، والبوصيري، وقال: القاسم بن مهران لم يثبت سماعه من عمران، وفيه علة أخرى، وله شاهد ضعيف جداً.

### Chapter 6. The Status Of The Poor

### (المعجم ٦) - بَابُ مَنْزِلَةِ الْفُقَرَاءِ

(التحفة ٦)

4122. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The poor believers will enter Paradise half a day - five hundred years - before the rich." (*Hasan*)

٤١٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَدْخُلُ فُقَرَاءُ الْمُؤْمِنِينَ الْجَنَّةَ قَبْلَ الْأَغْنِيَاءِ بِنِصْفِ يَوْمٍ: خَمْسِمِائَةِ عَامٍ».

تخريج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء أن فقراء المهاجرين يدخلون الجنة قبل أغنيائهم، ح: ٢٣٥٣، ٢٣٥٤ من حديث محمد بن عمرو به، وقال: حسن صحيح، وهو في المصنف: ٢٤٦/١٣، وأخرجه الترمذي، ح: ٢٣٥١ من طريق آخر عن الأعمش عن عطية عن أبي سعيد به.

### Comments:

- One of the reasons for this, is that the rich people need to render their account of excess money, which takes more time while poor people will finish their account in no time since they have little money.
- Getting little money or not having money in this life is also a blessing of Allāh, but it requires patience, as richness requires being thankful to Allāh.

4123. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allāh ﷺ said: "The poor *Muhājirin* will enter Paradise before the rich, the equivalent of five hundred years." (*Hasan*)

٤١٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَيْسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي نَيْلَى، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «إِنَّ فُقَرَاءَ الْمُهَاجِرِينَ يَدْخُلُونَ

الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ، بِمَقْدَارِ خَمْسِمِائَةِ سَنَةٍ.

تخريج: [صحيح] فيه ضعيفان \* عطية تقدم، ح: ٣٧، وتلميذه تقدم، ح: ٨٥٤، وله شواهد عند مسلم، ح: ٣٧/٢٩٧٩ وغيره، والحديث السابق شاهد له أيضاً.

**Comments:**

The honor of entering Paradise first is granted to the poor Emigrants. However, due to some other qualities, some rich Companions, also might achieve this honor. Similarly, the rich Companions who have performed many good deeds; for example, they emigrated first and participated in many battles with the Prophet ﷺ, their grades may be increased for such good deeds.

**4124.** It was narrated that 'Abdullāh bin 'Umar said: "The poor *Muhājirin* complained to the Messenger of Allāh about that with which Allāh had favored the rich over them. He said: 'O poor people, shall I not give you the glad tidings that the poor believers will enter Paradise half a day, five hundred years, before the rich?'" (*Da'if*)

Then (one of the narrators) Musa recited this Verse: ...

"And verily, a day with your Lord is as a thousand years of what you reckon."<sup>[1]</sup>

٤١٢٤ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنَّ أَبَا أُوَيْسَ بْنَ مَرْثَدَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا مَعْشَرَ الْفُقَرَاءِ أَلَا أُبَشِّرُكُمْ أَنَّ فُقَرَاءَ الْمُؤْمِنِينَ يَدْخُلُونَ الْجَنَّةَ قَبْلَ أَغْنِيَائِهِمْ بِنِصْفِ يَوْمٍ، خَمْسِمِائَةِ عَامٍ».

ثُمَّ تَلَا مُوسَى هَذِهِ الْآيَةَ: ﴿وَلَيْكَ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ وَمَا تَعُدُّونَ﴾. [الحج: ٤٧]

تخريج: [إسناده ضعيف] أخرجه ابن أبي شيبه: ٢٤٤/١٣، ح: ١٦٢٣٤ من حديث موسى بن عبيدة به، ومن أجله ضعفه البوصيري، وانظر، ح: ٢٥١.

**Chapter 7. Keeping Company With The Poor**

(المعجم ٧) - بَابُ مُجَالَسَةِ الْفُقَرَاءِ (التحفة ٧)

**4125.** It was narrated that Abu Hurairah said: "Ja'far bin Abu Tâlib used to like the poor; he

٤١٢٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ الْكِنْدِيُّ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَبُو

[1] *Al-Hajj* 22:47.

would sit with them and talk to them, and they would talk to him. And the Messenger of Allāh ﷺ gave him the *Kunya* of *Abul-Masākin* (Father of the Poor).” (Da'if)

يَعْيَى: حَدَّثَنَا إِبْرَاهِيمُ، أَبُو إِسْحَاقَ الْمُخَزَّمِيُّ، عَنِ الْمُقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ جَعْفَرُ بْنُ أَبِي طَالِبٍ يُحِبُّ الْمَسَاكِينَ وَيَجْلِسُ إِلَيْهِمْ وَيُحَدِّثُهُمْ وَيُحَدِّثُونَهُ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَكْنِيهِ: أَبَا الْمَسَاكِينِ.

تخریج: [إسناده ضعيف] أخرجه الترمذي، المناقب، باب قول أبي هريرة: ما أخذني النعال ... بعد رسول الله ﷺ أفضل من جعفر ...، ح: ٣٧٦٦ عن عبدالله بن سعيد به، وقال: غريب، وانظر، ح: ٢٥٤٥ لحال إبراهيم بن الفضل المخزومي، وفيه علة أخرى.

4126. It was narrated that Abu Sa'eed Al-Khudri said: "Love the poor, for I heard the Messenger of Allāh ﷺ say in his supplication: 'O Allāh, cause me to live poor and cause me to die poor, and gather me among the poor (on the Day of Resurrection).'" (Da'if)

٤١٢٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ عَبْدِ اللَّهِ بْنُ سَعِيدٍ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ يَزِيدَ بْنِ سَيَانَ، عَنْ أَبِي الْمُبَارَكِ، عَنْ عَطَاءٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: أُجِبُوا الْمَسَاكِينَ. فَإِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي دُعَائِهِ: «اللَّهُمَّ أَحْبِبْنِي مِسْكِينًا، وَأَمْتِي مِسْكِينًا، وَأَحْسُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ».

تخریج: [إسناده ضعيف جداً] أخرجه عبد بن حميد في منتخبه (ق ١١٣٠) عن ابن أبي شيبة، والخطيب: ١١١/٤ من حديث عبدالله بن سعيد به، وضعفه البوصيري \* يزيد تقدم حاله، ح: ٢٥٨١، وأبوالمبارك مجهول (تقريب)، وللحديث شواهد كلها ضعيفة كما ذكرتها في تعليقي على سنن ابن ماجه، ولم يصب من صحيح الحديث لتلك الشواهد.

### Comments:

- Poverty of the Prophet ﷺ, was intentional; despite having a great income from booty, *Fai* (i.e., booty gained without fighting) and *Khums* (one fifth of war booty), he used to live a simple life, and used to give all his wealth in charity and for the sake of Allāh.
- A person, despite being rich, may get the reward of poverty, if he does not love the money, gives it to poor, limits his necessities, and prefers a simple life.

4127. It was narrated from Khabbāb, concerning the Verse: "And turn not away those who invoke their Lord, morning and afternoon..." up to His Saying: "...and thus become of the

٤١٢٧ - حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنِ يَحْيَى ابْنِ سَعِيدٍ الْقَطَّانُ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ الْعَقْفَرِيُّ: حَدَّثَنَا أَسْبَاطُ بْنُ نَصْرِ عَنِ السُّدِّيِّ، عَنْ أَبِي سَعْدٍ الْأَزْدِيِّ، وَكَانَ قَارِيءَ الْأَزْدِ،



unjust.”<sup>[1]</sup> He said: “Aqra’ bin Hâbis At-Tamimi and ‘Uyaynah bin Hisn Al-Fazâri came and found the Messenger of Allâh ﷺ with Suhaib, Bilâl, ‘Ammâr and Khabbâb, sitting with some of the believers who were weak (i.e., socially). When they saw them around the Prophet ﷺ they looked down on them. They took him aside and said: ‘We want you to sit with us alone, so that the ‘Arabs will recognize our superiority. If the delegations of the Arabs come to you we will feel ashamed if the Arabs see us with these slaves. So, when we come to you, make them get up from your presence, then when we have finished, sit with them if you wish.’ He said: ‘Yes.’ They said: ‘Write a document for us (binding you to that).’ So he called for a piece of paper and he called ‘Ali to write, and we were sitting in a corner. Then Jibra’îl, ﷺ, came down and said: “And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust.”<sup>[2]</sup> Then he mentioned Aqra’ bin Hâbis and ‘Uyaynah bin Hisn, then he said: “Thus We have tried some of them with others, that they might

عَنْ أَبِي الْكَوْدِ، عَنْ خَبَابٍ. فِي قَوْلِهِ تَعَالَى: ﴿وَلَا تَقْرُبُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَى وَالْعَشِيِّ﴾. إِلَى قَوْلِهِ: ﴿فَتَكُونُونَ مِنَ الظَّالِمِينَ﴾ [الأنعام: ٥٢]. قَالَ: جَاءَ الْأَقْرَعُ بْنُ حَابِسِ التَّمِيمِيِّ وَعَيْنَةُ بْنُ حِضْنِ الْغَزَارِيِّ. فَوَجَدُوا رَسُولَ اللَّهِ ﷺ مَعَ صُحَيْبٍ وَبِلَالٍ وَعَمَّارٍ وَخَبَابٍ. فَأَعَادُوا فِي نَاسٍ مِنَ الضَّعَفَاءِ مِنَ الْمُؤْمِنِينَ. فَلَمَّا رَأَوْهُمْ حَوْلَ النَّبِيِّ ﷺ حَفَرُواهُمْ. فَأَنزَهُ فَخَلُّوا بِهِ وَقَالُوا: إِنَّا نُرِيدُ أَنْ تَجْعَلَ لَنَا مِنْكَ مَجْلِسًا، تَعْرِفُ لَنَا بِهِ الْعَرَبُ فَضَلْنَا. فَإِنْ وُفِّدَ الْعَرَبُ تَأْتِيكَ فَتَسْتَحْيِي أَنْ تَرَانَا الْعَرَبُ مَعَ هَذِهِ الْأَعْيُدِ. فَإِذَا نَحْنُ جِئْنَاكَ فَأَقِمُّهُمْ عِنَّا. فَإِذَا نَحْنُ فَرَعْنَا، فَأَعُدْ مَعَهُمْ إِنْ شِئْتَ. قَالَ: «نَعَمْ» قَالُوا: فَأَكْتَبْتَ لَنَا عَلَيْكَ كِتَابًا. قَالَ: فَدَعَا بِصَحِيفَةٍ. وَدَعَا عَلِيًّا لِيَكْتُبَ، وَنَحْنُ قُعُودٌ فِي نَاحِيَةِ فَتَرَلْ جِبْرِئِيلُ عَلَيْهِ السَّلَامُ فَقَالَ: ﴿وَلَا تَقْرُبُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْعَدْوَى وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ شَيْءٍ فَتَقْرُبَهُمْ فَتَكُونُونَ مِنَ الظَّالِمِينَ﴾ [الأنعام: ٥٢]. ثُمَّ ذَكَرَ الْأَقْرَعُ ابْنَ حَابِسٍ وَعَيْنَةَ بْنَ حِضْنٍ فَقَالَ: ﴿وَكَذَلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِيَقُولُوا أَهَؤُلَاءِ مِنْ اللَّهِ عَلَيْهِمْ مِنْ بَيْنِنَا أَلَيْسَ اللَّهُ بِأَعْلَمَ بِالْمُشْكِرِينَ﴾ [الأنعام: ٥٣].

[1] Al-An'âm 6:52.

[2] Al-An'âm 6:52.

say: 'Is it these (poor believers) whom Allāh has favored from amongst us?' Does not Allāh know best those who are grateful."<sup>[1]</sup> Then he said: "When those who believe in Our *Ayāt* come to you, say: *Salamun 'Alaykum* (peace be on you); your Lord has written (prescribed) mercy for Himself".<sup>[2]</sup> He said: "Then we got so close to him that our knees were touching his, and the Messenger of Allāh ﷺ was sitting with us. When he wanted to get up, he stood up and left us. Then Allāh revealed: "And keep yourself patiently with those who call on their Lord morning and afternoon, seeking His Face; and let not your eyes overlook them," – and do not sit with the nobles – "desiring the pomp and glitter of the life of the world; and obey not him whose heart We have made heedless of Our remembrance," – meaning 'Uyainah and Aqra' – "and who follows his own lusts, and whose affair (deeds) has been lost"<sup>[3]</sup> He said: 'May they be doomed.' He said: 'May 'Uyaynah and Aqra' be doomed.' Then he made the parable for them of two men and the parable of this world. Khabbāb said: "We used to sit with the Prophet ﷺ and if the time came for him to leave, we would get up and leave him, then he would leave." (*Da'if*)

ثُمَّ قَالَ: «وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلِّمُوا عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ» [الأَنْعَامُ ٥٤]. قَالَ: فَذَنَبْنَا مِنْهُ حَتَّى وَضَعْنَا رُكْبَتَنَا عَلَى رُكْبَتِهِ. وَكَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ مَعَنَا. فَإِذَا أَرَادَ أَنْ يَقُومَ قَامَ وَتَرَكْنَا. فَأَنْزَلَ اللَّهُ: «وَأَصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْوَةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُمْ وَلَا تَعْدُ عَيْنَاكَ عَنْهُمْ» وَلَا تَجَالِسِ الْأَشْرَافَ «ثُرَيْدُ زِينَةَ الْحَيَاةِ الدُّنْيَا وَلَا تَطْعُ مَنْ أَغْفَلْنَا قَلْبَهُ عَن ذِكْرِنَا» يَعْنِي عُيَيْنَةَ وَالْأَفْرَعَ «وَاتَّبِعْ هَوْنَهُ وَكَانَ أَمْرُهُ فُرْطَانًا» [الْكَهْفُ: ٢٨]. قَالَ، هَلَاكًا قَالَ: أَمْرٌ عُيَيْنَةَ وَالْأَفْرَعَ. ثُمَّ ضَرَبَ لَهُمْ مَثَلِ الرَّجُلَيْنِ وَمَثَلِ الْحَيَاةِ الدُّنْيَا. قَالَ خَبَّابٌ: فَكُنَّا نَقْعُدُ مَعَ النَّبِيِّ ﷺ. فَإِذَا بَلَغْنَا السَّاعَةَ الَّتِي يَقُومُ فِيهَا، قُمْنَا وَتَرَكْنَاهُ حَتَّى يَقُومَ.

[1] *Al-An'ām* 6:53.

[2] *Al-An'ām* 6:54.

[3] *Al-Kahf* 18:28.

**تخریج:** [إسناده ضعيف] أخرجه ابن أبي حاتم في تفسيره: ٤/١٢٩٧، ١٢٩٨، ح: ٧٣٣١ عن أحمد بن محمد القطان به، ورواه ابن جرير الطبري في تفسيره: ٧/١٢٧، ١٢٨ من حديث عمرو العنقزي به، وصححه البوصيري، وقال ابن كثير في تفسيره: ٣/٢٥٥، وفي نسخة: ٢/١٣٩ وهذا حديث غريب فإن هذه الآية مكية، والأقرع بن حابس وعيينة إنما أسلما بعد الهجرة بدمر قلت: أبوالكنود، وتلميذه لم يوثقهما غير ابن حبان.

**Comments:**

- a. The most important thing to the Prophet ﷺ, was to guide the people to the true religion, for this reason, he was ready to accept the conditions that he did not like.
- b. Fulfilling a verbal agreement also becomes obligatory, but putting it in writing is better.
- c. This incident shows the high position and greatness of the Companions who embraced Islam earlier.
- d. The Companions of the Prophet ﷺ, who embraced Islam first, are more superior than those who embraced Islam later. However, those who embraced Islam later also should be respected highly. They are more virtuous than the followers of the Companions of the Prophet ﷺ.

**4128.** It was narrated that Sa'd said: "This Verse was revealed concerning us six: Myself, Ibn Mas'ud, Suhaib, 'Ammâr, Miqdâd and Bilâl. The Quraish said to the Messenger of Allâh ﷺ: 'We do not want to join them, send them away.' Thoughts of that entered the heart of the Messenger of Allâh ﷺ as much as Allâh willed, then Allâh revealed: "And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust."<sup>[1]</sup> (*Sahih*)

٤١٢٨ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا قَيْسُ بْنُ الرَّبِيعِ عَنِ الْمُقَدَّمِ بْنِ شُرَيْحٍ، عَنْ أَبِيهِ، عَنْ سَعْدِ قَالَ: نَزَلَتْ هَذِهِ الْآيَةُ فِينَا، سِتَّةً: فِيَّ وَفِي ابْنِ مَسْعُودٍ وَصُهَيْبٍ وَعَمَّارٍ وَالْمُقَدَّمِ وَبِلَالٍ. قَالَ: قَالَتْ قُرَيْشٌ لِرَسُولِ اللَّهِ ﷺ: إِنَّا لَا نَرْضَى أَنْ نَكُونَ أَتْبَاعًا لَهُمْ. فَاطْرُدَّهُمْ عَنْكَ. قَالَ: فَدَخَلَ قَلْبَ رَسُولِ اللَّهِ ﷺ مِنْ ذَلِكَ مَا شَاءَ اللَّهُ أَنْ يَدْخُلَ. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَا تَقْرَبُوا الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدْرِ وَالْأَمْسِيهِ يُرِيدُونَ وَجْهَهُ﴾ [الأنعام: ٥٢].

**تخریج:** أخرجه مسلم، فضائل الصحابة، باب في فضل سعد بن أبي وقاص رضي الله عنه، ح: ٤٦٠٤٥، ٢٤١٣/٤٦٠٤٥ من طريقين عن المقدم بن داود.

[1] *Al-An'âm* 6:52.

## Chapter 8. The Most Wealthy

(المعجم ٨) - بَابُ: فِي الْمَكْثَرِينَ

(التحفة ٨)

4129. It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allāh ﷺ said: "Woe to the most wealthy except those who do such and such with the money, and such and such" - four things, (pointing) to his right, to his left, in front of him and behind him. (Hasan)

٤١٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٍ، قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عِيسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «وَيْلٌ لِلْمَكْثَرِينَ. إِلَّا مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا وَهَكَذَا وَهَكَذَا» أَرْبَعٌ: عَنْ يَمِينِهِ، وَعَنْ شِمَالِهِ، وَمِنْ قُدَامِهِ، وَمِنْ وَرَائِهِ.

تخريج: [حسن] وقال البوصيري: هذا إسناد ضعيف لضعف عطية والراوي عنه انظر، ح: ٤١٢٣، ورواه الأعمش عن عطية به بألفاظ مختلفة، مقاربة المعنى (أحمد: ٥٢/٣)، وله شاهد عند أحمد: ٥٢٥، ٣٠٩/٢، وانظر الحديث الآتي.

4130. It was narrated from Abu Dharr that the Messenger of Allāh ﷺ said: "The wealthiest will be the lowest on the Day of Resurrection, except those who do such and such with their money, and earn it from good sources." (Hasan)

٤١٣٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَبْرِيُّ: حَدَّثَنَا النَّضْرُ بْنُ مُحَمَّدٍ: حَدَّثَنَا عِكْرَمَةُ بْنُ عَمَارٍ: حَدَّثَنِي أَبُو زُمَيْلٍ، هُوَ سِمَاكٌ، عَنْ مَالِكِ بْنِ مَرْثَدٍ الْحَتَّيِّ، عَنْ أَبِيهِ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْأَكْثَرُونَ هُمْ الْأَسْفَلُونَ يَوْمَ الْقِيَامَةِ. إِلَّا مَنْ قَالَ بِالْمَالِ هَكَذَا وَهَكَذَا، وَكَسِبَهُ مِنْ طَيِّبٍ».

تخريج: [إسناده حسن] وضححه البوصيري، وله شواهد منها حديث المعرور بن سويد عن أبي ذر، أخرجه مسلم، ح: ٣٠/٩٩٠، والنجاشي، ح: ٦٦٣٨، ١٤٦٠ وغيرهما.

## Comments:

The one whose earning is lawful gets the reward of his generosity. So, unlawful income should be avoided.

4131. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The wealthiest will be the lowest, except one

٤١٣١ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدِ الْقَطَّانُ عَنْ مُحَمَّدِ بْنِ عَجَلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ

who does such and such, three things." (*Hasan*)

رَسُولُ اللَّهِ ﷺ: «الْأَكْثَرُونَ هُمُ الْأَسْفَلُونَ. إِلَّا مَنْ قَالَ هَكَذَا وَهَكَذَا وَهَكَذَا ثَلَاثًا.

تخریج: [إسناده حسن] أخرجه أحمد: ٤٢٨/٢ عن يحيى القطان به \* وابن عجلان صرح بالسماع عنده، وصححه البوصيري.

**4132.** It was narrated from Abu Hurairah that the Prophet ﷺ said: "I would not like to have (the equivalent of) Uhud in gold, then a third night comes to me and I have anything of it left, except something that I set aside to pay off a debt." (*Sahih*)

٤١٣٢ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنُ كَاسِبٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ أَبِي سُهَيْلِ بْنِ مَالِكٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «مَا أَحَبُّ أَنْ أَحُدَا عِنْدِي ذَهَبًا. فَتَأْتِي عَلَيَّ ثَالِثَةَ وَعِنْدِي مِنْهُ شَيْءٌ إِلَّا شَيْءٌ أَرْضَعُهُ فِي قَضَاءِ دِينٍ».

تخریج: [صحيح] أخرجه أحمد: ٤١٩/٢ من حديث عبد العزيز به، وخسنه البوصيري، وللحديث شواهد كثيرة جدًا عند البخاري، ومسلم وغيرهما، وهو متواتر عن أبي هريرة رضي الله عنه.

### Comments:

- Uhud is a big mountain, gold equal to the mountain of Uhud cannot be spent within two or three days, even though the Prophet ﷺ wished to spend such a huge quantity of gold only within two or three days.
- Giving and taking a loan is allowed, but the loan should be taken with the intention of paying it back as soon as possible.

**4133.** It was narrated from 'Amr bin Ghailân Ath-Thaqafi that Messenger of Allâh ﷺ said: "O Allâh, whoever believes in me and knows that what I have brought is the truth from You, decrease his wealth and his children, and make the meeting with You dear to him, and hasten his death. Whoever does not believe in me and does not know that what I have brought is the truth from You, increase his wealth and his children and make his life long." (*Da'if*)

٤١٣٣ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ حَالِدٍ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَرْزَمٍ عَنْ أَبِي عُبَيْدِ اللَّهِ، مُسْلِمِ بْنِ يَسْكَمٍ، عَنْ عَمْرٍو بْنِ غَيْلَانَ التَّقِنِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ مَنْ آمَنَ بِي وَصَدَّقَنِي، وَعَلِمَ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَقْلِلْ مَالَهُ وَوَلَدَهُ، وَحَبِّبْ إِلَيْهِ لِقَاءَكَ، وَعَجِّلْ لَهُ الْقَضَاءَ. وَمَنْ لَمْ يُؤْمِنْ بِي، وَلَمْ يُصَدِّقَنِي، وَلَمْ يَعْلَمْ أَنَّ مَا جِئْتُ بِهِ هُوَ الْحَقُّ مِنْ عِنْدِكَ، فَأَكْثِرْ مَالَهُ وَوَلَدَهُ وَأَطْلِ عُمُرَهُ».

تخریج: [إسناده ضعيف] أخرجه الطبراني: ٣٧/١٧، ح: ٥٦ من حديث هشام به، وتابعه

معلی بن منصور (أسد الغابة: ٤/١٢٥) \* عمرو بن غیلان مختلف في صحبته، وقال الذهبي: لا تصح له صحبة.

**4134.** It was narrated that Nuqâdah Al-Asadi said: "The Messenger of Allâh ﷺ sent me to a man whom he was asking to lend him a she-camel (for milking) and to be returned, but he refused. Then he sent me to another man, who sent a she-camel to him. When the Messenger of Allâh ﷺ saw it, he said: 'O Allâh, bless it and bless the one who sent it.'"

Nuqâdah said: "I said to the Messenger of Allâh ﷺ: 'And for the one who brought it.' He said: 'And (bless) the one who brought it.' Then he ordered that it should be milked and it yielded plenty of milk. The Messenger of Allâh ﷺ said: 'O Allâh, increase the wealth of so-and-so,' meaning the first one who did not give a camel; 'and give so-and-so provision day by day,' meaning the one who had sent the she-camel." (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٥/٧٧ عن عفان به \* البراء السليطي لم يوثقه غير ابن حبان، وقال الذهبي: لا يعرف.

**4135.** It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Wretched is the slave of the Dinâr and the slave of the Dirham, and the slave of velvet and the slave of the *Khamisah*.<sup>[1]</sup> If he is given, he is pleased and if he is not given, he does not fulfill (his oath of

٤١٣٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا عَسَّانُ بْنُ بُرَيْزِينَ. ح: وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاوِيَةَ الْجَمْعِيُّ: حَدَّثَنَا عَسَّانُ ابْنُ بُرَيْزِينَ: حَدَّثَنَا سَيَّارُ بْنُ سَلَامَةَ عَنِ الْبِرَاءِ السَّلِيطِيِّ، عَنْ نُقَادَةَ الْأَسَدِيِّ قَالَ: بَعَثَنِي رَسُولُ اللَّهِ ﷺ إِلَى رَجُلٍ يَسْتُمِرُّهُ نَاقَةً. فَرَدَّهُ. ثُمَّ بَعَثَنِي إِلَى رَجُلٍ آخَرَ. فَأَرْسَلَ إِلَيَّ بِنَاقَةٍ. فَلَمَّا أَبْصَرَهَا رَسُولُ اللَّهِ ﷺ قَالَ: «اللَّهُمَّ بَارِكْ فِيهَا وَفِي مَنِّ بَعَثَ بِهَا».

قَالَ نُقَادَةُ: فَفَلَّتُ لِرَسُولِ اللَّهِ ﷺ: وَفِي مَنِّ جَاءَ بِهَا. قَالَ: «وَفِي مَنِّ جَاءَ بِهَا». ثُمَّ أَمَرَ بِهَا فَحَلَيْتُ فَدَرَّتْ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ أَكْثِرْ مَالَ فُلَانٍ» لِلْمَانِعِ الْأَوَّلِ: «وَأَجْعَلْ رِزْقَ فُلَانٍ يَوْمًا بِيَوْمٍ» لِلَّذِي بَعَثَ بِالنَّاقَةِ.

٤١٣٥ - حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عِيَّاشٍ عَنْ أَبِي حَصِينٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَعَسَّ عَبْدُ الدِّينَارِ وَعَبْدُ الدَّرْهِمِ وَعَبْدُ الْقَطِيفَةِ وَعَبْدُ النِّخْمِصَةِ. إِنْ أُعْطِيَ رَضِيَ، وَإِنْ لَمْ يُعْطَ لَمْ يَف.»

[1] A kind of luxurious garment made of wool with patterns.

allegiance)." (*Sahih*)

تخریج: أخرجه البخاري، الجهاد والسير، باب الحراسة في الغزو في سبيل الله، ح: ٢٨٨٦/٦٤٣٥ من حديث أبي بكر به، وله طريق آخر، انظر الحديث الآتي.

**4136.** It was narrated from Abu Hurairah that the Prophet ﷺ said: "Wretched is the slave of the Dinâr, the slave of the Dirham and the slave of the *Khamisah*. He is wretched and will be thrown (into Hell) on his face, and if he is pricked with a thorn may find no relief." (*Sahih*)

٤١٣٦ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدٍ عَنْ صَمَوَانَ، عَنْ عَبْدِ اللَّهِ ابْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «تَعَسَّ عَبْدُ الدِّينَارِ وَعَبْدُ الدِّرْهَمِ وَعَبْدُ الْخَمِيصَةِ. تَعَسَّ وَأَنْتَكَسَّ. وَإِذَا سَبَّكَ، فَلَا أَنْتَقَسَّ».

تخریج: أخرجه البخاري، أيضًا، ح: ٢٨٨٧ من حديث عبد الله بن دينار به.

### Comments:

- Craving after the world is disliked.
- If the basis of likes and dislikes is based only on worldly benefits, then the sincerity disappears. In this case, even the pledge of allegiance to a ruler or his deputy will not be for the sake of Allâh or to protect and serve a Muslim government. Hence, such a huge good deed also becomes deprived of its blessings and turns into a bad act.
- The one who adores money is cursed to be destroyed. The expression of falling on face and turning upside down proves this meaning. Not taking out the thorn which is pierced means let him drown in troubles, not finding any way to get out of his problems and troubles.

## Chapter 9. Contentment

(المعجم ٩) - بَابُ الْقَنَاعَةِ (التحفة ٩)

**4137.** It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Richness is not an abundance of worldly goods, rather richness is contentment with one's lot." (*Sahih*)

٤١٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ أَبِي الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ الْغِنَى عَنِ كَثْرَةِ الْعَرَضِ. وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ».

تخریج: أخرجه مسلم، الزكاة، باب فضل القناعة والحث عليها، ح: ١٢٠/١٠٥١ من حديث

سفيان به.

### Comments:

The rich person, in reality, is the one who has richness in his heart. The

heart becomes rich when it becomes free from greed and miserliness. Such a person with little money gets happiness that a greedy person cannot have with his huge wealth.

**4138.** It was narrated from ‘Abdullâh bin ‘Amr bin ‘Âs that the Messenger of Allâh ﷺ said: “He has succeeded who is guided to Islam and is granted sufficient provision and is content with it.” (Sahih)

٤١٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ لَهَيْعَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي جَعْفَرٍ وَحُمَيْدِ بْنِ هَانِئٍ الْخَوْلَانِيِّ أَنَّهُمَا سَمِعَا أَبَا عَبْدِ الرَّحْمَنِ الْحُبَلِيَّ يُخْبِرُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «قَدْ أَفْلَحَ مَنْ هَدِيَ إِلَى الْإِسْلَامِ، وَرَزَقَ الْكِفَافَ، وَقِنَعَ بِهِ».

تخریج: أخرجه مسلم، الزكاة، باب في الكفاف والقناعة، ح: ١٢٥/١٠٥٤ من حديث أبي عبد الرحمن الحبلي به بألفاظ مختلفة، نحو المعنى.

### Comments:

- Islam is the biggest form of wealth in this world, since Paradise in Hereafter could be gained only by Islam, and no wealth is more precious than Paradise.
- ‘Sufficient provision’ means the amount of the livelihood that suffices one’s needs if he does not spend it lavishly, and he is not compelled to borrow money from others.
- Success is not in accumulating heaped-up sums of money, rather being thankful for what is at hand and being content with what exists is the great wealth.

**4139.** It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “O Allâh, make the provision of the family of Muhammad sufficient for them.” (Sahih)

٤١٣٩ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَعَلِيُّ بْنُ مُحَمَّدٍ، قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوتًا».

تخریج: أخرجه البخاري، الرقاق، باب كيف كان عيش النبي ﷺ وأصحابه . . . الخ، ح: ٦٤٦٠، من حديث عمارة به، ومسلم، انظر الحديث السابق، ح: ١٢٦/١٠٥٥ من حديث وكيع به.

### Comments:

- A person should desire good characteristics and habits for his family members. Making the provision sufficient means that which does not exceed his needs to be saved for the future.



b. Abstinence and contentment of the Prophet ﷺ are the best examples for his nation.

**4140.** It was narrated from Anas that the Messenger of Allāh ﷺ said: "There is no rich man or poor man but he will wish on the Day of Resurrection that he had been given the bare minimum of provision." (*Da'if*)

٤١٤٠ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَيَعْلَى، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ نَفْعٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَنِّي وَلَا فَقِيرٍ إِلَّا وَدَّ يَوْمَ الْقِيَامَةِ أَنَّهُ أَتَى مِنَ الدُّنْيَا قُوْتًا».

تخريج: [إسناده ضعيف جداً] أخرجه أبو نعيم في الحلية: ١/٦٩، ٧٠ من حديث إسماعيل عن نفع أبي داود عن أنس به، ووقع في المسند المطبوع تصحيف، وانظر، ح: ١٤٨٥ لحال نفع، وفيه علة أخرى.

**4141.** It was narrated from Salamah bin 'Ubaidullāh bin Mihsan Al-Ansāri that his father said: "The Messenger of Allāh ﷺ said: 'Whoever among you wakes up physically healthy, feeling safe and secure within himself, with food for the day, it is as if he acquired the whole world.'" (*Hasan*)

٤١٤١ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ وَ مُجَاهِدُ ابْنُ مُوسَى قَالَا: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ أَبِي شُمَيْلَةَ عَنْ سَلَمَةَ ابْنِ عُبَيْدِ اللَّهِ بْنِ مِحْصَنِ الْأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَصْبَحَ مِنْكُمْ مُعَافَى فِي جَسَدِهِ، آمِنًا فِي سِرْبِهِ، عِنْدَهُ قُوْتٌ يَوْمِهِ، فَكَأَنَّمَا جِيزَتْ لَهُ الدُّنْيَا».

تخريج: [حسن] أخرجه الترمذي، الزهد، باب في الوصف من خيزت له الدنيا، ح: ٢٣٤٦ من حديث مروان به، وقال: حسن غريب، سلمة الأنصاري وثقه الترمذي، وابن حبان، وجهه آخرون فهو حسن الحديث، وللحديث شواهد ضعيفة، راجع مسند الحميدي بتحقيقي، ح: ٤٣٩.

### Comments:

- A person who does not have any disease or fear, and owns utilities that fulfill his needs for the whole day, then he is really living in a great blessing.
- Generally, we do not value the blessings that we enjoy, while craving after more blessings; and this attitude does not inspire the feelings of thankfulness in a person.
- Whoever has what suffices his needs for one day, he should be thankful to Allāh for that day; besides having faith in Allāh that He will surely provide him with what he needs the next day.

**4142.** Abu Hurairah narrated that the Messenger of Allāh ﷺ said: "Look at those who are

٤١٤٢ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا وَكِيعٌ وَ أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ

beneath you and do not look at those who are above you, for it is more suitable that you should not consider as less the blessing of Allāh.” (*Sahih*)

أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «انظُرُوا إِلَى مَنْ هُوَ أَسْفَلَ مِنْكُمْ. وَلَا تَنْظُرُوا إِلَى مَنْ هُوَ فَوْقَكُمْ. فَإِنَّهُ أَجْدَرُ أَنْ لَا تَزِدُّوهُ نِعْمَةً».

قَالَ أَبُو مُعَاوِيَةَ: «عَلَيْكُمْ».

تخریج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح: ۹/۲۹۶۳ عن أبي بكر بن أبي شيبة به.

### Comments:

- Looking at those who have lesser worldly goods and are inferior to us, encourages us to respect and appreciate the blessings we have, and this feeling consequently leads one to be grateful to Allāh.
- Every blessing a person has could be considered as less or more. It is considered less if his blessing is compared to the one who has more blessings than him. At the same time, it is considered as greater if it is compared to the one who has less than him. So, one should not suffer from an inferiority complex, and he should not complain to Allāh.

**4143.** It was narrated that Abu Hurairah, who attributed it to the Prophet ﷺ, said: “Allāh does not look at your forms or your wealth, rather He looks at your deeds and your hearts.” (*Sahih*)

٤١٤٣ - حَدَّثَنَا أَحْمَدُ بْنُ سَيَانَ: حَدَّثَنَا كَثِيرُ ابْنِ هِشَامٍ: حَدَّثَنَا جَعْفَرُ بْنُ بَرْقَانَ: حَدَّثَنَا يَزِيدُ بْنُ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ رَفَعَهُ إِلَى النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ. وَلَكِنْ إِنَّمَا يَنْظُرُ إِلَى أَعْمَالِكُمْ وَقُلُوبِكُمْ».

تخریج: أخرجه مسلم، البر والصلة، باب تحريم ظلم المسلم و خذله واحتقاره ودمه وعرضه وماله، ح: ۳۴/۲۵۶۴ من حديث كثير به.

### Comments:

- Being beautiful or ugly is not under the control of a person, but is subject to the will of Allāh. One should concentrate on doing good deeds to please Allāh, the Exalted.
- People, whether they are rich or poor, all are equal near Allāh. A rich, cannot be forgiven out of his richness, and a poor person cannot be considered guilty out of his poverty.

### Chapter 10. The Livelihood Of The Family Of Muhammad ﷺ

4144. It was narrated that 'Āishah said: "We, the family of Muhammad ﷺ, would stay for a month during which no fire would be lit (for cooking) and we had only dates and water." (*Sahih*)

(المعجم ١٠) - بَابُ مَعِيشَةِ آلِ مُحَمَّدٍ

ﷺ (التحفة ١٠)

٤١٤٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَ أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: إِنْ كُنَّا، آلَ مُحَمَّدٍ ﷺ، لَنَمَكْتُ شَهْرًا مَا نُوْقَدُ فِيهِ بِنَارٍ. مَا هُوَ إِلَّا التَّمْرُ وَالْمَاءُ إِلَّا أَنَّ ابْنَ نُمَيْرٍ قَالَ: نَلَبْتُ شَهْرًا.

تخریج: [صحیح] انظر، ح: ٤١٤٢ من هذا الكتاب، ومسلم، ح: ٢٦/٢٩٧٢ ب عن ابن أبي شيبه به، وأخرجه البخاري، ح: ٦٤٥٨ من حديث هشام به، وأخرجه البخاري، ح: ٦٤٥٩، ٢٥٦٧، ومسلم، ح: ٢٨/٢٩٧٢ وغيرهما من حديث يزيد بن رومان عن عروة به مطولاً.

#### Comments:

- This *Hadith* shows the abstinence, moderation, contentment and simplicity of the Prophet ﷺ.
- In the last years of his blessed life, the Prophet ﷺ, used to grant dates, barley etc., as the ration for whole year to his family. But the Mothers of the Believers used to spend it generously and it used to finish before the end of the year. So, most of the time they would live without bread, meat, etc., and sometimes they do not have even dates to eat.

4145. It was narrated from Abu Salamah that 'Āishah said: "There would come a month when no smoke was seen in any of the households of the family of Muhammad ﷺ.

I said: "What did you eat?" She said: "The two black ones – dates and water." But we had neighbors among the *Ansār*, sincere neighbors, who had domestic sheep, and they used to send some of their milk to us.

(One of the narrators) Muhammad said: "And they were nine households." (*Hasan*)

٤١٤٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا

يَزِيدُ بْنُ هَارُونَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو عَنْ أَبِي سَلَمَةَ، عَنْ عَائِشَةَ قَالَتْ: لَقَدْ كَانَ يَأْتِي، عَلَيَّ آلِ مُحَمَّدٍ ﷺ، الشَّهْرُ مَا يُرَى فِي بَيْتٍ مِنْ بَيْتَيْهِ الدُّخَانُ.

قُلْتُ: فَمَا كَانَ طَعَامُهُمْ؟ قَالَتْ: الْأَسْوَدَانِ: التَّمْرُ وَالْمَاءُ. غَيْرَ أَنَّهُ كَانَ لَنَا جِيرَانٌ مِنَ الْأَنْصَارِ، جِيرَانُ صَدِيقٍ. وَكَانَتْ لَهُمْ رِيَابٌ. فَكَانُوا يَبْعُونُ إِلَيْهِ أَلْبَانَهُمْ. قَالَ مُحَمَّدٌ: وَكَانُوا تِسْعَةَ أَبْيَاتٍ.

تخريج: [إسناده حسن] أخرجه أحمد: ٢٣٧، ١٨٢/٦ عن يزيد به، وصححه البوصيري، والحديث السابق شاهد له.

### Comments:

Women should satisfy themselves by lawful income only, and should not force their husbands to adopt unlawful means.

4146. It was narrated that Nu'mân bin Bashir said: "I heard 'Umar bin Khattâb say: 'I saw the Messenger of Allâh ﷺ writhing with hunger during the day, and he could not even find the worst kind of dates with which to fill his stomach.'" (Sahih)

٤١٤٦ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: حَدَّثَنَا بِشْرُ ابْنِ عُمَرَ: حَدَّثَنَا شُعْبَةُ عَنْ سِمَاكِ، عَنِ النَّعْمَانَ بْنِ بَشِيرٍ قَالَ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ يَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَلْتَوِي، فِي الْيَوْمِ، مِنَ الْجُوعِ. مَا يَجِدُ مِنَ الدَّقْلِ مَا يَمْلَأُ بِهِ بَطْنَهُ.

تخريج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجهة للكافر، ح: ٣٦/٢٩٧٨ من حديث شعبة به.

### Comments:

This incident teaches the *Ummah* that they should be patient whenever they face hardships and should not heed to unlawful income.

4147. It was narrated that Anas bin Mâlik said: "I heard the Messenger of Allâh ﷺ say several times: 'By the One in Whose Hand is the soul of Muhammad, the family of Muhammad does not have a *Sâ'* of food grains or a *Sâ'* of dates.' And at that time he had nine wives." (Sahih)

٤١٤٧ - حَدَّثَنَا أَحْمَدُ بْنُ مَيْعٍ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى: أَبَانَا شَيْبَانُ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ مَرَارًا: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا أَصْبَحَ عِنْدَ آلِ مُحَمَّدٍ صَاعٌ حَبٍّ وَلَا صَاعٌ تَمْرًا».

وَأَنَّ لَهُ، يَوْمَئِذٍ، تِسْعَ نِسْوَةٍ.

تخريج: [صحيح] أخرجه أحمد: ٣٢٨/٣ عن الحسن بن موسى به مطولاً، وصححه البوصيري، والحافظ في الفتح: ٢٩٣/١١ تحت ح: ٦٤٥٩، وتقدم طرفه، ح: ٢٤٣٧ وأخرجه البخاري، ح: ٢٠٦٩، ٢٥٠٨ من حديث قتادة به، وله شواهد كثيرة.

### Comments:

A *Sâ'* is a measurement that was used to measure foodstuff at that time. One *Sâ'* of Al-Madinah was equal to about two and half kilograms.

4148. It was narrated from Abu 'Ubaidah that 'Abdullâh said:

٤١٤٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو الْمُعَيْرَةِ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ

“The Messenger of Allāh ﷺ said: ‘The family of Muhammad has only a *Mudd* of food,’ or ‘The family of Muhammad does not have even a *Mudd* of food.’”  
(*Da'if*)

المَسْعُودِيُّ عَنْ عَلِيِّ بْنِ يَزِيدَةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ إِلَّا مُدٌّ مِنْ طَعَامٍ» أَوْ: «مَا أَصْبَحَ فِي آلِ مُحَمَّدٍ مُدٌّ مِنْ طَعَامٍ».

تخريج: [إسناده ضعيف لانقطاعه] انظر، ح: ١٤٧٨، ١٦٠٦، ومع ذلك صححه البوصيري.

**Comments:**

- a. A *Mudd* is equal to one forth of *Sā'*, that is equal to about 650 grams.
- b. The Prophet ﷺ, did not intend to complain about his situation, rather he wanted to present his example of patience and thankfulness, in order to be followed by his Companions and other members of his nation.

4149. It was narrated that Sulaimān bin Surad said: “The Messenger of Allāh ﷺ came to us and we stayed for three nights without having anything to eat.”  
(*Da'if*)

٤١٤٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ. أَخْبَرَنِي أَبِي عَنْ شُعْبَةَ عَنْ عَبْدِ الْأَكْرَمِ رَجُلٍ مِنْ أَهْلِ الْكُوفَةِ عَنْ أَبِيهِ، عَنْ سُلَيْمَانَ بْنِ صُرَيْدٍ قَالَ: آتَانَا رَسُولُ اللَّهِ ﷺ. فَمَكَّنْتَا ثَلَاثَ لَيَالٍ لَا نَقْدِرُ أَوْ لَا يَقْدِرُ عَلَيَّ طَعَامٍ.

تخريج: [إسناده ضعيف] أخرجه الطبراني: ٩٩/٧، ح: ٦٤٩٠ من حديث نصر به، واستحسنه أحمد، وضعفه البوصيري لجهالة التابعي - عبدالأكرم - وهو الصواب.

4150. It was narrated that Abu Hurairah said: “One day some hot food was brought to the Messenger of Allāh ﷺ, and he ate. Then when he had finished he said: ‘Praise is to Allāh, no hot food has entered my stomach since such and such a time.’”  
(*Da'if*)

٤١٥٠ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ ابْنُ مُسَهَّرٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أَتَى رَسُولُ اللَّهِ ﷺ يَوْمًا بِطَعَامٍ سَخْنٍ. فَأَكَلْ. فَلَمَّا فَرَغَ قَالَ: «الْحَمْدُ لِلَّهِ، مَا دَخَلَ بَطْنِي طَعَامٌ سَخْنٍ مُنْذُ كَذَا وَكَذَا».

تخريج: [إسناده ضعيف] أخرجه البيهقي: ٧/٢٨٠ من حديث سويد به باختلاف يسير، وحسنه البوصيري، والحافظ في الفتح: ١١/٢٩٣، وقال ابن الترمكاني: وهذا السند على شرط مسلم \* سويد تقدم حاله، ح: ١٠٣٦، ٢٣٧٣، والأعمش عنن، ح: ١٧٨ إن صح السند إليه.

### Chapter 11. The Beds Of The Family Of Muhammad ﷺ

(المعجم ١١) - بَابُ ضِجَّاعِ آلِ مُحَمَّدٍ  
ﷺ (التحفة ١١)

4151. It was narrated that 'Āishah said: "The bed of the Messenger of Allāh ﷺ was made of leather, stuffed with fibers of date-palm trees." (*Sahih*)

٤١٥١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَ أَبُو خَالِدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ قَالَتْ: كَانَ ضِجَّاعُ رَسُولِ اللَّهِ ﷺ أَدَمًا حَشْوُهُ لَيْفٌ.

تخریج: أخرجه مسلم، اللباس والزينة، باب التواضع في اللباس... الخ، ح: ٣٨/٢٠٨٢

من حديث ابن نمير به.

#### Comments:

It means that his bedding was not soft; made of nice cloth, filled with cotton or wool, rather it was made of leather filled with stalks of date-palm trees which was hard and rough. But due to leather, its roughness was not felt much. The Arabs used to prepare the leather simply such that it used to be neither beautiful nor costly. Therefore, leather bedding sets an example of the utmost simplicity.

4152. It was narrated from 'Atā' bin Sā'ib from his father, from 'Ali that the Messenger of Allāh ﷺ came to 'Ali and Fātimah, when they were covered with a *Khamil* belonging to them. And a *Khamil* is a white velvet made of wool. The Messenger of Allāh ﷺ had given this to them as a wedding gift, along with a pillow stuffed with *Idhkhir*<sup>[1]</sup> and a water skin. (*Sahih*)

٤١٥٢ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِيهِ، عَنْ عَلِيٍّ أَنَّ رَسُولَ اللَّهِ ﷺ أَتَى عَلِيًّا وَفَاطِمَةَ، وَهُمَا فِي حَمِيلٍ لَهُمَا وَالْخَمِيلُ: الْقَطِيفَةُ الْبَيْضَاءُ مِنَ الصُّوفِ، قَدْ كَانَ رَسُولُ اللَّهِ ﷺ جَهَّزَهُمَا بِهَا، وَوَسَادَةً مَحْشُوَّةً إِذْخِرًا، وَفِرْيَةً.

تخریج: [صحیح] أخرجه النسائي، النكاح، جهاز الرجل ابنته، ح: ٣٣٨٦ من حديث زائدة عن عطاء به، ورواه حماد بن سلمة (ابن سعد: ٢٥/٨) وغيره عن عطاء به مطولاً، وللحديث شواهد.

4153. 'Umar bin Khattāb said: "I entered upon the Messenger of Allāh ﷺ when he was (sitting) on

٤١٥٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا عُمَرُ بْنُ يُونُسَ: حَدَّثَنَا عِكْرِمَةُ بْنُ عَمَّارٍ: حَدَّثَنِي

[1] A fragrant type of grass.

a reed mat. I sat down and (saw that) he was wearing a waist wrap, and there was no other barrier between him and the mat but his waist wrap, and the reed mat had made marks on his side. And I saw a handful of barley, nearly a *Sā'*, and some acacia leaves, in a corner of the room, and a skin hanging up. My eyes flowed with tears, and he said: 'Why are you weeping, O son of Khattâb?' I said: 'O Prophet of Allâh, why should I not weep? This mat has made marks on your side, and this is all you have accumulated, I cannot see anything other than what I see (here), while Chosroes and Caesar live among fruits and rivers. You are the Prophet of Allâh and His Chosen One, and this is what you have accumulated.' He said: 'O son of Khattâb, does it not please you (to know) that (these things) are for us in the Hereafter and for them in this world?' He said: 'Yes.'" (*Sahih*)

سَمَاكَ الْحَثِيثِيُّ أَبُو زُمَيْلٍ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ  
الْعَبَّاسِ: حَدَّثَنِي عُمَرُ بْنُ الْخَطَّابِ قَالَ:  
دَخَلْتُ عَلَى رَسُولِ اللَّهِ ﷺ، وَهُوَ عَلَى  
حَصِيرٍ. قَالَ: فَجَلَسْتُ فَإِذَا عَلَيْهِ إِزَارٌ، وَلَيْسَ  
عَلَيْهِ غَيْرُهُ. وَإِذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِهِ.  
وَإِذَا أَنَا بِقَبْضَةٍ مِنْ شَعِيرٍ، نَحْوِ الصَّاعِ،  
وَقَرِظٍ فِي نَاحِيَةِ فِي الْعُرْفَةِ. وَإِذَا إِهَابٌ  
مُعَلَّقٌ. فَابْتَدَرْتُ عَيْنَايَ. فَقَالَ: «مَا يُبْكِيكَ  
يَا ابْنَ الْخَطَّابِ» قُلْتُ: يَا نَبِيَّ اللَّهِ وَمَا لِي  
لَا أَبْكِي؟ وَهَذَا الْحَصِيرُ قَدْ أَثَّرَ فِي جَنْبِكَ  
وَهَذِهِ خِرَاطَتُكَ لَا أَرَى فِيهَا إِلَّا مَا أَرَى،  
وَذَلِكَ كِسْرَتِي وَفَيْصَرُ فِي التَّمَارِ وَالْأَنْهَارِ.  
وَأَنْتَ نَبِيُّ اللَّهِ وَصَفْوَتُهُ، وَهَذِهِ خِرَاطَتُكَ.  
قَالَ: «يَا ابْنَ الْخَطَّابِ أَلَا تَرْضَى أَنْ تَكُونَ  
لَنَا الْآخِرَةَ وَلَهُمُ الدُّنْيَا؟» قُلْتُ: بَلَى.

تخریج: أخرجه مسلم، الطلاق، باب في الإيلاء واعتزال النساء وتخييرهن ... الخ،  
ح: ٣٠/١٤٧٩ من حديث عمر بن يونس به مطولاً.

**Comments:**

- a. The Prophet ﷺ, did not save mundane wealth, rather he preferred to live the life of abstinence.
- b. Having food that suffices one or two meals is not contrary to asceticism.
- c. Sitting with close friends while wearing a lower garment only, and no upper garment is allowed.
- d. Hardships of this life increase the ranks of a Muslim in Hereafter life.

**4154.** It was narrated that 'Ali said: "The daughter of the Messenger of Allâh ﷺ was presented to me as a bride, and

٤١٥٤ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ وَإِسْحَاقُ  
ابْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالَا: حَدَّثَنَا مُحَمَّدُ

our bed on the night when she was presented to me, was no more than the hide of a ram.”  
(*Da'if*)

ابْنُ فَضَيْلٍ عَنْ مُجَالِدٍ، عَنْ غَامِرٍ، عَنِ الْحَارِثِ، عَنْ عَلِيٍّ قَالَ: أَهْدَيْتِ ابْنَةَ رَسُولِ اللَّهِ ﷺ إِلَيَّ. فَمَا كَانَ فِرَاشَنَا، لَيْلَةَ أَهْدَيْتِ، إِلَّا مَسَكَ كَبْشٍ.

تخريج: [إسناده ضعيف] وقال البوصيري: هذا إسناد ضعيف لضعف الحارث الأعمور تقدم، ح: ٩٥ \* ومجالد تقدم، ح: ١١.

### Chapter 12. The Livelihood Of The Companions Of The Prophet ﷺ

4155. It was narrated that Abu Mas'ud said: "The Messenger of Allāh ﷺ used to enjoin charity, then one of us would go out and carry goods for others until he had earned a *Mudd*, but one of them nowadays has one hundred thousand (Dinār or Dirham)."

Shaqiq said: "It was as if he was hinting that this was he himself."  
(*Sahih*)

(المعجم ١٢) - بَابُ مَعِيشَةِ أَصْحَابِ

النَّبِيِّ ﷺ (التحفة ١٢)

٤١٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَ أَبُو كُرَيْبٍ قَالَا: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ زَائِدَةَ، عَنِ الْأَعْمَشِ، عَنْ شَقِيقٍ، عَنْ أَبِي مَسْعُودٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَأْمُرُ بِالصَّدَقَةِ. فَيَنْطَلِقُ أَحَدُنَا يَحْتَمِلُ حَتَّى يَجِيءَ بِالْمُدِّ. وَإِنَّ لِأَحَدِهِمْ أَيُّومَ مِائَةِ أَلْفٍ. قَالَ شَقِيقٌ: كَأَنَّهُ يُعْرَضُ بِنَفْسِهِ.

تخريج: أخرجه البخاري، الزكاة، باب اتقوا النار ولو بشق تمرة والقليل من الصدقة، ح: ١٤١٥، ١٤١٦ وغيرهما، ومسلم، الزكاة، باب الحمل بأجرة يتصدق بها والنهي الشديد عن تقيص المتصدق بقليل، ح: ٧٢/١٠١٨ من حديث الأعمش به بالفاظ مختلفة.

### Comments:

- The good reward of spending in the way of Allāh, in the form of comfort and happiness, is granted in this life too.
- Abu Mas'ud ﷺ, narrated the case, but he did not mention that it is his story to avoid showing off. His intention was only to incite people to do the good act. This shows the sincerity of the Companions of the Prophet ﷺ.

4156. It was narrated that Ibn 'Umair said: "Utbah bin Ghazwān delivered a sermon on the pulpit and said: 'I saw myself the seventh of seven with the Messenger of Allāh ﷺ, and we did not have any food to eat

٤١٥٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا وَكَيْعٌ عَنْ أَبِي نَعَامَةَ، سَمِعَهُ مِنْ خَالِدِ بْنِ عُمَيْرٍ قَالَ: نَطَبْنَا عُنْتَهُ بِنُ عَزْوَانَ عَلَى الْمِنْبَرِ فَقَالَ: لَقَدْ رَأَيْتُنِي سَابِعَ سَبْعَةٍ مَعَ رَسُولِ اللَّهِ ﷺ مَا لَنَا طَعَامٌ نَأْكُلُهُ إِلَّا وَرَقُ الشَّجَرِ. حَتَّى



except the leaves of trees, until our gums hurt.” (Sahih)

قَرِحَتْ أَشْدَاقُنَا .

تخریج: أخرجه مسلم، الزهد، باب الدنيا سجن للمؤمن وجنة للكافر، ح: ۱۵/۲۹۶۷ من حديث خالد به .

### Comments:

- The many types of hardships that befell the Prophet ﷺ and his Companions are a good example for us to be patient and remain steadfast.
- The reason for narrating such incidents on the pulpit is to exhort people that now, when Allâh has granted them all kinds of His blessings; they should be more grateful to Allâh and should not complain if there is any decrease in those blessings.

**4157.** It was narrated from Abu Hurairah that they suffered from hunger and they were seven. He said: “Then the Prophet ﷺ gave me seven dates, one date for each man.” (Sahih)

٤١٥٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عُنْدَرُ عَنْ شُعْبَةَ، عَنْ عَبَّاسِ الْجُرَيْرِيِّ قَالَ: سَمِعْتُ أَبَا عُمَانَ يُحَدِّثُ عَنْ أَبِي هُرَيْرَةَ أَنَّهُمْ أَصَابَهُمْ جُوعٌ وَهُمْ سَبْعَةٌ. قَالَ: فَأَعْطَانِي النَّبِيُّ ﷺ سَبْعَ تَمَرَاتٍ. لِكُلِّ إِنْسَانٍ تَمْرَةً.

تخریج: أخرجه البخاري، أطعمة، باب ما كان النبي ﷺ وأصحابه يأكلون، ح: ٥٤٤١، ٥٤٤١ من حديث عباس به دون قوله: لكل إنسان تمرة .

### Comments:

- Justice should be regarded while distributing small things, just as it should be regarded while distributing huge amounts of money.
- The patience and unselfishness of the Companions of the Prophet ﷺ were matchless, as they became satisfied even with only one date and no one tried to get more.

**4158.** It was narrated from ‘Abdullâh bin Zubair bin ‘Awwâm that his father said: “When the following was revealed: “Then on that Day you shall be asked about the delights (you indulged in, in this world)!<sup>[1]</sup> Zubair said: ‘What delights shall we be asked about? It is only the two black ones, dates and water.’ He said: ‘It is going to happen.’” (Hasan)

٤١٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ أَبِي عُمَرَ الْعَدَنِيُّ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ ابْنِ حَاطِبٍ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ بْنِ الْعَوَّامِ، عَنْ أَبِيهِ قَالَ: لَمَّا نَزَلَتْ: ﴿ثُمَّ لَنَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ﴾ [التكاثر: ٨] قَالَ الزُّبَيْرُ: وَأَيُّ نَعِيمٍ نُسْأَلُ عَنْهُ؟ وَإِنَّمَا هُوَ الْأَسْوَدَانِ التَّمْرُ وَالْمَاءُ. قَالَ: «أَمَا إِنَّهُ سَبْكُونُ».

[1] At-Takâthur 102:8.

**تخریج:** [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الهاكم النكاثر، ح: ٣٣٥٦ عن محمد بن أبي عمر العدني، وقال: حسن، وهو مخرج في مسند الحميدي، ح: ٦١ لراقم الحروف، يسر الله لنا طبعه.

### Comments:

- The blessings which are considered insignificant at first glance are also very great blessings, so one should be ungrateful for them.
- Very insignificant food is also a great blessing if it is compared to the condition of being hungry.
- On the Day of Judgment one will be held accountable for every blessing of Allāh.

**4159.** It was narrated that Jābir bin ‘Abdullāh said: “The Messenger of Allāh ﷺ sent us, three hundred men, carrying our provisions on our necks. Our provisions ran out until there would be for (every) man among us one date (a day).” Then it was said: “O Abu ‘Abdullāh, how can one date satisfy a man?” He said: “When we no longer had it, we realized how much it was worth. Then we came to the sea and found a whale that had been thrown up by the sea, and we ate from it for eighteen days.” (*Sahih*)

٤١٥٩ - حَدَّثَنَا عَثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ وَهَبِ بْنِ كَيْسَانَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: بَعَثَنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ ثَلَاثُمِائَةٍ، نَحْمِلُ أَرْوَادَنَا عَلَى رِقَابِنَا. فَفَنِيَ أَرْوَادُنَا حَتَّى كَانَ يَكُونُ لِلرَّجُلِ مِثْلًا تَمْرَةً. فَقِيلَ: يَا أَبَا عَبْدِ اللَّهِ وَأَيْنَ تَقَعُ التَّمْرَةُ مِنَ الرَّجُلِ؟ فَقَالَ: لَقَدْ وَجَدْنَا فَقْدَهَا حِينَ فَقَدْنَاهَا. وَأَتَيْنَا الْبُحْرَ. فَإِذَا نَحْنُ بِحُوتٍ قَدْ قَدَفَهُ الْبُحْرُ. فَأَكَلْنَا مِنْهُ ثَمَانِيَةَ عَشَرَ يَوْمًا.

**تخریج:** أخرجه البخاري، الجهاد والسير، باب حمل الزاد على الرقاب، ح: ٢٩٨٣ من حديث عبدة به، ومسلم، الصيد والذبائح، باب إياحة ميتات البحر، ح: ٢٠/١٩٣٥ عن عثمان بن أبي شيبة به.

### Comments:

- The Companions of the Prophet ﷺ, continued *Jihād* in all circumstances, even when they did not have mounts to ride, or food to eat.
- Dead fish is also lawful to eat.
- During *Jihād*, Allāh's help comes from unexpected quarters.

## Chapter 13. Construction and Demolition

(المعجم ١٣) - بَابُ: فِي الْبِنَاءِ  
وَالْخَرَابِ (التحفة ١٣)

**4160.** It was narrated that ‘Abdullāh bin ‘Amr said: “The

٤١٦٠ - حَدَّثَنَا أَبُو كُرَيْبٍ: حَدَّثَنَا أَبُو

Messenger of Allāh ﷺ passed by us when we were fixing a hut of ours, and said: 'What is this?' I said: 'It is a hut of ours that has fallen into disrepair, and we are fixing it.' The Messenger of Allāh ﷺ said: 'The matter (of death) may come sooner than that.'" (*Sahih*)

مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي السَّفَرِ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: مَرَّ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَنَحْنُ نُعَالِجُ حُصًّا لَنَا. فَقَالَ: «مَا هَذَا؟» فَقُلْتُ: حُصٌّ لَنَا وَهِيَ، نَحْنُ نُصَلِّحُهُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا أَرَى الْأَمْرَ إِلَّا أَعَجَلَ مِنْ ذَلِكَ».

تخريج: [صحيح] أخرجه أبوداود، الأدب، باب في البناء، ح: ٥٢٣٦ من حديث أبي معاوية به، وقال الترمذي، ح: ٢٣٣٥: حسن صحيح، وصححه ابن حبان، ح: ٢٥٥٥، ٢٥٥٦، وصرح الأعمش بالسماع عند البخاري في الأدب المفرد، ح: ٤٥٦.

**Comments:**

Indeed, one needs a house to live in, but one should not forget his death. As one tries his best to meet his requirements in this life, similarly he should also struggle more than that for his next life.

**4161.** It was narrated that Anas said: "The Messenger of Allāh ﷺ passed by a dome-shaped structure at the door of a man among the *Ansār* and said: 'What is this?' They said: 'A dome that was built by so-and-so.' The Messenger of Allāh ﷺ said: 'All wealth that is like this (extravagant) will bring evil consequences to its owner on the Day of Resurrection.' News of that reached the *Ansāri*, so he demolished it. Then the Prophet ﷺ passed by (that place) later on and did not see it. He asked about it and was told that its owner had demolished it because of what he had heard from him. He said: 'May Allāh have mercy on him, may Allāh have mercy on him.'" (*Hasan*)

٤١٦١ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَيْسَى بْنُ عَبْدِ الْأَعْلَى بْنِ أَبِي فَرْوَةَ: حَدَّثَنِي إِسْحَاقُ بْنُ أَبِي طَلْحَةَ عَنْ أَنَسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِقُبَّهِ عَلَى بَابِ رَجُلٍ مِنَ الْأَنْصَارِ. فَقَالَ: «مَا هَذَا؟» قَالُوا: قُبَّةٌ بَنَاهَا فَلَانٌ. قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ مَالٍ يَكُونُ هَكَذَا، فَهَوَّ وَبَالَ عَلَى صَاحِبِهِ يَوْمَ الْقِيَامَةِ». فَبَلَغَ الْأَنْصَارِيُّ ذَلِكَ. فَوَضَعَهَا. فَمَرَّ النَّبِيُّ ﷺ بَعْدُ. فَلَمْ يَرَهَا. فَسَأَلَ عَنْهَا. فَأُخْبِرَ أَنَّهُ وَضَعَهَا لِمَا بَلَغَهُ عَنْكَ. فَقَالَ: «يَرْحَمُهُ اللَّهُ يَرْحَمُهُ اللَّهُ».

تخريج: [حسن] أخرجه الطبراني في الأوسط: ٧٩/٤، ح: ٣١٠٥ من حديث الوليد به،

وقال: تفرد به الوليد، وفيه عبدالأعلى بن عبدالله بن أبي فروة، ومن طريقه أوردته الضياء في المختارة، وقال في المجمع: ٦٩/٤، ٧٠: رجاله ثقات، وله شاهد عند أبي داود، ح: ٥٢٣٧ قال العراقي: إسناده جيد.

**Comments:**

Allâmah Ibn Athir رحمته الله, wrote explaining the word *Qubbah*; it is a small and round, one room tent. Setting such a tent in front of one's house probably was to show one's richness and prestige. However, such a decoration only out of boasting is not allowed.

**4162.** It was narrated that Ibn 'Umar said: "I had built a house to shelter me from the rain and the sun, during the time of Allâh's Messenger ﷺ, and no creature of Allâh helped me in building it." (*Sahih*)

٤١٦٢ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو نَعِيمٍ: حَدَّثَنَا إِسْحَاقُ بْنُ سَعِيدِ بْنِ عَمْرٍو بْنِ سَعِيدِ بْنِ الْعَاصِ عَنِ أَبِيهِ سَعِيدٍ، عَنِ ابْنِ عُمَرَ قَالَ: لَقَدْ رَأَيْتُنِي مَعَ رَسُولِ اللَّهِ ﷺ بَنَيْتُ بَيْتًا يُكِنِّي مِنَ الْمَطَرِ وَيُكِنِّي مِنَ الشَّمْسِ. مَا أَعَانَنِي عَلَيْهِ خَلْقُ اللَّهِ تَعَالَى.

تخريج: أخرجه البخاري، الاستذنان، باب ماجاء في البناء، ح: ٦٣٠٧ عن أبي نعيم به.

**Comments:**

- a. The main purpose of a house is to have protection from rain and sun, and to guard his private life as well as to regard the rulings of *Hijâb*. These benefits could be achieved by simple houses as well as by large, decorated and expensive buildings. So, spending lavishly in building houses is useless.
- b. Not helping anyone does not mean that the Companions of the Prophet ﷺ, did not want to help him, but it means that the house was so simple that he was able to construct it alone and did not need any help.

**4163.** It was narrated that Hârithah bin Mudarrib said: "We came to Khabbâb to visit him (when he was sick), and he said: 'I have been sick for a long time, and were it not that I heard the Messenger of Allâh ﷺ say: "Do not wish for death," I would have wished for it.' And he said: "A person will be rewarded for all his spending, except for (what he spends) on dust," or he said, "on building." (*Hasan*)

٤١٦٣ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا شَرِيكٌ عَنْ أَبِي إِسْحَاقَ عَنْ حَارِثَةَ بْنِ مُضَرَّبٍ قَالَ: أَتَيْنَا خَبَّابًا نَعُوذُهُ فَقَالَ: لَقَدْ طَالَ سُفْمِي. وَلَوْلَا أَنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَا تَتَمَنَّوْا الْمَوْتَ» لَتَمَنَيْتُهُ. وَقَالَ: «إِنَّ الْعَبْدَ لَيُؤَجَّرُ فِي نَفَقَتِهِ كُلِّهَا، إِلَّا فِي التُّرَابِ» أَوْ قَالَ: «فِي الْبِنَاءِ».

تخريج: أخرجه الترمذي، الجنائز، باب ماجاء في النهي عن التمني للموت، ح: ٩٧٠ من

حديث أبي إسحاق به، وقال: حسن صحيح رواه شعبة عن أبي إسحاق به.

### Comments:

- Visiting a sick person is a right of a Muslim upon another Muslim.
- Supplicating for death is forbidden, rather one should ask to dispel his worries.
- Wealth should not be wasted in building and decorating houses, rather it should be built to the extent that meets one's necessities.

## Chapter 14. Reliance And Certain Faith

### (المعجم ١٤) - بَابُ التَّوَكُّلِ وَالْيَقِينِ

(التحفة ١٤)

**4164.** 'Umar said: "I heard the Messenger of Allāh ﷺ say: 'If you were to rely upon Allāh with the reliance He is due, you would be given provision like the birds: They go out hungry in the morning and come back with full bellies in the evening.'" (*Hasan*)

٤١٦٤ - حَدَّثَنَا حَرْمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَخْبَرَنِي ابْنُ لَهَيْعَةَ عَنِ ابْنِ هُبَيْرَةَ، عَنْ أَبِي تَمِيمِ الْجَسَّاسِيِّ قَالَ: سَمِعْتُ عُمَرَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ، لَرَزَقْتُمْ كَمَا يَرزُقُ الطَّيْرَ. تَعْدُو حِمَاصًا، وَتَرْوِحُ بَطَانًا».

تخریج: [حسن] أخرجه الترمذي، الزهد، باب في التوكل على الله، ح: ٢٣٤٤ من حديث ابن هبيرة به، وقال: حسن صحيح، وصححه ابن حبان (الإحسان)، ح: ٥٦/٢، ح: ٧٢٨، والحاكم: ٣١٥/٤.

### Comments:

- The reliance of birds is that they do not store their livelihood. They have full trust that as Allāh provided them with their food today, He will surely grant their food tomorrow as well.
- Reliance upon Allāh does not mean that the lawful means of earning a livelihood should be abandoned. Even birds have to leave their nests in search of their food, and they get their food after an effort. Similarly, a person should seek his earnings through lawful means, not being greedy.

**4165.** It was narrated that Habbah and Sawā', the two daughters of Khālid, said: "We entered upon the Prophet ﷺ when he was doing something, so we helped him with it. Then he said: 'Do not despair of provision so long as your heads are still

٤١٦٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ سَلَامِ أَبِي سُرْحَيْلٍ، عَنْ حَبَّةَ وَ سَوَاءِ، ابْنَتَيْ خَالِدٍ قَالَا: دَخَلْنَا عَلَى النَّبِيِّ ﷺ وَهُوَ يَعَالِجُ شَيْئًا. فَأَعَانَاهُ عَلَيْهِ. فَقَالَ: «لَا تَيْأَسَا مِنَ الرَّزْقِ مَا

moving, for a person's mother bears him red with raw skin, then Allāh provides for him." (Da'if)

تَهَزَّتْ رُؤُوسُكُمْ. فَإِنَّ الْإِنْسَانَ تَلِدُهُ أُمُّهُ أَحْمَرَ، لَيْسَ عَلَيْهِ قَشْرٌ. ثُمَّ يَرِزُقُهُ اللهُ عَزَّ وَجَلَّ.

تخریج: [إسناده ضعيف] أخرجه أحمد: ۳/ ۴۶۹ عن أبي معاوية: ثنا الأعمش به، وصححه ابن حبان، ح: ۱۰۸۸، والضياء في المختارة، والبوصيري، وإسناده ضعيف من أجل عنقته الأعمش، وباقي السند حسن.

4166. It was narrated from 'Amr bin 'Âs that the Messenger of Allāh ﷺ said: "The heart of the son of Ādam has an inclination towards every desirable thing, so whoever follows all of those inclinations, Allāh will not care which one will cause his doom. And whoever relies upon Allāh, Allāh will protect him from the pain of scattered inclinations." (Da'if)

٤١٦٦ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: أَنَّ أَبَانَ أَبَا شُعَيْبٍ، صَالِحِ بْنِ زُرَيْقِ الْعَطَّارِ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الرَّحْمَنِ الْجَمْحِيُّ عَنْ مُوسَى ابْنِ عَلِيٍّ بْنِ رَبَاحٍ، عَنْ أَبِيهِ، عَنْ عَمْرٍو بْنِ الْعَاصِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «إِنَّ مِنْ قَلْبِ ابْنِ آدَمَ، بِكُلِّ وَادٍ، شُعْبَةٌ. فَمَنْ اتَّبَعَ قَلْبَهُ الشُّعْبَ كُلَّهَا، لَمْ يُبَالِ اللهُ بِأَيِّ وَادٍ أَهْلَكَهُ. وَمَنْ تَوَكَّلَ عَلَى اللهِ كَفَاهُ التَّشْعُبَ».

تخریج: [إسناده ضعيف] أخرجه المزني في تهذيب الكمال (ق/ ۲/ ۵۹۶) من طريق ابن ماجه به، وضعفه البوصيري من أجل صالح بن زريق وهو مجهول كما في التقريب وقال الذهبي: حديثه منكر.

4167. It was narrated that Jābir said: "I heard the Messenger of Allāh ﷺ say: 'No one of you should die except thinking positively of Allāh.'" (Sahih)

٤١٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ طَرِيفٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «لَا يَمُوتَنَّ أَحَدٌ مِنْكُمْ إِلَّا وَهُوَ يُحْسِنُ الظَّنَّ بِاللَّهِ».

تخریج: أخرجه مسلم، الجنة ونعيمها، باب الأمر بحسن الظن بالله تعالى، عند الموت، ح: ۲۸۷۷/ ۸۱ من حديث أبي معاوية به.

**Comments:**

- a. A person needs both matters; having hope in Allāh's mercy and fearing from His displeasure and anger. Hope incites him to do more good deeds, and fear prevents him from sins.
- b. During this life, fear of Allāh should overcome the hope in the mercy of Allāh, but at the time of death, hope should prevail over fear.

**4168.** It was narrated that Abu Hurairah said, attributing it to the Prophet ﷺ: "The stronger believer is better and more beloved to Allāh than the weak believer, although both are good. Strive to seek that which will benefit you and do not feel helpless. If something overwhelms you, then say: *Qadarullāh, wa mā shā'a fa'al* (It is the decree of Allāh and what He wills He does). And beware of (saying) 'If only,' for 'If only' opens the door to Satan." (*Sahih*)

٤١٦٨ - حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ: أَنَّ أَبَا سَفْيَانَ بْنَ عَيْيَةَ عَنِ ابْنِ عَبَّاسٍ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، يَتْلُغُ بِهِ النَّبِيُّ ﷺ قَالَ: «الْمُؤْمِنُ الْقَوِيُّ خَيْرٌ وَأَحَبُّ إِلَى اللَّهِ مِنَ الْمُؤْمِنِ الضَّعِيفِ. وَفِي كُلِّ خَيْرٍ. احْرِصْ عَلَى مَا يَنْفَعُكَ. وَلَا تَعْجِزْ. فَإِنْ غَلَبَكَ أَمْرٌ، فَقُلْ: قَدَرَ اللَّهُ وَمَا شَاءَ فَعَلَ. وَإِيَّاكَ وَاللَّوْءَ. فَإِنَّ اللَّوْءَ تَفْتَحُ عَمَلَ الشَّيْطَانِ».

تخريج: [صحيح] أخرجه النسائي في الكبرى: ١٥٩/٦، ح: ١٠٤٥٧ من حديث سفيان به، ورواه محمد بن يحيى بن حبان عن الأعرج به، أخرجه مسلم، ح: ٢٦٦٤، وابن ماجه انظر، ح: ٧٩، ولابن عجلان وغيره ألوان أخرى.

### Comments:

- A believer spends his physical and mental abilities in doing good deeds, preaching them and forbidding evils. A weak person cannot do as many jobs as a strong man can do. By this way a strong believer is better than a weak believer.
- Improving physical and mental abilities through lawful means is desirable.
- One should avoid using his physical and mental abilities in injustice or oppressing people; otherwise, he will not be dearer to Allāh than a weak one, but Allāh will be angry with him.
- It is Satan's handiwork that he always exaggerates one's failure to arouse feelings of desperation from the mercy of Allāh, and to stir emotions against Allāh; both things may spoil his next life.

### Chapter 15. Wisdom

(المعجم ١٥) - بَابُ الْحِكْمَةِ (التحفة ١٥)

**4169.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "A wise word is the lost property of the believer, so wherever he finds it, he has more right to it." (*Da'if*)

٤١٦٩ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ عَبْدِ الْوَهَّابِ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ عَنْ إِبْرَاهِيمَ ابْنِ الْقَاصِلِ، عَنْ سَعِيدِ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَلِمَةُ الْحَكِيمَةُ صَالَةٌ الْمُؤْمِنِ. حَيْثُمَا وَجَدَهَا، فَهِيَ أَحَقُّ بِهَا».

تخريج: [إسناده ضعيف جداً] أخرجه الترمذي، العلم، باب ماجاء في فضل الفقه على العبادة، ح: ٢٦٨٧ من حديث ابن نمير به، وقال: غريب، وانظر، ح: ٢٥٤٥ لحال إبراهيم بن الفضل.

4170. It was narrated from 'Abdullâh bin Sa'eed bin Abu Hind that his father said: "I heard Ibn 'Abbâs saying that the Messenger of Allâh ﷺ said: "Two blessings which many people squander: Good health and free time."" (Sahih)

٤١٧٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ الْعَظِيمِ الْعَنْبَرِيُّ: حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى عَنْ عَبْدِ اللَّهِ بْنِ سَعِيدِ بْنِ أَبِي هَنْدٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «نِعْمَتَانِ مَتَّبُونَ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ: الصِّحَّةُ وَالْفَرَاغُ».

تخريج: أخرجه البخاري، الرقاق، باب الصحة والفرغ، ولا عيش إلا عيش الآخرة، ح: ٦٤١٢ من حديث عبدالله بن سعيد به، وتعليقاً عن عباس العنبري به، ولعله متصل عن عباس، راجع أصول الحديث، والبخاري لم يكن مدلساً رحمه الله.

#### Comments:

- Ghaban*, translated as squander, means selling something at lesser price than its actual worth, or purchasing something at higher price than its actual price. Only the one, who does not know the actual value and price of his item, or impressed by the external beauty of an item and does not examine its actual defects, is cheated this way.
- A person can do many good deeds while he has sound health which he cannot do during illness, but due to carelessness he loses this chance. Similarly, he incurs loss by not spending his time in what is beneficial for him.

4171. It was narrated that Abu Ayyub said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allâh, teach me but make it concise.' He said: 'When you stand to pray, pray like a man bidding farewell. Do not say anything for which you will have to apologize. And give up hope for what other people have.'" (Hasan)

٤١٧١ - حَدَّثَنَا مُحَمَّدُ بْنُ زَيَْادٍ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ خُثَيْمٍ: حَدَّثَنِي عُمَرَانُ بْنُ جُبَيْرٍ، مَوْلَى أَبِي أَيُّوبَ، عَنْ أَبِي أَيُّوبَ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ عَلِّمْنِي وَأَوْجِزْ. قَالَ: «إِذَا قُمْتَ فِي صَلَاتِكَ، فَصَلِّ صَلَاةَ مُودِعٍ. وَلَا تَكَلِّمْ بِكَلَامٍ نَعْتَدُّ مِنْهُ. وَأَجْمِعِ النَّيَّاسَ عَمَّا فِي أَيْدِي النَّاسِ».

تخريج: [حسن] أخرجه أحمد: ٤١٢/٥ من حديث ابن خثيم به، ورواه جماعة عنه، وضعفه



البوصيري من أجل عثمان بن جبير، وله شواهد عند الحاكم: ٤/٣٢٦، ٣٢٧، وصححه، ووافقه الذهبي من حديث سعد بن أبي وقاص، وأورده الضياء المقدسي في المختارة من حديث ابن عمر.

**Comments:**

- a. If one knows that he will die after sometime, he would implore Allāh very humbly and supplicate Him very sincerely. So, every prayer should be performed in such a manner.
- b. Before uttering words, their results should be considered attentively, since spoken words cannot be taken back, and sometimes ill speech may cause unlimited losses.

**4172.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The likeness of the one who sits and listens to wisdom then only speaks of the bad things that he has heard, is that of a man who comes to a shepherd and says: "O shepherd, give me one of your sheep to slaughter," and (the shepherd) says: "Go and grab the ear of the best of them." Then he goes and grabs the ear of the sheepdog." (Da'if)

Another chain with similar wording.

٤١٧٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى عَنْ حَمَادِ بْنِ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَوْسِ بْنِ خَالِدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ الَّذِي يَجْلِسُ يَسْمَعُ الْحِكْمَةَ، ثُمَّ لَا يُحَدِّثُ عَنْ صَاحِبِهِ إِلَّا بِشَرِّ مَا يَسْمَعُ، كَمَثَلِ رَجُلٍ أَتَى رَاعِيًا، فَقَالَ: يَا رَاعِي أَجْزِئَنِي شَاةً مِنْ غَنَمِكَ. قَالَ: أَذْهَبَ فَخَذَّ بِأُذُنِ خَيْرِهَا. فَذَهَبَ فَأَخَذَ بِأُذُنِ كَلْبِ الْغَنَمِ».

قَالَ أَبُو الْحَسَنِ بْنُ سَلَمَةَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُوسَى: حَدَّثَنَا حَمَادٌ. فَذَكَرَ نَحْوَهُ. وَقَالَ فِيهِ: «بِأُذُنِ خَيْرِهَا شَاةً».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٢/٣٥٣ عن حسن بن موسى وعفان به، وانظر ح: ١١٦، ٤٠٦٦ لعلته، وحسنه المقدسي من طريق آخر فيه علي بن زيد، وهو ضعيف كما أشرت إليه، وضعفه العراقي، وحسنه السيوطي، وأشار البوصيري إلى ضعفه، وهو الراجح.

**Chapter 16. Freedom From Arrogance, And Having Humility**

(المعجم ١٦) - بَابُ الْبِرَاءَةِ مِنَ الْكِبْرِ وَالتَّوَاضُّعِ (التحفة ١٦)

**4173.** It was narrated from 'Abdullāh that the Messenger of Allāh ﷺ said: "No one will enter

٤١٧٣ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ مُشْهِرٍ. ح: وَحَدَّثَنَا عَلِيُّ بْنُ مَيْمُونٍ

Paradise who has pride in his heart equal to the weight of a grain of mustard seed, and no one will enter Hell who has faith in his heart equal to the weight of a grain of mustard seed." (*Sahih*)

الرَّقِي: حَدَّثَنَا سَعِيدُ بْنُ مَسْلَمَةَ، جَوَيْعًا عَنْ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ حَرْدَلٍ مِنْ كِبَرٍ. وَلَا يَدْخُلُ النَّارَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ حَرْدَلٍ مِنْ إِيْمَانٍ».

تخریج: [صحیح] تقدم، ح: ٥٩.

**Comments:**

- a. Arrogance means ridiculing and rejecting the truth and despising people.
- b. Even a small amount of pride is also disapproved by Allāh.
- c. If pride incites a man to deny believing in Allāh and His Prophet ﷺ, or to reject the rulings of Allāh, he will surely be thrown into Hell. Anyone who is proud and self-conceited and looks down upon others out of his richness, physical beauty, social and intellectual prominence and family status, commits a great major sin.

**4174.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Allāh, the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.'" (*Hasan*)

٤١٧٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنِ الْأَعْرَجِ، أَبِي مُسْلِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظْمَةُ إِزَارِي. مَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا، أَلْقَيْتُهُ فِي جَهَنَّمَ».

تخریج: [إسناده صحیح] أخرجه أبو داود، اللباس، باب ماجاء في الكبر، ح: ٤٠٩٠ عن هناد به، وأورده الضياء في المختارة، وللحديث طرق عند الحميدي، ح: ١١٥٧ وغيره (وحدث به عطاء قبل اختلاطه)، وله شواهد عند مسلم وغيره.

**4175.** It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "Allāh the Glorified, says: 'Pride is My cloak and greatness My robe, and whoever competes with Me with regard to either of them, I shall throw him into Hell.'" (*Hasan*)

٤١٧٥ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ وَهَارُونُ ابْنُ إِسْحَاقَ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ ابْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ سُبْحَانَهُ: الْكِبْرِيَاءُ رِدَائِي وَالْعَظْمَةُ إِزَارِي. فَمَنْ نَارَعَنِي وَاحِدًا مِنْهُمَا،

أَلْقَيْتُهُ فِي النَّارِ» .

تخريج: [حسن] أخرجه الواحدي في الوسيط: ١٠١/٤ جائية: ٣٧ من حديث المحاربي به، وتابعه ابن فضيل عند ابن حبان(موارد)، ح: ٤٩، وللحديث شواهد كثيرة.

**Comments:**

The greatness of a human being is in being obedient to Allāh and grateful to Him, not in boasting and ostentation.

**4176.** It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ said: "Whoever humbles himself one degree for the sake of Allāh, Allāh will raise him in status one degree, and whoever behaves arrogantly towards Allāh one degree, Allah will lower him in status one degree, until He makes him among the lowest of the low." (*Da'if*)

٤١٧٦ - حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ وَهْبٍ. أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ أَنَّ دَرَّاجًا حَدَّثَهُ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «مَنْ يَتَوَاضَعُ لِلَّهِ، سُبْحَانَهُ، دَرَجَةً، يَرْفَعُهُ اللَّهُ بِهِ دَرَجَةً. وَمَنْ يَتَكَبَّرْ عَلَى اللَّهِ دَرَجَةً، يَضَعُهُ اللَّهُ بِهِ دَرَجَةً. حَتَّى يَجْعَلَهُ فِي أَسْفَلِ السَّافِلِينَ» .

تخريج: [إسناده ضعيف] أخرجه ابن حبان في صحيحه(موارد)، ح: ١٩٤٢ عن حرملة به مطولاً، وضعفه البوصيري من أجل دراج عن أبي الهيثم، انظر، ح: ١٧٨٨، وأخرج مسلم، ح: ٦٩/٢٥٨٨ وما تواضع أحد لله إلا رفعه الله.

**4177.** It was narrated that Anas bin Mâlik said: "If a female slave among the people of Al-Madinah were to take the hand of the Messenger of Allāh ﷺ, he would not take his hand away from hers until she had taken him wherever she wanted in Al-Madinah so that her needs may be met." (*Sahih*)

٤١٧٧ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا عَبْدُ الصَّمَدِ وَ سَلْمُ بْنُ قُتَيْبَةَ قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: إِنْ كَانَتْ الْأَمَةُ مِنْ أَهْلِ الْمَدِينَةِ لَتَأْخُذُ بِيَدِ رَسُولِ اللَّهِ ﷺ، فَمَا يَنْزِعُ يَدَهُ مِنْ يَدِهَا حَتَّى تَذْهَبَ بِهِ حَيْثُ شَاءَتْ مِنَ الْمَدِينَةِ، فِي حَاجَتِهَا .

تخريج: [صحيح] أخرجه أحمد: ٢١٥/٣ عن عبد الصمد به، وانظر، ح: ١١٦: لحال علي بن زيد، ومن أجله وضعفه البوصيري، وله شاهد عند البخاري في صحيحه، ح: ٦٠٧٢ .

**Comments:**

- a. A man of high status or a leader or Imâm, should not hesitate in helping a simple person.
- b. Going with an alien woman at the time of necessity is allowed, provided it should be free from seclusion, and does not lead to any misunderstanding.

**4178.** It was narrated that Anas bin Mâlik said: "The Messenger of Allâh ﷺ used to visit the sick, attend funerals, accept the invitations of slaves and ride donkeys. On the day (of the battle) of Quraizah and Nadir, he was riding a donkey. On the day of Khaibar he was riding a donkey that was bridled with palmfibers and beneath him was a packsaddle made of palmfibers." (*Da'if*)

٤١٧٨ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مُسْلِمِ الْأَعْوَرِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يَعُودُ الْمَرِيضَ، وَيُسَبِّحُ الْجِنَازَةَ، وَيُجِيبُ دَعْوَةَ الْمَمْلُوكِ، وَيَرْكَبُ الْجِمَارَ. وَكَانَ، يَوْمَ قُرَيْظَةَ وَالنَّضِيرِ، عَلَى جِمَارٍ. وَيَوْمَ خَيْبَرَ، عَلَى جِمَارٍ مَحْطُومٍ بِرَسَنِ مِنْ لَيْفٍ. وَتَحْتَهُ إِكَاْفٌ مِنْ لَيْفٍ.

تخريج: [ضعيف] تقدم، ح: ٢٢٩٦.

#### Comments:

It is proved in Sound *Ahâdith* that the Prophet ﷺ, used to ride on a donkey, visit sick persons, follow funeral processions, accept invitations of poor people, serve himself, etc. All such behavior proves his high moral standards and simplicity.

**4179.** It was narrated from 'Tyâd bin Himâr that the Prophet ﷺ addressed them and said: "Allâh has revealed to me that you should be humble towards one another so that none of you boasts to another." (*Sahih*)

٤١٧٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ: حَدَّثَنَا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ: حَدَّثَنَا أَبِي عَنْ مَطَرٍ، عَنْ قَتَادَةَ، عَنْ مُطَرِّفٍ، عَنْ عِيَاضِ بْنِ جِمَارٍ، عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَبَهُمْ فَقَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْحَى إِلَيَّ: أَنْ تَوَاضَعُوا حَتَّى لَا يَفْخَرَ أَحَدٌ عَلَى أَحَدٍ».

تخريج: أخرجه مسلم، الجنة ونعيمها، باب الصفات التي يعرف بها في الدنيا أهل الجنة وأهل النار، ح: ٦٤/٢٨٦٥ من حديث الحسين بن واقد به.

#### Comments:

- Boasting or being arrogant for any blessing of Allâh is not allowed. Instead, one should use the blessings to benefit human beings to be thankful to Allâh.
- A revelation other than the Qur'ân also descended on the Prophet ﷺ; he used to guide Muslims in the light of that revelation. So, the sayings and actions (*Ahâdith*) of the Prophet ﷺ must be followed.

**Chapter 17. Modesty, Shyness**

**4180.** It was narrated that Abu Sa'eed Al-Khudri said: "The Messenger of Allāh ﷺ was more modest than a virgin in her chamber. If he disliked something, that could be seen in his face." (*Sahih*)

(المعجم ١٧) - بَابُ الْحَيَاءِ (التحفة ١٧)

٤١٨٠ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ وَ عَبْدِ الرَّحْمَنِ بْنُ مَهْدِيٍّ، قَالَا: حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي عُبَيْتَةَ، مَوْلَى لِأَنْسِ بْنِ مَالِكٍ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ أَشَدَّ حَيَاءً مِنْ عَذْرَاءٍ فِي خَدْرِهَا. وَكَانَ، إِذَا كَرِهَ شَيْئًا، رُئِيَ ذَلِكَ فِي وَجْهِهِ.

تخريج: أخرجه البخاري، المناقب، باب صفة النبي ﷺ، ح: ٣٥٦٢ عن ابن بشار، ومسلم، الفضائل، باب كثرة حياته ﷺ، ح: ٢٣٢٠ من حديث ابن مهدي به.

**Comments:**

Enduring an unpleasant matter and not disclosing one's feelings clearly is also considered bashfulness. However, if the matter is contrary to the *Shari'ah* then preferring silence is not from bashfulness; at that time one should express his displeasure in a proper way.

**4181.** It was narrated from Anas that the Messenger of Allāh ﷺ said: "Every religion has its distinct characteristic, and the distinct characteristic of Islam is modesty." (*Da'if*)

٤١٨١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ عَنْ مَعَاوِيَةَ بْنِ يَحْيَى، عَنِ الزُّهْرِيِّ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ دِينٍ خُلُقًا. وَخُلُقُ الْإِسْلَامِ الْحَيَاءُ».

تخريج: [ضعيف] أخرجه الخرائطي في مكارم الأخلاق، ح: ٢٨٨ من حديث يحيى به، ورواه مالك عن الزهري به، والطبراني في الصغير: ١/١٣، ١٤، والخطيب: ٢٤/٨، وله شواهد عند مالك ٩٠٥/٢ (مرسل) وغيره.

**Comments:**

- a. Modesty and shyness prevents one from many moral evils. So, it is highly regarded in Islam.
- b. To maintain the limits of bashfulness, Muslims are ordered to maintain the requirements of *Hijab* and to seek the permission before entering someone's house.

**4182.** It was narrated from Ibn 'Abbās that the Messenger of Allāh ﷺ said: "Every religion has

٤١٨٢ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا سَعِيدُ بْنُ مُحَمَّدٍ الْوَرَّاقُ: حَدَّثَنَا صَالِحُ بْنُ

its distinct characteristic, and the distinct characteristic of Islam is modesty.” (Da’if)

حَسَّانَ عَنْ مُحَمَّدِ بْنِ كَعْبِ الْقُرَظِيِّ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ لِكُلِّ دِينٍ خُلُقًا، وَإِنَّ خُلُقَ الْإِسْلَامِ الْحَيَاءُ».

تخريج: [ضعيف] أخرجه الخرائطي، ح: ٢٨٩ من حديث سعيد به، وضعفه البوصيري لعلتين، وانظر الحديث السابق.

4183. It was narrated from ‘Uqbah bin ‘Amr, Abu Mas’ud, that the Messenger of Allāh ﷺ said: “Among the words that people learned from the earlier Prophets are: ‘If you feel no shame, then do as you wish.’” (Sahih)

٤١٨٣ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ، عَنْ رَبِيعِ بْنِ جِرَاشٍ، عَنْ عُقْبَةَ ابْنِ عَمْرٍو، أَبِي مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى: إِذَا لَمْ تَسْتَحْيِ فَأَصْنَعْ مَا شِئْتَ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب (٥٤)، ح: ٣٤٨٣ من حديث منصور به.

**Comments:**

- a. The importance of modesty, shyness and shame was also highly regarded in the *Shari’ah* of previous Prophets.
- b. Shame and shyness is an important characteristic that protects one from evils; if one lacks shame then any bad act could be expected from him.

4184. It was narrated from Abu Bakrah that the Messenger of Allāh ﷺ said: “Modesty is part of faith, and faith will be in Paradise. Obscenity in speech is part of harshness and harshness will be in Hell.” (Sahih)

٤١٨٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى: حَدَّثَنَا هُشَيْمٌ عَنْ مَنْصُورٍ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْحَيَاءُ مِنَ الْإِيمَانِ. وَالْإِيمَانُ فِي الْجَنَّةِ. وَالْبَدَاءُ مِنَ الْبُخْفَاءِ. وَالْبُخْفَاءُ فِي النَّارِ».

تخريج: [صحيح] أخرجه القضاعي في مسند الشهاب: ١/١٢٤، ح: ١٥٦ من حديث إسماعيل بن موسى به، وتابعه سعيد بن سليمان عند البخاري في الأدب المفرد، ح: ١٣١٤، وصححه ابن حبان، ح: ٢٤، والحاكم: ١/٥٢، وافقه الذهبي، وله شواهد كثيرة جداً.

**Comments:**

- a. Faith includes good characters as it includes good deeds.
- b. A believer should bind himself to good characteristics and abstain from bad habits.
- c. Using foul language means, abusing or using bad language, quarreling and the like, these acts are contrary to the characteristic of a believer.

4185. It was narrated from Anas that the Messenger of Allāh ﷺ said: "There is never any obscenity in a thing, but it mars it, and there is never any modesty in a thing, but it adorns it." (*Sahih*)

٤١٨٥ - حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْخَلَّالُ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَتَيْنَا مَعْمَرَ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَا كَانَ الْفُحْشُ فِي شَيْءٍ قَطُّ، إِلَّا شَانَهُ. وَلَا كَانَ الْحَيَاءُ فِي شَيْءٍ قَطُّ، إِلَّا رَانَهُ».

تخريج: [إسناده صحيح] أخرجه أحمد: ١٦٥/٣ عن عبدالرزاق به، وهو في مصنفه: ١١/١٤٢، ١٤١، ح: ٢٠١٤٥ وقال الترمذي، ح: ١٩٧٤: حسن غريب، وصححه ابن حبان (موارد)، ح: ١٩١٥، (الإحسان)، ح: ٥٥٢ [وفي سننه تصحيحاً]، ورواه كثير بن حبيب عن ثابت به (بزار: ٤٠٣/٢، ح: ١٩٦٣).

**Comments:**

- a. Modesty is compulsory in every stage and every phase of life.
- b. Shamelessness whether it is in speech or actions or in dealings, is bad. Impudence, unkindness, hardheartedness, unfair dealing, cheating, etc., all are actually many forms of shamelessness.

**Chapter 18. Forbearance**

(المعجم ١٨) - بَابُ الْحِلْمِ (التحفة ١٨)

4186. It was narrated from Sahl bin Mu'adh bin Anas, from his father, that the Messenger of Allāh ﷺ said: "Whoever restrains his anger when he is able to implement it, Allāh will call him before all of creation on the Day of Resurrection, and will give him his choice of any houri that he wants." (*Hasan*)

٤١٨٦ - حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي أَيُّوبَ عَنْ أَبِي مَرْحُومٍ، عَنْ سَهْلِ بْنِ مَعَاذِ ابْنِ أَنَسٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ كَتَمَ غَيْظًا، وَهُوَ قَادِرٌ عَلَى أَنْ يُنْفِذَهُ، دَعَاهُ اللَّهُ عَلَى رُؤْسِ الْخَلَائِقِ يَوْمَ الْقِيَامَةِ، حَتَّى يُخَيَّرَهُ فِي أَيِّ الْحُورِ شَاءَ».

تخريج: [إسناده حسن] أخرجه أبوداود، الأدب، باب من كظم غيظاً، ح: ٤٧٧٧ من حديث ابن وهب به، وقال الترمذي، ح: ٢٠٢١، ٢٤٩٣: حسن غريب.

**Comments:**

- a. Controlling anger sometimes is very difficult. But forgiving one instead of acting according to one's anger at such occasions is in fact an act of real bravery.
- b. In Paradise, every man will get beautiful women, but whoever controls his anger and avoids being unjust to people, then for him is a special reward. Such a person is allowed to select beautiful women of Paradise for himself.

4187. Abu Sa'eed Al-Khudri said: "We were sitting with the Messenger of Allāh ﷺ and he said: 'The delegations of 'Abdul-Qais have come to you,' and no one had seen anyone. While we were like that, they came and alighted. They came to the Messenger of Allāh ﷺ and Ashajj 'Ansāri was left behind. He came afterwards, and halted at the halting-place, made his she-camel kneel down, and changed of his traveling clothes, then he came to the Messenger of Allāh ﷺ. The Messenger of Allāh ﷺ said to him: 'O Ashajj, you have two characteristics that Allāh likes: Forbearance and deliberation.' He said: 'O Messenger of Allāh, was I born with them or are they something that I have acquired?' He said: 'No, rather it is something that you were born with.'" (Da'if)

٤١٨٧ - حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْأَعْلَاءِ  
الْهَمْدَانِيُّ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ: حَدَّثَنَا  
خَالِدُ بْنُ دِينَارِ الشَّيْبَانِيُّ، عَنْ عُمَارَةَ الْعَبْدِيِّ:  
حَدَّثَنَا أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كُنَّا جُلُوسًا  
عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «أَتَيْتُكُمْ وَفُودُ عَبْدِ  
الْقَيْسِ» وَمَا يَرَى أَحَدٌ فَيَبِينَا نَحْنُ كَذَلِكَ. إِذْ  
جَاءُوا فَتَزَلُّوا. فَأَتَا رَسُولَ اللَّهِ ﷺ. وَبَقِيَ  
الْأَشْجُ الْعَصْرِيُّ. فَجَاءَ بَعْدُ. فَتَزَلَّ مَتَزَلًّا.  
فَأَنَاحَ رَاحِلَتَهُ، وَوَضَعَ نِيَابَهُ جَانِبًا. ثُمَّ جَاءَ  
إِلَى رَسُولِ اللَّهِ ﷺ. فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ:  
«يَا أَشْجُ إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ:  
الْحِلْمَ وَالْتَوَدُّةَ». قَالَ: يَا رَسُولَ اللَّهِ أَشَيْءٌ  
جِئْتُ عَلَيْهِ، أَمْ شَيْءٌ حَدَثَ لِي؟ قَالَ رَسُولُ  
اللَّهِ ﷺ: «بَلْ شَيْءٌ جِئْتُ عَلَيْهِ».

تخریج: [إسناده ضعيف جدًا] وضعفه البوصيري من أجل عمارة بن جوين العبدی، تقدم، ح: ٢٤٧، والحديث الآتي يغني عنه.

4188. It was narrated from Ibn 'Abbās that the Prophet ﷺ said to Ashajj 'Ansāri: "You have two characteristics that Allāh likes: Forbearance and modesty." (Sahih)

٤١٨٨ - حَدَّثَنَا أَبُو إِسْحَاقَ الْهَرَوِيُّ: حَدَّثَنَا  
الْعَبَّاسُ بْنُ الْفَضْلِ الْأَنْصَارِيُّ: حَدَّثَنَا قُرَّةُ بْنُ  
خَالِدٍ: حَدَّثَنَا أَبُو جَمْرَةَ عَنِ ابْنِ عَبَّاسٍ أَنَّ  
النَّبِيَّ ﷺ قَالَ لِلْأَشْجِ الْعَصْرِيِّ: «إِنَّ فِيكَ  
خَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ: الْحِلْمَ وَالْحَيَاءَ».

تخریج: أخرجه مسلم، الإيمان، باب الأمر بالإيمان بالله تعالى ورسوله وشرايع الدين ... الخ، ح: ٢٥/١٧ من حديث قرّة به، وقال الترمذي، ح: ٢٠١١ حسن صحيح غريب.

4189. It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "There is no gulp

٤١٨٩ - حَدَّثَنَا زَيْدُ بْنُ أَحْزَمَ: حَدَّثَنَا بِشْرُ



that brings a greater reward with Allāh than a gulp of anger that a man swallows (suppresses), seeking thereby the Face of Allāh." (*Da'if*)

ابْنُ عُمَرَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ يُونُسَ  
ابْنِ عُبَيْدٍ، عَنِ الْحَسَنِ، عَنِ ابْنِ عُمَرَ قَالَ:  
قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ جُرْعَةٍ أَعْظَمُ  
أَجْرًا عِنْدَ اللَّهِ، مِنْ جُرْعَةٍ عَيْظٍ، كَظَمَهَا عَبْدٌ  
ابْتِغَاءَ وَجْهِ اللَّهِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ١٢٨/٢ من حديث يونس به، وصححه البوصيري، وانظر، ح: ٧١ لعنعة الحسن، وفيه علة أخرى (الأدب المفرد للبخاري، ح: ١٣١٨).

### Comments:

- Restraining anger means to control one's anger and grant pardon to a mistaken person.
- Allāh loves this because He Himself is Ever-Pardoning and Ever-Forgiving.

## Chapter 19. Grief And Weeping

### (المعجم ١٩) - بَابُ الْحُزْنِ وَالْبَكَاءِ

(التحفة ١٩)

**4190.** It was narrated from Abu Dharr that the Messenger of Allāh ﷺ said: "I see what you do not see, and I hear what you do not hear. The heaven is creaking and it should creak, for there is no space in it the width of four fingers but there is an angel there, prostrating to Allāh. By Allāh, if you knew what I know, you would laugh little and weep much, and you would never enjoy women in your beds, and you would go out in the streets, beseeching Allāh." (*Hasan*)

(Abu Dharr said:) "By Allāh, I wish that I were a tree that was cut to pieces."

٤١٩٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: أَنَّ أَبَانَ  
عَبِيدُ اللَّهِ بْنُ مُوسَى: أَنَّ أَبَانَ إِسْرَائِيلَ عَنْ  
إِبْرَاهِيمَ بْنِ مُهَاجِرٍ، عَنْ مُجَاهِدٍ، عَنْ مُورِقِ  
الْعَجَلِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «إِنِّي أَرَى مَا لَا تَرَوْنَ، وَأَسْمَعُ مَا لَا  
تَسْمَعُونَ. إِنَّ السَّمَاءَ أَطَّتْ وَحَقَّ لَهَا أَنْ  
تَبْطَأَ. مَا فِيهَا مَوْضِعٌ أَرْبَعِ أَصَابِعِ إِلَّا وَمَلَكَ  
وَاضِعٌ جَبْهَتَهُ سَاجِدًا لِلَّهِ. وَاللَّهُ لَوْ تَعْلَمُونَ مَا  
أَعْلَمُ، لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا. وَمَا  
تَلَدَّدْتُمْ بِالنِّسَاءِ عَلَى الْفُرُشَاتِ. وَلَخَرَجْتُمْ إِلَى  
الصُّعَدَاتِ تَجَارُونَ إِلَى اللَّهِ» وَاللَّهُ لَوَدِدْتُ أَنِّي  
كُنْتُ شَجَرَةً تُعْضَدُ.

تخريج: [حسن] أخرجه الترمذي، الزهد، باب ما جاء في قول النبي ﷺ لوتعلمون ما أعلم لضحكتم قليلاً، ح: ٢٣١٢ من حديث إسرائيل به، وقال: حسن غريب قلت: قوله والله لوددت... الخ مدرج من قول بعض الرواة، وباقي الحديث له شواهد.

**Comments:**

- Allâh blessed His Prophet ﷺ, with the opportunity of seeing the events of Paradise, Hell and the heavens. So, he had a great degree of piety and fear of Allâh which no one can achieve.
- The heavens are a very vast and strong creation of Allâh, but due to the sense of the greatness of Allâh, the heavens creak just as a bed or a saddle creaks when it is overburdened by a heavy thing.

**4191.** It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "If you knew what I know, you would laugh little and weep much." (*Sahih*)

٤١٩١ - حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ عَبْدِ الْوَارِثِ: حَدَّثَنَا هَمَّامٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَوْ تَعَلَّمُونَ مَا أَعْلَمُ لَضَحِكْتُمْ قَلِيلًا وَلَبَكَيْتُمْ كَثِيرًا».

تخريج: [صحيح] أخرجه أحمد: ٢١٠/٣ عن عبد الصمد به، ورواه مولى بن أنس (البخاري ومسلم)، وأبو طلحة الأسدي (أحمد: ١٨٠/٣) كلاهما عن أنس به.

**4192.** 'Âmir bin 'Abdullâh bin Zubair narrated that his father told him that there was no more than four years between their becoming Muslim and the revelation of this Verse, by which Allâh reprimanded them: "Lest they become as those who received the Scripture before, and the term was prolonged for them and so their hearts were hardened? And many of them were rebellious."<sup>[1]</sup> (*Sahih*)

٤١٩٢ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي قَدَائِكَ عَنْ مُوسَى بْنِ يَعْقُوبَ الرَّمَعِيِّ، عَنْ أَبِي حَازِمٍ أَنَّ عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ أَخْبَرَهُ أَنَّ أَبَاهُ أَخْبَرَهُ أَنَّهُ لَمْ يَكُنْ بَيْنَ إِسْلَامِهِمْ وَبَيْنَ أَنْ نَزَلَتْ هَذِهِ الْآيَةُ، يُعَانِيهِمْ اللَّهُ بِهَا، إِلَّا أَرْبَعُ سِنِينَ ﴿وَلَا يَكُونُوا كَالَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْأَمَدُ فَقَسَتْ قُلُوبُهُمْ وَكَثِيرٌ مِنْهُمْ فُتِنُوا﴾. [الحديد:

[١٦]

تخريج: [صحيح] وصححه البوصيري، وله شاهد في صحيح مسلم، ح: ٢٧/٣٠٢٤، والمراد بإسلامهم: بإسلام ابن مسعود وأصحابه دون عبدالله بن الزبير لأنه ولد بعد الهجرة في المدينة، وللحديث لون آخر عند البزار كما في تفسير ابن كثير: ٤/٣٣٢، وفي نسخة: ٤٥/٨.

**Comments:**

- After believing in Allâh great concern should be given to safeguard this belief.

[1] *Al-Hadid* 57:16.

- b. Committing sins hardens hearts, and thereafter they neither accept religious teachings nor get influenced by good sermons.  
c. The cure of hardness of the hearts is in remembering death, reciting the Qur'an and in being kind to orphans.

**4193.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Do not laugh a lot, for laughing a lot deadens the heart." (*Hasan*)

٤١٩٣ - حَدَّثَنَا بَكْرُ بْنُ خَلْفٍ: حَدَّثَنَا أَبُو بَكْرِ الْأَحْمَقِيُّ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ جَعْفَرٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ اللَّهِ بْنِ حُثَيْنٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تُكْثِرُوا الضَّحْكَ، فَإِنَّ كَثْرَةَ الضَّحْكَ تُمِيتُ الْقَلْبَ».

**تخریج:** [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٢٥٣ من حديث أبي بكر الحنفي - من بني حنيفة - به، وصححه البوصيري، وللحديث شواهد عند الترمذي، ح: ٢٣٠٥ وغيره، وانظر، ح: ٤٢١٧.

### Comments:

- a. 'Deadens the heart' means that emotions of hardness instead of softness, cruelty instead of mercy and injustice instead of justice overcame it. In addition, love for goodness and hatred of evil disappear from a dead heart.  
b. Being cheerful is a good habit and highly appreciated in Islam, but neglecting important things and being busy only in fun and amusement is a sign of negligence and death of the heart. It is natural to feel pain while others are in trouble and to share in their joys and sorrows, this being the sign of a living heart.

**4194.** It was narrated that 'Abdullāh said: "The Prophet ﷺ said to me: 'Recite Qur'an to me,' so I recited *Surat An-Nisā'* to him, and when I reached (the Verse): "How (will it be) then, when We bring from each nation a witness and We bring you as a witness against these people?"<sup>[1]</sup> I looked at him, and his eyes were filled with tears." (*Sahih*)

٤١٩٤ - حَدَّثَنَا هَنَادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ عَلْقَمَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ لِي النَّبِيُّ ﷺ: «اقْرَأْ عَلَيَّ» فَقَرَأْتُ عَلَيْهِ سُورَةَ النِّسَاءِ. حَتَّى إِذَا بَلَغْتُ «فَكَيْفَ إِذَا جِئْنَا مِنْ كُلِّ أُمَّةٍ بِشَهِيدٍ وَجِئْنَا بِكَ عَلَى هَؤُلَاءِ شَهِيدًا» [النساء: ٤١] فَتَطَرْتُ إِلَيْهِ، فَإِذَا عَيْنَاهُ تَدْمَعَانِ.

**تخریج:** [صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة النساء، ح: ٣٠٢٤ عن هناد به، وللحديث شواهد.

[1] *An-Nisā'* 4:41.

**Comments:**

Recitation of the Qur'ân has a special spiritual impact on one's heart; if the Qur'ân is heard from others then this impact becomes more powerful.

**4195.** It was narrated that Barâ' said: "We were with the Messenger of Allâh ﷺ at a funeral, and he sat at the edge of the grave weeping, until the ground became wet. Then he said: 'O my brothers, prepare yourselves for something like this.'" (*Hasan*)

٤١٩٥ - حَدَّثَنَا الْقَاسِمُ بْنُ زَكَرِيَّا بْنِ دِينَارٍ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا أَبُو رَجَاءٍ الْخُرَّاسَانِيُّ عَنْ مُحَمَّدِ بْنِ مَالِكٍ، عَنِ الْبَرَاءِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي جِنَازَةٍ. فَجَلَسَ عَلَى شَفِيرِ الْقَبْرِ. فَبَكَى، حَتَّى بَلَ الْتَرَى. ثُمَّ قَالَ: «يَا إِخْوَانِي لِمِثْلِ هَذَا فَأَعِدُوا».

**تخریج:** [حسن] أخرجه أحمد: ٢٩٤/٤ من حديث أبي رجاء عبدالله بن واقد الهروي به، وحسنه المنذري: ٢٤٠/٤، وضعفه البوصيري.

**Comments:**

- a. The grave is the first stage of the next life. Preparation for that stage could be done only before one's death. So, the short period of life should be used in good things.
- b. Crying by remembering death, and the stages of grave, is just as crying out of the fear of Allâh, since bad people will be punished there.

**4196.** It was narrated from Sa'd bin Abu Waqqâs that the Messenger of Allâh ﷺ said: 'Weep, and if you cannot weep then pretend to weep.'" (*Da'if*)

٤١٩٦ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَحْمَدَ بْنِ بَشِيرٍ ابْنِ ذَكْوَانَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا أَبُو رَافِعٍ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ السَّائِبِ، عَنْ سَعْدِ بْنِ أَبِي وَقَّاصٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «ابْكُوا. فَإِنْ لَمْ تَبْكُوا فَبْتَكَوْا».

**تخریج:** [ضعيف] تقدم، ح: ١٣٣٧.

**4197.** It was narrated from 'Abdullâh bin Mas'ud that the Messenger of Allâh ﷺ said: "There is no believing slave who sheds tears, even if they are like the head of a fly, out of fear of Allâh, and they roll down his

٤١٩٧ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشْقِيُّ وَ إِبْرَاهِيمُ بْنُ الْمُنْذِرِ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ: حَدَّثَنِي حَمَّادُ بْنُ أَبِي حُمَيْدٍ الزُّرِّيُّ عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ بْنِ مَسْعُودٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ

cheeks, but Allâh will forbid him to the Fire." (*Da'if*)

قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ عَبْدٍ مُؤْمِنٍ يَخْرُجُ مِنْ عَيْنَيْهِ دُمُوعٌ، وَإِنْ كَانَ مِثْلَ رَأْسِ الذُّبَابِ، مِنْ خَشْيَةِ اللَّهِ، ثُمَّ يُصِيبُ شَيْئًا مِنْ حَرِّ وَجْهِهِ إِلَّا حَرَّمَهُ اللَّهُ عَلَى النَّارِ».

تخريج: [إسناده ضعيف] أخرجه الطبراني: ٢٠/١٠، ح: ٩٧٩٩ من حديث حماد به، وهو ضعيف كما في التقریب وغيره، ومن أجله ضعفه البوصيري.

### Chapter 20. Protecting (One's) Deeds (By Fearing their Non-Acceptance)

(المعجم ٢٠) - بَابُ التَّوَقُّيِ عَلَى الْعَمَلِ  
(التحفة ٢٠)

**4198.** It was narrated that 'Āishah said: "I said: 'O Messenger of Allâh, "And those who give that (their charity) which they give (and also do other good deeds) with their hearts full of fear."<sup>[1]</sup> Is this the one who commits adultery, steals and drinks alcohol?' He said: 'No, O daughter of Abu Bakr - or O daughter of Siddiq - rather it is a man who fasts and gives charity and prays, but he fears that those will not be accepted from him.'" (*Hasan*)

٤١٩٨ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا وَكَيْعٌ عَنْ مَالِكِ بْنِ مِغْوَلٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ سَعِيدٍ الْأَهْمَدَانِيِّ، عَنْ عَائِشَةَ قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ ﷺ ﴿وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ﴾ [المؤمنون: ٦٠] أَهْوُ الَّذِي يَزْنِي وَيَسْرِقُ وَيَشْرَبُ الْخَمْرَ؟ قَالَ: «لَا، يَا بِنْتَ أَبِي بَكْرٍ - أَوْ يَا بِنْتَ الصَّدِّيقِ - وَلَكِنَّهُ الرَّجُلُ يَصُومُ وَيَتَصَدَّقُ وَيُصَلِّي، وَهُوَ يَخَافُ أَنْ لَا يَقْبَلَ مِنْهُ».

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة المؤمنين، ح: ٣١٧٥ من

حديث مالك بن مغول به.

#### Comments:

Good deeds should be done as much as possible, but it is wrong to feel safe by depending on one's good deeds.

**4199.** Mu'āwiyah bin Abu Sufyân said: "I heard the Messenger of Allâh ﷺ say: 'Deeds are like vessels. If the lower part is good then the upper part will

٤١٩٩ - حَدَّثَنَا عُثْمَانُ بْنُ إِسْمَاعِيلَ بْنِ عِمْرَانَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي أَبُو عَبْدِ رَبِّ قَالَ: سَمِعْتُ مُعَاوِيَةَ بْنَ

[1] *Al-Mu'minun* 23:60.

be good, and if the lower part is bad then the upper part will be bad.” (Hasan)

أَبِي سُوَيْبَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ كَالْوِعَاءِ. إِذَا طَابَ أَسْفَلُهُ، طَابَ أَعْلَاهُ. وَإِذَا فَسَدَ أَسْفَلُهُ، فَسَدَ أَعْلَاهُ».

تخریج: [حسن] أخرجه المزي في تهذيب الكمال، ق: ١٦٢٢/٣ من طريقين (محمد بن المصنف وعمرو بن عثمان) عن الوليد به.

**Comments:**

If an act is performed with sincerity, then it is considered good and becomes worth being accepted. If it is not based on sincerity, then even though it appears good, actually it is not good.

4200. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “If a person prays in public and does it well, and he prays in secret and does it well, then Allâh says: ‘This man is truly My slave.’” (Da’if)

٤٢٠٠ - حَدَّثَنَا كَثِيرٌ بْنُ عُبيدٍ الرُّمَيْصِيُّ: حَدَّثَنَا بَيْهَقِيُّ عَنْ وَرْقَاءَ بْنِ عُمَرَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ ذَكْوَانَ، أَبُو الزُّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ الْعَبْدَ إِذَا صَلَّى فِي الْعَلَانِيَةِ فَأَحْسَنَ، وَصَلَّى فِي السِّرِّ فَأَحْسَنَ - قَالَ اللَّهُ عَزَّ وَجَلَّ: هَذَا عَبْدِي حَقًّا».

تخریج: [إسناده ضعيف] وضعفه البوصيري من أجل عنعنة بقية تقدم، ح: ١١٢١، ٥٥١، وقال أبو حاتم: هذا حديث منكر، يشبه أن يكون من حديث عبادة بن كثير (علل: ١/١٨٩، ح: ٥٤١).

4201. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: “Be moderate and adhere to moderation, for there is no one among you who will be saved by his deeds.” They said: “Not even you, O Messenger of Allâh?” He said: “Not even me.” Unless Allâh encompasses me with mercy and grace from Him.” (Sahih)

٤٢٠١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرٍ بْنِ زُرَّارَةَ، وَإِسْمَاعِيلُ بْنُ مُوسَى قَالَا: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «قَارِبُوا وَسَدُّدُوا. فَإِنَّهُ لَيْسَ أَحَدٌ مِنْكُمْ بِنَجِيهِ عَمَلُهُ». قَالُوا: وَلَا أَنْتَ؟ يَا رَسُولَ اللَّهِ قَالَ: «وَلَا أَنَا. إِلَّا أَنْ يَتَغَمَّدَنِي اللَّهُ بِرَحْمَةٍ مِنْهُ وَفَضْلٍ».

تخریج: أخرجه مسلم، صفات المنافقين، باب لن يدخل أحد الجنة بعمله، بل برحمة الله تعالى، ح: ٧٦/٢٨١٦ من حديث الأعمش به، وحسنه البوصيري من أجل شريك، ولم يفرد به،

وللحديث شواهد كثيرة.

### Comments:

- Being moderate means not being excessive or negligent; neither should innovations be practiced, nor should religious obligations be neglected.
- Paradise is not the reward of one's deeds but it is granted by the special grace of Allāh. Because, deeds of a slave are very inconsiderable if they are compared with the blessings of Allāh, but the inspiration for doing good deeds is also from Allāh.

## Chapter 21. Show-Off And Reputation

(المعجم ٢١) - بَابُ الرِّيَاءِ وَالسَّمْعَةِ

(التحفة ٢١)

**4202.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Allāh says: 'I am the Most Self-Sufficient and I have no need for an associate. Thus he who does an action for someone else's sake as well as Mine will have that action renounced by Me to him whom he associated with Me.'" (*Sahih*)

٤٢٠٢ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا أَعْتَى الشُّرَكَاءِ عَنِ الشُّرْكِ. فَمَنْ عَمِلَ لِي عَمَلًا أَشْرَكَ فِيهِ غَيْرِي، فَأَنَا مِنْهُ بَرِيءٌ. وَهُوَ لِلَّذِي أَشْرَكَ».

تخریج: أخرجه مسلم، الزهد، باب تحريم الرياء، ح: ٤٦/٢٩٨٥ من حديث العلاء به بألفاظ متقاربة، وصححه البوصيري.

### Comments:

Doing an action for someone else means practicing deeds out of showing off to get some worldly benefit, or to gain people's admiration as being a pious and God-fearing person.

**4203.** It was narrated from Abu Sa'd bin Abu Fadālah Al-Ansāri, who was one of the Companions, that the Messenger of Allāh ﷺ said: "When Allāh assembles the first and the last on the Day of Resurrection, a day concerning which there is no doubt, a caller will cry out: 'Whoever used to associate anyone else in an action that he did for Allāh, let him seek his reward from someone other than Allāh, for Allāh is so self-

٤٢٠٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَ هَارُونُ ابْنُ عَبْدِ اللَّهِ الْحَمَّالُ، وَ إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا مُحَمَّدُ بْنُ يَكْرِ الْبُرْسَانِيُّ: أَنَّ أَبَانَا عَبْدَ الْحَمِيدِ بْنَ جَعْفَرٍ: أَخْبَرَنِي أَبِي عَنْ زِيَادِ بْنِ مِينَاءَ عَنْ أَبِي سَعْدِ بْنِ أَبِي فَصَّالَةَ الْأَنْصَارِيِّ، وَكَانَ مِنَ الصَّحَابَةِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَمَعَ اللَّهُ الْأَوْلِيَيْنَ وَالْآخِرِينَ، يَوْمَ الْقِيَامَةِ، لِيَوْمٍ لَا رَبَّ فِيهِ،

sufficient that He has no need of any associate.” (Hasan)

نَادَى مُنَادٍ: مَنْ كَانَ أَشْرَكَ فِي عَمَلٍ عَمِلَهُ لِلَّهِ، فَلْيَطْلُبْ ثَوَابَهُ مِنْ عِنْدِ غَيْرِ اللَّهِ. فَإِنَّ اللَّهَ أَعْنَى الشُّرَكَاءِ عَنِ الشُّرْكَاءِ.

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الكهف، ح: ٣١٥٤ عن ابن بشار به، وقال: حسن غريب \* زياد بن مينا، وثقه الترمذي، وابن حبان، وجهله غيرهما، فحديثه حسن.

### Comments:

- Showing off results in humiliation on the Day of Judgment.
- Granting reward is only the attribute of Allāh, no one can get any reward from anyone. So, all the deeds that are done out of showing off become worthless; whose reward is granted neither by Allāh nor by people.
- Showing off will cause shame on the Day of Judgment.

**4204.** It was narrated that Abu Sa’eed said: “The Messenger of Allāh ﷺ came out to us when we were discussing *Dajjāl* (False Christ) and said: ‘Shall I not tell you of that which I fear more for you than *Dajjāl*?’ We said: ‘Yes.’ He said: ‘Hidden polytheism, when a man stands to pray and makes it look good because he sees a man looking at him.’” (Hasan)

٤٢٠٤ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنْ رَبِيعِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ، وَنَحْنُ نَتَذَكَّرُ الْمَسِيحَ الدَّجَالَ. فَقَالَ: «أَلَا أَخْبِرُكُمْ بِمَا هُوَ أَخْوَفُ عَلَيْكُمْ عِنْدِي مِنَ الْمَسِيحِ الدَّجَالِ؟» قَالَ، قُلْنَا: بَلَى. فَقَالَ: «الشُّرْكَ الْخَفِيُّ: أَنْ يَقُومَ الرَّجُلُ يُصَلِّيَ فَيَزِينُ صَلَاتَهُ لِمَا يَرَى مِنْ نَظَرِ رَجُلٍ».

تخريج: [حسن] أخرجه أحمد: ٣/٣٠ من حديث كثير بن زيد، وحسنه البوصيري، وأشار المنذري إلى أنه حسن.

### Comments:

- Showing off is more dangerous than the *Dajjāl* (Antichrist or False Christ), since he is an open enemy and his disbelief is also clear, while the actions of a hypocrite appear as good.
- It is called hidden polytheism since the one who worships an idol, grave, moon, sun, and the like, or prostates to them, is seen by every one, and every one knows that he is worshipping other than Allāh, so his polytheism is obvious. While the one who performs something virtuous out of showing off, seems that he is in his prayer or busy bowing or prostration. None who looks at him, can decide that he is actually not performing his prayer for the sake of Allāh; rather he is worshipping his whims.
- The same ruling applies to other good deeds such as charity, *Jihād*, etc.



**4205.** It was narrated from Shaddâd bin Aws that the Messenger of Allâh ﷺ said: "The thing that I fear most for my nation is associating others with Allâh. I do not say that they will worship the sun or the moon or idols, but deeds done for the sake of anyone other than Allâh, and hidden desires." (*Da'if*)

٤٢٠٥ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ الْعَسْفَلَانِيُّ : حَدَّثَنَا رَوَّادُ بْنُ الْجَرَّاحِ عَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ بْنِ ذَكْوَانَ، عَنْ عُبَادَةَ بْنِ نَسِيٍّ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ أَخْوَفَ مَا أَتَخَوَّفُ عَلَى أُمَّتِي الْإِشْرَاقُ بِاللَّهِ. أَمَا إِنِّي لَسْتُ أَقُولُ يَعْْبُدُونَ سَمْسًا وَلَا قَمَرًا وَلَا وَتَنَا. وَلَكِنْ أَعْمَالًا لِغَيْرِ اللَّهِ، وَشَهْوَةً خَفِيَّةً».

**تخریج:** [ضعیف] \* رواد صدوق اختلط بآخره فتركه وفي حديثه عن الثوري ضعف شديد (تقريب)، عامر بن عبدالله مجهول (أيضاً)، الحسن بن ذكوان صدوق يخطيء ورمي بالقدر وكان يلدس (أيضاً)، وله شاهدان ضعيفان جداً (مشكاة، ح: ٥٣٣٢ بتحقيقي).

**4206.** It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will show him (i.e., make known to the people his true motives and intentions)." (*Sahih*)

٤٢٠٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَ أَبُو كُرَيْبٌ قَالَا: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَيْسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةِ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ يُسْمَعُ، يُسْمِعَ اللَّهُ بِهِ. وَمَنْ يُرَاءَ، يُرَاءِ اللَّهُ بِهِ».

**تخریج:** [صحيح] رواه فراس عن عطية به (الترمذي، ح: ٣٣٨١، أحمد: ٤٠/٣) ضعفه البوصيري من أجل عطية وانظر، ح: ٤١٢٣، والحديث الآتي شاهد له.

**4207.** It was narrated from Jundab that the Messenger of Allâh ﷺ said: "Whoever wants to be heard of, Allâh will make him heard of, and whoever wants to be seen, Allâh will show him (i.e., expose his real motives)." (*Sahih*)

٤٢٠٧ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ: حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ الْوَهَّابِ عَنْ سُفْيَانَ، عَنْ سَلَمَةَ ابْنِ كَهْدَلٍ، عَنْ جُنْدَبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ يُرَاءَ، يُرَاءِ اللَّهُ بِهِ. وَمَنْ يُسْمَعُ يُسْمِعَ اللَّهُ بِهِ».

**تخریج:** أخرجه البخاري، الرقاق، باب الرياء والسمعة، ح: ٦٤٩٩، ومسلم، الزهد، باب تحريم الرياء، ح: ٢٩٨٧ من حديث سفیان الثوري به، ورواه عبدالله بن عباس (مسلم)، وأبو بكره (أحمد: ٤٥/٥) نحوه.

**Comments:**

A pretender who does good deeds for mere show to gain the reputation as being pious and to be respected and admired, Allāh will disclose his evil intention to people, and as a result, he will be insulted and disrespected.

**Chapter 22. Envy**

(المعجم ٢٢) - بَابُ الْحَسَدِ (التحفة ٢٢)

**4208.** It was narrated from 'Abdullāh bin Mas'ud that the Messenger of Allāh ﷺ said: "There is no (permissible) envy except in two cases: A man to whom Allāh has given wealth and caused him to dispose of it in a proper manner, and a man to whom Allāh has given wisdom, and he acts in accordance with it and teaches it (to others)." (*Sahih*)

٤٢٠٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَ مُحَمَّدُ بْنُ بَشْرٍ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ مَالًا فَسَطَّطَهُ عَلَى هَلَكْتِهِ فِي الْحَقِّ. وَرَجُلٌ آتَاهُ اللَّهُ حِكْمَةً، فَهُوَ يَقْضِي بِهَا وَيُعَلِّمُهَا».

**تخریج:** أخرجه البخاري، العلم، باب الاغتباط في العلم والحكمة، ح: ٧٣ من حديث إسماعيل به، ومسلم، صلوة المسافرين، باب فضل من يقوم بالقرآن ويعلمه وفضل من تعلم حكمة... الخ، ح: ٨١٦ عن ابن نمير به.

**Comments:**

Envy is wishing that the blessings of Allāh that are granted to someone should be finished; it is one of the major sins. But this *Hadith* refers to the envy of longing for the same blessing that is granted to someone else.

**4209.** It was narrated from Sālim that his father said: "The Messenger of Allāh ﷺ said: "There is no envy except in two cases. A man to whom Allāh has given (knowledge of) the Qur'ān, so he recites it night and day, and a man to whom Allāh has given wealth, so he spends it night and day." (*Sahih*)

٤٢٠٩ - حَدَّثَنَا يَحْيَى بْنُ حَكِيمٍ، وَ مُحَمَّدُ ابْنُ عَبْدِ اللَّهِ بْنِ زَيْدٍ قَالَا: حَدَّثَنَا سُفْيَانُ عَنِ الزُّهْرِيِّ، عَنْ سَالِمٍ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا حَسَدَ إِلَّا فِي اثْنَتَيْنِ: رَجُلٌ آتَاهُ اللَّهُ الْقُرْآنَ، فَهُوَ يَقُومُ بِهِ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ. وَرَجُلٌ آتَاهُ اللَّهُ مَالًا، فَهُوَ يُنْفِقُهُ آتَاءَ اللَّيْلِ وَآتَاءَ النَّهَارِ».

**تخریج:** أخرجه البخاري، التوحيد، باب قول النبي ﷺ: رجل آتاه الله القرآن فهو يقوم به... الخ، ح: ٧٥٢٩، ومسلم، صلاة المسافرين، باب فضل من يقوم بالقرآن ويعلمه وفضل من تعلم حكمة من فقه... الخ، ح: ٨١٥ من حديث سفیان بن عیینة به.

4210. It was narrated from Anas that the Messenger of Allâh ﷺ said: "Envy consumes good deeds just as fire consumes wood, and charity extinguishes bad deeds just as water extinguishes fire. Prayer is the light of the believer and fasting is a shield against the Fire." (*Da'if*)

٤٢١٠ - حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ وَ أَحْمَدُ بْنُ الْأَزْهَرِ قَالَا: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ عَنْ عَيْسَى بْنِ أَبِي عَيْسَى [الْحَنَاطِطِ]، عَنْ أَبِي الزُّنَادِ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «الْحَسَدُ يَأْكُلُ الْحَسَنَاتِ، كَمَا تَأْكُلُ النَّارُ الْحَطَبَ. وَالصَّدَقَةُ تُطْفِئُ الْحَطِيبَةَ، كَمَا يُطْفِئُ الْمَاءُ النَّارَ. وَالصَّلَاةُ نُورٌ الْمُؤْمِنِ. وَالصِّيَامُ جُثَّةٌ مِنَ النَّارِ».

تخريج: [إسناده ضعيف جدًا] أخرجه أبويعلى: ٦/٣٣٠، ح: ٣٦٥٦ عن هارون به، وانظر، ح: ٣٣١٥ لحال عيسى الحنائط، وحديث أبي داود، ح: ٤٩٠٤ يغني عنه، ولبعض الحديث شواهد انظر، ح: ٢٨٠ وغيره.

### Chapter 23. Injustice

(المعجم ٢٣) - بَابُ الْبَغْيِ (التحفة ٢٣)

4211. It was narrated from Abu Bakrah that the Messenger of Allâh ﷺ said: "There is no sin more deserving that Allâh hasten the punishment in this world, in addition to what is stored up for him in the Hereafter - than injustice and severing the ties of kinship." (*Sahih*)

٤٢١١ - حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمُرَوِّزِيُّ: أَنَّ بَابًا عَبْدَ اللَّهِ بْنِ الْمُبَارِكِ وَ ابْنُ عَلِيَّةَ عَنْ عَيْشَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي بَكْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ ذَنْبٍ أَجْدَرُ أَنْ يُعَجَّلَ اللَّهُ لِصَاحِبِهِ الْعُقُوبَةَ فِي الدُّنْيَا، مَعَ مَا يَدَّخِرُ لَهُ فِي الْآخِرَةِ - مِنَ الْبَغْيِ وَقَطِيعَةِ الرَّحِمِ».

تخريج: [إسناده صحيح] أخرجه أبو داود، الأدب، باب في النهي عن البغي، ح: ٤٩٠٢ من حديث ابن علي به، وقال الترمذي، ح: ٢٥١١: حسن صحيح، وصححه ابن حبان، ح: ٢٠٣٩، ٢٠٤٠، والحاكم ٢/٣٥٦، ٤/١٦٢، ١٦٣، والذهبي.

### Comments:

- Abstaining from transgression and injustice are very important matters, since justice and mercy are distinctive qualities of Islam.
- The punishment of injustice and ill-treatment of relative comes in this life as well as in the next life. The ruling of injustice does not change whether it is against animals or human beings.

4212. It was narrated from 'Āishah, the Mother of the Believers, that the Messenger of Allāh ﷺ said: "The most quickly rewarded of good deeds are kindness and upholding the ties of kinship, and the most quickly punished of evil deeds are injustice and severing the ties of kinship." (*Da'if*)

٤٢١٢ - حَدَّثَنَا سُؤدُ بْنُ سَعِيدٍ: حَدَّثَنَا صَالِحُ بْنُ مُوسَى عَنْ مُعَاوِيَةَ بْنِ إِشْحَاقَ، عَنْ عَائِشَةَ بِنْتِ طَلْحَةَ، عَنْ عَائِشَةَ أُمِّ الْمُؤْمِنِينَ قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَسْرَعُ الْخَيْرِ ثَوَابًا، الْبِرُّ وَصَلَةُ الرَّحِمِ. وَأَسْرَعُ الشَّرِّ عُقُوبَةً، الْبَغْيُ وَقَطِيعَةُ الرَّحِمِ».

تخريج: [إسناده ضعيف جداً] أخرجه ابن عدي: ٤/١٣٨٧ من حديث صالح بن موسى الطلحي به، وهو متروك كما في التقريب.

4213. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "It is sufficient evil for a man to look down on his Muslim brother." (*Sahih*)

٤٢١٣ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ الْمَدَنِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ عَنْ دَاوُدَ بْنِ قَيْسٍ، عَنْ أَبِي سَعِيدٍ، مَوْلَى بَنِي عَامِرٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «حَسْبُ امْرِئٍ مِنَ الشَّرِّ أَنْ يَحْقِرَ أَحَاهُ الْمُسْلِمَ».

تخريج: [صحيح] تقدم، ح: ٣٩٣٣.

**Comments:**

- a. Humiliating a Muslim, or despising him by considering him lower and menial is a great major sin.
- b. The *Hadith* proves that if one has only the mentioned defect and he is free from any other defect, then it is enough to consider him an evil person.

4214. It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "Allāh has revealed to me that you should be humble towards one another and should not wrong one another." (*Hasan*)

٤٢١٤ - حَدَّثَنَا حَرَمَلَةُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ: أَنَّ أَبَانَ عَمْرُو بْنَ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سَيَّانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ أَوْحَى إِلَيَّ: أَنْ تَوَاضَعُوا. وَلَا يَبْغِي بَعْضُكُمْ عَلَى بَعْضٍ».

تخريج: [إسناده حسن] أخرجه البخاري في الأدب المفرد، ح: ٤٢٦ من حديث ابن وهب به، وحسنه البوصيري، وله شاهد عند مسلم، وانظر، ح: ٤١٧٩.

**Comments:**

- a. Any kind of aggression against a Muslims is forbidden.

b. To know the benefits of being humble, refer to *Hadith*: 4179.

**Chapter 24. Caution And Piety**

(المعجم ٢٤) - بَابُ الْوَرَعِ وَالتَّقْوَى

(التحفة ٢٤)

**4215.** It was narrated from 'Atiyyah As-Sa'di, who was one of the Companions of the Prophet ﷺ, that the Messenger of Allāh ﷺ said: "A person will not reach the status of being one of those who have piety until he refrains from doing something in which there is no sin, for fear of falling into something in which there is sin." (*Hasan*)

٤٢١٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا هَاشِمُ بْنُ الْقَاسِمِ: حَدَّثَنَا أَبُو عَقِيلٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ: حَدَّثَنَا رَبِيعَةُ بْنُ يَزِيدَ وَ عَطِيَّةُ بْنُ قَيْسٍ عَنْ عَطِيَّةِ السَّعْدِيِّ، وَكَانَ مِنْ أَصْحَابِ النَّبِيِّ ﷺ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَبْلُغُ الْعَبْدُ أَنْ يَكُونَ مِنَ الْمُتَّقِينَ، حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ، حَذَرًا لِمَا بِهِ الْبَأْسُ».

**تخریج:** [إسناده حسن] أخرجه الترمذي، صفة القيامة، باب علامة التقوى ودع ما لا بأس به حذراً، ح: ٢٤٥١ من حديث أبي عقيل عبدالله بن عقيب به، وقال: حسن غريب، وصححه الحاكم: ٣١٩/٤، والذهبي \* عبدالله بن يزيد الدمشقي ضعفه الجوزجاني، والحافظ ابن حجر، والذهبي، ووثقه ابن حبان، والترمذي، والحاكم، والذهبي، وتعديله راجح.

**4216.** It was narrated that 'Abdullāh bin 'Amr said: "It was said to the Messenger of Allāh ﷺ: 'Which of the people is best?' He said: 'Everyone who is pure of heart and sincere of speech.' They said: 'Sincere of speech, we know what this is, but what is pure of heart?' He said: 'It is (the heart) that is pious and pure, with no sin, injustice, rancor or envy in it.'" (*Sahih*)

٤٢١٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا يَحْيَى بْنُ حَمْرَةَ: حَدَّثَنَا زَيْدُ بْنُ وَاقِدٍ: حَدَّثَنَا مُعَيْتُ بْنُ سَمِيٍّ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قِيلَ لِرَسُولِ اللَّهِ ﷺ: أَيُّ النَّاسِ أَفْضَلُ؟ قَالَ: «كُلُّ مَحْمُومِ الْقَلْبِ، صَدُوقِ اللِّسَانِ». قَالُوا: صَدُوقُ اللِّسَانِ، نَعْرِفُهُ. فَمَا مَحْمُومُ الْقَلْبِ؟ قَالَ: «هُوَ النَّحِيَّ النَّحِيَّ. لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ».

**تخریج:** [إسناده صحيح] أخرجه الخرائطي في مكارم الأخلاق، ح: ٤٥ من حديث يحيى به مطولاً، وصححه البوصيري.

**Comments:**

- a. Purity of heart is a means of salvation in Hereafter.
- b. A pious and God-fearing person is more virtuous than others.

**4217.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "O Abu Hurairah, be cautious, and you will be the most devoted of people to Allāh. Be content, and you will be the most grateful of people to Allah. Love for people what you love for yourself, and you will be a (true) believer. Be a good neighbor to your neighbors, and you will be a (true) Muslim. And laugh little, for laughing a lot deadens the heart." (*Da'if*)

٤٢١٧ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ أَبِي رَجَاءٍ، عَنْ بُرَيْدِ بْنِ سَيَّانٍ، عَنْ مَكْحُولٍ، عَنْ وَاثِلَةَ بْنِ الْأَسْقَمِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَا أَبَا هُرَيْرَةَ كُنْ وَرَعًا، تَكُنْ أَعْبَدَ النَّاسِ. وَكُنْ قَيِّمًا، تَكُنْ أَشْكَرَ النَّاسِ. وَأَحَبَّ لِلنَّاسِ مَا تُحِبُّ لِنَفْسِكَ، تَكُنْ مُؤْمِنًا. وَأَحْسَنَ جَوَارَ مَنْ جَاوَزَكَ، تَكُنْ مُسْلِمًا. وَأَقْلَّ الضَّحِكِ، فَإِنَّ كَثْرَةَ الضَّحِكِ تُمَيِّتُ الْقَلْبَ».

تخريج: [إسناده ضعيف] أخرجه أبو نعيم في الحلية: ٣٦٥/١٠ من حديث أبي معاوية به مختصرًا، وحسنه البوصيري \* أبو رجاء محرز بن عبدالله الجزري، ومكحول تقدم، ح: (٤٨١) مدلسان وعنعنا، وفي الحديث علة أخرى، وللحديث شواهد ضعيفة عند الترمذي، ح: (٢٣٠٥)، وابن ماجه، ح: ٤١٩٣ وغيرهما.

### Comments:

- As the expressions of worship include prayer, fasting and similar deeds, it also covers the acts of abstaining from sins or doubtful matters. The devotee is the one who takes into consideration both sides of the acts of worship.
- Laughing too much shows heedlessness; and heedlessness or carelessness is a sign of death of the heart. When a heart dies it does not worry about the loss or benefit in the Hereafter. So, laughing or joking excessively is a bad habit but meeting people with cheerfulness is a good habit.

**4218.** It was narrated from Abu Dharr that the Messenger of Allāh ﷺ said: "There is no wisdom like reflection, no caution like restraint, and no honor like good manners." (*Da'if*)

٤٢١٨ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ بْنُ رُمَحٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهَبٍ عَنْ الْمَاضِي بْنِ مُحَمَّدٍ عَنْ عَلِيِّ بْنِ سُلَيْمَانَ، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ أَبِي إِدْرِيسَ الْحَوْلَانِيِّ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا عَقْلَ كَالْتَدْبِيرِ، وَلَا وَرَعَ كَالْكَفِّ، وَلَا حَسَبَ كَحُسْنِ الْخُلُقِ».

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل الماضي بن محمد، وهو ضعيف كما في التقريب وغيره، وشيخه مجهول (تقريب)، وللحديث شواهد ضعيفة جدًا.

**Comments:**

Reflection means thinking properly and deeply over a matter and its outcomes, i.e., before taking any action, the matter and its results should be studied thoroughly.

**4219.** It was narrated from Samurah bin Jundab that the Messenger of Allāh ﷺ said: "Being honorable is wealth and noble character is piety." (*Hasan*)

٤٢١٩ - حَدَّثَنَا مُحَمَّدُ بْنُ خَلْفٍ الْعَسْقَلَانِيُّ : حَدَّثَنَا يُونُسُ بْنُ مُحَمَّدٍ : حَدَّثَنَا سَلَامٌ بْنُ أَبِي مُطَيْعٍ ، عَنْ قَتَادَةَ ، عَنِ الْحَسَنِ ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «الْحَسَبُ الْمَالُ ، وَالكَرَمُ التَّقْوَى» .

**تخریج:** [حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الحجرات، ح: ٣٢٧١ من حديث يونس به، وقال: حسن غريب صحيح وعلته عن عنة قتادة تقدم، ح: ١٧٥، وللحديث شواهد عند القاضي في مسند الشهاب: ٤٦/١، ح: ٢٠، والنسائي: ٦٤/٦، ح: ٣٢٢٧ وغيره.

**Comments:**

- Generally, people give respect on the basis of riches. If a person from a noble family becomes poor then he no longer is respected as he used to be. It is the common practice of people.
- As a principal, a person should be respected and honored based on his piety. It is the real honor, so in Hereafter one is honored only on the basis of his piety.

**4220.** It was narrated from Abu Dharr that the Messenger of Allāh ﷺ said: "I know a word - (one of the narrators) 'Uthmān said: "a Verse" - which if all the people followed it, it would suffice them." They said: "O Messenger of Allāh, which Verse?" He said: "And whosoever fears Allāh, He will make a way out for him."<sup>[1]</sup> (*Da'if*)

٤٢٢٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا : حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ ، عَنْ كَهْمَسِ بْنِ الْحَسَنِ ، عَنْ أَبِي السَّلِيلِ ضُرَيْبِ بْنِ نَقِيرٍ ، عَنْ أَبِي ذَرٍّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ : «إِنِّي لِأَعْرِفُ كَلِمَةً وَقَالَ عُثْمَانُ : آيَةٌ لَوْ أَخَذَ النَّاسُ كُلُّهُمْ بِهَا ، لَكَفَّتْهُمْ» قَالُوا : يَا رَسُولَ اللَّهِ آيَةٌ آيَةٌ؟ قَالَ : «وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا» . [الطلاق : ٢]

**تخریج:** [إسناده ضعيفا] أخرجه النسائي في الكبرى: ٤٩٤/٦، ح: ١١٦٠٣ من حديث المعتمر به، وأعله البوصيري بالإنتقطاع لأن أبا السليل لم يدرك أبازر كما في تهذيب التهذيب وغيره.

<sup>[1]</sup> At-Talâq 65:2.

Chapter 25. Praise

(المعجم ٢٥) - بَابُ الثَّنَاءِ الْحَسَنِ  
(التحفة ٢٥)

4221. It was narrated from Abu Bakr bin Abu Zuhair Ath-Thaqafi, that his father said: "The Messenger of Allāh ﷺ addressed us in Nabāwah" or Banāwah - he (one of the narrators) said: "Nabāwah is near Tā'if" - "And said: 'Soon you will be able to tell the people of Paradise from the people of Hell.' They said: 'How, O Messenger of Allāh?' He said: 'By praise and condemnation. You are Allāh's witnesses over one another.'" (*Hasan*)

٤٢٢١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنَّ أَبَانَا نَافِعُ بْنُ عُمَرَ الْجُمَحِيُّ عَنْ أُمِّهِ بْنِ صَفْوَانَ، عَنْ أَبِي بَكْرِ بْنِ أَبِي زُهَيْرِ الثَّقَفِيِّ، عَنْ أَبِيهِ قَالَ: حَطَبْنَا رَسُولَ اللَّهِ ﷺ بِالنَّبَاوَةِ أَوْ الْبَنَاوَةِ قَالَ: وَالنَّبَاوَةُ مِنَ الطَّائِفِ قَالَ: «يُوشِكُ أَنْ تَعْرِفُوا أَهْلَ الْجَنَّةِ مِنْ أَهْلِ النَّارِ». قَالُوا: بِمِذَاكَ؟ يَا رَسُولَ اللَّهِ قَالَ: «بِالثَّنَاءِ الْحَسَنِ وَالثَّنَاءِ السَّيِّئِ. أَنْتُمْ شُهَدَاءُ اللَّهِ، بَعْضُكُمْ عَلَى بَعْضٍ».

تخريج: [إسناده حسن] أخرجه أحمد (عن يزيد كما في أطراف المسند: ٦/٢٣١)، وعبد بن حميد في المنتخب، ح: ٤٤٢ من حديث يزيد به، وصححه البوصيري، وابن حبان، ح: ٢٠٥٩، والحاكم: ١/١٠١، ٤/٤٣٦، والذهبي، وحسنه الحافظ في الإصابة، وله شواهد عند البخاري، ومسلم وغيرهما.

Comments:

- a. A pious and good person can admire only the one who has good qualities since a God-fearing person would not flatter an evil person.
- b. A pious person gives ruling of being bad only to the one who is really bad since he does not lie to defame a person.
- c. One of the evidences that proves that the Khawārij, Mu'tazilah, Jahmiyyah, etc., were devious sects is that the Companions of the Prophet ﷺ rejected them and condemned strongly them.

4222. It was narrated that Kūlthum Al-Khuzā'i said: "A man came to the Prophet ﷺ and said: 'O Messenger of Allāh, how can I know, when I have done something good, that I have done well, and if I have done something bad, that I have done a bad deed?' The Messenger of Allāh ﷺ said: 'If your neighbors say that you have done something good, then you have done well,

٤٢٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ جَامِعِ بْنِ سَدَادٍ، عَنْ كُثَيْبِ بْنِ الْحَزَائِمِيِّ قَالَ: أَتَى النَّبِيَّ ﷺ رَجُلٌ. فَقَالَ: يَا رَسُولَ اللَّهِ كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ، أَمْ أَنِي قَدْ أَحْسَنْتُ. وَإِذَا أَسَأْتُ، أَمْ أَنِي قَدْ أَسَأْتُ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا قَالَ جِيرَانُكَ: قَدْ أَحْسَنْتُ، فَقَدْ أَحْسَنْتُ. وَإِذَا قَالُوا: إِنَّكَ قَدْ أَسَأْتَ، فَقَدْ



and if they say that you have done something bad, then you have done something bad.”

«أَسَأْتُ».

(*Hasan*)

تخريج: [حسن] أخرجه ابن الأثير في أسد الغابة: ٢٥١/٤ من حديث أبي معاوية به،

والحديث الآتي شاهد له.

**Comments:**

- a. Common Muslims have the knowledge of general virtues and sins even if they fall short of doing good deeds and commit sins.
- b. Neighbors know a person more than others, so if one finds out that his neighbors think ill about him then he should try to correct himself.

4223. It was narrated that ‘Abdullāh said: “A man said to the Messenger of Allāh ﷺ: ‘How can I know when I have done well and when I have done something bad?’ The Prophet ﷺ said: ‘If you hear your neighbors saying that you have done well, then you have done well, and if you hear them saying that you have done something bad, then you have done something bad.’”

(*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٤٠٢/١ عن عبد الرزاق به، وهو في مصنفه: ١١/

٨، ح: ١٩٧٤٩، وصححه ابن حبان، ح: ٢٠٥٧، والبيوصيري.

4224. It was narrated from Ibn ‘Abbās that the Messenger of Allāh ﷺ said: “The people of Paradise are those whose ears Allāh fills with the praise of people when they are listening, and the people of Hell-fire are those whom He fills their ears with condemnation when they are listening.” (*Hasan*)

٤٢٢٣ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أُنْبَأَنَا مَعْمَرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَجُلٌ لِرَسُولِ اللَّهِ ﷺ: كَيْفَ لِي أَنْ أَعْلَمَ إِذَا أَحْسَنْتُ وَإِذَا أَسَأْتُ؟ قَالَ النَّبِيُّ ﷺ: «إِذَا سَمِعْتَ جِيرَانَكَ يَقُولُونَ: أَنْ قَدْ أَحْسَنْتَ، فَقَدْ أَحْسَنْتَ. وَإِذَا سَمِعْتَهُمْ يَقُولُونَ: قَدْ أَسَأْتُ، فَقَدْ أَسَأْتُ».

٤٢٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَ زَيْدُ بْنُ أَحْزَمَ قَالَا: حَدَّثَنَا مُسْلِمُ بْنُ أَبِرَاهِيمَ: حَدَّثَنَا أَبُو هِلَالٍ: حَدَّثَنَا عَقْبَةُ بْنُ أَبِي نُبَيْتٍ عَنْ أَبِي الْجَوَّزَاءِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَهْلُ الْجَنَّةِ مَنْ مَلَأَ اللَّهُ أُذُنَيْهِ مِنْ نِقَائِ النَّاسِ خَيْرًا، وَهُوَ يَسْمَعُ. وَأَهْلُ النَّارِ مَنْ مَلَأَ أُذُنَيْهِ مِنْ نِقَائِ النَّاسِ شَرًّا، وَهُوَ يَسْمَعُ».

تخريج: [إسناده حسن] أخرجه الطبراني: ١٢/١٧٠، ح: ١٢٧٨٧ من حديث مسلم بن

إبراهيم به، وصححه البوصيري، وله شواهد عند الحاكم: ٣٧٨/١ وغيره.

**Comments:**

- a. If one knows that people think good about him, then he should be thankful to Allâh, and make more efforts to be steadfast on the right path, and he should supplicate for his steadfastness on the truth.
- b. If one knows that people think ill about him then he should hasten to repent and to correct himself in order to be forgiven his previous sins, and to be facilitated to increase his good deeds in future.

**4225.** It was narrated from Abu Dharr: "I said to the Prophet ﷺ: '(What do you say about when) a man does a deed for the sake of Allâh, and people love him for it?' He said: 'That is the immediate glad tidings of the believer.'" (Sahih)

٤٢٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ عَنِ النَّبِيِّ ﷺ قَالَ: قُلْتُ لَهُ: الرَّجُلُ يَعْمَلُ الْعَمَلَ لِلَّهِ، فَيُحِبُّهُ النَّاسُ عَلَيْهِ؟ قَالَ: «ذَلِكَ عَاجِلُ بُشْرَى الْمُؤْمِنِ».

تخریج: أخرجه مسلم، الأدب، باب إذا أثنى على الصالح فهي بشرى لانصره، ح: ٢٦٤٢ عن ابن بشار به.

**Comments:**

- a. While doing a good deed, one should not intend to get a reputation and respect due to it. However, a believer gets the reward of his good deed and respect in this life, as well as in Hereafter.
- b. People's love for a good believer is a favor of Allâh upon him. So, he should be grateful to Allâh, and protect himself from the feelings of pride and ostentation.

**4226.** It was narrated that Abu Hurairah said: "A man said: 'O Messenger of Allâh, I do a good deed, then others find out about it and that pleases me.' He said: 'You will have two rewards, the reward for doing it in secret and the reward for doing it openly (so that others may follow your example).'" (Da'if)

٤٢٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا أَبُو دَاوُدَ: حَدَّثَنَا سَعِيدُ بْنُ سِنَانٍ، أَبُو سِنَانٍ الشَّيْبَانِيُّ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ إِنِّي أَعْمَلُ الْعَمَلَ، فَيَطَّلِعُ عَلَيْهِ، فَيَعْجِبُنِي؟ قَالَ: «لَكَ أَجْرَانِ: أَجْرُ السِّرِّ وَأَجْرُ الْعَلَانِيَةِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، الزهد، باب عمل السر، ح: ٢٣٨٤ من حديث سعيد بن سنان به، وقال: حسن غريب، وانظر، ح: ٣٨٣ لحال عننة حبيب، وياقي السند حسن.

Chapter 26. Intention

4227. 'Alqamah bin Waqqâs (said) that he heard 'Umar bin Khattâb, when he was addressing the people, saying: "I heard the Messenger of Allâh ﷺ say: 'Actions are but by intention and every man will have but that which he intended. So he whose emigration was for Allâh and His Messenger, his emigration was for Allâh and His Messenger. But he whose emigration was for some worldly benefit or to take some woman in marriage, his emigration was for that which he migrated.'" (*Sahih*)

(المعجم ٢٦) - بَابُ النِّيَّةِ (التحفة ٢٦)

٤٢٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ: أَنَّ بَنَاتِ اللَّيْثِ بْنَ سَعْدٍ قَالَا: أَنَّ بَنَاتِ يَحْيَى بْنِ سَعِيدٍ أَنَّ مُحَمَّدَ بْنَ إِبْرَاهِيمَ التَّمِيمِيَّ أَخْبَرَهُ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ أَنَّهُ سَمِعَ عُمَرَ بْنَ الْخَطَّابِ، وَهُوَ يَخْطُبُ النَّاسَ، فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ. وَلِكُلِّ امْرِئٍ مَا نَوَى. فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ، فَهِيَ هِجْرَتُهُ إِلَى اللَّهِ وَإِلَى رَسُولِهِ. وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصَيِّبُهَا، أَوْ امْرَأَةٍ يَتَزَوَّجُهَا، فَهِيَ هِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ».

تخریج: أخرجه البخاري، بدء الوحي: ٥٤/١ وغيره من حديث يحيى بن سعيد الأنصاري به، وتفرد به، ومسلم، الإمامة، باب قوله ﷺ إنما الأعمال بالنية... الخ، ح: ١٩٠٧ من حديث يزيد وابن رمح به.

Comments:

The intention is a deed of heart, uttering it by the tongue is not compulsory. For example, the words of intention that are pronounced before prayers or fasting, which are common among people, have no evidence in *Hadith*; so they are innovations.

4228. It was narrated that Abu Kabshah Al-Anmâri said: "The Messenger of Allâh ﷺ said: "The likeness of this nation is that of four people: A man to whom Allâh gives wealth and knowledge, so he acts according to his knowledge with regard to his wealth, spending it as it should be spent; a man to whom Allâh gives knowledge, but he does not give him wealth, so he says: "If I had been given (wealth)

٤٢٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ وَعَلِيُّ بْنُ مُحَمَّدٍ قَالَا: حَدَّثَنَا وَكِيعٌ: حَدَّثَنَا الْأَعْمَشُ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ أَبِي كَبْشَةَ الْأَنْمَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ هَذِهِ الْأُمَّةِ كَمَثَلِ أَرْبَعَةِ نَفَرٍ: رَجُلٌ آتَاهُ اللَّهُ مَالًا وَعِلْمًا. فَهُوَ يَعْمَلُ بِعِلْمِهِ فِي مَالِهِ، يُنْفِقُهُ فِي حَقِّهِ. وَرَجُلٌ آتَاهُ اللَّهُ عِلْمًا وَلَمْ يُؤْتِهِ مَالًا. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هَذَا،

like this one, I would have done what (the first man) did." The Messenger of Allāh ﷺ said: 'They will be equal in reward. And a man to whom Allāh gives wealth but does not give knowledge, so he squanders his wealth and spends it in inappropriate ways; and a man to whom Allāh gives neither knowledge nor wealth, and he says: "If I had (wealth) like this one, I would do what (the third man) did."' The Messenger of Allāh ﷺ said: 'They are equal in their burden (of sin).'" (Sahih)

عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ». قَالَ رَسُولُ اللَّهِ ﷺ: «فَهُمَا فِي الْأَجْرِ سَوَاءٌ. وَرَجُلٌ آتَاهُ اللَّهُ مَالًا وَلَمْ يُؤْتِهِ عِلْمًا. فَهُوَ يَخْطُ فِي مَالِهِ، وَيُفْسِقُهُ فِي غَيْرِ حَقِّهِ. وَرَجُلٌ لَمْ يُؤْتِهِ اللَّهُ عِلْمًا وَلَا مَالًا. فَهُوَ يَقُولُ: لَوْ كَانَ لِي مِثْلُ هَذَا عَمِلْتُ فِيهِ مِثْلَ الَّذِي يَعْمَلُ» قَالَ رَسُولُ اللَّهِ ﷺ: «فَهُمَا فِي الْوِزْرِ سَوَاءٌ».

تخريج: (الف) أخرجه أحمد: ٤/٢٣٠ عن وكيع به، وتابعه شعبة عند أحمد، ورواه منصور عن سالم به، وانظر الحديث الآتي.

(4228 A) A similar report (as above) was narrated from Ibn Abu Kabshah, from his father, from the Prophet ﷺ. (Sahih)

٤٢٢٨ م - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْمُرُوزِيُّ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنَّنَا مَعْمَرٌ عَنْ مَنْصُورٍ عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ. ح: وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ سَمْرَةَ: حَدَّثَنَا أَبُو أُسَامَةَ عَنْ مُفَضَّلٍ، عَنْ مَنْصُورٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنِ ابْنِ أَبِي كَبْشَةَ، عَنْ أَبِيهِ عَنِ النَّبِيِّ ﷺ، نَحْوَهُ.

تخريج: (ب) [صحیح] أخرجه البيهقي: ٤/١٨٩ وغيره من حديث عبدالرزاق به، أخرجه الطبراني: ٢٢/٣٤٤، ح: ٨٦٤ من حديث مفصل بن مهلهل به، وللحديث طرق كثيرة عند الترمذي، ح: ٢٣٢٥، وقال: حسن صحيح، والطبراني وغيرهما.

### Comments:

- If one tries to do good deeds but he cannot do it due to some hindrance, he will get its reward.
- If one wishes to commit a sin but he is not able to do it, or he tries to commit a sin but fails to do it, he will be a sinner.
- If one desires sin in his heart but practically he does not commit sin, to get the pleasure of Allāh then he will be rewarded for that.

4229. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "People will be resurrected (and judged) according to their intentions." (Sahih)

٤٢٢٩ - حَدَّثَنَا أَحْمَدُ بْنُ سَيَانَ وَ مُحَمَّدُ بْنُ يَحْيَى، قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ عَنْ شَرِيكٍ، عَنْ نَيْثٍ، عَنْ طَاوُسٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّمَا يُبْعَثُ النَّاسُ عَلَى نِيَّاتِهِمْ».

تخریج: [صحیح] أخرجه أحمد: ٣٩٢/٢ من حديث شريك به، وله شاهد عند مسلم انظر الحديث الآتي.

**Comments:**

- a. Reward and punishment is granted based on the intention.
- b. Some people commit sin and claim that their intention is good; it is an absolute mistake. Committing sins deliberately is considered a bad intention even if he has excuses for his action. For example; stealing with the intention of giving the stolen items in charity is a sin, rather it is a greater sin since the person, in this case, considers his bad deeds to be appropriate. Therefore, instead of feeling shame and repenting from those sins, he will be proud of it.

4230. It was narrated from Jābir that the Messenger of Allāh ﷺ said: "People will be gathered (on the Day of Resurrection) according to their intentions." (Sahih)

٤٢٣٠ - حَدَّثَنَا زُهَيْرُ بْنُ مَحْمَدٍ: أَنبَأَنَا زَكَرِيَّا ابْنُ عَدِيٍّ: أَنبَأَنَا شَرِيكٌ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُحْشَرُ النَّاسُ عَلَى نِيَّاتِهِمْ».

تخریج: أخرجه مسلم، الجنة ونعيمها، باب الأمر بحسن الظن بالله تعالى عند الموت، ح: ٨٣/٢٨٧٨ من حديث الأعمش به، ويلفظ: يبعث كل عبد على ما مات عليه، وبه صح الحديث.

**Chapter 27. Hope and Life Span**

(المعجم ٢٧) - بَابُ الْأَمَلِ وَالْأَجَلِ (التحفة ٢٧)

4231. It was narrated from 'Abdullāh bin Mas'ud that the Prophet ﷺ drew a square, and a line in the middle of the square, and lines to the side of the line in the middle of the square, and a line outside the square, and he

٤٢٣١ - حَدَّثَنَا أَبُو بَشِيرٍ، بَكَرُ بْنُ خَلْفٍ، وَ أَبُو بَكْرٍ بْنُ خَلَادٍ الْبَاهِلِيُّ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا سُفْيَانُ: حَدَّثَنِي أَبِي عَنْ أَبِي يَعْلَى، عَنِ الرَّبِيعِ بْنِ خُثَيْمٍ، عَنْ

said: "Do you know what this is?" They said: "Allâh and His Messenger know best." He said: "Man is the line in the middle, and these lines to his side are the sicknesses and problems that assail him from all places. If one misses him, another will befall him. The square is his life span, at his neck; and the line outside it is (his) hope." (*Sahih*)

عَبْدُ اللَّهِ بْنُ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ أَنَّهُ خَطَّ  
خَطًّا مُرَبَّعًا. وَخَطَّ وَسَطَ الْخَطِّ الْمُرَبَّعِ.  
[وَأَخْطُوهُ إِلَى جَانِبِ الْخَطِّ الَّذِي وَسَطَ  
الْخَطِّ الْمُرَبَّعِ. وَخَطَّ خَارِجًا مِنَ الْخَطِّ  
الْمُرَبَّعِ. فَقَالَ: «أَتَدْرُونَ مَا هَذَا؟» قَالُوا: اللَّهُ  
وَرَسُولُهُ أَعْلَمُ. قَالَ: «هَذَا الْإِنْسَانُ الْخَطُّ  
الْأَوْسَطُ. وَهَذِهِ الْخَطُوطُ إِلَى جَنْبِهِ الْأَعْرَاضُ  
تَنْهَشُهُ أَوْ تَنْهَسُهُ مِنْ كُلِّ مَكَانٍ. فَإِنْ أَخْطَأَهُ  
هَذَا، أَصَابَهُ هَذَا. وَالْخَطُّ الْمُرَبَّعُ الْأَجَلُ  
الْمُحِيطُ. وَالْخَطُّ الْخَارِجُ الْأَمَلُ».

تخریج: أخرجه البخاري، الرقاق، باب في الأمل وطوله، ح: ٦٤١٧ من حديث يحيى بن

سعيد القطان به.

**Comments:**

- a. Troubles and problems are a must in the life of a person. Just as a poor person faces troubles, similarly a rich person, and a king also face troubles. But types of problems vary from person to person, depending on his situations.
- b. Troubles are actually trials for a person, so at such time, he should make all his efforts to be steadfast on the right path.

**4232:** Anas bin Mâlik narrated the Messenger of Allâh ﷺ said: "This is the son of Âdam, and this is his life span at his neck, then he spread his hand in front of him and said: 'And there is his hope.'" (*Sahih*)

٤٢٣٢ - حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ: حَدَّثَنَا  
النَّضْرُ بْنُ شَمِيلٍ: أَبَانَا حَمَادُ بْنُ سَلَمَةَ عَنْ  
[عَبِيدِ] اللَّهِ بْنِ أَبِي بَكْرٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ  
مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «هَذَا ابْنُ  
آدَمَ، وَهَذَا أَجَلُهُ، عِنْدَ قَفَاهُ» وَبَسَطَ يَدَهُ  
أَمَامَهُ. ثُمَّ قَالَ: «وَتَمَّ [أَمَلُهُ]».

تخریج: [إسناده صحيح] أخرجه الترمذي، الزهد، باب ماجاء في قصر الأمل، ح: ٢٣٣٤

من حديث حماد به، وقال: حسن صحيح.

**Comments:**

- a. A person's death is very near compared to his ambitions, so one should properly prepare to face his death. Neglecting the Hereafter by being busy in worldly matters is a great form of foolishness.

4233. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The heart of an old man is young in the love of two things: Love of life and much wealth." (*Sahih*)

٤٢٣٣ - حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُمَانَ  
الْعُمَانِيُّ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ،  
عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ  
أَبِي هُرَيْرَةَ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ:  
«قَلْبُ الشَّيْخِ شَابٌ فِي حُبِّ اثْنَتَيْنِ: فِي حُبِّ  
الْحَيَاةِ وَكَثْرَةِ الْمَالِ».

تخريج: [صحیح] أخرجه القضاعي في مسند الشهاب: ١/٢١٣، ح: ٣٢٣ من حديث أبي مروان العثماني به وصححه البوصيري، وله شواهد عند البخاري، ح: ٦٤٢٠، وأخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح: ١٠٤٦ وغيرهما، وانظر الحديث الآتي.

4234. It was narrated from Anas that the Messenger of Allāh ﷺ said: "The son of Adam grows old but two things remain young in him: His craving for wealth and his craving for a long life." (*Sahih*)

٤٢٣٤ - حَدَّثَنَا بِشْرُ بْنُ مُعَاذٍ الصَّرِيرُ: حَدَّثَنَا  
أَبُو عَوَانَةَ عَنْ قَتَادَةَ، عَنْ أَنَسِ قَالَ: قَالَ  
رَسُولُ اللَّهِ ﷺ: «يَهْرَمُ ابْنُ آدَمَ وَتَشَبُّ مِنْهُ  
اثْنَتَانِ: الْحِرْصُ عَلَى الْمَالِ، وَالْحِرْصُ عَلَى  
الْعُمْرِ».

تخريج: أخرجه مسلم، الزكاة، باب كراهة الحرص على الدنيا، ح: ١٠٤٧ من حديث أبي عوانة به.

### Comments:

- In old age, one should concentrate truly on improving his Hereafter life.
- Having deep love of wealth and life is not good. They are beneficial only when they are used in doing good deeds. But, most of the time, a human being ignores doing good deeds which results in his loss.

4235. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "If the son of Adam had two valleys of wealth, he would love to have a third along with them. Nothing could satisfy him except dust. And Allāh accepts the repentance of the one who repents." (*Sahih*)

٤٢٣٥ - حَدَّثَنَا أَبُو مَرْوَانَ الْعُمَانِيُّ: حَدَّثَنَا  
عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ  
الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ  
اللَّهِ ﷺ قَالَ: «لَوْ أَنَّ لَابْنَ آدَمَ وَادِيسِينَ مِنْ  
مَالٍ، لِأَحَبَّ أَنْ يَكُونَ مَعَهُمَا نَائِلٌ. وَلَا  
يَمْلَأُ نَفْسَهُ إِلَّا التُّرَابَ. وَيَتُوبُ اللَّهُ عَلَى مَنْ  
تَابَ».

**تخریج:** [صحيح] وصححه البوصيري، وله شاهد عند مسلم، الزكاة، باب لو أن لابن آدم واديين لا يتغنى ثالثاً، ح: ١١٦/١٠٤٨ وغيره.

**Comments:**

- a. The remedy for love of wealth is giving it in charity as much as possible, besides paying the obligatory *Zakah* and compulsory expenditures which are due on a person.
- b. Repenting from an unlawful love of wealth is compulsory.
- c. 'Nothing could satisfy him except dust' means that a human being is never satisfied with worldly matters until he dies and is buried in the grave and then only his greed will come to an end. The reason is that right after his death the stage of getting reward or punishment starts, and thinking about worldly matter is impossible.

**4236.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The ages of (the people in) my nation will be between sixty and seventy, and few of them will exceed that." (*Hasan*)

٤٢٣٦ - حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ مُعَمَّدٍ الْمُحَارِبِيُّ عَنْ مُحَمَّدِ ابْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَعْمَارُ أُمَّتِي مَا بَيْنَ السِّتِينَ إِلَى السَّبْعِينَ. وَأَقْلَهُمْ مَنْ يَجُورُ ذَلِكَ».

**تخریج:** [حسن] أخرجه الترمذي، الدعوات، باب أعمار أمتي بين الستين إلى السبعين، ح: ٣٥٥٠ عن الحسن بن عرفة به، وقال: غريب حسن، وصححه ابن حبان، ح: ٢٤٦٧، والحاكم على شرط مسلم: ٤٢٧/٢، ووافقه الذهبي، وقال ابن مندة في التوحيد: هذا إسناد حسن، مشهور عن المحاربي، وله شاهد عند الترمذي، ح: ٢٣٣١، وقال: حسن غريب.

**Comments:**

- a. People in previous nations used to live a very long time. Compared to their life span, the average age of people in this nation is very short. So, we should use this short span of life in doing good deeds.
- b. The Prophet ﷺ said: "Allāh will not accept the excuse of any person whose instant of death is delayed till he is sixty years of age." (*Sahih Al-Bukhari: 6419*)

**Chapter 28. Persisting In A Good Deed**

(المعجم ٢٨) - بَابُ الْمُدَاوِمَةِ عَلَيَّ الْعَمَلِ (التحفة ٢٨)

**4237.** It was narrated that Umm Salamah said: "By the One Who took his ﷺ soul, he did not die until most of his prayers were offered sitting down. And the most beloved of deeds to him was

٤٢٣٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: وَالَّذِي ذَهَبَ بِنَفْسِي ﷺ، مَا مَاتَ حَتَّى كَانَ أَكْثَرَ صَلَاتِهِ



a righteous deed which a person persists in doing, even if it is something small.” (Sahih)

وَهُوَ جَالِسٌ. وَكَانَ أَحَبَّ الْأَعْمَالِ إِلَيْهِ،  
الْعَمَلُ الصَّالِحُ الَّذِي يَدُومُ عَلَيْهِ الْعَبْدُ، وَإِنْ  
كَانَ يَسِيرًا.

تخریج : [صحیح] تقدم، ح: ١٢٢٥ .

**Comments:**

- a. If one was accustomed to doing a good deed, but due to some reason it gets interrupted, then once again he should resume doing the deed as soon as the reason comes to an end.
- b. Long *Qiyâm* (position of standing in prayer) in *Tahajjud* is desirable even if some, or a large part of the *Qiyâm* is performed sitting when one becomes tired.

4238. It was narrated that ‘Aishah said: “There was a woman with me, and the Prophet ﷺ entered upon me and said: ‘Who is that?’ I said: ‘So-and-so; she does not sleep.’” – she mentioned her excessive praying. “The Prophet ﷺ said: ‘Keep quiet. You should do what you are able to, for by Allâh, Allâh does not get tired (of giving reward) but you get tired.’” She said: “The most beloved of religious deed to him was that in which a person persists.” (Sahih)

٤٢٣٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا  
أَبُو أُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ  
عَائِشَةَ قَالَتْ: كَانَتْ عِنْدِي امْرَأَةً. فَدَخَلَ  
عَلَيَّ النَّبِيُّ ﷺ. فَقَالَ: «مَنْ هَذِهِ؟» قُلْتُ:  
فَلَانَةٌ. لَا تَنَامُ - تَذْكُرُ مِنْ صَلَاتِهَا - فَقَالَ  
النَّبِيُّ ﷺ: «مَهْ؛ عَلَيْكُمْ بِمَا تُطِيقُونَ. فَوَاللَّهِ  
لَا يَمَلُّ اللَّهُ حَتَّى تَمَلُّوا» قَالَتْ: وَكَانَ أَحَبَّ  
الَّذِينَ إِلَيْهِ الَّذِي يَدُومُ عَلَيْهِ صَاحِبُهُ.

تخریج : أخرجه مسلم، صلاة المسافرين، باب فضيلة العمل الدائم من قيام الليل وغيره ... الخ، ح: ٧٨٥/٢٢١ عن ابن أبي شيبة به.

**Comments:**

- a. Worshipping more than one’s ability is not allowed since it may lead to boredom, and it is also feared that the person may give up worshipping completely.
- b. The reward of the act that is done regularly multiplies more than the other acts, so it is more virtuous.

4239. It was narrated that Hanzalah Tamimi Al-Usaiyidi, the scribe, said: “We were with the Messenger of Allâh ﷺ and we spoke of Paradise and Hell until it

٤٢٣٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا  
الْفَضْلُ بْنُ دُكَيْنٍ عَنْ سُفْيَانَ، عَنْ الْجُرَيْرِيِّ،  
عَنْ أَبِي عُمَانَ، عَنْ حَنْظَلَةَ الْكَاتِبِ التَّمِيمِيِّ

was as if we could see them. Then I got up and went to my family and children, and I laughed and played (with them). Then I remembered how we had been, and I went out and met Abu Bakr, and said: 'I have become a hypocrite!' Abu Bakr said: 'We all do that.'" So Hanzalah went and mentioned that to the Prophet ﷺ, who said: "O Hanzalah, if you were (always) as you are with me, the angels would shake hands with you in your beds and in your streets. O Hanzalah, there is a time for this and a time for that." (*Sahih*)

الْأَسْيَدِيُّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ. فَذَكَرْنَا الْجَنَّةَ وَالنَّارَ، حَتَّى كَانَا رَأَى الْعَيْنِ. فَقُمْتُ إِلَى أَهْلِي وَوَلَدِي. فَصَحَّحْتُ وَلَجِبْتُ. قَالَ: فَذَكَرْتُ الَّذِي كُنَّا فِيهِ. فَخَرَجْتُ، فَلَقَيْتُ أَبَا بَكْرٍ، فَقُلْتُ: نَافَقْتُ، نَافَقْتُ. فَقَالَ أَبُو بَكْرٍ: إِنَّا لَنَفَعَلُهُ. فَذَهَبَ حَظَلَةٌ فَذَكَرَهُ لِلنَّبِيِّ ﷺ. فَقَالَ: «يَا حَظَلَةُ لَوْ كُنْتُمْ كَمَا تَكُونُونَ عِنْدِي، لَصَافَحْتُمْ الْمَلَائِكَةَ عَلَى فُرُشِكُمْ أَوْ عَلَى طُرُقِكُمْ يَا حَظَلَةُ سَاعَةً وَسَاعَةً».

تخریج: [صحیح] أخرجه مسلم، التوبة، باب فضل دوام الذكر والفكر في أمور الآخرة ... الخ، ح: ١٣/٢٧٥٠ من حديث الفضل بن دكين، أبي نعيم به.

**Comments:**

- a. The Companions of the Prophet ﷺ, were very careful about their faith and the situation of their heart. So, they used to fear falling in any mistake that may lower their grades.
- b. The condition of the heart is unstable.
- c. Fulfilling the rights of one's wife and children and being busy in worldly matters within the limits of the *Shari'ah* is required.

4240. Abu Hurairah narrated that the Messenger of Allāh ﷺ said: "Take on only as much as you can do of good deeds, for the best of deeds is that which is done consistently, even if it is little." (*Sahih*)

٤٢٤٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ الْأَعْرَجُ. سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «اَكْلَفُوا مِنْ الْعَمَلِ مَا تُطِيقُونَ. فَإِنَّ خَيْرَ الْعَمَلِ أَدْوَمُهُ، وَإِنْ قَلَّ».

تخریج: [صحیح] أخرجه أحمد: ٣٥٠/٢ من حديث ابن لهيعة به، وله شواهد عند البخاري، ومسلم، وأبي داود، ح: ١٣٦٨ وغيرهم.

4241. It was narrated that Jābir

٤٢٤١ - حَدَّثَنَا عَمْرُو بْنُ رَافِعٍ: حَدَّثَنَا

bin ‘Abdullâh said: “The Messenger of Allâh ﷺ passed by a man who was praying on a rock, and he went towards Makkah and stayed a while, then he left and found the man still praying as he had been. He stood up and clasped his hands, then said: “O people, you should observe moderation,” three times, “for Allâh does not get tired (of giving reward) but you get tired.” (Hasan)

يَعْقُوبُ بْنُ عَبْدِ اللَّهِ الْأَشْعَرِيُّ عَنْ عِيسَى بْنِ جَارِيَةَ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى رَجُلٍ يُصَلِّي عَلَى صَخْرَةٍ. فَأَتَى نَاجِيَةَ مَكَّةَ. فَمَكَتْ مِثْلًا، ثُمَّ انْصَرَفَ. فَوَجَدَ الرَّجُلَ يُصَلِّي عَلَى حَالِهِ. فَقَامَ فَجَمَعَ يَدَيْهِ ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ عَلَيْكُمْ بِالْقَصْدِ» ثَلَاثًا: «فَإِنَّ اللَّهَ لَا يَمَلُّ حَتَّى تَمَلُّوا».

تخريج: [إسناده حسن] أخرجه الخطيب في الفقيه والمتفقه: ١٢٤/٢ من حديث يعقوب الأشعري به، وحسنه البوصيري \* عيسى بن جارية حسن الحديث كما حققته في نور المصايح.

## Chapter 29. Sins

### (المعجم ٢٩) - بَابُ ذِكْرِ الذُّنُوبِ (التحفة ٢٩)

4242. It was narrated that ‘Abdullâh said: “We said: ‘O Messenger of Allâh, will we be taken to task for what we did in the Ignorance period?’ The Messenger of Allâh ﷺ said: ‘Whoever does good in Islâm (i.e., after becoming a Muslim) he will not be taken to task for what he did in the Ignorance period, but whoever does evil (i.e., after entering Islâm) he will be taken to task for both the former and the latter.’” (Sahih)

٤٢٤٢ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا وَكِيعٌ وَ أَبِي عَنِ الْأَعْمَشِ، عَنْ شَقِيبٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قُلْنَا: يَا رَسُولَ اللَّهِ أَنْوَاحُ بِمَا كُنَّا نَعْمَلُ فِي الْجَاهِلِيَّةِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ أَحْسَنَ فِي الْإِسْلَامِ، لَمْ يُؤَاخَذْ بِمَا كَانَ فِي الْجَاهِلِيَّةِ. وَمَنْ أَسَاءَ، أُحِذَ بِالْأَوَّلِ وَالْآخِرِ».

تخريج: أخرجه البخاري، استتابة المرتدين ... الخ، باب إثم من أشرك بالله وعقوبته في الدنيا والآخرة، ح: ٦٩٢١ من حديث الأعمش به، ومسلم، الإيمان، باب هل يؤاخذ بأعمال الجاهلية، ح: ١٢٠/١٩٠ عن ابن نمير به.

### Comments:

a. The Prophet ﷺ, said: “Islam wipes out all the previous misdeeds.” (Sahih Muslim: 121). Whoever embraces Islam sincerely, all the sins he had committed while he was a disbeliever are forgiven.

- b. After embracing Islam, if a person commits sins due to his nature, he will not be questioned about his previous sins that he had committed while he was not a Muslim. A Muslim, if he commits major sins, he does not become disbeliever as the Prophet ﷺ performed the funeral prayer and supplicated for the forgiveness of the Companions who committed major sins and received the prescribed punishment.

**4243.** It was narrated that 'Aishah said: "The Messenger of Allāh ﷺ said to me: 'O 'Aishah, beware of (evil) deeds that are regarded as insignificant, for they have a pursuer from Allāh. (i.e. accountability).'" (*Sahih*)

٤٢٤٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا خَالِدُ بْنُ مَخْلَدٍ: حَدَّثَنِي سَعِيدُ بْنُ مُسْلِمٍ بْنُ بَانَكَ قَالَ: سَمِعْتُ عَامِرَ بْنَ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ يَقُولُ: حَدَّثَنِي عَوْفُ بْنُ الْحَارِثِ عَنْ عَائِشَةَ قَالَتْ: قَالَ لِي رَسُولُ اللَّهِ ﷺ: «يَا عَائِشَةُ يَاكَ وَمُحَقَّرَاتِ الْأَعْمَالِ. فَإِنَّ لَهَا مِنَ اللَّهِ طَالِبًا».

تخریج: [صحيح] أخرجه أحمد: ٦/٧٠، ١٥١، والدارمي، ح: ٢٧٢٩، والنسائي في الكبرى (تحفة الأشراف: ١٢/٢٥٠) من حديث سعيد به، وصححه البوصيري وهو في مصنف ابن أبي شيبة: ١٣/٢٢٩، ح: ١٦١٨٤، وصححه ابن حبان، ح: ٢٤٩٧، وللحديث شواهد، راجع الفتح: ١١/٣٢٩ تحت حديث، ح: ٦٤٩٢.

**Comments:**

- a. Some major sins are taken lightly by many people, for example; using foul language, telling lies during fun, hanging the lower the garment below the ankles and the like. The Prophet ﷺ said: "Have your lower garment halfway down your shin; if you cannot do it, have it up to the ankles. Beware of trailing the lower garment, for it is conceit." (*Sunan Abu Dâwud*: 4084)
- b. Any sin that becomes common among a society is no longer considered a sin by common people, even if it is a major one. So scholars should prevent people from such sin and teach them the rulings of Islam regarding that sin.

**4244.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "When the believer commits sin, a black spot appears on his heart. If he repents and gives up that sin and seeks forgiveness, his heart will be polished. But if (the sin) increases, (the black spot) increases. That is the *Rân* that Allāh mentions in

٤٢٤٤ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ وَ الْوَلِيدُ بْنُ مُسْلِمٍ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَجَلَانَ عَنِ الْقَعْقَاعِ بْنِ حَكِيمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْمُؤْمِنَ، إِذَا أَذْنَبَ، كَانَتْ نُكْتَةٌ سَوْدَاءٌ فِي قَلْبِهِ. فَإِنْ تَابَ وَتَرَعَّ وَاسْتَغْفَرَ، صُبِقَ قَلْبُهُ. فَإِنْ زَادَ زَادَتْ. فَذَلِكَ

His Book: "Nay! But on their hearts is the *Rân* (covering of sins and evil deeds) which they used to earn."<sup>[1]</sup> (*Hasan*)

الرَّانُ الَّذِي ذَكَرَهُ اللَّهُ فِي كِتَابِهِ ﴿كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ﴾.

تخریج: [حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة ويل للمطففين، ح: ٣٣٣٤ من حديث محمد بن عجلان به، وقال: حسن صحيح، وصححه البوصيري، وابن حبان، ح: ١٧٧١، ٢٤٤٨، والحاكم على شرط مسلم: ٥١٧/٢، ووافقه الذهبي، وللحديث شواهد.

### Comments:

- If one falls into a sin, he should hasten to repent as soon as possible, to purify his heart.
- When hearts become black due to the effects of sins, the love of good deeds and hatred of sins vanish. Moreover, such a person is not blessed by repentance.
- The cure for spiritual diseases is in remembrance of Allâh, recitation of the Qur'ân, repenting, asking forgiveness and in remembering death.

4245. It was narrated from Thawbân that the Prophet ﷺ said: "I certainly know people of my nation who will come on the Day of Resurrection with good deeds like the mountains of Tihâmah, but Allâh will make them like scattered dust." Thawbân said: "O Messenger of Allâh, describe them to us and tell us more, so that we will not become of them unknowingly." He said: "They are your brothers and from your race, worshipping at night as you do, but they will be people who, when they are alone, transgress the sacred limits of Allâh." (*Hasan*)

٤٢٤٥ - حَدَّثَنَا عِيسَى بْنُ يُونُسَ الرَّمْلِيُّ: حَدَّثَنَا عُقْبَةُ بْنُ عَلْقَمَةَ بْنِ [حُدَيْجِ] الْمُعَاوِرِيُّ عَنْ أَرْطَاةَ بْنِ الْمُنْدِرِ، عَنْ أَبِي عَامِرِ الْأَلْهَانِيِّ عَنْ ثَوْبَانَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «لَأَعْلَمَنَّ أَقْوَامًا مِنْ أُمَّتِي يَأْتُونَ يَوْمَ الْقِيَامَةِ بِحَسَنَاتٍ أَمْثَالِ جِبَالِ تِهَامَةَ، بِضَا. فَيَجْعَلُهَا اللَّهُ عَزَّ وَجَلَّ هَبَاءً مَنْثُورًا». قَالَ ثَوْبَانُ: يَا رَسُولَ اللَّهِ صِفْهُمْ لَنَا، جَلِّهِمْ لَنَا، أَنْ لَا نَكُونَ مِنْهُمْ وَنَحْنُ لَا نَعْلَمُ. قَالَ: «أَمَّا إِنَّهُمْ إِخْوَانُكُمْ وَمِنْ جِلْدَتِكُمْ. وَيَأْخُذُونَ مِنَ اللَّيْلِ كَمَا تَأْخُذُونَ. وَلَكِنَّهُمْ أَقْوَامٌ، إِذَا خَلَوْا بِمَحَارِمِ اللَّهِ، انْتَهَكُوهَا».

تخریج: [إسناده حسن] أخرجه الطبراني في الصغير: ٢٣٧/١ من حديث عيسى الرملي به، وتابعه سليمان بن عبد الرحمن الدمشقي في مسند الشاميين: ٣٩٣/١، ح: ٦٨٠، وصححه البوصيري.

[1] *Al-Mutaffifin* 83:14.

**Comments:**

- Many sins destroy good deeds.
- Pretending to be pious in the presence of people, and committing sins in privacy without hesitation, is also a kind of hypocrisy, which destroys good deeds.
- Praying *Tahajjud* (late night prayer) in fact is a good deed, but fearing Allâh in privacy is more important than praying *Tahajjud*.

**4246.** It was narrated that Abu Hurairah said: "The Prophet ﷺ was asked: 'What most admits people to Paradise?' He said: 'Piety and good manners.' And he was asked: 'What most leads people to Hell?' He said: 'The two hollow ones: The mouth and the private part.'" (*Sahih*)

٤٢٤٦ - حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ وَ عَبْدِ اللَّهِ ابْنُ سَعِيدٍ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنْ أَبِيهِ وَعَمِّهِ، عَنْ جَدِّهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ النَّبِيُّ ﷺ: مَا أَكْثَرُ مَا يُدْخِلُ الْجَنَّةَ؟ قَالَ: «التَّقْوَى وَحَسَنُ الْخُلُقِ» وَسُئِلَ مَا أَكْثَرُ مَا يُدْخِلُ النَّارَ؟ قَالَ: «الْأَجْوَانُ وَالْفَمُّ وَالْفَرْحُ».

تخريج: [إسناده صحيح] أخرجه الترمذي، البروالصلة، باب ما جاء في حسن الخلق، ح: ٢٠٠٤ من حديث ابن إدريس به، وقال: صحيح غريب، ولم يذكر وعمه، واسمه داود بن يزيد ابن عبدالرحمن الأودي الزعافري.

**Comments:**

- Piety means fearing Allâh and avoiding sins. Noble character prevents one from oppressing and mistreating people. Therefore, the rights of Allâh due to piety, and the rights of His slaves due to noble character are carried out properly; fulfilling both types of rights is a means of entering Paradise.
- If a sin is related to the violation of the rights of people then the sinner has to pay back their rights or seek their forgiveness, otherwise his repentance is not considered complete.

**Chapter 30. Repentance**

(المعجم ٣٠) - بَابُ ذِكْرِ التَّوْبَةِ

(التحفة ٣٠)

**4247.** It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allâh rejoices more over the repentance of anyone of you, than you rejoice over your lost animal when you find it." (*Sahih*)

٤٢٤٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَيْبَةُ: حَدَّثَنَا وَرْقَاءُ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَوْفَرُ بِتَوْبَةِ أَحَدِكُمْ مِنْهُ بِضَالَّتِهِ، إِذَا وَجَدَهَا».

تخريج: أخرجه مسلم، التوبة، باب في الحوض على التوبة والفرح بها، ح: ٢/٢٦٧٥ بعد، ح: ٢٧٤٣، وقبل، ح: ٢٧٤٤ من حديث أبي الزناد به، وللحديث طرق كثيرة عند البخاري، ومسلم وغيرهما.

**4248.** It was narrated from Abu Hurairah that the Prophet ﷺ said: "If you were to commit sin until your sins reach the heaven, then you were to repent, your repentance would be accepted." (Hasan)

٤٢٤٨ - حَدَّثَنَا يَعْقُوبُ بْنُ حُمَيْدٍ بْنُ كَاسِبٍ [الْمَدَنِيُّ]: حَدَّثَنَا أَبُو مُعَاوِيَةَ: حَدَّثَنَا جَعْفَرُ بْنُ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «لَوْ أَخْطَأْتُمْ حَتَّى تَبْلُغَ خَطَايَاكُمْ السَّمَاءَ، ثُمَّ تَتُوبُوا، لَنَابَ عَلَيْكُمْ».

تخريج: [حسن] حسنه البوصيري، والعراقي، وقال المنذري: وإسناده جيد، وله شاهد عند أحمد: ٢٣٨/٣، وقال الهيثمي: ٢١٥/١٠ ورجاله ثقات.

### Comments:

A person after committing a sin, should repent as soon as possible. However, due to negligence or being under the influence of one's own whims or Satan, if he cannot repent immediately, then he should repent whenever he regrets on his sins. One should abstain from thinking that his sins might not be forgiven because they are huge. Nevertheless, repentance should be from one's heart and with conviction, not only by words.

**4249.** It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ said: "Allāh rejoices more over the repentance of His slave, than a man who loses his mount in a barren land, and he searches for it until he gets tired and covers his face with his garment, and while he is like that, he hears the footsteps of his mount where he lost it, so he lifts the garment from his face and there is his mount." (Da'if)

٤٢٤٩ - حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ: حَدَّثَنَا أَبِي عَنْ فَضِيلِ بْنِ مَرْزُوقٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَلَّهِ أَفْرَحُ بِتَوْبَةِ عَبْدِهِ مِنْ رَجُلٍ أَضَلَّ رَاحِلَتَهُ بِفَلَاةٍ مِنَ الْأَرْضِ، فَالْتَمَسَهَا. حَتَّى إِذَا أَعْيَى، تَسَجَّى بِتَوْبِهِ. فَبَيْنَا هُوَ كَذَلِكَ إِذْ سَمِعَ وَجِبَةَ الرَّاحِلَةِ حَيْثُ قَدَّمَا. فَكَشَفَ التَّوْبَ عَنْ وَجْهِهِ، فَإِذَا هُوَ بِرَاحِلَتِهِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٨٣/٣ من حديث فضيل به، وضعفه البوصيري، وانظر، ح: ٣٧، ٧٧٨، لعلته، ولأصل الحديث شاهد عند البخاري، ح: ٦٣٠٨، ومسلم، ح: ٢٧٤٤ وغيرهما.

### Comments:

a. Imām Bukhārī, narrated in his *Sahih* from Anas, that the Prophet ﷺ said: "Allāh is more pleased with the repentance of His slave than anyone

of you is pleased with finding his camel which he had lost in the desert.”  
(*Sahih Al-Bukhari*: 6308).

b. This *Hadith* encourages repentance.

c. Giving an example to explain a matter is allowed.

**4250.** It was narrated from Abu 'Ubaidah bin 'Abdullâh, that his father said: "The Messenger of Allâh ﷺ said: "The one who repents from sin is like one who did not sin." (*Da'if*)

٤٢٥٠ - حَدَّثَنَا أَحْمَدُ بْنُ سَعِيدٍ الدَّارِمِيُّ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الرَّقَاشِيُّ: حَدَّثَنَا وَهَيْبُ بْنُ خَالِدٍ: حَدَّثَنَا مَعْمَرٌ عَنْ عَبْدِ الْكَرِيمِ، عَنْ أَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الَّتَائِبُ مِنَ الذَّنْبِ، كَمَنْ لَا ذَنْبَ لَهُ».

**تخريج:** [إسناده ضعيف] أخرجه البيهقي: ١٥٤/١٠ من حديث الرقاشي به، ورواه عبدالرزاق عن معمر عن عبدالكريم (الجزري) به، وللحديث شواهد كثيرة، كلها ضعيفة، وحسنه ابن حجر لشواهده.

#### Comments:

- Due to sins, one becomes far from Allâh. But he gains the same position again when he is forgiven due to his repentance.
- Whoever repents sincerely and corrects himself he should not be taunted for his previous sins.

**4251.** It was narrated from Anas that the Messenger of Allâh ﷺ said: "Every son of Âdam commits sin, and the best of those who commit sin are those who repent." (*Hasan*)

٤٢٥١ - حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ: حَدَّثَنَا زَيْدُ ابْنُ الْحَبَابِ: حَدَّثَنَا عَلِيُّ بْنُ مَسْعَدَةَ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «كُلُّ بَنِي آدَمَ خَطَّاءٌ، وَخَيْرُ الْخَطَّائِينَ التَّوَّابُونَ».

**تخريج:** [إسناده ضعيف] أخرجه الترمذي، صفة القيامة، باب في استعظام المؤمن ذنوبه، ح: ٢٤٩٩ عن أحمد بن منيع به، وقال: غريب، وصححه الحاكم: ٢٤٤/٤، وتعقبه الذهبي بقوله: علي (بن مسعدة) لين، وفيه علة أخرى، وهي عن قنادة تقدم، ح: ١٧٥.

#### Comments:

- Committing mistakes is a natural weakness for people but insisting on mistakes and not admitting it is a sin.
- Asking forgiveness of Allâh, even without committing a sin, is also a great good deed; since it brings many spiritual blessings.

**4252.** It was narrated that Ibn Ma'qil said: "I entered with my

٤٢٥٢ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا سُفْيَانُ عَنْ عَبْدِ الْكَرِيمِ الْجَزْرِيِّ، عَنْ زِيَادِ بْنِ



father upon 'Abdullāh, and I heard him say: "The Messenger of Allāh ﷺ said: "Regret is repentance." My father said: 'Did you hear the Prophet ﷺ say: "Regret is repentance?" He said: 'Yes.'" (*Hasan*)

أَبِي مَرْثَمٍ، عَنِ ابْنِ مَعْقِلٍ قَالَ: دَخَلْتُ مَعَ أَبِي عَلِيٍّ عَلَى عَبْدِ اللَّهِ، فَسَمِعْتُهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «النَّدَمُ تَوْبَةٌ» فَقَالَ لَهُ أَبِي: أَنْتَ سَمِعْتَ النَّبِيَّ ﷺ يَقُولُ: «النَّدَمُ تَوْبَةٌ»؟ قَالَ: نَعَمْ.

تخريج: [حسن] أخرجه أحمد: ٣٧٦/١، والحميدي، ح: ١٠٥ عن سفيان بن عيينة به، وصححه البوصيري، والحاكم: ٢٤٣/٤، والذهبي، وله شواهد عند ابن حبان، والحاكم وغيرهما.

### Comments:

- Regretting and feeling sad is an integral part of a true repentance.
- Seeking a higher chain of narration is desirable.
- Having a discussion with a teacher to clarify doubts is not contrary to his respect.

4253. It was narrated from 'Abdullāh bin 'Amr that the Prophet ﷺ said: "Allāh accepts the repentance of His slave so long as the death rattle has not yet reached his throat." (*Hasan*)

٤٢٥٣ - حَدَّثَنَا رَاشِدُ بْنُ سَعِيدِ الرَّمْلِيِّ: أَتَانَا الْوَلِيدُ بْنُ مُسْلِمٍ عَنِ ابْنِ ثَوْبَانَ، عَنْ أَبِيهِ، عَنْ مَكْحُولٍ، عَنْ جُبَيْرِ بْنِ نَفِيرٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ لَيَقْبَلُ تَوْبَةَ الْعَبْدِ مَا لَمْ يَغْرُغْ».

تخريج: [حسن] أخرجه الترمذي، الدعوات، باب [ إن الله يقبل توبة العبد ما لم يغرغ، ح: ٣٥٣٧ من حديث ابن ثوبان به، وقال: حسن غريب، وصححه ابن حبان، ح: ٢٤٤٩، والحاكم: ٢٥٧/٤، والذهبي، وحسنه البغوي في شرح السنة: ٩٠/٥، ح: ١٣٠٦، وللحديث شواهد عند ابن حبان، ح: ٢٤٥٠ وغيره.

### Comments:

- The death rattle means the start of the process of taking the soul out of the body.
- Relation with the next life begins when the angel of death appears and then the time of repentance comes to its end.
- A person should hasten to repentance as soon as possible; he does not know when he will take his last breath.

4254. It was narrated from Ibn Mas'ud that a man came to the Prophet ﷺ and said that he had kissed a woman, and he started to ask about expiation, but he (the

٤٢٥٤ - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبٍ: حَدَّثَنَا الْمُعْتَمِرُ: سَمِعْتُ أَبِي: حَدَّثَنَا أَبُو عَثْمَانَ عَنِ ابْنِ مَسْعُودٍ أَنَّ رَجُلًا أَتَى النَّبِيَّ ﷺ. فَذَكَرَ أَنَّهُ أَصَابَ مِنْ امْرَأَةٍ قُبْلَةً.

Prophet ﷺ) did not say anything to him. Then Allāh revealed the Verse: "And perform prayers at the two ends of the day and in some hours of the night. Verily, the good deeds remove the evil deeds. That is a reminder for the mindful."<sup>[1]</sup> The man said: "O Messenger of Allāh, is this (the Verse) just for me?" He said: "It is for whoever acts upon it among my nation." (*Sahih*)

فَجَعَلَ يَسْأَلُ عَنْ كَفَّارَتِهَا. فَلَمْ يَقُلْ لَهُ شَيْئًا. فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَأَقِمِ الصَّلَاةَ طَرَفَيِ النَّهَارِ وَزُلَمًا مِنْ اللَّيْلِ إِنَّ الْحَسَنَاتِ يُذْهِبُنَ السَّيِّئَاتِ ذَلِكَ ذِكْرٌ لِلذَّكِرِينَ﴾ فَقَالَ الرَّجُلُ: يَا رَسُولَ اللَّهِ أَلَيْ هَذِهِ؟ فَقَالَ: «هِيَ لِمَنْ عَمِلَ بِهَا مِنْ أُمَّتِي».

تخريج: [صحيح] تقدم، ح: ١٣٩٨.

**Comments:**

- a. The related to the Revelation of a Verse clarifies the purpose of the Verse, but its ruling will be common for all the members of the Muslim nation.
- b. If one falls in a sin then he should immediately do a good deed following the sin. For example, after committing a sin he should ask forgiveness after performing a supererogatory prayer or give some alms, or any other good deed that leads to the forgiveness such as remembrance of Allāh, recitation of the Qur’ân, observing non-obligatory fasts, etc.

**4255.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "A man went to extremes in committing sins. When death came to him, he left instructions to his sons, saying: 'When I die, burn me, then grind me into powder, then scatter me in the wind and in the sea, for by Allāh, if my Lord has power over me, He will subject me to a punishment that He has never subjected anyone to.' So they did that to him, then (Allāh) said to the earth: 'Return what you have taken,' and there he was, standing. He said to him: 'What made you do what you have done?' He said: 'Fear of You, O

٤٢٥٥ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى وَ إِسْحَاقُ ابْنُ مَنْصُورٍ، قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ: أَنَّ أَبَا مَعْمَرٍ قَالَ: قَالَ الرَّهْرِيُّ: أَلَا أُحَدِّثُكَ بِحَدِيثَيْنِ عَجِيبَيْنِ؟ أَخْبَرَنِي حَمِيدُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «أَسْرَفَ رَجُلٌ عَلَى نَفْسِهِ. فَلَمَّا حَضَرَهُ الْمَوْتُ أَوْصَى بَنِيهِ فَقَالَ: إِذَا أَنَا مِتُّ فَأَحْرِقُونِي، ثُمَّ اسْحَقُونِي، ثُمَّ ذَرُونِي فِي الرِّيحِ، فِي الْبَحْرِ. فَوَاللَّهِ لَئِنْ قَدَّرَ عَلَيَّ رَبِّي لَيُعَذِّبُنِي عَذَابًا مَا عَذَّبَهُ أَحَدًا». قَالَ: فَفَعَلُوا بِهِ ذَلِكَ. فَقَالَ لِلْأَرْضِ: أَدِي مَا أَخَذْتَ. فَإِذَا هُوَ قَائِمٌ. فَقَالَ لَهُ: مَا حَمَلَكَ عَلَيَّ مَا

<sup>[1]</sup> Hud 11:114.

Lord.' So He forgave him because of that (fear)." (*Sahih*)

صَنَعْتَ؟ قَالَ: خَشَيْتَكَ أَوْ مَخَافَتَكَ يَا رَبِّ  
فَعَفَرَ لَهُ، لِذَلِكَ».

تخريج: أخرجه البخاري، أحاديث الأنبياء، باب (٥٤)، ح: ٣٤٨١، من حديث معمر به، ومسلم، التوبة، باب في سعة رحمة الله تعالى وأنها تغلب غضبه، ح: ٢٥/٢٧٥٦ من حديث عبدالرزاق به.

4256. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "A woman entered Hell because of a cat which she tied up and did not feed, or let it loose to eat of the vermin of the earth, until it died." (*Sahih*)

٤٢٥٦ - قَالَ الزُّهْرِيُّ: وَحَدَّثَنِي حُمَيْدُ  
ابْنُ عَبْدِ الرَّحْمَنِ عَنْ أَبِي هُرَيْرَةَ عَنْ رَسُولِ  
اللَّهِ ﷺ قَالَ: «دَخَلَتْ امْرَأَةٌ النَّارَ، فِي هِرَّةٍ  
رَبَطَتْهَا. فَلَا هِيَ أَطْعَمَتْهَا وَلَا هِيَ أَرْسَلَتْهَا  
تَأْكُلُ مِنَ خَشَاشِ الْأَرْضِ حَتَّى مَاتَتْ».

(One of the narrators) Zuhri said: "So a man should neither rely completely [on the mercy of Allāh (and become complacent)], nor should he despair (of the mercy of Allāh)."

قَالَ الزُّهْرِيُّ: لَيْتَلَا يَتَكَلَّى رَجُلٌ، وَلَا يَيْئَسُ  
رَجُلٌ.

**Comments:**

تخريج: [صحيح] انظر الحديث السابق.

- Along with having hope in the mercy of Allāh, one should also fear the punishment of Allāh.
- The reason of his request that his corpse should be burned and the ashes should be scattered in the wind was that the fear of Allāh overcame him at the time of his death. Therefore, his sins were forgiven; even the mistake of making an improper will was forgiven.
- The torment in the grave is among the matters of the unseen, so a living person cannot realize it.
- Oppression against any living thing is a great major sin. Especially, if it takes the soul of a living thing painfully instead of killing it at once.
- Providing all the necessities of a pet animal is obligatory. Moreover, dealing kindly with the animals which do not belong to anyone also brings the Mercy of Allāh. As Allāh forgave a sinful person for providing water to a dog.

4257. It was narrated from Abu Dharr that the Messenger of Allāh ﷺ said: "Allāh the Blessed and Exalted says: 'O My slaves, all of you are sinners except those whom I have saved. So ask Me

٤٢٥٧ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ: حَدَّثَنَا  
عَبْدَةُ بْنُ سُلَيْمَانَ عَنْ مُوسَى بْنِ الْمُسَيْبِ  
الْقُفَيْيِّ، عَنْ شَهْرِ بْنِ حَوْشَبٍ، عَنْ عَبْدِ  
الرَّحْمَنِ بْنِ غَنَمٍ، عَنْ أَبِي ذَرٍّ قَالَ: قَالَ:

for forgiveness, I will forgive you. Whoever among you knows that I have the power to forgive and asks Me to forgive by My power, I will forgive him. All of you are astray except those whom I guide. Ask Me for guidance and I will guide you. All of you are poor except those whom I enrich (make independent of means). Ask of Me and I will grant you provision. Even if your living and your dead, your first and your last, your fresh and your dry, were all as pious as the most pious among My slaves, that would not increase My dominion as much as a gnat's wing, and if they were to be as evil as the most evil among My slaves, that would not detract from My dominion as much as a gnat's wing. Even if your living and your dead, your first and your last, your fresh and your dry, were to join together and each of them were to ask for all that he wishes for, that would only detract from My dominion as much as if one of you were to pass by the edge of the sea and dip a needle in it and withdraw it. That is because I am the Most Generous, Majestic. I give with a word; when I will something, all I do is say to it "Be!" – and it is."

(Hasan)

تخریج: [إسناده حسن] أخرجه الترمذي، صفة القيامة، باب فيه أربعة أحاديث . . . ، ح: ٢٤٩٥ من حديث ليث عن شهر به، وقال: حسن روى بعضهم عن شهر عن معدي كرب عن أبي ذر به، وأكثره في صحيح مسلم.

**Comments:**

a. The relation of a slave with Allāh should be based on hope and fear.

رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى يَقُولُ: يَا عِبَادِي كُلُّكُمْ مُذْنِبٌ إِلَّا مَنْ عَافَيْتُ. فَسَلُونِي الْمَغْفِرَةَ فَأَغْفِرَ لَكُمْ. وَمَنْ عَلِمَ مِنْكُمْ أَنِّي ذُو قُدْرَةٍ عَلَى الْمَغْفِرَةِ فَاسْتَعْفِرْنِي بِقُدْرَتِي غَفَرْتُ لَهُ. وَكُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُ. فَسَلُونِي الْهُدَى أَهْدِيكُمْ. وَكُلُّكُمْ فَقِيرٌ إِلَّا مَنْ أَعْطَيْتُ. فَسَلُونِي أَرْزُقْكُمْ. وَلَوْ أَنَّ حَيِّكُمْ وَمَيِّتَكُمْ، وَأَوْلَكُمْ وَأَخْرَجْتُمْ، وَرَطْبُكُمْ وَيَابِسْتُمْ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَتْقَى عَبْدٍ مِنْ عِبَادِي - لَمْ يَزِدْ فِي مُلْكِي جَنَاحَ بَعُوضَةٍ. وَلَوْ اجْتَمَعُوا فَكَانُوا عَلَى قَلْبِ أَشَقَى عَبْدٍ مِنْ عِبَادِي - لَمْ يَنْقُصْ مِنْ مُلْكِي جَنَاحَ بَعُوضَةٍ. وَلَوْ أَنَّ حَيِّكُمْ وَمَيِّتَكُمْ، وَأَوْلَكُمْ وَأَخْرَجْتُمْ، وَرَطْبُكُمْ وَيَابِسْتُمْ اجْتَمَعُوا، فَسَأَلَ كُلُّ سَائِلٍ مِنْهُمْ مَا بَلَغَتْ أُمَّيَّتُهُ - مَا نَقَصَ مِنْ مُلْكِي إِلَّا كَمَا لَوْ أَنَّ أَحَدَكُمْ مَرَّ بِسَفْحَةِ الْبَحْرِ، فَغَمَسَ فِيهَا إِبْرَةً ثُمَّ نَزَعَهَا. ذَلِكَ بِأَنِّي جَوَادٌ مَا جَدُّ. عَطَائِي كَلَامٌ. إِذَا أَرَدْتُ شَيْئًا، فَإِنَّمَا أَقُولُ لَهُ: كُنْ فَيَكُونُ».

- b. The real provider of every necessity is Allāh. So, we should beg from Him alone, whose treasures are unlimited.
- c. Anyone who becomes good gets the benefits of his goodness, similarly if he turns bad he causes harm to himself alone. We neither can benefit Allāh nor can we harm Him.

### Chapter 31. Death and Preparing For It

### (المعجم ٣١) - بَابُ ذِكْرِ الْمَوْتِ وَالِاسْتِعْدَادِ لَهُ (التحفة ٣١)

4258. It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: 'Frequently remember the destroyer of pleasures,' meaning death." (Hasan)

٤٢٥٨ - حَدَّثَنَا مُحَمَّدُ بْنُ غَيْلَانَ: حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَكْثَرُوا ذِكْرَ هَازِمِ اللَّذَاتِ» يَغْنِي الْمَوْتَ.

الزهد، ح: باب ماجاء في ذكر الموت،

تخريج: [إسناده حسن] أخرجه الترمذي، ح: ٢٣٠٧ عن محمود به، وقال: غريب حسن.

4259. It was narrated that Ibn 'Umar said: "I was with the Messenger of Allāh ﷺ and a man from among the *Ansār* came to him and greeted the Prophet ﷺ with *Salām*. Then he said: 'O Messenger of Allāh, which of the believers is best?' He said: 'He who has the best manners among them.' He said: 'Which of the believers is wisest?' He said: 'The one who remembers death the most and is best in preparing for it. Those are the wisest.'" (Hasan)

٤٢٥٩ - حَدَّثَنَا الزُّبَيْرُ بْنُ بَكَّارٍ: حَدَّثَنَا ابْنُ عِيَّاصٍ: حَدَّثَنَا نَافِعُ بْنُ عَبْدِ اللَّهِ عَنْ فَرَوَةَ ابْنِ قَيْسٍ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنْ ابْنِ عُمَرَ أَنَّهُ قَالَ: كُنْتُ مَعَ رَسُولِ اللَّهِ ﷺ. فَجَاءَهُ رَجُلٌ مِنَ الْأَنْصَارِ. فَسَلَّمَ عَلَيَّ النَّبِيِّ ﷺ. ثُمَّ قَالَ: يَا رَسُولَ اللَّهِ أَيُّ الْمُؤْمِنِينَ أَفْضَلُ؟ قَالَ: «أَحْسَنُهُمْ خُلُقًا» قَالَ: فَأَيُّ الْمُؤْمِنِينَ أَكْبَرُهُمْ لِلْمَوْتِ ذِكْرًا، وَأَحْسَنُهُمْ لِمَا بَعْدَهُ اسْتِعْدَادًا. أَوْلَيْكَ الْأَكْبَاسُ».

تخريج: [حسن] \* فروة بن قيس تابعه العلاء بن عتبة (حلية: ١/٣١٣)، وأبومعبد حفص بن غيلان عند الطبراني في مسند الشاميين: ٢/٣٩٢، ح: ١٥٥٩، وإسناده حسن، وصححه الحاكم: ٤/٥٤٠، ٥٤١، ووافقه الذهبي، ورواه مجاهد عن ابن عمر به، الطبراني في الصغير: ٢/٨٧، والكبير: ١٢/٤١٧، ح: ١٣٥٦٣، وقال الهيثمي: (٣٠٩/١٠): إسناده حسن.

#### Comments:

- a. Good character increases the rank of a person near Allāh.

- b. Remembrance of death eliminates negligence of the heart.
- c. Remembering death continuously helps one to heed the preparation of his next life.
- d. Real wisdom is making efforts to get the blessing of Paradise; spending all efforts to store perishable worldly matters is foolishness.

**4260.** It was narrated from Abu Ya'la Shaddâd bin Aws that the Messenger of Allâh ﷺ said: "The wise man is the one who takes account of himself and strives for that which is after death. And the helpless man is the one who follows his own whims then indulges in wishful thinking about Allâh." (*Da'if*)

٤٢٦٠ - حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ الْحُمْصِيُّ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ: حَدَّثَنِي ابْنُ أَبِي مَرْيَمَ عَنْ ضَمْرَةَ بْنِ حَبِيبٍ، عَنْ أَبِي يَعْلَى شَدَّادِ بْنِ أَوْسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَيْسُ مَنْ دَانَ نَفْسَهُ، وَعَمِلَ لِمَا بَعْدَ الْمَوْتِ. وَالْعَاجِزُ مَنْ أَتْبَعَ نَفْسَهُ هَوَاهَا، ثُمَّ تَمَنَّى عَلَى اللَّهِ».

تخریج: [إسناده ضعيف] أخرجه الترمذي، صفة القيامة، باب حديث الكيس من دان نفسه وعمل لما بعد الموت، ح: ٢٤٥٩ من حديث أبي بكر بن أبي مریم به، وقال: حسن، وانظر، ح: ١٤٨٠ لحال ابن أبي مریم هذا.

**4261.** It was narrated from Anas that the Prophet ﷺ entered upon a young man who was dying and said: "How do you feel?" He said: "I have hope in Allâh, O Messenger of Allâh, but I fear my sins." The Messenger of Allâh ﷺ said: "These two things (hope and fear) do not coexist in the heart of a person in a situation like this, but Allâh will give him that which he hopes for and keep him safe from that which he fears." (*Hasan*)

٤٢٦١ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْحَكَمِ بْنِ أَبِي زِيَادٍ: حَدَّثَنَا [سَيَّارٌ]: حَدَّثَنَا جَعْفَرُ عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ النَّبِيِّ ﷺ دَخَلَ عَلَى شَابٍّ، وَهُوَ فِي الْمَوْتِ. فَقَالَ: «كَيْفَ تَحْدُثُكَ؟» قَالَ: أَرْجُو اللَّهَ يَا رَسُولَ اللَّهِ وَأَخَافُ ذُنُوبِي. فَقَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَجْتَمِعَانِ فِي قَلْبِ عَبْدٍ، فِي مِثْلِ هَذَا الْمُؤْتِنِ، إِلَّا أَعْطَاهُ اللَّهُ مَا يَرْجُو، وَأَمَنَهُ مِمَّا يَخَافُ».

تخریج: [حسن] أخرجه الترمذي، الجنائز، باب الرجاء بالله والخوف بالذنوب عند الموت، ح: ٩٨٣ من حديث سيار بن حاتم به، وقال: حسن غريب.

**Comments:**

- a. Visiting a sick person and asking about his health is a *Sunnah*, especially if his situation indicates that he is in his last stage of life.
- b. At the time of death, a person should live in hope and fear. However, he

should let his hope overcome his fear.

c. If one has in his heart both qualities - hope and fear - then he will get the mercy of Allâh and will be protected from the anger of Allâh.

**4262.** It was narrated from Abu Hurairah that the Prophet ﷺ said: "Angels come to the dying person, and if the man was righteous, they say: 'Come out, O good soul that was in a good body, come out praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it comes out, then it is taken up to heaven, and it is opened for it, and it is asked: 'Who is this?' They say: 'So-and-so.' It is said: 'Welcome to the good soul that was in a good body. Enter praiseworthy and receive the glad tidings of mercy and fragrance and a Lord Who is not angry.' And this is repeated until it is brought to the heaven above which is Allâh. But if the man was evil, they say: 'Come out O evil soul that was in an evil body. Come out blameworthy, and receive the tidings of boiling water and the discharge of dirty wounds,' and other torments of similar kind, all together. And this is repeated until it comes out, then it is taken up to heaven and it is not opened for it. And it is asked: 'Who is this?' It is said: 'So-and-so.' And it is said: 'No welcome to the evil soul that was in an evil body. Go back blameworthy, for the gates of heaven will not be opened to you.' So it is sent back down from

٤٢٦٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَبَابَةُ عَنِ ابْنِ أَبِي ذُئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «الْمَيِّتُ تَحْضُرُهُ الْمَلَائِكَةُ. فَإِذَا كَانَ الرَّجُلُ صَالِحًا، قَالُوا: اخْرِجِي أَيُّهَا النَّفْسُ الطَّيِّبَةُ كَأَنْتِ فِي الْجَسَدِ الطَّيِّبِ. اخْرِجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرِيحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ. فَلَا يَزَالُ يُقَالُ لَهَا، حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَيُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هَذَا؟ فَيَقُولُونَ فَلَانٌ. فَيُقَالُ: مَرْحَبًا بِالنَّفْسِ الطَّيِّبَةِ، كَأَنْتِ فِي الْجَسَدِ الطَّيِّبِ. ادْخُلِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ وَرِيحَانٍ وَرَبِّ غَيْرِ غَضَبَانَ. فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى يُسْتَهَى بِهَا إِلَى السَّمَاءِ الَّتِي فِيهَا اللَّهُ عَزَّ وَجَلَّ. وَإِذَا كَانَ الرَّجُلُ السُّوءِ قَالَ: اخْرِجِي أَيُّهَا النَّفْسُ الْخَبِيثَةُ كَأَنْتِ فِي الْجَسَدِ الْخَبِيثِ. وَأَبْشِرِي بِحَمِيمٍ وَعَسَاقٍ. وَآخِرُ مِنْ شَكْلِهِ أَرْوَاحٌ. فَلَا يَزَالُ يُقَالُ لَهَا ذَلِكَ حَتَّى تَخْرُجَ. ثُمَّ يُعْرَجُ بِهَا إِلَى السَّمَاءِ. فَلَا يُفْتَحُ لَهَا. فَيُقَالُ: مَنْ هَذَا؟ فَيُقَالُ: فَلَانٌ. فَيُقَالُ: لَا مَرْحَبًا بِالنَّفْسِ الْخَبِيثَةِ، كَأَنْتِ فِي الْجَسَدِ الْخَبِيثِ. ارْجِعِي ذَمِيمَةً. فَإِنَّهَا لَا تُفْتَحُ لَكَ أَبْوَابُ السَّمَاءِ. فَيُرْسَلُ بِهَا مِنَ السَّمَاءِ، ثُمَّ تَصِيرُ إِلَى الْقَبْرِ».

heaven, then it goes to the grave.”

(*Sahih*)

تخريج: [إسناده صحيح] أخرجه أحمد: ٢/٣٦٤، ١٤٠/٦، والنسائي في الكبرى: ٦/٤٤٤، ٤٤٤٢، ح: ١١٤٤٢ من حديث ابن أبي ذئب به، وصححه البوصيري.

### Comments:

- There are special angels to take out the souls of human beings, their leader is named the 'angel of death' as mentioned in the *Hadith*.
- The angels of death come to the one who is about to die and address him, at that time he sees them and hears them but other people neither can see them nor hear them.
- The angels are able to take, hold, address and punish the soul.
- The heavens have (*As-Samâ*) a solid existence that has doors which can be opened and closed, and the angels use them to enter and to get out.

**4263.** It was narrated from 'Abdullâh bin Mas'ud that the Prophet ﷺ said: "If the appointed time of death of anyone of you is in a certain land, some need will cause him to go there, then when he reaches the furthest point that it is decreed he will reach, Allâh takes (his soul). And on the Day of Resurrection the earth will say: 'My Lord, this is what You entrusted to me.'" (*Sahih*)

٤٢٦٣ - حَدَّثَنَا أَحْمَدُ بْنُ ثَابِتٍ الْجَحْدَرِيُّ وَ  
عُمَرُ بْنُ [شَبَّةَ] بْنِ عَيْدَةَ قَالَا: حَدَّثَنَا عُمَرُ  
ابْنُ عَلِيٍّ: أَخْبَرَنِي إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ  
عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ عَبْدِ اللَّهِ بْنِ  
مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا كَانَ أَجَلُ  
أَحَدِكُمْ بِأَرْضٍ، أَوْبَتْهُ إِلَيْهَا الْحَاجَّةُ، فَإِذَا  
بَلَغَ أَقْصَى أَثَرِهِ، قَبِضَهُ اللَّهُ سُبْحَانَهُ. فَتَقُولُ  
الْأَرْضُ، يَوْمَ الْقِيَامَةِ: رَبِّ هَذَا مَا  
اسْتَوْدَعْتَنِي».

تخريج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح: ٣٩٢ من حديث عمر بن علي به، وصححه البوصيري، وله شواهد منها حديث مطر بن عكاس، أخرجه الترمذي، ح: ٢١٤٦، وقال: حسن غريب، وصححه الحاكم على شرط الشيخين: ٤٢/١، ووافقه الذهبي.

### Comments:

Allâh's knowledge is complete and perfect; He knows where a person will die, while the person himself does not know it. Allâh says: "And no soul perceives what it will earn tomorrow, and no soul perceives in what land it will die. Indeed, Allâh is Knowing and Acquainted." *Surat Luqmân* 31:34.



**4264.** It was narrated from 'Aishah that the Messenger of Allāh ﷺ said: "Whoever loves to meet Allāh, Allāh loves to meet him, and whoever hates to meet Allāh, Allāh hates to meet him." It was said to him: "O Messenger of Allāh, does hating to meet Allāh mean hating to meet death? For all of us hate death." He said: "No. Rather that is only at the moment of death. But if he is given the glad tidings of the mercy and forgiveness of Allāh, he loves to meet Allāh and Allāh loves to meet him; and if he is given the tidings of the punishment of Allāh, he hates to meet Allāh and Allāh hates to meet him." (*Sahih*)

٤٢٦٤ - حَدَّثَنَا يَحْيَى بْنُ خَلْفٍ، أَبُو سَلَمَةَ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ سَعِيدٍ، عَنْ قَتَادَةَ، عَنْ زُرَّارَةَ بْنِ أَوْفَى، عَنْ سَعْدِ بْنِ هِشَامٍ، عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «مَنْ أَحَبَّ لِقَاءَ اللَّهِ، أَحَبَّ اللَّهُ لِقَاءَهُ. وَمَنْ كَرِهَ لِقَاءَ اللَّهِ، كَرِهَ اللَّهُ لِقَاءَهُ». فَقِيلَ لَهُ: يَا رَسُولَ اللَّهِ كِرَاهِيَةُ لِقَاءِ اللَّهِ فِي كِرَاهِيَةِ لِقَاءِ الْمَوْتِ؟ فَكُنَّا نَبْكُهُ الْمَوْتَ. قَالَ: «لَا. إِنَّمَا ذَلِكَ عِنْدَ مَوْتِهِ. إِذَا بُشِّرَ بِرَحْمَةِ اللَّهِ وَمَغْفِرَتِهِ، أَحَبَّ لِقَاءَ اللَّهِ. فَأَحَبَّ اللَّهُ لِقَاءَهُ. وَإِذَا بُشِّرَ بِعَذَابِ اللَّهِ، كَرِهَ لِقَاءَ اللَّهِ. وَكَرِهَ اللَّهُ لِقَاءَهُ».

تخریج: أخرجه مسلم، الذكر والدعاء، باب من أحب لقاء الله، أحب الله لقاءه... الخ، ح: ١٥/٢٦٨٤ من حديث سعيد بن أبي عروبة به، ومنه علقه البخاري، ح: ٦٥٠٧.

**Comments:**

- a. The angels who meet a pious believer give him glad tidings. So, he longs to meet Allāh, as soon as possible, in order to get the blessings Allāh has prepared for His beloved slaves.
- b. A bad person who is about to die, when sees the awesome faces of the angels, he knows that he deserves punishment. And when he gets the same news from the angels then his belief turns out to be true, and hence he fears death and does not like to meet Allāh.

**4265.** It was narrated from Anas that the Messenger of Allāh ﷺ said: "None of you should wish for death because of some harm that befalls him. If he must wish for death, then let him say: 'O Allāh, keep me alive so long as living is good for me and cause me to die when death is good for me.'" (*Sahih*)

٤٢٦٥ - حَدَّثَنَا عِمْرَانُ بْنُ مُوسَى: حَدَّثَنَا عَبْدُ الْوَارِثِ بْنُ سَعِيدٍ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَتَمَنَّى أَحَدُكُمْ الْمَوْتَ لِضُرِّ نَزَلَ بِهِ، فَإِنْ كَانَ لَا بُدَّ مَتَمَنِّيَا الْمَوْتَ، فَلْيَقُلْ: اللَّهُمَّ أَحْيِنِي، مَا كَانَتْ الْحَيَاةُ خَيْرًا لِي، وَتَوَفَّنِي، إِذَا كَانَتْ الْوَفَاةُ خَيْرًا لِي».

تخریج: [إسناده صحيح] أخرجه أبوداود، الجنائز، باب في كراهية تمني الموت،

ح: ٣١٠٨ من حديث عبدالوارث به، ومن حديثه أخرجه البخاري، ح: ٥٦٧١، ومسلم، ح: ٢٦٨٠ وغيرهما، ورواه ثابت عن أنس به متفق عليه.

**Comments:**

- a. Life is a great blessing from Allāh as one may use it in doing good deeds to please Allāh and attain the high ranks of Paradise.
- b. Asking for death means being ungrateful to the great blessing of life.
- c. The troubles of this life are temporary, while the displeasure of Allāh results in the loss of permanent blessing of Paradise.

**Chapter 32. The Grave And Disintegration (Of The Body)**

(المعجم ٣٢) - بَابُ ذِكْرِ الْقَبْرِ وَالْبَلَى  
(التحفة ٣٢)

**4266.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "There is no part of man that will not disintegrate, apart from a single bone at the base of the coccyx, from which he will be recreated on the Day of Resurrection." (*Sahih*)

٤٢٦٦- حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَيْسَ شَيْءٌ مِنَ الْإِنْسَانِ إِلَّا يَبْلَى. إِلَّا عَظْمًا وَاحِدًا وَهُوَ عَجْبُ الذَّنْبِ. وَمِنْهُ يُرَكَّبُ الْخَلْقُ يَوْمَ الْقِيَامَةِ».

تخریج: أخرجه البخاري، التفسير، باب: يوم ينفخ في الصور فتأتون أفواجا، ح: ٤٩٣٥، ومسلم، الفتن، باب ما بين النفتين، ح: ١٤١/٢٩٥٥ من حديث أبي معاوية به مطولاً.

**Comments:**

In the grave, the body of a person gradually turns into soil; even his bones change into soil and mix up with the soil. But the torment of the grave continues even in this condition.

**4267.** It was narrated that Hānī' the freed slave of 'Uthmān bin 'Affān, said: "When 'Uthmān bin 'Affān stood beside a grave, he would weep until his beard became wet. It was said to him: 'You remember Paradise and Hell, and you do not weep, but you weep for this?' He said: "The Messenger of Allāh ﷺ said: "The grave is the first stage of the Hereafter. Whoever is delivered from it, what comes after it is

٤٢٦٧ - حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ: حَدَّثَنِي يَحْيَى بْنُ مَعِينٍ: حَدَّثَنَا هِشَامُ بْنُ يُسُفَ عَنْ عَبْدِ اللَّهِ بْنِ بَحِيرٍ، عَنْ هَانِيٍّ، مَوْلَى عُثْمَانَ قَالَ: كَانَ عُثْمَانُ بْنُ عَفَّانَ، إِذَا وَقَفَ عَلَى قَبْرِ، يَبْكِي. حَتَّى يَبُلَّ لِحْيَتَهُ. فَقِيلَ لَهُ: تَذْكُرُ الْجَنَّةَ وَالنَّارَ، وَلَا تَبْكِي. وَبَيْكِي مِنْ هَذَا؟ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ الْقَبْرَ أَوَّلُ مَنَازِلِ الْآخِرَةِ، فَإِنْ نَجَا مِنْهُ، فَمَا بَعْدَهُ أَيْسَرُ

easier. If he is not delivered from it, then what comes after it is harder.'” He said that the Messenger of Allāh ﷺ said: “I have never seen any horrible scene but the grave is more horrible.” (*Hasan*)

مِنْهُ. وَإِنْ لَمْ يَنْجُ مِنْهُ، فَمَا بَعْدَهُ أَشَدُّ مِنْهُ  
قَالَ: وَقَالَ رَسُولُ اللَّهِ ﷺ: «مَا رَأَيْتُ مَنْظَرًا  
قَطُّ إِلَّا وَالْقَبْرُ أَفْظَعُ مِنْهُ».

تخریج: [إسناده حسن] أخرجه الترمذي، الزهد، باب ماجاء في فظاعة القبر وأنه أول منازل الآخرة، ح: ٢٣٠٨ من حديث يحيى بن معين به، وقال: حسن غريب.

**Comments:**

- a. Shedding tears out of fear of Allāh is a sign of good faith.
- b. Finding salvation from the grave means passing through the stage of questioning and answering successfully in grave. If one is blessed with the correct answers at this stage, then the succeeding stages of the Day of Judgment will become easy for him; otherwise, the stages of the Day of Judgment will be very dreadful compared to the situation of the grave. We supplicate to Allāh to protect us by His grace and mercy from those hard situations.
- c. The grave is regarded as the most awful scene comparing to this life, otherwise the torment of Hell is the most terrible.

**4268.** It was narrated from Abu Hurairah that the Prophet ﷺ said: “The dead person ends up in his grave, then the righteous man is made to sit up in his grave with no fear or panic. Then it is said to him: ‘What religion did you follow?’ He said: ‘I was in Islam.’ It is said to him: ‘Who is this man?’ He says: ‘Muhammad the Messenger of Allāh ﷺ. He brought us clear signs from Allāh and we believed him.’ It is said to him: ‘Have you seen Allāh?’ He says: ‘No one is able to see Allāh.’ Then a window to Hell is opened for him, and he sees it, parts of it destroying others. Then it is said to him: ‘Look at what Allāh has saved you from.’ Then a window

٤٢٦٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا شَيْبَانَةُ عَنْ ابْنِ أَبِي ذُئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْمَيِّتَ يَصِيرُ إِلَى الْقَبْرِ، فَيُجْلَسُ الرَّجُلُ الصَّالِحُ فِي قَبْرِهِ، غَيْرَ فَرِحٍ وَلَا تَشْغُوفٍ. ثُمَّ يُقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: كُنْتُ فِي الْإِسْلَامِ. فَيُقَالُ لَهُ: مَا هَذَا الرَّجُلُ؟ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللَّهِ فَصَدَّقْنَاهُ. فَيُقَالُ لَهُ: هَلْ رَأَيْتَ اللَّهَ؟ فَيَقُولُ: مَا يَنْبَغِي لِأَحَدٍ أَنْ يَرَى اللَّهَ فَيَفْرُجُ لَهُ فُرْجَةً قِبَلَ النَّارِ. فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا. فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا وَفَاكَ اللَّهُ. ثُمَّ يُفْرَجُ لَهُ فُرْجَةٌ قِبَلَ

to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'This is your place.' And it is said to him: 'You had certain faith and you died in that state, and in that state you will be resurrected if Allâh wills.' And the evil man is made to sit up in his grave with fear and panic. It is said to him: 'What religion did you follow?' He says: 'I do not know.' It is said to him: 'Who is this man?' He says: 'I heard the people saying something and I said it too.' Then a window to Paradise is opened to him, and he looks at its beauty and what is in it. It is said to him: 'Look at what Allâh has diverted away from you.' Then a window to Hell is opened for him, and he sees it, parts of it destroying others, and it is said to him: 'This is your place. You were doubtful; in this state you died and in this state you will be resurrected, if Allâh wills.'" (*Sahih*)

الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتَيْهَا وَمَا فِيهَا. فَيَقَالُ لَهُ: هَذَا مَقْعَدُكَ. وَيَقَالُ لَهُ: عَلَى الْيَقِينِ كُنْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ. وَيَجْلِسُ الرَّجُلُ الشَّرَّ فِي قَبْرِهِ فَرَعْمًا مَشْغُوفًا. فَيَقَالُ لَهُ: فِيمَ كُنْتَ؟ فَيَقُولُ: لَا أَدْرِي. فَيَقَالُ لَهُ: مَا هَذَا الرَّجُلُ؟ فَيَقُولُ: سَمِعْتُ النَّاسَ يَقُولُونَ قَوْلًا فَقُلْتُهُ. فَيَفْرُجُ لَهُ قَبْلَ الْجَنَّةِ. فَيَنْظُرُ إِلَى زَهْرَتَيْهَا وَمَا فِيهَا. فَيَقَالُ لَهُ: انْظُرْ إِلَى مَا صَرَفَ اللَّهُ عَنْكَ. ثُمَّ يَفْرُجُ لَهُ فُرْجَةً قَبْلَ النَّارِ، فَيَنْظُرُ إِلَيْهَا، يَحْطِمُ بَعْضُهَا بَعْضًا. فَيَقَالُ لَهُ: هَذَا مَقْعَدُكَ، عَلَى الشُّكِّ كُنْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللَّهُ تَعَالَى».

تخریج: [صحیح] تقدم، ح: ٤٢٦٢.

### Comments:

- The stage of questioning in the grave is definite, but it is among the matters of the unseen so, living human beings cannot perceive it.
- The one who was steadfast on true belief and on doing good deeds in this life, will be blessed by correct answers in his grave. On the contrary, the one who did not believe in Allâh cannot answer.
- The scene of Paradise and Hell will be presented to every one in his grave, and he will feel the effects of Paradise or Hell according to his deeds. However, the permanent entrance in Paradise or Hell will be only on the Day of Judgment.

4269. It was narrated from Barâ' bin 'Âzib that the Prophet ﷺ said: "Allâh will keep firm those who believe, with the word that stands

٤٢٦٩ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ

firm.”<sup>[1]</sup> This has been revealed concerning the torment of the grave. It will be said to him: ‘Who is your Lord?’ He will say: ‘My Lord is Allâh, and my Prophet is Muhammad.’ This is what Allâh says: Allâh will keep firm those who believe, with the word that stands firm in this world (i.e. they will keep on worshipping Allâh Alone and none else), and in the Hereafter (i.e., at the time of questioning in the grave).”<sup>[2]</sup> (Sahih)

عَازِبٍ عَنِ النَّبِيِّ ﷺ قَالَ: «يُسْتَبْتُ اللَّهُ  
الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ» قَالَ: نَزَلَتْ  
فِي عَذَابِ الْقَبْرِ. يُقَالُ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ:  
رَبِّي اللَّهُ، وَنَبِيِّ مُحَمَّدٍ. فَذَلِكَ قَوْلُهُ: «يُسْتَبْتُ  
اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ  
الدُّنْيَا وَفِي الآخِرَةِ» [إبراهيم: ٢٧]

تخریج: أخرجه البخاري، الجنائز، باب ما جاء في عذاب القبر، ح: ٤٦٩٩، ١٣٦٩. حديث شعبة به، ومسلم، الجنة ونعيمها، باب عرض مقعد الميت من الجنة والنار عليه... الخ، ح: ٧٣/٢٨٧١ عن ابن بشار به.

#### Comments:

‘The word that stands firm’ means the word of monotheism, ‘None has the right to be worshiped but Allâh and that Muhammad ﷺ is the Messenger of Allâh.’ A believer, with the grace of Allâh, remains firm on this word in this life, so he will remain firm when he will be questioned in his grave. On the contrary, a hypocrite, in his worldly life, does not adhere firmly to the word of monotheism and lives in doubts. Therefore, in the first step of the Hereafter (grave) he cannot answer the questions properly.

4270. It was narrated from Ibn ‘Umar that the Prophet ﷺ said: “When anyone of you dies, he is shown his place morning and evening. If he is one of the people of Paradise, then he will be shown his seat in Paradise, and if he is one of the people of Hell, then he will be shown his seat in Hell. And it is said: ‘This is your place until you are raised on the Day of Resurrection.’” (Sahih)

٤٢٧٠ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ:  
حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ  
عُمَرَ عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ  
قَالَ: «إِذَا مَاتَ أَحَدُكُمْ عُرِضَ عَلَى مَقْعَدِهِ  
بِالْفُجَاءِ وَالْعَشِيِّ. إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ،  
فَمِنْ أَهْلِ الْجَنَّةِ. وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ،  
فَمِنْ أَهْلِ النَّارِ. يُقَالُ: هَذَا مَقْعَدُكَ حَتَّى  
تُبْعَثَ يَوْمَ الْقِيَامَةِ.»

<sup>[1]</sup> Ibrâhîm 14:27.

<sup>[2]</sup> Ibrâhîm 14:27.

تخریج: [إسناده صحيح] أخرجه الترمذي، الجنائز، باب ماجاء في عذاب القبر، ح: ١٠٧٢ من حديث عبيدالله به، وقال: حسن صحيح، وأخرجه البخاري، ح: ١٣٧٩، ومسلم، ح: ٢٨٦٦ وغيرهما من حديث مالك عن نافع به، وهو في الموطأ: ١/٢٣٩.

**Comments:**

The grave has a kind of connection with Paradise and Hell, so the air from either of them comes continuously to the dead person, and he instantly feels, to some extent, the bliss or torment of Hereafter. Moreover, his abode, whether it is in Paradise or Hell, is shown to him daily, twice, to increase his joys or sorrows.

**4271.** It was narrated from ‘Abdur-Rahmân bin Ka‘b Al-Ansâri that his father used to narrate that the Messenger of Allâh ﷺ said: “The believer’s soul is a bird that eats from the trees of Paradise, until it will be returned to his body on the Day when he is resurrected.” (*Da‘if*)

٤٢٧١ - حَدَّثَنَا سُؤَيْدُ بْنُ سَعِيدٍ: أَنبَأَنَا مَالِكُ ابْنُ أَنَسٍ عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ ابْنِ كَعْبِ الْأَنْصَارِيِّ أَنَّهُ أَخْبَرَهُ أَنَّ أَبَاهُ كَانَ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّمَا نَسَمَةُ الْمُؤْمِنِ طَائِرٌ يَلْقَى فِي شَجَرِ الْجَنَّةِ حَتَّى يَرْجِعَ إِلَى جَسَدِهِ يَوْمَ يُبْعَثُ».

تخریج: [ضعيف] تقدم، ح: ١٤٤٩.

**Comments:**

It is mentioned in the previous *Hadith* that a dead person receives air from Paradise or Hell in his grave. This *Hadith* proves that he will eat the fruits of Paradise in the form of a bird. Probably, this difference may be based on the ranks of the believers; some of them get the bliss of Paradise in their graves while some others enter Paradise as the same matter is reported about martyrs.

**4272.** It was narrated from Jâbir that the Prophet ﷺ said: “When the deceased enters the grave, the sun is made to appear as if it is setting. He sits up, wipes his eyes and says: ‘Let me pray.’” (*Sahih*)

٤٢٧٢ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ حَفْصِ الْأَبْلِيِّ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ عَنِ النَّبِيِّ ﷺ قَالَ: «إِذَا دَخَلَ الْمَيِّتُ الْقَبْرَ مُثَلَّتِ الشَّمْسُ عِنْدَ غُرُوبِهَا. فَيَجْلِسُ يَمْسَحُ عَيْنَيْهِ وَيَقُولُ: دَعُونِي أَصَلْ».

تخریج: [صحيح] أخرجه ابن أبي عاصم في السنة، ح: ٨٦٧ من حديث إسماعيل بن حفص به، وصححه ابن حبان، ح: ٧٧٩، وحسنه البوصيري إن كان أبو سفيان سمعه من جابر، وله شاهد عند البيهقي في إثبات عذاب القبر، ح: ٦٤ (بتحقيقي)، وصححه ابن حبان، ح: ٧٨١، والحاكم ١/٣٧٩، ٣٨٠ على شرط مسلم، ووافقه الذهبي، وإسناده حسن كما قال الهيثمي في المجمع ٣/٥٢.

**Comments:**

- Presenting the scene of sunset in the grave is a kind of trial that differentiates between a true believer and a so-called Muslim.
- Continually performing prayers during life is very important, and an obligatory act. If one neglects them here, then it becomes very difficult to be successful in the examination of grave.
- Rubbing his eyes means; he will think that he has slept for a long time and is late for the 'Asar prayer, so he hasten to perform the prayer as soon as possible to avoid more delay.

**Chapter 33. The Resurrection**

## (المعجم ٣٣) - بَابُ ذِكْرِ الْبَعْثِ

(التحفة ٣٣)

**4273.** It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ said: "The two who are entrusted with the Trumpet have two horns in their hands, waiting until they will be commanded (to blow them)." (*Da'if*)

٤٢٧٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبَادُ بْنُ الْعَوَّامِ عَنْ حَبَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ صَاحِبِي الصُّورِ بِأَيْدِيهِمَا أَوْ فِي أَيْدِيهِمَا قَرْنَانِ. يَلَاحِظَانِ النَّظَرَ مَتَى يُؤْمَرَانِ».

تخريج: [ضعيف] وضعفه البوصيري لضعف حجاج بن أرطاة تقدم، ح: ١١٢٩، ١٢٥٨٧، \* وعطية تقدم، ح: ٣٧، وله طريق آخر عند الترمذي، ح: ٣٢٤٣ وغيره، وفيه عطية العوفي ضعيف، وأخرج أبوداود، ح: ٤٧٤٢ الصور، قرن يفتح فيه، وحسنه الترمذي، ح: ٣٣٤٤، وصححه الحاكم: ٤٠٦٦/٤، ٥٦٠/٤. وواقفه الذهبي.

**Comments:**

- The trumpet used to be made from the horn of animals.
- The angel has a horn, and when he blows it on the order of Allāh all the creatures will fall dead. And when he blows it again all the creatures will resurrect once again, and the Day of the Hour appears. (See: *Surat Az-Zumar* 39: 38)

**4274.** It was narrated that Abu Hurairah said: "A Jewish man said in the marketplace of Al-Madinah: 'By the One Who chose Musa above all of mankind.' An *Ansāri* man raised his hand and slapped him. He said: 'How dare you say this when the Messenger of Allāh ﷺ is among us?' Mention of that was made to the Messenger of Allāh ﷺ, and he

٤٢٧٤ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَجُلٌ مِنَ الْيَهُودِ، بِسُوقِ الْمَدِينَةِ: وَالَّذِي اضْطَفَى مُوسَى عَلَى الْبَسْرِ فَرَفَعَ رَجُلٌ مِنَ الْأَنْصَارِ يَدَهُ فَلَطَمَهُ. قَالَ: تَقُولُ هَذَا؟ وَفِينَا رَسُولُ اللَّهِ ﷺ؟ فَذَكَرَ ذَلِكَ لِرَسُولِ اللَّهِ ﷺ، فَقَالَ:

said: 'Allâh says: "And the Trumpet will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allâh wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting)."<sup>[1]</sup> I will be the first one to raise his head, and I will see Musa holding on to one of the pillars of the Throne, and I do not know whether he will have raised his head before me, or he will be one of those whom Allâh exempts. And whoever says that I am better than Yunus bin Mattâ, he is lying." (*Hasan*)

«قَالَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَنُفِخَ فِي الصُّورِ فَصَعِقَ مَنْ فِي السَّمَاوَاتِ وَمَنْ فِي الْأَرْضِ إِلَّا مَنْ شَاءَ اللَّهُ ثُمَّ نُفِخَ فِيهِ أُخْرَىٰ فَإِذَا هُمْ قِيَامٌ يَنْظُرُونَ﴾ [الزمر: ٦٨] فَأَكُونُ أَوَّلَ مَنْ رَفَعَ رَأْسَهُ. فَإِذَا أَنَا بِمُوسَىٰ آخِذًا بِقَائِمَةٍ مِنْ قَوَائِمِ الْعَرْشِ. فَلَا أُدْرِي أَرَفَعَ رَأْسَهُ قَبْلِي، أَوْ كَانَ مِنْ أَسْتَنْقَىٰ اللَّهُ عَزَّ وَجَلَّ. وَمَنْ قَالَ: أَنَا خَيْرٌ مِنْ يُونُسَ بْنِ مَتَّى، فَقَدْ كَذَّبَ».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، باب ومن سورة الزمر، ج: ٣٢٤٥ من حديث محمد بن عمرو به، وقال: حسن صحيح، وصححه البوصيري، وله شواهد عند البخاري، ومسلم وغيرهما.

### Comments:

- Muslims are requested to have strong solicitude for their religion. However, expressing such feelings in the way that implies degradation of other Prophets is forbidden.
- The Companion slapped the Jew since his style of expression indicated a superiority of Musa عليه السلام, over the Prophet Muhammad ﷺ, which was impolite behavior.
- A type of virtue of Musa عليه السلام, is mentioned to teach that even a true matter should not be expressed in the way that could lead to some misunderstanding.
- The Throne is a creation of Allâh, it has legs, and on the Day of Judgment all can see it. Moreover, those who perform certain good deeds will get shelter in its shade and will be safe from the sufferings of the Day of Resurrection.
- Those who will not become unconscious from the sound of the Horn are not mentioned in the *Hadith*. So, guessing and speculation is not appropriate.

[1] *Az-Zumar* 39:68.



4275. It was narrated that 'Abdullâh bin 'Umar said: "I heard the Messenger of Allâh ﷺ say on the pulpit: 'The Compeller (Al-Jabbâr) will seize His heavens and His earths in His Hand' - and he clenched his hand and started to open and close it - 'Then He will say: "I am The Compeller, I am the King. Where are the tyrants? Where are the arrogant?" And the Messenger of Allâh ﷺ was leaning to his right and his left, until I could see the pulpit shaking at the bottom, and I thought that it would fall alongwith the Messenger of Allâh ﷺ." (Sahih)

٤٢٧٥ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ وَ مُحَمَّدٌ بْنُ الصَّبَّاحِ، قَالَا: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ: حَدَّثَنِي أَبِي عَنْ عَبْدِ اللَّهِ بْنِ مِقْسَمٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، وَهُوَ عَلَى الْمِنْبَرِ يَقُولُ: «يَأْخُذُ الْجَبَّارُ سَمَاوَاتِهِ وَأَرْضِيهِ بِيَدِهِ وَقَبْضَ يَدِهِ، فَيَجْعَلُ يَقْبِضُهَا وَيَسْطُهَا ثُمَّ يَقُولُ: أَنَا الْجَبَّارُ. أَنَا الْمَلِكُ. أَيُّنَ الْجَبَّارُونَ؟ أَيُّنَ الْمَتَكَبِّرُونَ؟» قَالَ: وَيَتَمَايَلُ رَسُولُ اللَّهِ ﷺ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ. حَتَّى نَظَرْتُ إِلَى الْمِنْبَرِ يَتَحَرَّكُ مِنْ أَسْفَلِ شَيْءٍ مِنْهُ حَتَّى إِنِّي لَأَقُولُ: أَسَاقِطٌ هُوَ بِرَسُولِ اللَّهِ ﷺ؟

تخريج: [صحيح] تقدم، ح: ١٩٨.

#### Comments:

- The Hand of Allâh is among His attributes; it is just as it suits His Glory. Explaining or likening it with the hand of a human being is not correct.
- Speaking is one of the attributes of Allâh, whenever He wants, He speaks, and the creature to whom the Almighty addresses hears His speech as He spoke to Musa ؑ، and as He speaks to angels. Similarly, He will speak to His slaves on the Day of Judgment.

4276. It was narrated that Qâsim said: 'Aishah said: "I said: 'O Messenger of Allâh, how will the people be gathered on the Day of Resurrection?' He said: 'Barefoot and naked.' I said: 'And the women?' He said: 'And the women.' I said: 'O Messenger of Allâh, will we not feel embarrassed?' He said: 'O 'Aishah, the matter will be too serious for them to look at one another.'" (Sahih)

٤٢٧٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ عَنْ ابْنِ أَبِي مُيَكَّةَ عَنِ الْقَاسِمِ، قَالَ: قَالَتْ عَائِشَةُ، قُلْتُ: يَا رَسُولَ اللَّهِ كَيْفَ يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ؟ قَالَ: «حُفَاةً، عُرَاةً» قُلْتُ: وَالنِّسَاءُ؟ قَالَ: «وَالنِّسَاءُ» قُلْتُ: يَا رَسُولَ اللَّهِ فَمَا نَسْتَحْيِي؟ قَالَ: «يَا عَائِشَةُ! الْأَمْرُ أَهْمٌ مِنْ أَنْ يَنْظُرَ بَعْضُهُمْ إِلَى بَعْضٍ».

تخريج: أخرجه البخاري، الرقاق، باب الحشر، ح: ٦٥٢٧، من حديث حاتم بن أبي صغيرة به، ومسلم، الجنة ونعيمها، باب فناء الدنيا وبيان الحشر يوم القيامة، ح: ٥٦/٢٨٥٩ عن ابن أبي شيبه به.

### Comments:

- People will be resurrected from their graves barefoot and naked. Thereafter, they will be clothed according to their grades.
- Incidents of the Day of the Judgment will be very terrible, at some stages no one will think about anyone, while at other stages they will be able to talk with each other.

**4277.** It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allāh ﷺ said: "The people will be presented (before Allāh) three times on the Day of Resurrection. The first two times will be for disputes and excuses, and the third time will be when the scrolls (of deeds) fly into their hands; some will take it in the right hand and some in the left." (Da'if)

٤٢٧٧ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا وَكَيْعٌ عَنْ عَلِيِّ بْنِ عَلِيٍّ بْنِ رِفَاعَةَ، عَنِ الْحَسَنِ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُعْرَضُ النَّاسُ يَوْمَ الْقِيَامَةِ ثَلَاثَ عَرَضَاتٍ. فَأَمَّا عَرَضَتَانِ، فَحِدَالٌ وَمَعَاذِيرٌ. وَأَمَّا الثَّلَاثَةُ، فَعِنْدَ ذَلِكَ تَطِيرُ الصُّحُفُ فِي الْأَيْدِي. فَاحِذْ بِيَمِينِهِ وَاحِذْ بِشِمَالِهِ».

تخريج: [إسناده ضعيف] أخرجه أحمد: ٤/٤١٤ عن وكيع به، وأعله البوصيري بالانقطاع بين الحسن وأبي موسى، وصرح الحسن البصري بالسماع من أبي موسى الأشعري عند البخاري - .؟...

**4278.** It was narrated from Ibn 'Umar that the Prophet ﷺ said: "The Day when (all) mankind will stand before the Lord of all that exists."<sup>[1]</sup> One of them will stand in his sweat up to halfway up his ears." (Sahih)

٤٢٧٨ - حَدَّثَنَا أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَيْسَى بْنُ يُونُسَ وَ أَبُو خَالِدٍ الْأَحْمَرُ، عَنِ ابْنِ عَوْنٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ ﷺ: «يَوْمَ يَقُومُ النَّاسُ لِرَبِّ الْعَالَمِينَ» [المطففين: ٦] قَالَ: «يَقُومُ أَحَدُهُمْ فِي رَشْحِهِ إِلَى أَنْصَافِ أُذُنَيْهِ».

تخريج: أخرجه البخاري، الرقاق، باب قول الله تعالى: ألا يظن أولئك أنهم مبعوثون...، ح: ٦٥٣١ من حديث عيسى بن يونس، ومسلم، الجنة ونعيمها، باب في صفة يوم القيامة أعاننا الله على أهواله، ح: ٦٠/٢٨١٢ عن ابن أبي شيبه به.

[1] Al-Mutaffifin 83:6.

**Comments:**

- a. On the Day of the Judgment the sun will become very near, so the people will sweat profusely; but this sweat will be less or more according to their sins.  
b. Allāh will grant some people shelter under the shade of His Throne, while there will be no shade other than the shade of His Throne.

**4279.** It was narrated that 'Āishah said: "I asked the Messenger of Allāh ﷺ: "On the Day when the earth will be changed to another earth and so will be the heavens."<sup>[1]</sup> - where will the people be on that Day?" He said: 'On the *Sirāt* (the Bridge across Hell-fire).'" (*Sahih*)

٤٢٧٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ دَاوُدَ، عَنِ الشَّعْبِيِّ، عَنْ مَسْرُوفٍ، عَنْ عَائِشَةَ قَالَتْ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ: «يَوْمَ يُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَوَاتُ» [إبراهيم: ٤٨] فَأَيْنَ تَكُونُ النَّاسُ يَوْمَئِذٍ؟ قَالَ: «عَلَى الصِّرَاطِ».

تخریج: أخرجه مسلم، صفات المنافقين، باب في البعث والنشور وصفة الأرض يوم القيامة، ح: ٢٩/٢٧٩١ عن ابن أبي شيبة به.

**Comments:**

- a. Crossing the Bridge is one of the stages of the Day of Judgment.  
b. This Bridge will be laid across Hell and every person has to cross it. Good believers will cross the bridge easily. The believers who committed many sins, and all non-believers will fall down into Hell (Fire). However, afterwards the believers who were sinners will be saved from Hell through the intercession of the Prophets and pious people. Those whose sins were less will be rescued first, from Hell, and then those whose sins were abundant. At last only non-believers will remain in Hell forever.

**4280.** Abu Sa'eed narrated that the Messenger of Allāh ﷺ said: "The *Sirāt* will be placed across Hell, on thorns like the thorns of the *Sa'dān* plant.<sup>[2]</sup> Then the people will cross it. Some will pass over safe and sound, some will be detained, and some will fall in headfirst." (*Hasan*)

٤٢٨٠ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا عَبْدُ الْأَعْلَى عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ: حَدَّثَنِي عُبيدُ اللَّهِ بْنُ الْمُخَمَّرِ عَنْ سُلَيْمَانَ بْنِ عَمْرٍو بْنِ عَبْدِ بْنِ الْعُتَوَارِيِّ، أَحَدِ بَنِي لَيْثٍ قَالَ: وَكَانَ فِي حَجْرٍ أَبِي سَعِيدٍ قَالَ: سَمِعْتُهُ يُعْنِي أَبَا سَعِيدٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «يُوضَعُ الصِّرَاطُ بَيْنَ ظَهْرَانِي جَهَنَّمَ. عَلَى حَسَكِ كَحَسَكِ السُّدَّانِ. ثُمَّ يَسْتَحْيِزُ النَّاسُ. فَتَنَاجِ

[1] *Ibrāhīm* 14:48.

[2] *Neurada procumbens*.

مُسْلِمٌ وَمُخْلِوُجٌ بِهِ. ثُمَّ نَاجٍ وَمُخْتَبَسٌ بِهِ.  
وَمُنْكَوسٌ فِيهَا».

تخریج: [إسناده حسن] أخرجه أحمد: ۱۱/۳ من حديث ابن إسحاق به مطولاً، وفيه تصحيف مطبعي، وهو في المصنف: ۱۷۶/۳، ۱۷۷، وصححه الحاكم على شرط مسلم: ۴/ ۵۸۶، ۵۸۵.

### Comments:

Crossing the Bridge swiftly and safely depends on faith and good deeds. The stronger the faith the faster the person will cross the Bridge. The more the sins the more the thorns will hurt. And they even pull those whom they are ordered to inside Hell.

**4281.** It was narrated from Hafsaah that the Prophet ﷺ said: "I hope that no one of those who witnessed (the battle of) Badr and (Treaty) Hudaibiyah will enter Hell, if Allāh wills." I said: "O Messenger of Allāh, doesn't Allāh say "There is not one of you but will pass over it (Hell); this is with your Lord, a decree which must be accomplished?<sup>[1]</sup>" He said: "Have you not heard that He says: "Then We shall save those who use to fear Allāh and were dutiful to Him. And We shall leave the wrongdoers therein (humbled) to their knees (in Hell).?"<sup>[2]</sup>

٤٢٨١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو معاويةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي شُمَيْبَانَ عَنْ جَابِرٍ، عَنْ أُمِّ مَيْسَرٍ، عَنْ حَفْصَةَ قَالَتْ: قَالَ النَّبِيُّ ﷺ: «إِنِّي لَأَرْجُو أَلَّا يَدْخُلَ النَّارَ أَحَدٌ، إِنْ شَاءَ اللَّهُ تَعَالَى، مِمَّنْ شَهِدَ بَدْرًا وَالْحُدَيْبِيَّةَ» قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ أَلَيْسَ قَدْ قَالَ اللَّهُ: ﴿وَلَنْ يَنْكُرَ إِلَّا وَارِدَهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا﴾ [مريم: ٧١] قَالَ: «أَلَمْ تَسْمِعِيهِ يَقُولُ: ﴿ثُمَّ تَنْجِي الَّذِينَ اتَّقَوْا وَنَذَرُ الظَّالِمِينَ فِيهَا جِثَا﴾». [مريم: ٧٢]

تخریج: [صحیح] أخرجه أحمد: ۶/۲۸۵ عن أبي معاوية به، وصرح بالسماع، وله شاهد في صحيح مسلم، فضائل الصحابة، باب من فضائل أصحاب الشجرة أهل بيعة الرضوان رضي الله عنهم، ح: ۱۶۳/۲۴۹۶، وبه صح الحديث.

### Comments:

a. During the life of the Messenger ﷺ, the battle of Badr was the first battle that took place between disbelief and Islam. The Companions who participated in this battle were more superior than others. They were granted the good news of entering Paradise. According to the popular view, the number of these Companions was three hundred and thirteen.

[1] Mariam 19:71.

[2] Mariam 19:72.

- b. The Prophet ﷺ, took the pledge from his Companions to avenge the blood of 'Uthman ؓ. This pledge was called "Ba'it-ur-Ridwân" (pledge of contentment). The Companions who participated in this pledged will also enter Paradise.
- c. Everyone has to cross the Bridge over Hell. Sincere and true believers will cross it without any trouble, but sinful believers will fall into Hell. However, they will be rescued thereafter step by step through the intercession of Prophets, pious people, martyrs, *Huffâz* (who memorize whole Qur'ân and follow it).
- d. The wrongdoers in the mentioned Verse refer to non-believers and pure hypocrites who will stay in Hell forever.

### Chapter 34. Description Of The Nation Of Muhammad

ﷺ

**4282.** It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "You will come to me with radiant faces, hands and feet from the traces of ablution. This is the characteristic sign of my nation which does not belong to anyone else." (*Sahih*)

(المعجم ٣٤) - بَابُ صِفَةِ أُمَّةِ مُحَمَّدٍ

ﷺ (التحفة ٣٤)

٤٢٨٢ - حَدَّثَنَا أَبُو بَكْرِ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «تَرُدُّونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ. سِيمَاءُ أُمَّتِي، لَيْسَ لِأَحَدٍ غَيْرِهَا».

تخریج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتجليل في الوضوء، ح: ٣٦/٢٤٧ من حديث أبي مالك به.

#### Comments:

Shining the parts of ablution being radiant is a sign of the nation of the Prophet ﷺ. Those who do not perform prayers do not make ablution, so they cannot claim to be the members of the nation of the Prophet ﷺ.

**4283.** It was narrated that 'Abdullâh said: "We were with the Messenger of Allâh ﷺ in a tent, and he said: 'Will it not please you to be one quarter of the people of Paradise?' We said: 'Yes.' He said: 'Will it not please you to be one third of the people of Paradise?' We said: 'Yes.' He said: 'By the One in Whose Hand is my soul, I hope that you will be half of the people of Paradise. For

٤٢٨٣ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ، عَنْ عَمْرِو بْنِ مَيْمُونٍ، عَنْ عَبْدِ اللَّهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي قُبَّةٍ. فَقَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا رُبْعَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: بَلَى. قَالَ: «أَتَرْضَوْنَ أَنْ تَكُونُوا ثُلُثَ أَهْلِ الْجَنَّةِ؟» قُلْنَا: نَعَمْ. قَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ

no one will enter Paradise but a Muslim soul, and among the people of polytheism you are like a white hair on the hide of a black bull, or like a black hair on the hide of a red bull.” (Sahih)

إِنِّي لِأَرْجُو أَنْ تَكُونُوا نِصْفَ أَهْلِ الْجَنَّةِ.  
وَذَلِكَ أَنَّ الْجَنَّةَ لَا يَدْخُلُهَا إِلَّا نَفْسٌ مُسْلِمَةٌ.  
وَمَا أَنْتُمْ فِي أَهْلِ الشَّرْكَ إِلَّا كَالشَّعْرَةِ الْبَيْضَاءِ  
فِي جِلْدِ الثَّوْرِ الْأَسْوَدِ. أَوْ كَالشَّعْرَةِ السَّوْدَاءِ  
فِي جِلْدِ الثَّوْرِ الْأَحْمَرِ.

تخریج: أخرجه البخاري، الرقاق، باب الحشر، ح: ٦٥٢٨، ومسلم، الإيمان، باب بيان كون هذه الأمة نصف أهل الجنة، ح: ٣٧٧/٢٢١ عن ابن بشار به.

### Comments:

- The benefit of granting good news gradually; from small blessings to great blessings is to increase the joy repeatedly. In addition, by this way one values the blessings he has.
- The nation of the Prophet ﷺ, will live longer, and the people of this nation will be more than the people of other nations, so they will be in greater numbers in Paradise.

**4284.** It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ said: "A Prophet will come accompanied by two men, and a Prophet will come accompanied by three, and (some will come) with more or less than that. It will be said to him: 'Did you convey the message to your people?' And he will say: 'Yes.' Then his people will be called and it will be said: 'Did he convey the message to you?' They will say: 'No.' Then it will be said: 'Who will bear witness for you?' He will say: 'Muhammad and his nation.' So the nation of Muhammad will be called and it will be said: 'Did this man convey the message?' They will say: 'Yes.' He will say: 'How did you know that?' They will say: 'Our Prophet told us that the Messengers had conveyed the message, and we believed him.' This is what Allāh

٤٢٨٤ - حَدَّثَنَا أَبُو كُرَيْبٍ وَ أَحْمَدُ بْنُ  
سَيَّانٍ، قَالَا: حَدَّثَنَا أَبُو مَعَاذٍ عَنِ  
الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَجِيءُ النَّبِيُّ وَمَعَهُ  
الرَّجُلَانِ. وَيَجِيءُ النَّبِيُّ وَمَعَهُ الثَّلَاثَةُ. وَأَكْثَرُ  
مِنْ ذَلِكَ وَأَقَلُّ. فَيُقَالُ لَهُ: هَلْ بَلَّغْتَ قَوْمَكَ؟  
فَيَقُولُ: نَعَمْ. فَيُدْعَى قَوْمُهُ، فَيُقَالُ: هَلْ  
بَلَّغْتُمْ؟ فَيَقُولُونَ: لَا. فَيُقَالُ: مَنْ شَهِدَ لَكَ؟  
فَيَقُولُ: مُحَمَّدٌ وَأُمَّتُهُ. فَيُدْعَى أُمَّةُ مُحَمَّدٍ  
فَيُقَالُ: هَلْ بَلَغَ هَذَا؟ فَيَقُولُونَ: نَعَمْ.  
فَيَقُولُ: وَمَا عَلِمْتُمْ بِذَلِكَ؟ فَيَقُولُونَ: أَخْبَرَنَا  
نَبِيُّنَا بِذَلِكَ أَنَّ الرَّسُولَ قَدْ بَلَّغُوا، فَصَدَّقْتَاهُ.  
قَالَ: فَذَلِكُمْ قَوْلُهُ تَعَالَى: ﴿وَكَذَلِكَ جَمَلْنَاكُمْ  
أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى النَّاسِ وَيَكُونَ  
الرَّسُولُ عَلَيْكُمْ شَهِيدًا﴾ [البقرة: ١٤٣].

says: "Thus We have made you, a just (and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad ﷺ) be a witness over you."<sup>[1]</sup> (*Sahih*)

تخریج: أخرجه البخاري، أحاديث الأنبياء، باب قول الله عزوجل: ولقد أرسلنا نوحًا إلى قومه، ح: ۷۳۴۹/۳۳۳۹ من حديث الأعمش به.

### Comments:

- All Prophets of Allāh were true and sincere; they carried out their duties actively and sincerely.
- The Muslim nation will bear witness based on the undoubted knowledge they got from the Qur'ān and *Hadith*, as the knowledge that is obtained through divine revelations is more authentic than the knowledge that is obtained by witnessing the matter physically.
- The Prophet ﷺ will witness to certify and confirm the witness of his nation.

4285. It was narrated that Rifā'ah Al-Juhani said: "We came back (from a campaign) with the Messenger of Allāh ﷺ and he said: 'By the One in Whose Hand is the soul of Muhammad, there is no person who believes then stands firm, but he will be caused to enter Paradise. I hope that they will not enter it until you and those who are righteous among your offspring will enter it and take up your dwelling places therein. And my Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account.'" (*Sahih*)

٤٢٨٥ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُضْعَبٍ عَنِ الْأَوْزَاعِيِّ، عَنْ يَحْيَى ابْنِ أَبِي كَثِيرٍ، عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ رِفَاعَةَ الْجُهَنِيِّ قَالَ: صَدَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا مِنْ عَبْدٍ يُؤْمِنُ ثُمَّ يُسَدِّدُ إِلَّا سُلِّكَ بِهِ فِي الْجَنَّةِ. وَأَرْجُو أَلَّا يَدْخُلُوهَا حَتَّى تَبَوَّأُوا أَنْتُمْ، وَمَنْ صَلَحَ مِنْ ذُرَارِيكُمْ، مَسَاكِينَ فِي الْجَنَّةِ. وَلَقَدْ وَعَدَنِي رَبِّي، عَزَّ وَجَلَّ، أَنْ يَدْخُلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا بِغَيْرِ حِسَابٍ».

تخریج: [صحیح] أخرجه أحمد: ۱۶/۴ من حديث الأوزاعي به \* ويحي صرح بالسمع ومضى طرقة، ح: ۱۳۶۷، ۲۰۹۰، ۲۰۹۱.

### Comments:

- The believers who are of high and great rank will enter Paradise without being called for their accounts.

[1] *Al-Baqarah* 2:143.

- b. The qualities of those who enter Paradise without accounts are stated in a *Hadith* which is as follows: "They used not to treat themselves with branding (cauterization) nor with incantation (not seek Ruqya from others) and not follow omens, and they used to rely (only) on their Lord." *Sahih Al-Bukhâri*: 6541)

**4286.** Abu Umâmah Al-Bâhili said: "I heard the Messenger of Allâh ﷺ say: 'My Lord has promised me that seventy thousand of my nation will enter Paradise without being brought to account or punished. With every thousand will be (another) seventy thousand, and three handfuls of my Lord, the Glorified.'" (*Hasan*)

٤٢٨٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ: حَدَّثَنَا مُحَمَّدُ بْنُ زَيَْادٍ الْأَلْهَائِيُّ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «وَعَدَنِي رَبِّي سُبْحَانَهُ أَنْ يُدْخَلَ الْجَنَّةَ مِنْ أُمَّتِي سَبْعِينَ أَلْفًا. لَا حِسَابَ عَلَيْهِمْ وَلَا عَذَابَ. مَعَ كُلِّ أَلْفٍ سَبْعُونَ أَلْفًا. وَثَلَاثَ حَنِيَّاتٍ مِنْ حَنِيَّاتِ رَبِّي، عَزَّ وَجَلَّ».

تخريج: [إسناده حسن] أخرجه الترمذي، صفة القيامة، باب منه دخول سبعين ألف بغير حساب وبعض من يشفع له، ح: ٢٤٣٧ من حديث إسماعيل به، وقال: حسن غريب.

### Comments:

- The mercy of Allâh is very great.
- 'With every thousand will be (another) seventy thousand' means fifty-nine hundred thousand more Muslims, besides seventy thousand will enter Paradise without accounts.
- Hathayât* is the amount which could be held in both hands. It means a large number of people will be sent to Paradise without being called for their accounts. This will be done thrice, and other than Allâh, no one knows their numbers.

**4287.** It was narrated from Bahz bin Hakim, from his father, that his grandfather said: "The Messenger of Allâh ﷺ said: 'On the Day of Resurrection, we will complete seventy nations, of whom we are the last and the best.'" (*Hasan*)

٤٢٨٧ - حَدَّثَنَا عَيْسَى بْنُ مُحَمَّدٍ بْنِ النَّحَّاسِ الرَّمْلِيُّ، وَرَأْيُوبُ بْنُ مُحَمَّدٍ الرَّقِّيُّ قَالَا: حَدَّثَنَا ضَمْرَةُ بْنُ رَبِيعَةَ عَنْ ابْنِ شَوْذِبٍ، عَنْ بَهْزِ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «نُكْمِلُ، يَوْمَ الْقِيَامَةِ، سَبْعِينَ أُمَّةً. نَحْنُ آخِرُهَا، وَخَيْرُهَا».

تخريج: [إسناده حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة آل عمران، ح: ٣٠٠١ من حديث بهز به، وقال: حسن.



**Comments:**

- a. According to the popular view, the total number of Messengers is three hundred and thirteen while the number of Prophets is one hundred thousand. Seventy nations, means large nations who remain for a longer time, or the nations to whom many Messengers were sent.
- b. The Nation of the Prophet ﷺ, is more superior than other nations, but individual superiority is another matter.

**4288.** It was narrated from Bahz bin Hakim, from his father, that his grandfather said: "I heard the Messenger of Allāh ﷺ say: 'You complete seventy nations, of which you are the best and dearest to Allāh.'" (*Hasan*)

٤٢٨٨ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ بْنُ خِدَاشٍ : حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَلِيَّةَ عَنْ بَهْرَ بْنِ حَكِيمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّكُمْ وَفِيكُمْ سَبْعِينَ أُمَّةً أَنْتُمْ خَيْرُهَا، وَأَكْرَمُهَا عَلَى اللَّهِ».

تخريج: [حسن] انظر الحديث السابق.

**Comments:**

'Completing seventy' means that sixty-nine nations have passed previously, and this nation (Muslim) is the seventieth nation. The number of seventy is complete by this (Muslim) nation.

**4289.** It was narrated from Sulaimān bin Buraidah, from his father, that the Prophet ﷺ said: "The people of Paradise are one hundred and twenty ranks, eighty from this nation and forty from all other nations." (*Hasan*)

٤٢٨٩ - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِسْحَاقَ الْجَوْهَرِيُّ: حَدَّثَنَا حُسَيْنُ بْنُ حَفْصِ الْأَصْبَهَانِيِّ: حَدَّثَنَا سُفْيَانُ عَنْ عُلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ عَنْ النَّبِيِّ ﷺ قَالَ: «أَهْلُ الْجَنَّةِ عِشْرُونَ وَمِائَةٌ صَفٌّ. فَمَا تُونَ مِنْ هَذِهِ الْأُمَّةِ، وَأَرْبَعُونَ مِنْ سَائِرِ الْأُمَمِ».

تخريج: [حسن] أخرجه الترمذي، صفة الجنة، باب ما جاء في كم صف أهل الجنة،

ح: ٢٥٤٦ من حديث سليمان به، وقال: حسن.

**Comments:**

- a. Another *Hadith* reads that the number of Muslims compared to other people is like a black hair on the coat of a white ox (*Hadith*: 4283). This comparison is with non-Muslims; their numbers will be two thirds compared to the inhabitants of Paradise.
- b. It shows the virtues of the Muslim nation. However, only being a member of the Muslim nation is not reason enough for salvation, but having true faith and practicing good deeds are compulsory for everyone.

**4290.** It was narrated from Ibn 'Abbâs that the Prophet ﷺ said: "We are the last of the nations, and the first to be brought to account. It will be said: 'Where is the unlettered nation and its Prophet?' So we are the last and the first." (*Hasan*)

٤٢٩٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا أَبُو سَلَمَةَ: حَدَّثَنَا حَمَادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ إِيَّاسِ الْجُرَيْرِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ ﷺ قَالَ: «نَحْنُ آخِرُ الْأُمَمِ، وَأَوَّلُ مَنْ يُحَاسَبُ. يُقَالُ: أَيْنَ الْأُمَّةُ الْأُمِّيَّةُ وَبَيْبَهَا؟ فَتَحْنُ الْآخِرُونَ الْأَوَّلُونَ».

تخريج: [حسن] وصححه البوصيري، وله شاهد عند أحمد: ٢٨٢/١ فيه علي بن زيد بن

جدعان تقدم، ح: ١١٦.

**Comments:**

- a. This nation is the last nation; this proves that our Prophet is the last Prophet. Everyone who claims prophethood after the Prophet ﷺ is an imposter.
- b. This nation is called for account before other nations. So, we should try hard to do good deeds and avoid sins; as we should avoid befriending non-Muslims and following their customs and culture.

**4291.** It was narrated from Abu Burdah that his father said: "The Messenger of Allâh ﷺ said: 'When Allâh gathers all creatures on the Day of Resurrection, permission will be given to the nation of Muhammad to prostrate, so they will prostrate to Him for a long time. Then it will be said: "Raise your heads, for a certain number of you will go to Hell-fire and these will be your ransom from Hell."<sup>[1]</sup> (*Da'if*)

٤٢٩١ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ أَبِي الْمُسَاوِرِ عَنْ أَبِي بُرْدَةَ، عَنْ أَبِيهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِذَا جَمَعَ اللَّهُ الْخَلَائِقَ يَوْمَ الْقِيَامَةِ، أُذِنَ لِأُمَّةٍ مُحَمَّدٍ فِي السُّجُودِ. فَيَسْجُدُونَ لَهُ طَوِيلًا. ثُمَّ يُقَالُ: ارْفَعُوا رُؤُوسَكُمْ. قَدْ جَعَلْنَا عِدَّتَكُمْ فِدَاءَكُمْ مِنَ النَّارِ».

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، وانظر لعتبه، ح: ٨٧، ٧٤٠ وحديث

مسلم، ح: ٢٧٦٧/٤٩، ٥١ يغي عنه.

**4292.** It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "This nation has been granted mercy (in the

٤٢٩٢ - حَدَّثَنَا جُبَارَةُ بْنُ الْمُغَلِّسِ: حَدَّثَنَا كَثِيرُ بْنُ سُلَيْمٍ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ هَذِهِ الْأُمَّةَ مَرْحُومَةٌ».

[1] Those who enter Hell will do so because they deserve to, but their numbers will serve as a ransom for the others.

Hereafter) and its torment (in this world) is at the hands of one another. When the Day of Resurrection comes, each Muslim man will be given a man from among the idolaters and it will be said: 'This is your ransom from the Fire.'" (*Da'if*)

عَذَابُهَا بِأَيْدِيهَا. فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ، دُفِعَ إِلَى كُلِّ رَجُلٍ مِنَ الْمُسْلِمِينَ [رَجُلًا] مِنَ الْمُشْرِكِينَ. فَيُقَالُ: هَذَا فِدَاؤُكَ مِنَ النَّارِ.

تخريج: [إسناده ضعيف جدًا] وضعفه البوصيري، وانظر لعلتيه، ح: ١٨٦٢، ٧٤٠، وحديث أبي داود، ح: ٤٢٧٨ يعني عنه، وإسناده حسن.

### Comments:

In both places, in Paradise and in Hell, a house is prepared for everyone. On the Day of Judgment, non-believers will get their places which are in Hell; and their houses which are in Paradise are granted to those who enter Paradise. Similarly, the houses of believers which are in Hell will be granted to non-believers, and those believers will enter Paradise. This is the procedure of ransom that is mentioned in the *Hadith*.

### 1>Chapter 35. What Is Hoped Of The Mercy Of Allāh On The Day Of Resurrection

(المعجم ٣٥) - بَابُ مَا يُرْجَى مِنَ رَحْمَةِ اللَّهِ يَوْمَ الْقِيَامَةِ (التحفة ٣٥)

4293. It was narrated from Abu Hurairah that the Prophet ﷺ said: "Allāh has one hundred (degrees of) mercy, of which He has shared one between all of creation, by virtue of which you show mercy and compassion towards one another and the wild animals show compassion towards their young. And He has kept back ninety-nine (degrees of) mercy by virtue of which He will show mercy to His slaves on the Day of Resurrection." (*Sahih*)

٤٢٩٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ: أَنَّ بَنَاتَنَا عَبْدَ الْمَلِكِ عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ لِلَّهِ مِائَةَ رَحْمَةٍ. قَسَمَ مِنْهَا رَحْمَةً بَيْنَ جَمِيعِ الْخَلَائِقِ. فِيهَا يَتَرَحَّمُونَ. وَبِهَا يَتَعَاطَفُونَ. وَبِهَا تَعَطَّفُ الْوُحُشُ عَلَى أَوْلَادِهَا. وَأُخْرَى تِسْعَةٌ وَتِسْعِينَ رَحْمَةً. يَرْحَمُ بِهَا عِبَادَهُ يَوْمَ الْقِيَامَةِ».

تخريج: أخرجه مسلم، التوبة، باب في سعة رحمة الله تعالى وأنها تغلب غضبه، ح: ٢٧٥٢/

١٩ من حديث عبد الملك بن أبي سليمان به.

### Comments:

a. The purpose of mentioning a hundred portions of mercy is to encourage reflection over the abundance of the mercy of Allāh, who has placed the passion of mercy in every creature. Even birds and animals love their

offspring so much, that they may endanger themselves to protect them. Therefore, the mercy of the Creator will be so endless that no one can imagine it.

b. On the Day of Judgment as the anger and justice of Allāh are experienced, similarly His mercy will also be experienced beyond limits.

**4294.** It was narrated from Abu Sa'eed that the Messenger of Allāh ﷺ said: "On the day when He created the heavens and the earth, Allāh created one hundred (degrees of) mercy, of which He placed one on earth, by virtue of which mothers show compassion to their children and animals as well as the birds show compassion to one another. And He kept back ninety-nine (degrees of) mercy. When the Day of Resurrection comes, Allāh will complete this mercy." (*Sahih*)

٤٢٩٤ - حَدَّثَنَا أَبُو كُرَيْبٍ وَ أَحْمَدُ بْنُ سَيَانَ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَلَقَ اللَّهُ، عَزَّ وَجَلَّ، يَوْمَ خَلَقَ السَّمَوَاتِ وَالْأَرْضِ، مِائَةَ رَحْمَةٍ. فَجَعَلَ فِي الْأَرْضِ مِنْهَا رَحْمَةً. فِيهَا تَعْطِفُ الْوَالِدَةُ عَلَى وَلَدِهَا. وَالْبَهَائِمُ، بَعْضُهَا عَلَى بَعْضٍ، وَالطَّيْرُ. وَأَخَّرَ تِسْعَةً وَتِسْعِينَ إِلَى يَوْمِ الْقِيَامَةِ. فَإِذَا كَانَ يَوْمَ الْقِيَامَةِ، أَكْمَلَهَا اللَّهُ بِهَذِهِ الرَّحْمَةِ».

تخريج: [صحيح] أخرجه أحمد: ٥٥/٣ من حديث الأعمش به، وصححه البوصيري، والحديث السابق شاهد له.

**4295.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "When Allāh created the universe, He decreed for Himself: 'My mercy prevails over My wrath.'" (*Sahih*)

٤٢٩٥ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ وَ أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ، قَالَا: حَدَّثَنَا أَبُو خَالِدٍ الْأَحْمَرُ عَنِ ابْنِ عَجَلَانَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ اللَّهَ، عَزَّ وَجَلَّ، لَمَّا خَلَقَ الْخَلْقَ كَتَبَ بِيَدِهِ عَلَى نَفْسِهِ: إِنَّ رَحْمَتِي تَغْلِبُ غَضَبِي».

تخريج: [صحيح] تقدم، ح: ١٨٩.

**Comments:**

- a. Committing sins and not repenting from them incurs the anger of Allāh.
- b. Sending Prophets and Messenger, and revealing the Divine Books are also a sign of His mercy.

**4296.** It was narrated that Mu'adh bin Jabal said: "The Messenger of Allāh ﷺ passed by

٤٢٩٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنُ أَبِي الشَّوَارِبِ: حَدَّثَنَا أَبُو عَوَانَةَ: حَدَّثَنَا عَبْدُ

me when I was riding a donkey, and said: 'O Mu'adh, do you know what Allāh's right over His slaves is and what His slaves' right over Allāh is?' I said: 'Allāh and His Messenger know best.' He said: 'The right of Allāh over His slaves is that they should worship Him and not associate anything with Him. And the right of the slaves over Allāh, if they do that, is that He should not punish them.'" (*Sahih*)

الْمَلِكِ بْنِ عُمَيْرٍ عَنِ ابْنِ أَبِي لَيْلَى، عَنْ مُعَاذِ ابْنِ جَبَلٍ قَالَ: مَرَّ بِي رَسُولُ اللَّهِ ﷺ وَأَنَا عَلَى حِمَارٍ. فَقَالَ: «يَا مُعَاذُ هَلْ تَدْرِي مَا حَقُّ اللَّهِ عَلَى الْعِبَادِ، وَمَا حَقُّ الْعِبَادِ عَلَى اللَّهِ؟» قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّ حَقَّ اللَّهِ عَلَى الْعِبَادِ أَنْ يَعْبُدُوهُ وَلَا يُشْرِكُوا بِهِ شَيْئًا. وَحَقُّ الْعِبَادِ عَلَى اللَّهِ، إِذَا فَعَلُوا ذَلِكَ، أَنْ لَا يُعَذِّبَهُمْ».

تخریج: [صحیح] أخرجه الطبراني: ۳۶/۲۰، ح: ۲۷۴ من حديث أبي عوانة، وأحمد: ۵/۲۳۰ من حديث عبدالمك بن مالك (البخاري ومسلم) وعمرو بن ميمون (البخاري، ومسلم)، والأسود بن هلال (مسلم) وغيرهم عن معاذ به، وهو متواتر عنه.

**Comments:**

- a. A narration reads that Muadh bin Jabal, ؓ was a companion rider of the Prophet ﷺ, on his donkey. (*Sahih Al-Bukhari* 2856)
- b. Allāh is the Creator and Benefactor of His slaves so they are obliged to worship him alone.
- c. The right of slaves upon Allāh is only to have His grace and mercy; Allāh, out of His mercy, took care of this right.

4297. It was narrated that Ibn 'Umar said: "We were with the Messenger of Allāh ﷺ on one of his campaigns. He passed by some people and said: 'Who are these people?' They said: 'We are Muslims.' There was a woman putting wood in her oven, and a son of hers was with her. When the flames of the oven got higher, she moved him away. She came to the Prophet ﷺ and said: 'Are you the Messenger of Allāh?' He said: 'Yes.' She said: 'May my father and mother be ransomed for you. Is not Allāh the Most Merciful of those who show

٤٢٩٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَعْيَنَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ يَحْيَى الشَّيْبَانِيُّ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ حَفْصٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ غَزَوَاتِهِ. فَمَرَّ بِقَوْمٍ مِنْ الْقَوْمِ؟ فَقَالُوا: نَحْنُ الْمُسْلِمُونَ. وَامْرَأَةٌ تَحْصِبُ تَوْرَهَا. وَمَعَهَا ابْنٌ لَهَا. فَإِذَا ارْتَفَعَ وَهَجُ التَّوْرِ، تَنَحَّتْ بِهِ. فَأَتَتْ النَّبِيَّ ﷺ فَقَالَتْ: أَنْتَ رَسُولُ اللَّهِ؟ قَالَ: «نَعَمْ» قَالَتْ: يَا أَبِي أَنْتَ وَأُمِّي أَلَيْسَ اللَّهُ بِأَرْحَمَ الرَّاحِمِينَ؟ قَالَ: «بَلَى» قَالَتْ: أَوْ لَيْسَ اللَّهُ بِأَرْحَمَ بِعِبَادِهِ

mercy? He said: 'Yes indeed.' She said: 'Is not Allāh more Merciful than a mother to her child?' He said: 'Yes indeed.' She said: 'A mother would not throw her child into the fire.' The Messenger of Allāh ﷺ lowered his head and wept. Then he looked up at her and said: 'Allāh does not punish any of His slaves except those who are defiant and rebellious, who rebel against Allāh and refuse to say: *Lâ ilâha illallâh.*'"  
(*Maudu'*)

تخریج: [إسناده موضوع] أخرجه العقيلي: ٩٦/١ من حديث هشام به، وروى عن يزيد بن هارون قال: كان إسماعيل الشعيري كذاباً، وفيه علة أخرى.

**4298.** It was narrated that Abu Hurairah said: "The Messenger of Allāh ﷺ said: "No one will enter Hell except one who is doomed." It was said: "O Messenger of Allāh, who is the one who is doomed?" He said: "The one who never does any act of obedience (towards Allāh) and who never omitted any act of sin." (*Da'if*)

تخریج: [إسناده ضعيف] أخرجه أحمد: ٣٤٩/٢ من حديث ابن لهيعة به، وانظر، ح: ٣٣٠

لعلته.

**4299.** It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ recited this Verse: "He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilâh* (god) along with Him, and He is the One Who forgives (sins)."<sup>[1]</sup> Then

مِنَ الْأُمِّ بِوَلَدِهَا؟ قَالَ: «بَلَى» قَالَتْ: فَإِنَّ الْأُمَّ لَا تُتَّقِي وَوَلَدَهَا فِي النَّارِ فَأَكَبَّ رَسُولُ اللَّهِ ﷺ بِيَدَيْهِ. ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهَا فَقَالَ: «إِنَّ اللَّهَ لَا يُعَذِّبُ مِنْ عِبَادِهِ إِلَّا الْمَارِدَ الْمُتَمَرِّدَ، الَّذِي يَتَمَرَّدُ عَلَى اللَّهِ وَأَبِي أَنْ يَقُولَ: لَا إِلَهَ إِلَّا اللَّهُ».

٤٢٩٨ - حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ الدَّمَشْقِيُّ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ: حَدَّثَنَا ابْنُ لَهِيْعَةَ عَنْ عَبْدِ رَبِّهِ بْنِ سَعِيدٍ، عَنْ سَعِيدِ الْمَقْبَرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا يَدْخُلُ النَّارَ إِلَّا السَّقِي» قِيلَ: يَا رَسُولَ اللَّهِ وَمَنِ السَّقِي؟ قَالَ: «مَنْ لَمْ يَعْمَلْ لِلَّهِ بِطَاعَةً، وَلَمْ يَتْرُكْ لَهُ مَعْصِيَةً».

٤٢٩٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ: حَدَّثَنَا سُهَيْلُ بْنُ عَبْدِ اللَّهِ، أَخُو حَزْمِ الْقَطَعِيِّ: حَدَّثَنَا ثَابِتُ الْبُنَانِيُّ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ أَوْ تَلَا هَذِهِ الْآيَةَ: «هُوَ أَهْلُ الْقُوَى وَأَهْلُ الْعَفْوَ» [المدثر: ٥٦] فَقَالَ: «قَالَ اللَّهُ عَزَّ وَجَلَّ: أَنَا

[1] *Al-Muddaththir* 74:56.

he said: "Allāh says: 'I am the One Who deserves to be feared, so no other god should be appointed alongside Me. Whoever avoids appointing another god alongside Me, I am the One Who should forgive him.'" (*Da'if*)

Abul-Hasan Al-Qattân (narrated another chain): From Anas, that the Messenger of Allāh ﷺ said concerning this Verse: "He (Allāh) is the One, deserving that mankind should be afraid of, and should be dutiful to Him, and should not take any *Ilāh* (god) along with Him, and He is the One Who forgives (sins)."<sup>[1]</sup> The Messenger of Allāh ﷺ said: "Your Lord says: 'I am the One Who deserves to be feared, so do not associate anything else with Me. And I am the One Who forgives the one who avoids associating anything with Me.'"

تحريج: [إسناده ضعيف] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة المدثر، ح: ٣٣٢٨ من حديث زيد به، وقال: حسن غريب، وسهيل ليس بالقوي في الحديث، وقد تفرد سهيل بهذا الحديث عن ثابت.

**4300.** 'Abdullāh bin 'Amr narrated that the Messenger of Allāh ﷺ said: "A man from my nation will be called before all of creation on the Day of Resurrection, and ninety-nine scrolls will be spread out for him, each one extending as far as the eye can see. Then Allāh will say: "Do you deny anything of this?" He will say: "No, O Lord." He

أَهْلٌ أَنْ أَتَقَى، فَلَا يُجْعَلُ مَعِيَ إِلَهٌ آخَرَ. فَمَنْ أَتَقَى أَنْ يُجْعَلَ مَعِيَ إِلَهًا آخَرَ، فَأَنَا أَهْلٌ أَنْ أَعْفِرَ لَهُ.

قَالَ أَبُو الْحَسَنِ الْقَطَّانُ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ نَصْرِ: حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ: حَدَّثَنَا سَهِيلُ بْنُ أَبِي حَزْمٍ عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي هَذِهِ الْآيَةِ: «هُوَ أَهْلُ الْقَوَى وَأَهْلُ الْغَفْرِ» قَالَ رَسُولُ اللَّهِ ﷺ: «قَالَ رَبُّكُمْ: أَنَا أَهْلٌ أَنْ أَتَقَى، فَلَا يُشْرَكَ بِي [عَبْرِي]. وَأَنَا أَهْلٌ، لِمَنْ أَتَقَى أَنْ يُشْرَكَ بِي، أَنْ أَعْفِرَ لَهُ».

٤٣٠٠ - حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى: حَدَّثَنَا ابْنُ أَبِي مَرْثَمَ: حَدَّثَنَا اللَّيْثُ: حَدَّثَنِي عَائِزُ ابْنُ يَحْيَى عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْحُبَلِيِّ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُصَاحُّ بِرَجُلٍ مِنْ أُمَّتِي، يَوْمَ الْقِيَامَةِ، عَلَى رُؤْسِ الْخَلَائِقِ. فَيُنْشَرُ لَهُ تِسْعَةٌ وَتِسْعُونَ سَجَلًا. كُلُّ سَجَلٍ مَدَّ الْبَصْرِ. ثُمَّ

[1] Al-Muuddaththir 74:56.

will say: "Have My recording scribes been unfair to you?" Then He will say: "Apart from that, do you have any good deeds?" The man will be terrified and will say: "No." (Allâh) will say: "Indeed, you have good deeds with Us, and you will not be treated unjustly this Day." Then a card will be brought out on which is written *Ash-hadu an lâ ilâhu illallâh wa anna Muhammadan 'abduhu wa rasuluhu* (I bear witness that none has the right to be worshipped but Allâh, and that Muhammad is His slave and Messenger). He will say: "O Lord, what is this card compared with these scrolls?" He will say: "You will not be treated unjustly." Then the scrolls will be placed in one side of the Balance and the card in the other. The scrolls will go up (i.e., be light) and the card will go down (i.e., will weigh heavily)." (*Sahih*)

يَقُولُ اللَّهُ عَزَّ وَجَلَّ: هَلْ تُنْكِرُ مِنْ هَذَا شَيْئًا؟  
 فَيَقُولُ: لَا. يَا رَبِّ فَيَقُولُ: أَظَلَمْتُكَ كَتَبْتَنِي  
 الْحَافِظُونَ؟ ثُمَّ يَقُولُ: أَلَيْكَ عَنْ ذَلِكَ حَسَنَةٌ؟  
 فَيَهَابُ الرَّجُلُ، فَيَقُولُ: لَا. فَيَقُولُ: بَلَى. إِنَّ  
 لَكَ عِنْدَنَا حَسَنَاتٍ. وَإِنَّهُ لَا ظُلْمَ عَلَيْكَ  
 الْيَوْمَ. فَتُخْرَجُ لَهُ بَطَاقَةٌ فِيهَا: أَشْهَدُ أَنْ لَا إِلَهَ  
 إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. قَالَ:  
 فَيَقُولُ: يَا رَبِّ مَا هَذِهِ الْبَطَاقَةُ مَعَ هَذِهِ  
 السُّجُلَاتِ فَيَقُولُ: إِنَّكَ لَا تَظْلَمُ. فَتَوَضَّعَ  
 السُّجُلَاتُ فِي كِفَّةٍ وَالْبَطَاقَةُ فِي كِفَّةٍ. فَطَاشَتْ  
 السُّجُلَاتُ، وَثَقَلَتِ الْبَطَاقَةُ.

قَالَ مُحَمَّدٌ بْنُ يَحْيَى: الْبَطَاقَةُ الرَّفْعَةُ.  
 وَأَهْلُ مِصْرَ يَقُولُونَ لِلرَّفْعَةِ: بَطَاقَةٌ.

تخریج: [إسناده صحيح] أخرجه الترمذي، الإیمان، باب ما جاء فيمن يموت وهو يشهد أن لا إله إلا الله، ح: ٢٦٣٩ من حديث الليث بن سعد به، قال: حسن غريب.

### Comments:

- On the Day of Judgment, some people will enter Paradise without (being asked about their) accounts. (See *Hadith*: 4286). And the deeds of some people who enter Hell will not be weighted, since all their deeds will become worthless. (*Surat Kahf* 18:105)
- The weight of deeds depends on sincerity and following the *Sunnah*. The more the deeds are sincere and coincide with the *Sunnah* the weightier they will be.
- The word of Testimony (bearing testimony that none has the right to be worshipped but Allâh and Muhammad is His Messenger) is such a valuable act, that it wipes out all the previous sins. So, if after accepting Islam, one does not have a chance to do good deeds, and dies, then his testimony will be sufficient for his salvation.
- If after accepting Islam, one not follow its teachings strictly, he may in end up Hell, but after receiving the punishment of his sins he will come out of



the Hell. And finally due to his monotheism Allâh will admit him into Paradise.

- e. Everyone who utters the Word of Testimony only by his tongue without believing in it is a hypocrite and, he will stay in Hell forever; his punishment is more severe than the punishment of a common non-believer. Allâh says: "Indeed, the hypocrites will be in the lowest depths of the Fire, and never will you find for them a helper." (*Surat An-Nisâ* 4:145)

### Chapter 36. The Cistern

### (المعجم ٣٦) - بَابُ ذِكْرِ الْحَوْضِ

(التحفة ٣٦)

4301. It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "I have a Cistern, (as large as the distance) between the Ka'bah and Baitul-Maqdis (Jerusalem). (It is) whiter than milk, and its vessels are the number of the stars. I will be the Prophet with the most followers on the Day of Resurrection."

(*Sahih*)

٤٣٠١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشْرٍ: حَدَّثَنَا زَكَرِيَّا: حَدَّثَنَا عَطِيَّةٌ عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ: «إِنَّ لِي حَوْضًا، مَا بَيْنَ الْكَعْبَةِ وَبَيْتِ الْمَقْدِسِ أَيْضٌ مِثْلَ اللَّيْلِ. آيَتُهُ عَدَدُ النُّجُومِ. وَإِنِّي لَأَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ».

تخریج: [صحیح] أخرجه ابن أبي عاصم في السنة، ح: ٧٢٣ من حديث ابن أبي شيبة به،

وهو في المصنف: ١٣/١٤٦، وله شواهد عند البخاري، ح: ٦٥٧٩، ومسلم، ح: ٢٧/٢٢٩٢ وغيرهما، راجع النهاية بتحقيقي، ح: ١٢٣٩٠.

### Comments:

The *Hawdh* is a huge fountain tank which will be in the place where all people will be gathered for their accounts on the Day of Judgment. The Prophet ﷺ will supply water to his nation. Its width, as mentioned in this *Hadith*, is equal to the distance between the Ka'bah and Baitul-Maqdis. In some other *Ahâdith*, it is mentioned that its width is from 'Aden, a city of Yemen, to Ailah a city in Palestine (at present it is a seaport called Eilat), or from Al-Madinah to Oman, a city which is located in the south east of Saudi Arabia, or from Al-Madinah to San'â' a city in Yemen. (See *Ahâdith* 4303-4304). However, aforementioned distances are not to fix its accurate width, rather to give a general idea about its huge size.

4302. It was narrated from Hudhaifah that the Messenger of Allâh ﷺ said: "My Cistern is wider than the distance between Ailah and 'Aden. By the One in

٤٣٠٢ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ عَنْ أَبِي مَالِكٍ، سَعْدِ بْنِ طَارِقٍ، عَنْ رَبِيعٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ حَوْضِي لَأَبْعَدُ مِنْ أَيْلَةَ

Whose Hand is my soul, its vessels are more numerous than the number of stars, and it is whiter than milk and sweeter than honey. By the One in Whose Hand is my soul, I will drive men away from it as a man drives strange camels away from his cistern." It was said: "O Messenger of Allāh, will you recognize us?" He said: "Yes, you will come to me with radiant faces, hands and feet, because of the traces of ablution, and this is not for anyone but you." (*Sahih*)

إِلَى عَدَنَ . وَالَّذِي نَفْسِي بِيَدِهِ لَا يَبِيْتُهُ أَكْثَرُ مِنْ عَدَدِ النُّجُومِ . وَلَهُوَ أَسْهَدُ بَيَاضًا مِنَ اللَّبَنِ ، وَأَخْلَى مِنَ الْمَسَلِ . وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لِأَذُودُ عَنْهُ الرُّجَالُ كَمَا يَذُودُ الرَّجُلُ الْإِبِلَ الْغَرِيبَةَ عَنْ حَوْضِهِ» قِيلَ : يَا رَسُولَ اللَّهِ أَتَعْرِفُنَا؟ قَالَ : «نَعَمْ . تَرُدُونَ عَلَيَّ غُرًّا مُحَجَّلِينَ مِنْ أَثَرِ الْوُضُوءِ . لَيْسَتْ لِأَحَدٍ غَيْرِكُمْ» .

تخریج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتججيل في الوضوء، ح: ۳۸/۲۴۸ عن عثمان بن أبي شيبة به .

### Comments:

- The Tank, or Cistern, or Basin, or River, of *Kauthar* is exclusively for the nation of the Prophet ﷺ.
- The Prophet ﷺ will recognize persons of his nation from their shining hands and legs. This shows that the Prophet ﷺ neither has the characteristic of being present everywhere and at every event, or knowing everything, nor does he have the knowledge of Unseen.
- Those who neglect prayers cannot drink water from the Tank of *Kauthar* since they will not be honored with the sign of the Muslim nation.
- Water in the Tank of *Kauthar* flows from Paradise; hence it contains the qualities of the water of Paradise.

4303. It was narrated that Abu Sallām Al-Habashi said: "Umar bin 'Abdul-'Aziz sent for me and I came to him upon the riding animal prepared for swift mail delivery. When I came to him, he said: 'We have caused you some trouble O Abu Sallām.' He said: 'Yes, by Allāh, O Commander of the Believers!' He said: 'By Allāh, we did not want to cause you any hardship, but there is a *Hadith* which I have heard that you

۴۳۰۳ - حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدَّمَشْقِيُّ : حَدَّثَنَا مَرْوَانَ بْنُ مُحَمَّدٍ : حَدَّثَنَا مُحَمَّدُ بْنُ مَهَاجِرٍ : حَدَّثَنِي الْعَبَّاسُ بْنُ سَالِمٍ الدَّمَشْقِيُّ : نُبَيْتٌ عَنْ أَبِي سَلَامٍ الْحَبَشِيِّ قَالَ : بَعَثَ إِلَيَّ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ . فَأَتَيْتُهُ عَلَى بَرِيدٍ . فَلَمَّا قَدِمْتُ عَلَيْهِ ، قَالَ : لَقَدْ شَفَقْنَا عَلَيْكَ يَا أَبَا سَلَامٍ فِي مَرَكَبِكَ . قَالَ : أَجَلْ . وَاللَّهِ يَا أَمِيرَ الْمُؤْمِنِينَ . قَالَ : وَاللَّهِ مَا أَرَدْتُ الْمَسَقَّةَ

narrate from Thawbân, the freed slave of the Messenger of Allâh ﷺ, concerning the Cistern, and I wanted to hear it directly from you.' He said: "I said: 'Thawbân, the freed slave of the Messenger of Allâh ﷺ, told me that the Messenger of Allâh ﷺ said: "My Cistern is (wider than) the distance between Ailah and 'Aden. It is whiter than milk and sweeter than honey, and its cups are as many as the stars in the sky. Whoever drinks from it will never feel thirst again. The first ones who come to drink from it will be the poor *Muhâjirin*, with dirty clothes and disheveled hair, who do not marry refined women and for whom no doors are opened." 'Umar wept until his beard became wet, then he said: 'But I have married refined women and doors have been opened for me. Certainly I will not wash the clothes that are on my body until they become dirty, and I will not comb my hair until it becomes disheveled.'" (*Hasan*)

تخریج: [حسن] أخرجه الترمذي، صفة القيامة، باب ماجاء في صفة أواني الحوض، ح: ٢٤٤٤ من حديث محمد بن مهاجر به، وقال: غريب، وسنده ضعيف للانقطاع الظاهر، وللحديث طرق أخرى عند ابن حبان، ح: ٢٦٠١ وغيره، وأصله في صحيح مسلم، ح: ٢٣٠١.

### Comments:

- Having unclean clothes and disheveled hair does not mean neglecting the matter of neatness or cleanness. But it means not giving much attention to beautification or adornment.
- 'Umar bin 'Abdul-'Aziz رضي الله عنه, despite being a ruler of Muslims, was very keen to gain the knowledge of *Hadith*. If he came to know that a scholar knew a *Hadith*, he never felt shame to learn from him. Muslim rulers should take him as their ideal.
- 'Umar bin 'Abdul-'Aziz did not ask him to report to him as soon as

عَلَيْكَ. وَلَكِنْ حَدِيثٌ بَلَغَنِي أَنَّكَ تُحَدِّثُ بِهِ  
عَنْ ثَوْبَانَ، مَوْلَى رَسُولِ اللَّهِ ﷺ، فِي  
الْحَوْضِ. فَأَحْبَبْتُ أَنْ تُشَافِهَنِي بِهِ. قَالَ،  
فَقُلْتُ: حَدَّثَنِي ثَوْبَانُ، مَوْلَى رَسُولِ اللَّهِ ﷺ  
أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ حَوْضِي مَا بَيْنَ  
عَدَنَ إِلَى آيَلَةَ. أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى  
مِنَ الْعَسَلِ. أَكَاوِيئُهُ كَعَدَدِ نُجُومِ السَّمَاءِ. مَنْ  
شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا. وَأَوَّلُ  
مَنْ يَرُدُّهُ عَلَيَّ فَقَرَاءُ الْمُهَاجِرِينَ. الدَّنْسُ نِيَابًا  
وَالشُّعْتُ رُؤْسًا. الَّذِينَ لَا يَتَكَيَّفُونَ  
الْمُنْعَمَاتِ. وَلَا يَفْتَحُ لَهُمُ الشُّدَّةُ. قَالَ،  
فَبَكَى عُمَرُ حَتَّى اخْضَلَّتْ لِحْيَتُهُ. ثُمَّ قَالَ:  
لِكَيْفِي قَدْ نَكَحْتُ الْمُنْعَمَاتِ وَفُتِحَتْ لِي  
الشُّدَّةُ. لَا جَرَمَ أَنِّي لَا أَغْسِلُ ثَوْبِي الَّذِي  
عَلَى جَسَدِي حَتَّى يَسْتَحَّ. وَلَا أَذْهَنُ رَأْسِي  
حَتَّى يَسْتَحَّ.

possible, but Abu Sallâm ؓ, endured the hardship in the obedience of the ruler to report to him as soon as possible.

**4304.** It was narrated from Anas that the Messenger of Allâh ﷺ said: "The distance between the two ends of my Cistern is like the distance between San'â' and Al-Madinah,' or 'between Al-Madinah and 'Ammân.'" (*Sahih*)

تخریج: أخرجه مسلم، باب إثبات حوض نبينا ﷺ وصفاته، ح: ٤٢/٢٣٠٤ من

حديث هشام به.

**4305.** Anas bin Mâlik narrated that the Prophet of Allâh ﷺ said: 'One can see in it (the Cisteru) jugs of gold and silver, like the number of stars in the sky.'" (*Sahih*)

تخریج: أخرجه مسلم، أيضًا، ح: ٤٣/٢٣٠٤ من حديث خالد به.

**4306.** It was narrated from Abu Hurairah that the Prophet ﷺ came to a graveyard and greeted (its occupants) with *Salâm*, then he said: "Peace be upon you, abode of believing people. We will join you soon, if Allâh wills." Then he said: "Would that we could see our brothers." They said: "O Messenger of Allâh, are we not your brothers?" He said: "You are my Companions. My brothers are those who will come after me. I will reach the Cistern ahead of you." They said: "O Messenger of Allâh, how will you recognize those of your nation who have not yet come?" He said: "If a man has a horse with a blaze

٤٣٠٤ - حَدَّثَنَا نَضْرُ بْنُ عَلِيٍّ: حَدَّثَنَا أَبِي: حَدَّثَنَا هِشَامٌ عَنْ قَتَادَةَ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا بَيْنَ نَاحِيَّتَيْ حَوْضِي كَمَا بَيْنَ ضَمْعَاءَ وَالْمَدِينَةِ. أَوْ كَمَا بَيْنَ الْمَدِينَةِ وَعَمَّانَ».

٤٣٠٥ - حَدَّثَنَا حُمَيْدُ بْنُ مَسْعَدَةَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ عَنْ قَتَادَةَ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالَ نَبِيُّ اللَّهِ ﷺ: «يُرَى فِيهِ أَبَارِقُ الذَّهَبِ وَالْفِضَّةِ كَعَدَدِ نُجُومِ السَّمَاءِ».

٤٣٠٦ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ: حَدَّثَنَا شُعْبَةُ عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ أَنَّهُ أَتَى الْمُقْبِرَةَ فَسَلَّمَ عَلَى الْمُقْبِرَةِ. فَقَالَ: «السَّلَامُ عَلَيْكُمْ، دَارَ قَوْمٍ مُؤْمِنِينَ وَإِنَّا، إِنْ شَاءَ اللَّهُ تَعَالَى، بِكُمْ لِأَجْحُونَ» ثُمَّ قَالَ: «لَوِ دَدْنَا أَنَا قَدْ رَأَيْنَا إِخْوَانَنَا» قَالُوا: يَا رَسُولَ اللَّهِ أَوْلَسْنَا إِخْوَانَكَ؟ قَالَ: «أَنْتُمْ أَصْحَابِي. وَإِخْوَانِي الَّذِينَ يَأْتُونَ مِنْ بَعْدِي. وَأَنَا فَرَطُكُمْ عَلَى الْحَوْضِ» قَالُوا: يَا رَسُولَ اللَّهِ كَيْفَ تَعْرِفُ مَنْ لَمْ يَأْتِ مِنْ أُمَّتِكَ؟ قَالَ: «أَرَأَيْتُمْ لَوْ أَنَّ رَجُلًا لَهُ حَيْلٌ غُرٌّ مُحَجَّلَةٌ بَيْنَ ظَهْرَانِي حَيْلٍ دُهُمٍ بُهُمٍ، أَلَمْ يَكُنْ يَعْرِفُهَا؟»

on its forehead and white feet, don't you think that he will recognize it among horses that are deep black in color?" They said: "Of course." He said: "On the Day of Resurrection they will come with radiant faces, hands, and feet, because of the traces of ablution." He said: "I will reach the Cistern ahead of you." Then he said: "Men will be driven away from my Cistern just as stray camels are driven away. And I will call to them: 'Come here!' But it will be said: 'They changed after you were gone, and they kept turning on their heels.' So I will say: "Be off with you!"

(*Sahih*)

تخریج: أخرجه مسلم، الطهارة، باب استحباب إطالة الغرة والتججيل في الوضوء،

ح: ٣٩/٢٤٩ من حديث العلاء به.

### Comments:

- Muslims should visit graveyards.
- The purpose of visiting graves is to seek forgiveness for the dead persons, and to remind oneself of his end, not to ask something from them.
- The purpose of greeting by saying *As-Salâmu 'Alaikum* is not to make them hear it, rather to ask peace for them. As for addressing them using the pronoun of the second person, it is only to remind ourselves that they, not long ago, were living with us, and used to address us, but now they are in need of our supplications.
- The Prophet ﷺ will recognize the persons of his nation by the traces of ablution they have on their body. It does not mean that he sees the deeds of members of his nation.
- Only those who hold Islam firmly and die on Islam deserve drinking from the Tank of Kauthar.

## Chapter 37. Intercession

### (المعجم ٣٧) - بَابُ ذِكْرِ الشَّفَاعَةِ

(التحفة ٣٧)

4307. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "Every Prophet had

٤٣٠٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ،

a prayer that was answered, and every Prophet offered this prayer in this world. But I am saving my prayer so that I can intercede for my nation, and it reaches every one of them who dies not associating anything with Allâh.”

(Sahih)

عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ. فَتَعَجَّلْ كُلُّ نَبِيٍّ دَعْوَتَهُ. وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي. فَهِيَ نَائِلَةٌ مَنْ مَاتَ مِنْهُمْ لَا يُشْرِكُ بِاللَّهِ شَيْئًا».

تخریج: أخرجه مسلم، الإيمان، باب اختباء النبي ﷺ دعوة الشفاعة لأمته، ح: ۱۹۹ عن ابن

أبي شيبة به.

### Comments:

- Allâh informed every Prophet that a supplication of his will surely be responded to. The same promise is also made to our Prophet ﷺ.
- Every Prophet at some time, during his lifetime, asked Allâh to fulfill his certain request, as his supplication which is certainly responded to. So, his supplication is responded to and his request is fulfilled in his lifetime.
- The Prophet ﷺ will use this supplication as his intercession for the forgiveness of his nation. This supplication will be made on the Day of Judgment, and it will certainly be accepted.
- Dying while having faith in monotheism is compulsory to attain salvation.

**4308.** It was narrated from Abu Sa'eed that the Messenger of Allâh ﷺ said: "I am the leader of the sons of Âdam, and it is no boast. I will be the first one for whom the earth will be split open on the Day of Resurrection, and it is no boast. I will be the first to intercede and the first whose intercession will be accepted, and it is no boast. The banner of praise will be in my hand on the Day of Resurrection, and it is no boast." (Sahih)

٤٣٠٨ - حَدَّثَنَا مُجَاهِدُ بْنُ مُوسَى وَ أَبُو إِسْحَاقَ الْهَرَوِيُّ، إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ بْنِ حَاتِمٍ قَالَا: حَدَّثَنَا هُثَيْمٌ: أَنَّ أَبَانَا عَلِيَّ بْنَ زَيْدِ ابْنِ جُدْعَانَ عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ. وَأَنَا أَوَّلُ مَنْ تَنْشَقُّ الْأَرْضُ عَنْهُ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ. وَأَنَا أَوَّلُ شَافِعٍ وَأَوَّلُ مُشْفَعٍ وَلَا فَخْرَ. وَلِوَاءِ الْحَمْدِ بِيَدِي يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ».

تخریج: [صحيح] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة بني إسرائيل،

ح: ۳۱۴۸ من حديث علي بن زيد تقدم، ح: ۱۱۶ مطولاً، وقال: حسن صحيح، ولم ينفرد به، له شواهد، وروى بعضهم هذا الحديث عن أبي نضرة عن ابن عباس بطوله.

### Comments:

- The Prophet ﷺ himself mentioned his virtues, since they are related to the future, and if he had not informed us we would not have known them.
- The Prophet ﷺ is the leader of all human beings; i.e., he is the most

superior person among all human beings that exist from Âdam ﷺ, till the Day of Judgment. He is even superior to all other Prophets and Messengers. Therefore, the highest rank of Paradise “*Wasilah*” and “*Muqām Mahmūd*” in the Field of Gathering are distinctive for the Prophet ﷺ.

- c. Having a flag is also a sign of leadership. The flag of the Prophet ﷺ is called *Liwaul-Hamd* (the flag of praise). The entire world will commend the Prophet ﷺ and He will praise Allāh the Exalted.
- d. Rising from graves is the beginning of the Day of Judgment and entering Paradise is the end of the series of the incidents of that Day. The Prophet ﷺ has both honors; he will be the first one who will rise from his grave, and the first one for whom the door of Paradise will be opened.

**4309.** It was narrated from Abu Sa‘eed that the Messenger of Allāh ﷺ said: “As for the people of Hell, who are its people (i.e., its permanent residents), they will neither die nor live therein. But there are some people who will be punished with fire because of their sins, whom it will kill, then when they have become like coal, permission will be granted for intercession for them. They will be brought, group by group, and scattered on the banks of the rivers of Paradise. It will be said: ‘O people of Paradise, pour water on them.’ Then they will grow like seeds carried by a flood (i.e., quickly).” A man among the people said: It is as if the Messenger of Allāh ﷺ has been in the desert.” (*Sahih*)

٤٣٠٩ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ وَ إِسْحَاقُ بْنُ  
إِبْرَاهِيمَ بْنِ حَبِيبٍ، قَالَ: حَدَّثَنَا بِشْرُ بْنُ  
الْمُقْتَضِلِّ: حَدَّثَنَا سَعِيدُ بْنُ يَزِيدَ عَنْ أَبِي  
نَصْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ  
ﷺ: «أَمَّا أَهْلُ النَّارِ، الَّذِينَ هُمْ أَهْلُهَا، فَلَا  
يَمُوتُونَ فِيهَا وَلَا يَحْيَوْنَ. وَلَكِنْ نَاسٌ  
أَصَابَتْهُمْ نَارٌ بِذُنُوبِهِمْ أَوْ بِخَطَايَاهُمْ فَأَمَاتَتْهُمْ  
إِمَاتَةً. حَتَّى إِذَا كَانُوا فَحْمًا أَدْنَى لَهُمْ فِي  
الشَّفَاعَةِ. فَجِيءَ بِهِمْ صَبَائِرَ صَبَائِرَ. فَبُتُوا  
عَلَى أَنْهَارِ الْجَنَّةِ. فَقِيلَ: يَا أَهْلَ الْجَنَّةِ  
أَفِيضُوا عَلَيْهِمْ. فَيَبْتَثُونَ نَبَاتَ الْجَنَّةِ تَكُونُ فِي  
حِمِيلِ السَّيْلِ» قَالَ، فَقَالَ رَجُلٌ مِنَ الْقَوْمِ:  
كَانَ رَسُولُ اللَّهِ ﷺ قَدْ كَانَ فِي الْبَادِيَةِ.

تخریج: أخرجه مسلم، الإيمان، باب إثبات الشفاعة وإخراج الموحدين من النار، ح: ١٨٥/

٣٠٦ عن نصر بن علي به.

### Comments:

- a. Muslims, who are sinners, after being punished for their sins for some time, will be rescued from Hell.
- b. The water of Paradise eradicates the effects of Hell. Therefore, those who will be rescued from Hell also become happy and healthy just as the inhabitants of Paradise.

c. One should not despair of the Mercy of Allāh; and at the same time one should not feel safe from the punishment of Allāh.

**4310.** It was narrated that Jābir said: "I heard the Messenger of Allāh ﷺ say: 'My intercession on the Day of Resurrection will be for those among my nation who committed major sins.'" (*Hasan*)

٤٣١٠ - حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدَّمَشَقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ شَفَاعَتِي يَوْمَ الْقِيَامَةِ لِأَهْلِ الْكِبَائِرِ مِنْ أُمَّتِي».

تخریج: [حسن] أخرجه الترمذي، صفة القيامة، باب منه حديث شفاعتني لأجل الكبائر من أمتي، ح: ٢٤٣٦ من حديث جعفر به، وقال: حسن غريب.

### Comments:

- Intercession of the Prophet ﷺ on the Day of Judgment will be of many kinds. For instance intercession for entering Paradise, intercession for rescuing from Hell, intercession for rising grades of some believers, etc.
- Those who committed major sins are rescued from Hell by intercession. But there is no intercession for those who commit major polytheism or disbelief which takes them out of Islam, even if they consider themselves Muslims. Similarly, the hypocrites who conceal disbelief in their hearts will be deprived of the intercession.

**4311.** It was narrated from Abu Musa Al-Ash'ari that the Messenger of Allāh ﷺ said: "I was given the choice between intercession and half of my nation being admitted to Paradise, and I chose intercession, because it is more general and more sufficient. Do you think it is for the pious? No, it is for the impure sinners." (*Hasan*)

٤٣١١ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ: حَدَّثَنَا أَبُو بَدْرٍ: حَدَّثَنَا زِيَادُ بْنُ خَيْثَمَةَ عَنْ نُعَيْمِ بْنِ أَبِي هِنْدٍ، عَنْ رَبِيعِ بْنِ جَرَّاشٍ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرْتُ بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ. فَاخْتَرْتُ الشَّفَاعَةَ. لِأَنَّهَا أَعْمُ وَأَكْفَى. أَتَرَوْنَهَا لِلْمُتَّقِينَ؟ لَا. وَلَكِنَّهَا لِلْمُذْنِبِينَ، الْخَطَّائِينَ الْمُتَلَوِّثِينَ».

تخریج: [إسناده حسن] وصححه البوصيري، وله شواهد كثيرة منها ما رواه الحسن بن عرفة في جزئه، ح: ٩٣، وقال المنذري: (٤٤٧/٤)، الترغيب) إسناده حديث ابن عمر جيد.

### Comments:

- The Prophet ﷺ was really the well-wisher of his nation. Therefore, it is obligatory on the people of his nation to love him, to follow his orders, to take him as an ideal and to invoke blessings upon him. In addition, they have to love and respect his Companions too.



4312. It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The believers will be gathered on the Day of Resurrection, inspired or worried." - Sa'eed was not sure - "And they will say: 'If we seek someone to intercede for us with our Lord, we may find relief from our situation.' So they will go to Âdam and will say: 'You are Âdam, the father of mankind. Allâh created you with His Hand and His angels prostrated to you. Intercede for us with your Lord, that He might grant us relief from our situation.' He will say: 'I am not the one,' and he will mention to them and complain of the sin that he committed. He will feel too shy to do that (and will say): 'Rather go to Nuh, for he is the first Messenger whom Allâh sent to the people of earth.' So they will go to him, but he will say: 'I am not the one,' and he will mention how he asked of Allâh that of which he had no knowledge.<sup>[1]</sup> He will feel too shy to do that (and will say): 'Rather go to the Close Friend of the Most Merciful, Ibrâhim.' So they will go to him and he will say: 'I am not the one. Rather go to Musa, a slave to whom Allâh spoke and to whom He gave the Torah.' So they will go to him and he will say: 'I am not the one,' and he will mention how he killed a soul,

٤٣١٢ - حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ: حَدَّثَنَا خَالِدُ ابْنُ الْحَارِثِ: حَدَّثَنَا سَعِيدٌ عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَجْتَمِعُ الْمُؤْمِنُونَ يَوْمَ الْقِيَامَةِ يُلْهِمُونَ أَوْ يَهْمُونَ. شَكَ سَعِيدٌ فَيَقُولُونَ: لَوْ تَشَفَّعْنَا إِلَى رَبِّنَا فَأَرَّاحَنَا مِنْ مَكَانِنَا فَيَأْتُونَ آدَمَ فَيَقُولُونَ: أَنْتَ آدَمُ أَبُو النَّاسِ. خَلَقَكَ اللَّهُ بِيَدِهِ. وَسَجَدَ لَكَ مَلَائِكَتُهُ. فَاشْفَعْ لَنَا عِنْدَ رَبِّكَ بِرِحْنِكَ مِنْ مَكَانِنَا هَذَا. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ وَيَسْتَحْسِبِي وَإِسْتَحْسِبِي مِنْ ذَلِكَ وَلَكِنْ ائْتُوا نُوحًا. فَإِنَّهُ أَوَّلُ رَسُولٍ بَعَثَهُ اللَّهُ إِلَى أَهْلِ الْأَرْضِ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ سُؤَالَ رَبِّهِ مَا لَيْسَ لَهُ بِهِ عِلْمٌ. وَيَسْتَحْسِبِي مِنْ ذَلِكَ وَلَكِنْ ائْتُوا خَلِيلَ الرَّحْمَنِ إِبْرَاهِيمَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلَكِنْ ائْتُوا مُوسَى. عَبْدًا كَلَّمَهُ اللَّهُ وَأَعْطَاهُ التَّوْرَةَ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ وَيَذْكُرُ قَتْلَهُ النَّفْسِ بِغَيْرِ النَّفْسِ وَلَكِنْ ائْتُوا عِيسَى. عَبْدَ اللَّهِ وَرَسُولَهُ وَكَلِمَةَ اللَّهِ وَرُوحَهُ. فَيَأْتُونَهُ. فَيَقُولُ: لَسْتُ هُنَاكُمْ. وَلَكِنْ ائْتُوا مُحَمَّدًا. عَبْدًا غَفَرَ اللَّهُ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ. قَالَ: فَيَأْتُونِي فَأَنْطَلِقُ. قَالَ: فَذَكَرَ هَذَا الْحَرْفَ عَنِ الْحَسَنِ قَالَ: فَأَمْسِي بَيْنَ السَّمَاطَيْنِ مِنَ الْمُؤْمِنِينَ قَالَ: ثُمَّ عَادَ إِلَى حَدِيثِ أَنَسٍ. قَالَ: فَاسْتَأْذِنُ عَلَى

<sup>[1]</sup> This refers to when Nuh asked Allâh to save his son from the Flood, and Allâh rebuked him for that. See *Hud* 11:42-47.

not in retaliation for murder (and will say): 'Rather go to 'Īsa, the slave of Allāh and His Messenger, the Word of Allāh and a spirit created by Him.' So they will go to him, but he will say: 'I am not the one. Rather go to Muhammad, a slave whose past and future sins Allāh forgave.' So they will come to me and I will go with them." - There was a similar report from Hasan who added (the Prophet ﷺ said:) And I will walk between two rows of the believers." Then he went back to the *Hadith* of Anas. - And he said: "And I will ask my Lord for permission and permission will be given to me. When I see Him I will fall down prostrating, and I will be left as long as Allāh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a second time. When I see Him I will fall down prostrating, and I will be left as long as Allāh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be

رَبِّي فَيُؤَدِّنُ [لي]. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا. فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يُقَالُ: ارْزُقْ يَا مُحَمَّدُ وَقُلْ تُسْمَعُ. وَسَلْ تُعْطَى. وَاشْفَعْ تُشْفَعُ. فَأَحْمَدُهُ بِتَحْمِيدِ يَعْلَمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيَدْخُلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّانِيَةَ. فَإِذَا رَأَيْتُهُ وَقَعْتُ سَاجِدًا. فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يُقَالُ لِي: ارْزُقْ مُحَمَّدٌ قُلْ تُسْمَعُ وَسَلْ تُعْطَى. وَاشْفَعْ تُشْفَعُ. فَأَرْزُقُ رَأْسِي. فَأَحْمَدُهُ بِتَحْمِيدِ يَعْلَمُنِيهِ. ثُمَّ أَشْفَعُ فَيَحُدُّ لِي حَدًّا فَيَدْخُلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الثَّالِثَةَ. فَإِذَا رَأَيْتُ رَبِّي وَقَعْتُ سَاجِدًا. فَيَدْعُنِي مَا شَاءَ اللَّهُ أَنْ يَدْعُنِي. ثُمَّ يُقَالُ: ارْزُقْ مُحَمَّدٌ قُلْ تُسْمَعُ وَسَلْ تُعْطَى. وَاشْفَعْ تُشْفَعُ. فَأَرْزُقُ رَأْسِي فَأَحْمَدُهُ بِتَحْمِيدِ يَعْلَمُنِيهِ. ثُمَّ أَشْفَعُ. فَيَحُدُّ لِي حَدًّا. فَيَدْخُلُهُمُ الْجَنَّةَ. ثُمَّ أَعُودُ الرَّابِعَةَ فَأَقُولُ: يَا رَبِّ مَا بَقِيَ إِلَّا مِنْ حَبْسَةِ الْقُرْآنِ».

قَالَ يَقُولُ قِتَادَةَ عَلَى أَثَرِ هَذَا الْحَدِيثِ: وَحَدَّثَنَا أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «يَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ شَعِيرَةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ بُرَّةٍ مِنْ خَيْرٍ. وَيَخْرُجُ مِنَ النَّارِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ، وَكَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ خَيْرٍ».

admitted to Paradise, and I will come back a third time. When I see Him, I will fall down prostrating, and I will be left as long as Allâh wills to leave me. Then it will be said: 'Get up, O Muhammad. Speak, you will be heard; ask, you will be given; intercede, your intercession will be accepted.' I will praise Him with praise that He will teach me, then I will intercede, and a limit will be set. Then they will be admitted to Paradise, and I will come back a fourth time and will say: 'O Lord, there is no one left except those who are detained by the Qur'ân.'"<sup>[1]</sup>

He (the narrator Sa'eed) said: Qatâdah said, following this *Hadith*: Anas bin Mâlik told us that the Messenger of Allâh ﷺ said: "Everyone who says *Lâ ilâha illallâh* and has in his heart goodness as much as a grain of barley will be brought forth from Hell. Everyone who says *Lâ ilâha illallâh* and has in his heart goodness as much as a grain of wheat will be brought forth from Hell. Everyone who says *Lâ ilâha illallâh* and has goodness as much as a small ant will be brought forth from Hell." (*Sahih*)

تخریج: أخرجه البخاري، التفسير، باب قول الله تعالى: وعلم آدم الأسماء كلها، ح: ٤٤٧٦، ومسلم، الإيمان، باب أدنى أهل الجنة منزلة فيها، ح: ١٩٣/٣٢٣ من حديث سعيد بن أبي عروبة به.

<sup>[1]</sup> Meaning, those who are mentioned in Verses where it says that they will abide in Hell for eternity, or for whom the Qur'ân mentions that there is no intercession except the intercession of Allâh, or concerning whom something similar is narrated in the *Sunnah*.

**4313.** It was narrated from 'Uthmân bin 'Affân that the Messenger of Allâh ﷺ said: "Three will intercede on the Day of Resurrection: The Prophets, then the scholars, then the martyrs." (*Maudu'*)

٤٣١٣ - حَدَّثَنَا سَعِيدُ بْنُ مَرْوَانَ: حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ: حَدَّثَنَا عَبْسَةُ بْنُ عَبْدِ الرَّحْمَنِ عَنْ عَلَاقِ بْنِ أَبِي مُسْلِمٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ عُثْمَانَ بْنِ عَفَّانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَشْفَعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: الْأَنْبِيَاءُ ثُمَّ الْعُلَمَاءُ ثُمَّ الشُّهَدَاءُ».

تخریج: [إسناده موضوع] أخرجه العقيلي: ٣/٣٦٧ من حديث أحمد بن يونس به، وضعفه العراقي، والبوصيري \* عنسة تقدم حاله، ح: ١٢٤٢، وعلاق مجهول (تقريب).

**4314.** It was narrated from Ubayy bin Ka'b, from his father, that the Messenger of Allâh ﷺ said: "When the Day of Resurrection comes, I will be the leader of the Prophets and the one who addresses them, and the one among them who will agree to intercede, and it is no boast." (*Hasan*)

٤٣١٤ - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ الرَّقِّيُّ: حَدَّثَنَا عُيَيْدُ اللَّهِ بْنُ عَمْرٍو عَنْ عَبْدِ اللَّهِ ابْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ الطَّفِيلِ بْنِ أَبِي بِنِ كَعْبٍ، عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ، كُنْتُ إِمَامَ النَّبِيِّينَ وَخَطِيْبَهُمْ وَصَاحِبَ شَفَاعَتِهِمْ. غَيْرَ فَخْرٍ».

تخریج: [حسن] أخرجه الترمذي، المناقب، باب سلوا الله لي الوسيلة ... الخ، ح: ٣٦١٣ من حديث ابن عقيل به مطولاً، وقال: حسن صحيح غريب، وسنده ضعيف، وللحديث شواهد.

**Comments:**

- a. "Leader" here means the ruler and the head of the state, it does not merely mean the one who leads prayers.
- b. When all the Prophets keep quiet at that time, the Prophet ﷺ will speak on behalf of others.
- c. First of all, our Prophet ﷺ will intercede and thereafter all the Messengers and Prophets will intercede.

**4315.** It was narrated from 'Imrân bin Husain that the Prophet ﷺ said: "Some people will be brought forth from Hell by my intercession, who will be called *Al-Jahannamiyyin* (those who came out of Hell)." (*Sahih*)

٤٣١٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ: حَدَّثَنَا أَحْسَنُ بْنُ ذَكْوَانَ عَنْ أَبِي رَجَاءِ الْأَعْطَارِيِّ، عَنْ عِمْرَانَ بْنِ الْحُصَيْنِ عَنِ النَّبِيِّ ﷺ قَالَ: «لَيُخْرَجَنَّ قَوْمٌ مِنَ النَّارِ بِشَفَاعَتِي. يُسَمَّوْنَ الْجَهَنَّمِيِّينَ».

تخریج: أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٦٦ من حديث يحيى به.

### Comments:

- They are called "People of Hell" since they get out from Hell, like a person who emigrates from a city to another city, generally he is traced back to his previous city.
- This name is used only to remind them of the blessings of Allâh which makes them happy. It is not used to humiliate them. Nevertheless, Paradise is free from all kinds of sorrow and grief.

**4316.** It was narrated from 'Abdullâh bin Abu Jad'â' that he heard the Prophet ﷺ say: "More than (the members of the tribe of) Banu Tamim will enter Paradise through the intercession of a man from among my nation." They said: "O Messenger of Allâh, besides you?" He said: "Besides me." (*Sahih*)

I (the narrator) said: "Did you hear that from the Messenger of Allâh ﷺ?" He said: "I heard it."

٤٣١٦ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَفَّانُ: حَدَّثَنَا وَهَيْبٌ: حَدَّثَنَا خَالِدٌ عَنْ عَبْدِ اللَّهِ بْنِ شَقِيبٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي الْجَدْعَاءِ أَنَّهُ سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «لَيَدْخُلَنَّ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي، أَكْثَرُ مِنْ بَنِي تَمِيمٍ» قَالُوا: يَا رَسُولَ اللَّهِ سِوَاكَ؟ قَالَ: «سِوَايَ». قُلْتُ: أَنْتَ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ قَالَ: أَنَا سَمِعْتُهُ.

تخریج: [إسناده صحيح] أخرجه الترمذي، صفة القيامة، باب منه دخول سبعين ألف بغير حساب وبعض من يشفع له، ح: ٢٤٣٨ من حديث خالد الحذاء به، وقال: حسن صحيح غريب.

### Comments:

- The higher the rank of a believer, the more he will intercede for the people. It could be understood that due to the intercession of a person, as many people as the number of a tribe will be forgiven.
- Banu Tamim is the tribe of Abu Bakr Siddiq ؓ, the person of this nation whose intercession will rescue so much people from Hell probably will be Abu Bakr Siddiq ؓ. Allâh knows best.

**4317.** 'Awf bin Mâlik Al-Ashja'i said: "The Messenger of Allâh ﷺ said: 'Do you know what choice my Lord gave me this night?' We said: 'Allâh and His Messenger know best.' He said: 'He gave me the choice between admitting half

٤٣١٧ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ: حَدَّثَنَا ابْنُ جَابِرٍ قَالَ: سَمِعْتُ سَلِيمَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ عَوْفَ ابْنَ مَالِكٍ الْأَشْجَعِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَتَدْرُونَ مَا خَيْرِي رَبِّي اللَّيْلَةَ؟» قُلْنَا:

of my nation to Paradise and intercession, and I chose intercession.' We said: 'O Messenger of Allāh, pray that we will be among its people (the people for whom you will intercede).' He said: 'It is for every Muslim.'" (*Sahih*)

اللَّهُ وَرَسُولُهُ أَعْلَمُ. قَالَ: «فَإِنَّهُ خَيْرَنِي بَيْنَ أَنْ يَدْخُلَ نِصْفُ أُمَّتِي الْجَنَّةَ، وَبَيْنَ الشَّفَاعَةِ. فَاخْتَرْتُ الشَّفَاعَةَ» قُلْنَا: يَا رَسُولَ اللَّهِ ادْعُ اللَّهُ أَنْ يَجْعَلَكَ مِنْ أَهْلِهَا. قَالَ: «هِيَ لِكُلِّ مُسْلِمٍ».

تخريج: [إسناده صحيح] أخرجه الطبراني: ٦٩، ٦٨/١٨، ح: ١٢٦، من حديث هشام به مطولاً، وتابعه بشر بن بكر عند الحاكم، وصححه: ١٤/١، ٦٦، ١٥، على شرط مسلم، ووافقه الذهبي، وللحديث طرق عند الترمذي، ح: ٢٤٤٣، وابن حبان، ح: ٢٥٩٤، ٢٥٩٢، والحاكم: ٦٧/٢، وغيرهم.

### Comments:

- Any person who dies on Islam deserves the intercession.
- Committing sins with the belief relying on intercession is not wisdom, because due to some sins, the faith of the person might be taken away from him. For more details see *Hadith*: 4311

## Chapter 38. Description of Hell

### (المعجم ٣٨) - بَابُ صِفَةِ النَّارِ

(التحفة ٣٨)

**4318.** It was narrated from Anas bin Mâlik that the Messenger of Allāh ﷺ said: "This fire of yours is one-seventieth part of the fire of Hell. Were it not that its heat has been reduced by water twice, you would not have been able to benefit from it. And it is praying to Allāh, asking Allāh not to return it (to its original level of heat)." (*Da'if*)

٤٣١٨ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا أَبِي وَيَعْلَى قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ عَنْ نَفِيعِ أَبِي دَاوُدَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ نَارَكُمْ هَذِهِ جُزْءٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ. وَلَوْلَا أَنَّهَا أُطْفِئَتْ بِالْمَاءِ مَرَّتَيْنِ، مَا انْتَفَعْتُمْ بِهَا. وَإِنَّهَا لَتَدْعُو اللَّهَ عَزَّ وَجَلَّ أَنْ لَا يُعِيدَهَا فِيهَا».

تخريج: [إسناده ضعيف جداً] \* نفع تقدم حاله، ح: ١٤٨٥، وتابعه الحسن عند الحاكم: ٥٩٣/٤، وصححه، وتعبه الذهبي بقوله: حسن (لعله جسر بن فرقد) واو، وبكر (ابن بكر) قال النسائي: ليس بثقة وسنده مظلم، وحديث البخاري، ح: ٣٢٦٥، ومسلم، ح: ٢٨٤٣، يعني عنه.

### Comments:

- The heat of a seventieth part is also not left totally, but to reduce it further, the degree of heat of this portion is cooled twice with water. So, now the heat is only to the extent that could be extinguished with water.

b. 'Not have been able to benefit from it' means that the seventieth part of heat is also so hot, that food, instead of being cooked, is burnt up, and water, instead of boiling, turns to vapor at once and disappears.

**4319.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The Fire complained to its Lord and said: 'O Lord, parts of me have consumed other parts.' So He gave it two occasions to exhale, one in winter and one in summer. The intense cold that you feel (in winter) is part of its severe frost (*Zamharir*) and the intense heat that you feel in summer is part of its hot wind (*Samum*)."  
(*Sahih*)

٤٣١٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «اشْتَكَّتِ النَّارُ إِلَى رَبِّهَا، فَقَالَتْ: يَا رَبِّ أَكَلْتُ بَعْضِي بَعْضًا. فَجَعَلَ لَهَا نَفْسَيْنِ: نَفْسٌ فِي الشِّتَاءِ وَنَفْسٌ فِي الصَّيْفِ. فَئِيدَةٌ مَا تَجِدُونَ مِنَ الْبُرْدِ، مِنْ زَمْهَرِيرِهَا. وَشِدَّةٌ مَا تَجِدُونَ مِنَ الْحَرِّ، مِنْ سَمُومِهَا».

تخريج: [صحيح] أخرجه الترمذي، صفة جهنم، باب ماجاء أن للنار نفسين ... الخ، ح: ٢٥٩٢ من حديث الأعمش به، وقال: حسن صحيح، ورواه عاصم بن بهدلة عن أبي صالح به عند الدارمي: ٢/ ٣٤٠، ح: ٢٨٤٩، وله شواهد كثيرة عند البخاري، ومسلم وغيرهما.

### Comments:

- Paradise and Hell are also the creations that have feelings. The anger of Hell-fire is mentioned in the Qur'ān. (See *Surat Al-Mulk* 67:8)
- The heat and the cold of Hell are so severe that Hell itself cannot bear them, so it is permitted to release its cool and hot air twice in a year to ease itself.
- The severe heat in summer and severe cold in winter are known realities. The natural reasons of this heat and cold are known by scientists, but there are some unseen reasons that are informed of only by the Prophet ﷺ.

**4320.** It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Hell-Fire was kindled for one thousand years and turned white. Then it was kindled for another thousand years and it turned red. Then it was kindled for another thousand years and it turned black. So it is black like the darkest night."  
(*Da'if*)

٤٣٢٠ - حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ: حَدَّثَنَا يَحْيَى بْنُ أَبِي [بَكْرٍ]: حَدَّثَنَا شَرِيكٌ عَنْ عَاصِمٍ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «أَوْقَدْتُ النَّارَ أَلْفَ سَنَةٍ فَأَبْيَضَتْ. ثُمَّ أَوْقَدْتُ أَلْفَ سَنَةٍ فَأَحْمَرَتْ. ثُمَّ أَوْقَدْتُ أَلْفَ سَنَةٍ فَاسْوَدَّتْ. فَهِيَ سَوْدَاءٌ كَاللَّيْلِ الْمُظْلِمِ».

**تخریج:** [إسناده ضعيف] أخرجه الترمذي، صفة جهنم، باب منه في صفة النار أنها سوداء مظلمة، ح: ٢٥٩١ عن العباس به، وانظر، ح: ٢٥٥٧ لعلته، وقال أبو هريرة: أترونها حمراء كتاركم هذه؟، لبي أسود من القار والقار الزفت أخرجه مالك: ٩٩٤/٢، وإسناده صحيح، وقال الباجي: حكمه الرفع.

**4321.** It was narrated from Anas bin Mālik that the Messenger of Allāh ﷺ said: "On the Day of Resurrection the disbeliever who lived the most luxurious will be brought, and it will be said: 'Dip him once in Hell.' So he will be dipped in it, then it will said to him: 'O so-and-so, have you ever enjoyed any pleasure?' He will say: 'No, I have never enjoyed any pleasure.' Then the believer who suffered the most hardship and trouble will be brought and it will be said: 'Dip him once in Paradise.' So he will be dipped in it and it will be said to him: 'O so-and-so, have you ever suffered any hardship or trouble?' He will say: 'I have never suffered any hardship or trouble.'" (*Sahih*)

٤٣٢١ - حَدَّثَنَا الْخَلِيلُ بْنُ عَمْرٍو: حَدَّثَنَا مُحَمَّدُ بْنُ سَلَمَةَ الْحَرَانِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ حُمَيْدِ الطَّوِيلِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْيَوْمَ الْيَوْمَ الْيَتِيمَةُ بِأَنَعَمِ أَهْلِ الدُّنْيَا مِنَ الْكُفَّارِ. فَيُقَالُ: اغْمِسُوهُ فِي النَّارِ غَمْسَةً. فَيَقْسُسُ فِيهَا. ثُمَّ يُقَالُ لَهُ: أَيُّ فُلَانُ هَلْ أَصَابَكَ نَعِيمٌ قَطُّ؟ فَيَقُولُ: لَا مَا أَصَابَنِي نَعِيمٌ قَطُّ. وَيُقَالُ بِأَشَدِّ الْمُؤْمِنِينَ ضَرًّا وَبَلَاءً. فَيُقَالُ: اغْمِسُوهُ غَمْسَةً فِي الْجَنَّةِ. فَيَقْسُسُ فِيهَا غَمْسَةً. فَيُقَالُ لَهُ: أَيُّ فُلَانُ هَلْ أَصَابَكَ ضَرٌّ قَطُّ أَوْ بَلَاءٌ؟ فَيَقُولُ: مَا أَصَابَنِي قَطُّ ضَرٌّ وَلَا بَلَاءٌ.»

**تخریج:** [صحيح] رواه ثابت البناني عن أنس به عند مسلم، صفات المنافقين، باب صبغ أنعم أهل الدنيا في النار وصبغ أشدهم بؤسا في الجنة، ح: ٥٥/٢٨٠٧.

### Comments:

- The blessings of this world compared to the blessings of Paradise are like a drop of water in an ocean. The same fact is true if the hardship of this world is compared to the punishments of Hell.
- Displeasing Allāh for the comforts of this world which are very insignificant, incomplete and temporary, is great foolishness.

**4322.** It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "The disbeliever will be made huge so much so that his

٤٣٢٢ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا بَكْرُ بْنُ عَبْدِ الرَّحْمَنِ: حَدَّثَنَا عَيْسَى بْنُ الْمُخْتَارِ عَنْ مُحَمَّدِ بْنِ أَبِي لَيْلَى، عَنْ عَطِيَّةَ



molar will be bigger than (Mount) Uhud, and the size of his body in relation to his molar will be like the size of the body of anyone of you in relation to his molar.” (Da'if)

الْعَوْفِيُّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «إِنَّ الْكَافِرَ لَيُعْظَمُ حَتَّىٰ إِنَّ ضَرْسَهُ لَأَعْظَمُ مِنْ أُحُدٍ. وَفَضِيلَةٌ جَسَدِهِ عَلَىٰ ضَرْسِهِ، كَفَضِيلَةِ جَسَدِ أَحَدِكُمْ عَلَىٰ ضَرْسِهِ».

تخريج: [إسناده ضعيف] وضعفه البوصيري من أجل العلتين انظر، ح: ٣٧، ٨٥٤، وغيرهما، وقال زيد بن أرقم في حديثه: إن الرجل من أهل النار ليعظم للنار حتى يكون الضرس من أضراسه كأحد (أحمد: ٣٦٧/٤، وإسناده صحيح)، وأصله في صحيح مسلم، ح: ٢٤٠٨، وجاء في صحيح مسلم، ح: ٢٨٥١ قال رسول الله ﷺ: ضرس الكافر. أوناب الكافر. مثل أحد وغلظ جلده مسيرة ثلاث.

### Comments:

- Enlargement of the bodies of the inhabitants of Hell is a form of punishment.
- It is mentioned in the Qur'ân that the inhabitants of Hell will be placed in a narrow space. (Surat Al-Furqân:13). In addition, they will sense the place to be narrower due to their large bodies.
- The reason of enlarging the body is to increase the punishment.

4323. 'Abdullâh bin Qais said: "I was with Abu Burdah one night, and Hârith bin Uqaiish entered upon us. Hârith told us that night that the Messenger of Allâh ﷺ said: 'Among my nation are some by whose intercession more (than the members of the tribe of) Mudar will enter Paradise, and among my nation are some who will be made huge for the Fire until they fill one of its corners.'" (Hasan)

٤٣٢٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ عَنْ دَاوُدَ بْنِ أَبِي هِنْدٍ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ قَيْسٍ قَالَ: كُنْتُ عِنْدَ أَبِي بُرَيْدَةَ ذَاتَ لَيْلَةٍ. فَدَخَلَ عَلَيْنَا الْحَارِثُ بْنُ أُقَيْشٍ. فَحَدَّثَنَا الْحَارِثُ لَيْلَتَهُ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «إِنَّ مِنْ أُمَّتِي مَنْ يَدْخُلُ الْجَنَّةَ بِشَفَاعَتِهِ أَكْثَرَ مِنْ مُضْرٍ. وَإِنَّ مِنْ أُمَّتِي مَنْ يَعْظَمُ لِلنَّارِ حَتَّىٰ يَكُونَ أَحَدَ زَوَائِهَا».

تخريج: [إسناده حسن] وهو في المصنف: ٤٦٣/١١، ح: ١١٧٤٨، وصححه الحاكم على شرط مسلم: ٧١/١، ووافقه الذهبي، وقال الهيثمي في المجمع: ٨/٣: رجاله ثقات.

### Comments:

- Whenever the Companions of the Prophet ﷺ, visit any one, or whenever the Companions and their followers met each other, they used to narrate *Ahâdith* or listen to them, or teach religious matters and learn them, instead

of being busy in useless talks.

- b. Becoming a corner of Hell means that the room where he is imprisoned has a corner that is filled with his body. Allâh knows best.

**4324.** It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "The people of Hell will be made to weep and they will weep until they run out of tears. Then they will weep blood until something like trenches appears on their faces, and if ships were placed in them they would float." (*Da'if*)

٤٣٢٤ - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ: حَدَّثَنَا مُحَمَّدُ بْنُ عُيَيْدٍ عَنِ الْأَعْمَشِيِّ، عَنْ بَرِيدِ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُرْسَلُ الْبُكَاءُ عَلَى أَهْلِ النَّارِ. فَيَبْكُونَ حَتَّى يَنْقَطِعَ الدَّمُوعُ. ثُمَّ يَبْكُونَ الدَّمَ حَتَّى يَصِيرَ فِي وُجُوهِهِمْ كَهَيْئَةِ الْأَخْدُودِ. لَوْ أُرْسِلَتْ فِيهِ السُّفُنُ لَجَرَتْ».

تخریج: [إسناده ضعيف] وانظر، ح: ١٧٨، ١٠٨٠، لعننيه، وأخرج الحاكم: ٦٠٥/٤ من حديث أبي موسى رفعه: إن أهل النار ليكون حتى لو أجريت السفن في دموعهم لجرت وإنهم ليكون الدم يعني مكان الدمع، وضححه، وواقفه الذهبي، وسنده حسن.

#### Comments:

- Hell has many types of torment; one of them is torment of sorrow and grief which causes crying.
- Crying in this world relieves one from his grief, but it becomes a kind of torment in Hell, so it does not reduce grief.
- Weeping out of fear of Allâh in this world makes one enter Paradise in his next life. Those who live careless lives and laugh too much in this world will cry too much in Hell.

**4325.** It was narrated from Ibn 'Abbâs that the Messenger of Allâh ﷺ recited: "O you who believe! Have fear of Allâh as is His due, and die not except as Muslims.<sup>[1]</sup> (Then he said): 'If a drop of *Zaqqum* were to be dropped on the earth, it would ruin the livelihood of the people of this world, so how about those who have no food other than it (i.e. *Zaqqum*)?'" (*Sahih*)

٤٣٢٥ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا ابْنُ أَبِي عَدِيٍّ عَنْ شُعْبَةَ، عَنْ سُلَيْمَانَ، عَنْ مُجَاهِدٍ، عَنْ ابْنِ عَبَّاسٍ قَالَ: قَرَأَ رَسُولُ اللَّهِ ﷺ: ﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ﴾ [آل عمران: ١٠٢] «وَلَوْ أَنَّ فَطْرَةَ مِنَ الرَّقُومِ فَطَّرَتْ فِي الْأَرْضِ لَأَفْسَدَتْ عَلَى أَهْلِ الدُّنْيَا مَعِيشَتَهُمْ. فَكَيْفَ بِمَنْ لَيْسَ لَهُ طَعَامٌ غَيْرُهُ؟».

[1] *Âl 'Imrân* 3:102.

تخریج: [إسناده صحيح] أخرجه الترمذي، صفة جهنم، باب ماجاء في صفة شراب أهل النار، ح: ٢٥٨٥ من حديث شعبة به، وقال: حسن صحيح.

4326. It was narrated from Abu Hurairah that the Prophet ﷺ said: "The Fire will consume all of the son of Adam except the mark of prostration. Allâh has forbidden the Fire to consume the mark of prostration." (Sahih)

٤٣٢٦ - حَدَّثَنَا مُحَمَّدُ بْنُ عُبَادَةَ الْوَاسِطِيُّ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ الزُّهْرِيُّ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ [عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ ابْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ: «تَأْكُلُ النَّارُ ابْنَ آدَمَ إِلَّا أَثَرَ السُّجُودِ. حَرَّمَ اللَّهُ عَلَى النَّارِ أَنْ تَأْكُلَ أَثَرَ السُّجُودِ».

تخریج: أخرجه البخاري، التوحيد، باب قول الله تعالى: وجوه يومئذ ناضرة \* إلى ربها ناظرة، ح: ٧٤٣٧، ومسلم، الإيمان، باب معرفة طريق الرؤية، ح: ٢٩٩/١٨٢ من حديث إبراهيم ابن سعد به مطولاً.

**Comments:**

A sinner believer, who enters in Hell, after receiving his punishment and being burnt, would become like coal, and then he will be admitted in Paradise. (See *Hadith*: 4309). The above *Hadith* refers to such a believer who will be recognized through the sign of his prostration and will be rescued from Hell.

4327. It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: 'Death will be brought on the Day of Resurrection and made to stand on the *Sirât* (the Bridge over Hell). It will be said: "O people of Paradise!" And they will look. Anxious and afraid lest they be brought out of the place they are in. Then it will be said: "O people of Hell!" and they will look, hoping that they will be brought out of the place they are in. Then it will be said: "Do you know what this is?" They will say: "Yes, this is Death." Then the command will be given for it to be slaughtered on the *Sirât*, and it will be said to both groups: "It is

٤٣٢٧ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشِيرٍ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يُؤْتَى بِالْمَوْتِ يَوْمَ الْقِيَامَةِ. فَيُوقَفُ عَلَى الصِّرَاطِ. فَيَقَالُ: يَا أَهْلَ الْجَنَّةِ فَيَطَّلِعُونَ خَائِفِينَ وَجَلِبِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. ثُمَّ يَقَالُ: يَا أَهْلَ النَّارِ فَيَطَّلِعُونَ مُسْتَبْشِرِينَ فَرَحِينَ أَنْ يُخْرَجُوا مِنْ مَكَانِهِمُ الَّذِي هُمْ فِيهِ. فَيَقَالُ: هَلْ تَعْرِفُونَ هَذَا؟ قَالُوا: نَعَمْ. هَذَا الْمَوْتُ. قَالَ: فَيُؤَمَّرُ بِهِ فَيُدْبَحُ عَلَى الصِّرَاطِ. ثُمَّ يَقَالُ لِلْفَرِيقَيْنِ كِلَاهِمَا: خُلُودٌ فِيمَا تَجِدُونَ. لَا مَوْتَ فِيهَا أَبَدًا».

eternal wherever you are, and there will never be any death therein." (*Hasan*)

تخريج: [أسناده حسن] أخرجه أحمد: ٢/٢٦١، ٣٧٧، ٥١٣ من حديث محمد بن عمرو به، وصححه البوصيري، وله شواهد كثيرة جدًا.

### Comments:

- The purpose of slaughtering death after presenting it in a physical form is to make them certain that there is no more death.
- Slaughter of death increases joys of the inhabitants of Paradise and causes more grief for those who are in Hell.
- This is announced when all the believers who have been rescued from Hell by the intercession enter Paradise, and only those who will live forever in Hell remain in Hell.

### Chapter 39. Description Of Paradise

(المعجم ٣٩) - بَابُ صِفَةِ الْجَنَّةِ

(التحفة ٣٩)

4328. It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "Allāh says: 'I have prepared for My righteous slaves that which no eye has seen, no ear has heard, and it has never crossed the mind of man.'" (*Sahih*)

Abu Hurairah said: "And there is more than what Allāh has told you. Recite, if you wish: 'No person knows what is kept hidden for them of joy as a reward for what they used to do.'" [1]

He (the narrator) said: Abu Hurairah used to recite it as: *Qurra'ti A'yunin*, i.e., joys.

٤٣٢٨ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «يَقُولُ اللَّهُ عَزَّ وَجَلَّ: أَعَدَدْتُ لِعِبَادِي الصَّالِحِينَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ».

قَالَ أَبُو هُرَيْرَةَ: وَمِنْ بَلَّةٍ مَا قَدْ أَطَّلَعَكُمْ اللَّهُ عَلَيْهِ. اقْرَأُوا إِنْ شِئْتُمْ: «فَلَا تَعْلَمُ نَفْسٌ مَّا أُخْفِيَ لَهُمْ مِّن قُرَّةِ أَعْيُنٍ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ». [السجدة: ١٧]

قَالَ: وَكَانَ أَبُو هُرَيْرَةَ يَقْرَأُهَا: (مِنْ قُرَاتٍ أَعْيُنٍ).

تخريج: أخرجه البخاري، التفسير، باب قوله: فلا تعلم نفس ما أخفي لهم من قرة أعين ح: ٤٧٧٩ تعليقًا من حديث أبي معاوية به، وتابعه أبو أسامة عن الأعمش حدثنا أبو صالح به، البخاري، ح: ٤٧٨٠، ومسلم، الجنة ونعيمها، باب صفة الجنة، ح: ٤/٢٨٢٤ عن ابن أبي شيبة به.

[1] *As-Sajdah* 32:17.

**Comments:**

- a. A human being can imagine only the blessings that he knows or those which are similar to what he has, while the blessings of Paradise are totally unusual and extraordinary.
- b. Many blessings of this world have the same names of the blessing which exist in Paradise; for example different fruits, meat of birds, various drinks and the like, but they have very huge and radical differences. In addition, there are many other blessings which are beyond our imagination, since they are not like the blessings of this world.

**4329.** It was narrated from Abu Sa'eed Al-Khudri that the Prophet ﷺ said: "A hand span in Paradise is better than the earth and everything on it." (*Da'if*)

٤٣٢٩ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنْ حَجَّاجٍ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «لَشِبْرٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الْأَرْضِ وَمَا عَلَيْهَا».

تخريج: [إسناده ضعيف] وضعفه البوصيري، وانظر، لهله، ح: ١٨٦٤، ٤٩٦،

٣٧، ٢٥٨٧، ١١٢٩.

**4330.** It was narrated from Sahl bin Sa'd that the Messenger of Allâh ﷺ said: "A place the size of a whip in Paradise is better than this world and everything in it." (*Sahih*)

٤٣٣٠ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا زَكَرِيَّا بْنُ مَنْظُورٍ: حَدَّثَنَا أَبُو حَازِمٍ عَنْ سَهْلِ ابْنِ سَعْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَوْضِعٌ سَوِّطٌ فِي الْجَنَّةِ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا».

تخريج: أخرجه البخاري، الجهاد والسير، باب فضل رباط يوم في سبيل الله، ح: ٢٨٩٢،

٣٢٥٠، ٦٤١٥ من حديث أبي حازم به.

**Comments:**

- a. A whip which is used by a horse driver to control a horse, if it is spread on the earth it covers only a little place. In this world such a little spot does not have any value, but in Paradise even such size of earth is priceless. The reason is: that the blessings of Paradise are eternal, while all the blessings of this world are temporary, regardless of how huge they are.
- b. A person of the lowest grade in Paradise will get a place that will be many times larger than the greatest empire that ever existed in this world. Moreover, his place in Paradise will contain many palaces, rivers of milk, fruit, gardens, and many more blessings. How foolish is a person who sacrifices such great wealth, honor, and status for the insignificant benefits of this world.

**4331.** Mu'adh bin Jabal said: "I heard the Messenger of Allâh ﷺ say: 'Paradise has one hundred

٤٣٣١ - حَدَّثَنَا سُؤْدَةُ بْنُ سَعِيدٍ: حَدَّثَنَا حَفْصُ بْنُ مَيْسَرَةَ عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ

grades, each of which is as big as the distance between heaven and earth. The highest of them is *Firdaws* and the best of them is *Firdaws*. The Throne is above *Firdaws* and from it spring forth the rivers of Paradise. If you ask of Allâh, ask Him for *Firdaws*.” (*Sahih*)

عَطَاءُ بْنُ يَسَارٍ أَنَّ مُعَاذَ بْنَ جَبَلٍ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «الْجَنَّةُ مِائَةٌ دَرَجَةٍ. كُلُّ دَرَجَةٍ مِنْهَا مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ. وَإِنَّ أَعْلَاهَا الْفِرْدَوْسُ. وَإِنَّ أَوْسَطَهَا الْفِرْدَوْسُ. وَإِنَّ الْعَرْشَ عَلَى الْفِرْدَوْسِ. مِنْهَا تَمَجَّرُ أَنْهَارُ الْجَنَّةِ. فَإِذَا مَا سَأَلْتُمْ اللَّهَ فَاسْأَلُوهُ الْفِرْدَوْسَ».

تخريج: [صحيح] أخرجه الترمذي، صفة الجنة، باب ماجاء في صفة درجات الجنة، ح: ٢٥٣٠ من حديث زيد به مطولاً، وقال: عطاء لم يدرك معاذ بن جبل، وله شاهد عند الترمذي، ح: ٢٥٣١، وإسناده حسن، ورواه عطاء بن يسار عن أبي هريرة نحوه (البخاري)، وعبدالرحمن بن أبي عمرة عن أبي هريرة به (أحمد: ٢/ ٣٣٥، ٣٣٩).

#### Comments:

- Grades of believers will be different based on their faith and deeds, similarly there are many grades in Paradise, some are more superior to others.
- Firdaws* is the highest and best place of Paradise.
- The throne of Allâh is a creation which is real. So, explaining it as might of Allâh, His prestige, rule, etc., is not correct.

4332. Usâmah bin Zaid said: “The Messenger of Allâh ﷺ said one day to his Companions: ‘Who will strive hard with sincerity for Paradise? For there is nothing like Paradise. By the Lord of the Ka’bah, it is sparkling light, sweet basil waving in the breeze, a lofty palace, a flowing river, abundant ripe fruit, a beautiful wife and many fine garments, in a place of eternal abode, in ease and luxury, in beautiful, strongly-built, lofty houses.’ They said: ‘We will strive hard for it, O Messenger of Allâh.’ He said: ‘Say: *In shâ’ Allâh* (if Allâh wills).’ Then he mentioned *Jihâd* and encouraged them to engage in it.” (*Da’if*)

٤٣٣٢ - حَدَّثَنَا الْعَبَّاسُ بْنُ عُثْمَانَ الدَّمَشْقِيُّ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنَا مُحَمَّدُ بْنُ مَهَاجِرٍ الْأَنْصَارِيُّ: حَدَّثَنِي الضَّحَّاكُ الْمَعَاوِرِيُّ عَنْ سُلَيْمَانَ بْنِ مُوسَى، عَنْ كُرَيْبِ مَوْلَى ابْنِ عَبَّاسٍ قَالَ: حَدَّثَنِي أُسَامَةُ بْنُ زَيْدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، ذَاتَ يَوْمٍ لِأَصْحَابِهِ: «أَلَا مُسَمَّرٌ لِلْجَنَّةِ؟ فَإِنَّ الْجَنَّةَ لَا خَطَرَ لَهَا. هِيَ، وَرَبِّ الْكَعْبَةِ نُورٌ يَتَلَأَلُ، وَرِيحَانَةٌ تَهْتَزُّ، وَقَصْرٌ مَشِيدٌ، وَنَهْرٌ مُطَرَّدٌ، وَفَاكِهَةٌ كَثِيرَةٌ نَضِيحَةٌ، وَرَوْجَةٌ حَسَنَاءُ جَمِيلَةٌ، وَحُلَلٌ كَثِيرَةٌ، فِي مَقَامٍ أَبَدًا، فِي حَبْرَةٍ وَنَضْرَةٍ. فِي دُورٍ عَالِيَةٍ سَلِيمَةٍ بَهِيَّةٍ».

قَالُوا: نَحْنُ الْمُسْمَرُونَ لَهَا، يَا رَسُولَ اللَّهِ  
قَالَ: «قُولُوا: إِنَّ شَاءَ اللَّهُ» ثُمَّ ذَكَرَ الْجِهَادَ  
وَخَصَّ عَلَيْهِ.

تخريج: [إسناده ضعيف] وصححه ابن حبان، ح: ٢٦٢٠ \* الضحاك المعافري وثقه ابن حبان وحده، وقال المنذري: مجهول، وقال الذهبي: لا يعرف، وله شاهد ضعيف جدًا عند الخطيب: ٢٥٢/٤.

**4333.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "The first group to enter Paradise will enter with (faces) like the moon in the night when it is full. Then those who follow them will be shining with a light brighter than the brightest star in the sky. They will not urinate or defecate, or blow their noses or spit. Their combs will be of gold, their sweat will be musk, their braziers\* will be pearls and their wives will be houris. Their form will be that of a single man, the form of their father Ādam, sixty forearm's length tall."" (Sahih)

\* Brazier: Receptacle for holding live coals for burning incense.

٤٣٣٣ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ، عَنْ أَبِي زُرْعَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَوَّلُ زُمْرَةٍ تَدْخُلُ الْجَنَّةَ عَلَى صُورَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ. ثُمَّ الَّذِينَ يَلُونَهُمْ عَلَى صَوِّهِمْ أَشَدَّ كَوْكَبٍ دُرِّيٍّ فِي السَّمَاءِ إِصْاعَةً. لَا يَبُولُونَ وَلَا يَبْعَثُونَ وَلَا يَمْتَخِطُونَ وَلَا يَنْفِلُونَ. أَمْشِاطُهُمُ الذَّهَبُ. وَرَشْحُهُمْ الْمِسْكُ. وَمَجَارِيهِمُ الْأَلْوَةُ. وَأَزْوَاجُهُمُ الْحُورُ الْعِينُ. أَخْلَافُهُمْ عَلَى خُلُقِي رَجُلٍ وَاحِدٍ. عَلَى صُورَةِ أَبِيهِمْ آدَمَ، سِتُونَ ذِرَاعًا».

تخريج: (الف) أخرجه البخاري، أحاديث الأنبياء، باب خلق آدم وذريته، ح: ٣٣٢٧، ومسلم، الجنة ونعيمها، باب أول زمرة تدخل الجنة على صورة القمر ليلة البدر وصفاتهم وأزواجهم، ح: ١٥/٢٨٣٤ من حديث عمارة به.

Another narration with similar meaning. (Sahih)

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، مِثْلَ حَدِيثِ ابْنِ فُضَيْلٍ عَنْ عُمَارَةَ.

تخريج: (ب) أخرجه مسلم، أيضًا، ح: ١٦/٢٨٣٤ عن ابن أبي شيبه به انظر الحديث السابق.

**Comments:**

- Beauty and attraction to the people of Paradise are granted according to their deeds.
- The believers of high grades will enter Paradise before others.
- Entering Paradise first means entering after the Prophets and before other people. Or, they will be among those who enter first from the Muslim nation.
- A pleasing smell is also a blessing from Allāh. It is used in many forms in this world, like aloe sticks and the like. This blessing exists in the Hereafter too. For this purpose, there will be best aromatic woods which will be burnt in large censers.
- All who enter Paradise will have the most beautiful and perfect features.
- When Ādam ﷺ was created he was about sixty cubits (ninety feet in height). So, whoever will enter Paradise, will be of the shape and appearance of Ādam ﷺ.

**4334.** It was narrated from Ibn 'Umar that the Messenger of Allāh ﷺ said: "Kauthar is a river in Paradise whose banks are of gold and its bed is of rubies and pearls. Its soil is more fragrant than musk, its water is sweeter than honey and whiter than snow." (*Hasan*)

٤٣٣٤ - حَدَّثَنَا وَاصِلُ بْنُ عَبْدِ الْأَعْلَى، وَ  
عَبْدُ اللَّهِ بْنُ سَعِيدٍ، وَ عَلِيُّ بْنُ الْمُنْذِرِ قَالُوا:  
حَدَّثَنَا مُحَمَّدُ بْنُ فَضِيلٍ عَنْ عَطَاءِ بْنِ  
السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنْ ابْنِ عَمْرٍ  
قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْكَوْثَرُ نَهْرٌ فِي  
الْجَنَّةِ. حَافَتَاهُ مِنْ ذَهَبٍ. مَجْرَاهُ عَلَى  
الْيَاقُوتِ وَاللُّدْرِ. تُرْبَتُهُ أَطْيَبُ مِنَ الْمِسْكِ،  
وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ وَأَشَدُّ بَيَاضًا مِنَ  
التَّلْحِ.»

تخريج: [حسن] أخرجه الترمذي، تفسير القرآن، [باب] ومن سورة الكوثر، ح: ٣٣٦١ من حديث ابن فضيل به، وقال: حسن صحيح، وله شواهد.

**Comments:**

- The river of Paradise is so superior and distinguished above the rivers of this world, as the other blessings of Paradise are different from the blessings of this world.
- The bottom of the Kauthar River is filled with gems like, corundum and the like, instead of stones and pebbles, which increase its beauty and make it more attractive.

**4335.** It was narrated from Abu Hurairah that the Messenger of Allāh ﷺ said: "In Paradise there

٤٣٣٥ - حَدَّثَنَا أَبُو عَمْرٍو الضَّرِيرِيُّ: حَدَّثَنَا عَبْدُ  
الرَّحْمَنِ بْنُ عُمَانَ عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ



is a tree under whose shade a rider could travel for one hundred years and never leave it."

"Recite, if you wish: 'And in shade long-extended.'"<sup>[1]</sup> (Hasan)

أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنَّ فِي الْجَنَّةِ شَجَرَةً يَسِيرُ الرَّابِطُ فِي ظِلِّهَا مِائَةَ سَنَةٍ، وَلَا يَقْطَعُهَا». وَأَقْرَأُوا إِنَّ شِئْتُمْ: ﴿وَيَطَّلِمُ كَمَا كَفَرُوا﴾. [الواقعة: 30]

تخريج: [حسن] أخرجه أحمد: ٤٣٨/٢ من حديث محمد بن عمرو به، وله شواهد كثيرة جداً، وهو متواتر عن أبي هريرة رضي الله عنه.

**Comments:**

Paradise does not have sunshine but the existence of trees is also a blessing which enhances the beauty of the scenery. Each tree of Paradise is so huge that its branches will cover the area of thousands of miles. It also shows the vastness of Paradise.

4336. Sa'eed bin Al-Musayyab said that he met Abu Hurairah, and Abu Hurairah said: "I supplicate Allāh to bring you and I together in the marketplace of Paradise," Sa'eed said: "Is there a marketplace there?" He said: "Yes. The Messenger of Allāh ﷺ told me that when the people of Paradise enter it, they will take their places according to their deeds, and they will be given permission for a length of time equivalent to Friday on earth, when they will visit Allāh. His Throne will be shown to them and He will appear to them in one of the gardens of Paradise. Chairs of light and chairs of pearls and chairs of rubies and chairs of chrysolite and chairs of gold and chairs of silver will be placed for them. Those who are of

٤٣٣٦ - حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ: حَدَّثَنَا عَبْدُ الْحَمِيدِ بْنُ حَبِيبٍ بْنُ أَبِي الْعُسَيْرِينَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ عَمْرِو الْأَوْزَاعِيِّ: حَدَّثَنِي حَسَّانُ بْنُ عَطِيَّةَ: حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ أَنَّهُ لَقِيَ أَبَا هُرَيْرَةَ فَقَالَ أَبُو هُرَيْرَةَ: أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ. قَالَ سَعِيدٌ: أَوْ فِيهَا سُوقٌ؟ قَالَ: نَعَمْ. أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ أَنَّ أَهْلَ الْجَنَّةِ، إِذَا دَخَلُوهَا، تَرَلُّوا فِيهَا بِفَضْلِ أَعْمَالِهِمْ. فَيُؤَدَّنْ لَهُمْ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا. فَيَرَوْنَ اللَّهَ عَزَّ وَجَلَّ. وَيُنْبَرُ لَهُمْ عَرْشُهُ. وَيَبْدَأُ لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ. فَيُوضَعُ لَهُمْ مَنَابِرٌ مِنْ نُورٍ. وَمَنَابِرٌ مِنْ لَوْلُؤٍ. وَمَنَابِرٌ مِنْ يَاقُوتٍ. وَمَنَابِرٌ مِنْ زَبَرْجَدٍ. وَمَنَابِرٌ مِنْ ذَهَبٍ. وَمَنَابِرٌ مِنْ فِضَّةٍ. وَيَجْلِسُ أَدْنَاهُمْ،

[1] Al-Wāqī'ah 56:30.

a lower status than them, and none of them will be regarded as insignificant, will sit on sandhills of musk and camphor, and they will not feel that those who are sitting on chairs are seated better than them."

Abu Hurairah said: "I said: 'O Messenger of Allâh, will we see our Lord?' He said: 'Yes. Do you dispute that you see the sun and the moon on the night when it is full?' We said: 'No.' He said: 'Likewise, you will not dispute that you see your Lord, the Glorified. There will be no one left in that gathering with whom Allâh does not speak face to face, until He will say to a man among you: "Do you not remember, O so-and-so, the day you did such and such?" And He will remind him of some of his sins in this world. He will say: "O Lord, have You not forgiven me?" He will say: "Yes, it is by the vastness of My forgiveness that You have reached the position you are in." While they are like that, a cloud will cover them from above and will rain down on them perfume the like of whose fragrance they have never smelled before. Then He will say: "Get up and go to the honor that has been prepared for you, and take whatever you desire." So we will go to a marketplace surrounded by the angels, in which will be such things as eyes have never seen, ears have never heard and it has not entered the heart of man.

وَمَا فِيهِمْ دَنِيٌّ عَلَى كُتْبَانِ الْمِسْكِ وَالْكَافُورِ.  
مَا يُرَوْنَ أَنْ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلٍ مِنْهُمْ  
مَجْلِسًا.

قَالَ أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا؟ قَالَ: «نَعَمْ. هَلْ تَتَمَارَوْنَ فِي رُؤْيَاةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟» قُلْنَا: لَا. قَالَ: «كَذَلِكَ. لَا تَتَمَارَوْنَ فِي رُؤْيَاةِ رَبِّكُمْ عَزَّ وَجَلَّ. وَلَا يَبْقَى فِي ذَلِكَ الْمَجْلِسِ أَحَدٌ إِلَّا حَاضِرُهُ اللَّهُ عَزَّ وَجَلَّ مُحَاضِرَةً. حَتَّى إِذَا يَقُولُ لِلرَّجُلِ مِنْكُمْ: أَلَا تَذَكَّرُ، يَا فُلَانُ يَوْمَ عَمِلْتَ كَذَا وَكَذَا؟ يُدْكَرُهُ بَعْضَ عَدْرَاتِهِ فِي الدُّنْيَا فَيَقُولُ: يَا رَبِّ أَفَلَمْ تَغْفِرْ لِي؟ فَيَقُولُ: بَلَى. فَسَعَةِ مَغْفِرَتِي بَلَعْتَ مَتْرَلَكَ هَذِهِ. فَيَبْتِمَا هُمْ كَذَلِكَ، غَشِيَتْهُمْ سَحَابَةٌ مِنْ فَوْقِهِمْ. فَأَمْطَرَتْ عَلَيْهِمْ طَيْبًا لَمْ يَجِدُوا مِثْلَ رِيحِهِ شَيْئًا قَطُّ. ثُمَّ يَقُولُ: قُومُوا إِلَيَّ مَا أَعَدَدْتُ لَكُمْ مِنَ الْكَرَامَةِ. فَخُذُوا مَا اسْتَهَيْتُمْ. قَالَ: فَتَأْتِي سَوْقًا قَدْ حُفَّتْ بِهِ الْمَلَائِكَةُ. فِيهِ مَا لَمْ تَنْتَظِرِ الْعَيْنُ إِلَى مِثْلِهِ، وَلَمْ تَسْمَعْ الْأَذَانُ، وَلَمْ يَحْطُرْ عَلَى الْقُلُوبِ. قَالَ: فَيَحْمَلُ لَنَا مَا اسْتَهَيْتُمْ. لَيْسَ يُبَاعُ فِيهِ شَيْءٌ وَلَا يُشْتَرَى. وَفِي ذَلِكَ السُّوقِ يَلْقَى أَهْلَ الْجَنَّةِ بَعْضُهُمْ بَعْضًا. فَيَقْبِلُ الرَّجُلُ ذُو الْمَنْزِلَةِ الْمُرْتَبِعَةَ، فَيَلْقَى مَنْ هُوَ ذُوهُ وَمَا فِيهِمْ دَنِيٌّ فَيَرُوعُهُ مَا بَرَى عَلَيْهِ مِنَ اللَّبَاسِ. فَمَا يَقْضِي آخِرَ حَدِيثِهِ حَتَّى يَبْتَمَثَلَ لَهُ عَلَيْهِ أَحْسَنُ مِنْهُ. وَذَلِكَ أَنَّهُ لَا يَبْنِي لِأَحَدٍ أَنْ

Whatever we desire will be carried for us. Nothing will be bought or sold therein. In that marketplace the people of Paradise will meet one another. A man of elevated status will meet those who are of lower status than him, but none shall be regarded as insignificant, and he will be dazzled by the clothes that he sees on him. He will not finish the last of his conversation before better clothes appear on him. That is because no one should be sad there.”

“He said: ‘Then we will go back to our homes where we will be met by our wives, and they will say: ‘Welcome. You have come looking more handsome and with a better fragrance than when you left us.’ And we will say: ‘Today we sat with our Lord, the Compeller, the Glorified, and we deserve to come back as we have come back.’” (Da'if)

تخریج: [إسناده ضعيف] أخرجه الترمذي، صفة الجنة، باب ماجاء في سوق الجنة، ح: ٢٥٤٩ من حديث هشام به، وقال: غريب، علته اختلاط هشام بن عمار، قال في التقريب: صدوق مقرئ، كبير فصار يتلقن، فحديثه القديم أصح، وراجع كتب المختلطين.

4337. It was narrated from Abu Umamah that the Messenger of Allâh ﷺ said: “There is no one whom Allâh will admit to Paradise but Allâh will marry him to seventy-two wives, two from houris and seventy from his inheritance from the people of Hell, all of whom will have desirable front passages and he will have a male member that

يَحْرَنَ فِيهَا». قَالَ: «ثُمَّ نَتَصَرَّفُ إِلَى مَنَازِلِنَا، فَتَلْقَانَا أَرْوَاجُنَا فَيَقْلُنَ: مَرْحَبًا وَأَهْلًا. لَقَدْ جِئْتُ وَإِنَّ بِكَ مِنَ الْجَمَالِ وَالطَّيِّبِ أَفْضَلَ مِنَّمَا فَارَقْتَنَا عَلَيْهِ. فَتَقُولُ: إِنَّا جَالَسْنَا الْيَوْمَ رَبَّنَا الْجَبَّارَ عَزَّ وَجَلَّ. وَيَحْقُنُنَا أَنْ نَتَقَلَّبَ بِمِثْلِ مَا انْقَلَبْنَا».

٤٣٣٧ - حَدَّثَنَا هِشَامُ بْنُ خَالِدٍ الْأَرَزُّقِيُّ، أَبُو مَرْوَانَ الدَّمَشَقِيُّ: حَدَّثَنَا خَالِدُ بْنُ يَرْبُودَ بْنِ أَبِي مَالِكٍ عَنْ أَبِيهِ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ أَبِي أُمَامَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَا مِنْ أَحَدٍ يُدْخِلُهُ اللَّهُ الْجَنَّةَ، إِلَّا رَزَجَهُ اللَّهُ عَزَّ وَجَلَّ ثِنْتَيْنِ وَسَبْعِينَ رَوْجَةً: ثِنْتَيْنِ مِنَ الْحُورِ الْعِينِ، وَسَبْعِينَ مِنْ مِيرَائِهِ مِنْ أَهْلِ النَّارِ. مَا

never becomes flaccid (i.e., soft and limp).” (*Da'if*)

Hishâm bin Khâlid said: “From his inheritance from the people of Hell” means: “Men who enter Hell, and the people of Paradise will inherit their wives, just as the wife of Pharaoh will be inherited.”

مِنْهُمْ وَاحِدَةٌ إِلَّا وَلَهَا قُبُلٌ شَهِيَّةٌ. وَلَهُ ذَكَرٌ لَا يَنْشِي.

قَالَ هِشَامُ بْنُ خَالِدٍ: مِنْ مِيرَاثِهِ مِنْ أَهْلِ النَّارِ، يَنْحِي رِجَالًا دَخَلُوا النَّارَ. فَوَرِثَ أَهْلَ الْجَنَّةِ نِسَاءَهُمْ. كَمَا وَرِثَتْ امْرَأَةُ فِرْعَوْنَ.

تخريج: [إسناده ضعيف] أخرجه ابن عدي: ٨٨٤/٣ من حديث هشام بن خالد به \* خالد ابن يزيد ضعيف مع كونه فقيهاً، وقد اتهمه ابن معين (تقريب)، وطعن في روايته عن أبيه كما في التهذيب وغيره:

**4338.** It was narrated from Abu Sa'eed Al-Khudri that the Messenger of Allâh ﷺ said: “When the believer wants a child in Paradise, he will be conceived and born and grown up, in a short while, according to his desire.” (*Hasan*)

٤٣٣٨ - حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ: حَدَّثَنَا مُعَاذُ ابْنِ هِشَامٍ: حَدَّثَنَا أَبِي عَنْ غَامِرِ الْأَحْوَلِ، عَنْ أَبِي الصَّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدِ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ إِذَا اشْتَهَى الْوَلَدَ فِي الْجَنَّةِ، كَانَ حَمَلُهُ وَوَضَعُهُ وَسِنَّهُ فِي سَاعَةٍ وَاحِدَةٍ، كَمَا يَشْتَهِي».

تخريج: [إسناده حسن] أخرجه الترمذي، صفة الجنة، باب ما جاء ما الأدنى أهل الجنة من الكرامة، ح: ٢٥٦٣ عن ابن بشار به، وقال: حسن غريب.

### Comments:

- Common rules of reason and their effects which Allâh has established in this world do not exist in Paradise, so every wish will be fulfilled immediately.
- Allâh will admit some people in Paradise, even if they do not have any good deed, such as the fair and beautiful women and the boy servants who are created in Paradise. Similarly, a baby who comes into existence in Paradise will live there.
- Entering Paradise will be only out of the grace of Allâh, and grace does not depend on any reason (deed and the like). On the other hand, entering in Hell is a punishment; and punishment is not inflicted on a person without involving some crime. So, no one will enter Hell without committing sins.

**4339.** It was narrated from 'Abdu'llâh bin Mas'ud that the

٤٣٣٩ - حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ: حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ، عَنْ عَبِيدَةَ،

Messenger of Allāh ﷺ said: "I know the last of the people of Hell who will be brought forth from it, and the last of the people of Paradise to be admitted to Paradise. (It is) a man who will emerge from Hell crawling, and it will be said to him: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allāh will say: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allāh will say: 'Go and enter Paradise.' He will come to it and it will be made to appear to him as if it is full. So he will say: 'O Lord, I found it full.' Allāh will say: 'Go and enter Paradise, for you will have the like of the world and ten times more, or you will have ten times the like of the world.' He will say: 'Are You mocking me, or are You laughing at me, when You are the Sovereign?'"

He said: "And I saw the Messenger of Allāh ﷺ smiling so broadly that his molar teeth could be seen."

And he used to say: "This is the lowest of the people of Paradise in status." (*Sahih*)

تخریج: أخرجه البخاري، الرقاق، باب صفة الجنة والنار، ح: ٦٥٧١، ومسلم، الإيمان، باب آخر أهل نار خروجا، ح: ٣٠٨/١٨٦، عن عثمان بن أبي شيبة به.

### Comments:

- A person of the lowest grade in Paradise will get ten times more space than the kingdom of any king in this world.
- A person is repeatedly informed that there is no empty place in Paradise to

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «إِنِّي لَأَعْلَمُ آخِرَ أَهْلِ النَّارِ خُرُوجًا مِنْهَا. وَآخِرَ أَهْلِ الْجَنَّةِ دُخُولًا الْجَنَّةِ. رَجُلٌ يَخْرُجُ مِنَ النَّارِ حَبْوًا. فَيَقَالُ لَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيَحْتَلِلُ إِلَيْهِ أَنَّهَا مَلَأَى فَيَرْجِعُ. فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلَأَى. فَيَقُولُ اللَّهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيَحْتَلِلُ إِلَيْهِ أَنَّهَا مَلَأَى فَيَرْجِعُ فَيَقُولُ: يَا رَبِّ وَجَدْتُهَا مَلَأَى. فَيَقُولُ اللَّهُ سُبْحَانَهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَيَأْتِيهَا فَيَحْتَلِلُ إِلَيْهِ أَنَّهَا مَلَأَى. فَيَقُولُ اللَّهُ: اذْهَبْ فَادْخُلِ الْجَنَّةَ. فَإِنَّ لَكَ مِثْلَ الدُّنْيَا وَعَشْرَةَ أَمْثَالِهَا. أَوْ إِنَّ لَكَ مِثْلَ عَشْرَةِ أَمْثَالِ الدُّنْيَا فَيَقُولُ: أَتَسْخَرُ بِي أَوْ أَتَضْحَكُ بِي وَأَنْتَ الْمَلِكُ؟»

قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِدُهُ.

فَكَانَ يُقَالُ: هَذَا أَذْنَى أَهْلِ الْجَنَّةِ مَنْزِلًا.

multiply his joys when he enters Paradise.

- c. Laughing at the time of happiness or astonishment is not contrary to piety and asceticism.

**4340.** It was narrated from Anas bin Mâlik that the Messenger of Allâh ﷺ said: "Whoever asks for Paradise, three times, Paradise will say: "O Allâh, admit him to Paradise." And whoever asked to be saved from Hell, three times, Hell will say: "O Allâh, save him from Hell." (*Sahih*)

٤٣٤٠ - حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ: حَدَّثَنَا أَبُو الْأَحْوَصِ عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَنْ سَأَلَ الْجَنَّةَ، ثَلَاثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ. وَمَنْ اسْتَجَارَ مِنَ النَّارِ، ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ».

تخريج: [صحيح] أخرجه الترمذي، صفة الجنة، باب ماجاء في صفة أنهار الجنة، ح: ٢٥٧٢ عن هناد به، وصححه ابن حبان(موارد)، ح: ٢٤٣٣، والحاكم: ١/٥٣٥، والذهبي، وله شواهد منها ما أخرجه ابن حبان في صحيحه (الإحسان)، ح: ١٧٨/٢، ح: ١٠١٠ وغيره، وبه صح الحديث.

### Comments:

- Supplicating three times is *Sunnah*.
- Supplication should always be for entering Paradise and escaping from Hell.
- Paradise and Hell do not supplicate for anyone without the permission of Allâh. If they supplicate for a person it means that Allâh wants to accept their supplication and enter him in Paradise.

**4341.** It was narrated from Abu Hurairah that the Messenger of Allâh ﷺ said: "There is no one among you who does not have two abodes: An abode in Paradise and an abode in Hell. If he dies and enters Hell, the people of Paradise inherit his abode. This is what Allâh says: 'These are indeed the inheritors.'"<sup>[1]</sup> (*Sahih*)

٤٣٤١ - حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَ أَسْمَدُ بْنُ سِنَانٍ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا لَهُ مَنزِلَانِ: مَنزِلٌ فِي الْجَنَّةِ، وَمَنزِلٌ فِي النَّارِ. فَإِذَا مَاتَ، فَدَخَلَ النَّارَ، وَوَرِثَ أَهْلُ الْجَنَّةِ مَنزِلَهُ. فَذَلِكَ قَوْلُهُ تَعَالَى: ﴿أُولَئِكَ هُمُ الْوَارِثُونَ﴾».

[1] Al-Mu'minin 23:10.

تخريج: [صحيح] أخرجه الطبراني، ح: ٥/١٨، وابن أبي حاتم، وابن كثير: ٣/٢٥٠، وفي نسخة: ٤٥٩/٥ في تفسيريهما من حديث أحمد بن سنان به، وصححه البوصيري، وله شواهد عند البخاري، ح: ١٣٧٩/٦٥٦٩، ومسلم، ح: ٦٦، ٦٥/٢٨٦٦ وغيرهما.

### Comments:

- A house for everyone is built in Paradise as well as in Hell; it shows the unlimited justice and mercy of Allāh.
- Both mentioned houses are shown to every person after his death, when he is buried. (See *Hadith*: 4268).
- The one who enters Hell, his house that is in Paradise remains empty, so it will be granted to the one who enters Paradise. It also manifests the great mercy and grace of Allāh.

[This is the end of the *Sunan* of Imām Hāfiz Abu ‘Abdullāh Muhammad bin Yazid bin Mājah Al-Qazwini رحمته الله. Praise is to Allāh, the Lord of the worlds, and blessings and peace be upon our Master Muhammad, the Messenger of Allāh and the Seal of the Prophets, and upon all his family and Companions]

وَهَذَا آخِرُ سُنَنِ الْإِمَامِ الْحَافِظِ أَبِي عَبْدِ اللَّهِ  
مُحَمَّدَ بْنَ يَزِيدَ بْنِ مَاجَةَ الْقَزْوِينِي رَحِمَهُ اللَّهُ  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ  
عَلَى سَيِّدِنَا مُحَمَّدٍ رَسُولِ اللَّهِ وَخَاتَمِ النَّبِيِّينَ  
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ .